

H.P. Blavatsky
COLLECTED WRITINGS



VOLUME V

1883

FOREWORD TO VOLUME FIVE

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American Edition of H. P. B.'s Collected Writings, it has been thought advisable to start with new material, heretofore unpublished in chronological sequence, leaving the writings published earlier, and now out of print, to be dealt with at a later date.

The English translations of the original French text are the work of Dr. Charles J. Ryan. They have been carefully checked by Irene R. Ponsonby and the Compiler.

In connection with the present volume, a special debt of appreciation is due to Manly Palmer Hall, Founder and Director of the Philosophical Research Society, Los Angeles, California, for his whole-hearted endorsement of this project, and his unflagging interest in carrying it to a successful conclusion.

The Compiler is indebted to Sydney A. Cook, Vice-President, The Theosophical Society (Adyar), for the valuable assistance rendered in supplying with meticulous care, both material and information from the Adyar Archives. Grateful acknowledgment is made of vital help received from Irene R. Ponsonby, Audrey Hollander, Elayne Ayers, Audrée Benner Dreher, Nancy Newsom Browning, Dee Worth, Adhir Mukherjee, Louise Smith, Hector Tate, Sarah Hunt Woodard, Joaquin Navarro, and Enrique Haeussler, of Los Angeles, Calif.; Mrs. Jimmie Howard, Washington, D. C.; W. Emmett Small, and Dr. W. Y. Evans-Wentz, San Diego, Calif.; Dr. Osvald Sirèn, Lidingö, Sweden; and Mary L. Stanley, London, who have contributed of their time and knowledge either in preparing the MSS or in checking quotations, proofreading, indexing, and offering valuable suggestions on technical points. Sincere thanks are also due to Mr. and Mrs. Henry Donath for many helpful actions in connection with the publicity and the supplies incidental to the production of the MSS.

Recognition should be made also of the extreme care exercised by Franklin Thomas in the linotype composition of the manuscript, which, on account of many Sanskrit diacritical marks, called for much patience and intelligent handling.

The publication of the present volume would not have been possible without the material assistance of a number of students from many parts of the world, who prefer to remain anonymous. In acknowledging their help with sincere gratitude, we wish to make special mention of the very valuable donation received from the Trust Fund set up by the executor of Dr. Henry T. Edge's will. We cannot help feeling that this last touch with one of H. P. B.'s personal pupils adds a special blessing to this our labor of love.

LOS ANGELES, CALIFORNIA, U.S.A. BORIS DE ZIRKOFF.

September 8th, 1950. Compiler.

CHRONOLOGICAL SURVEY

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

1 8 8 3

July 7—H. P. B. leaves Adyar for Ootacamund, to visit Maj.-Gen. and Mrs. H. R. Morgan, at their villa “Snowdon” (Theos., IV, Suppl., Aug., 1883, p. 6). While there, writes under dictation the “Replies to an English F. T. S.” (ODL., II, 466). May have made a trip to study the primitive Todas and Mulu-Kurumbas in the Nilgiri Hills. Must have written at the time her Russian serial story, *The Enigmatical Tribes of the Blue Hills*, as Preface is dated July 9, 1883. (Story not published until a year later.)

July 15-16—Col. H. S. Olcott, having completed his stay in Ceylon (whence he sailed June 27), crosses over to Tuticorin, to begin tour of Southern India (ODL., II, 442; Theos., IV, Suppl., Aug., 1883, p. 6).

July 17—London Lodge holds a *conversazione* at Prince's Hall, Piccadilly, to welcome The Sinnetts, recently returned from India. Some 270 people present. Dr. Anna Bonus Kingsford delivers what she calls (LLL.) her “inaugural address” (Light, III, No. 134, July 28, 1883, pp. 335, 337-38; Theos., V, Suppl., Oct., 1883, pp. 3-5).

July 17-31—Col. H. S. Olcott lectures, organizes branches, performs remarkable mesmeric cures. Visits Tinnevely (17th-20th), Trivandrum (22nd-23rd), Nâgercoil (25th), Srîvilliputtûr (29th), Sâtâtûr (30th), Madurâ (31st-Aug. 3rd) (ODL., II, 442-51; Theos., IV, Suppl., Aug., 1883, p. 5; Suppl., Sept., 1883, pp. 1-3).

July—H. P. B.'s important article “Chelas and Lay Chelas” published in *The Theosophist*, Supplement for July, 1883.

July—Approximate time of the receipt by A. P. Sinnett, then in London, of two letters from Master K. H. The first, a very long one (ML., No. LIX, pp. 338-49), on profound occult teachings; and the second, a shorter one (ML., No. LXXXI, pp. 383-86), treating of the grave obstacles in the way of the “Phoenix” venture.

Aug. 4-21—Col. H. S. Olcott continues lecturing and healing. Visits Negapatam (4th-6th), Trichinopoly (6th-9th), Tanjore (11th-12th), Kumbakonam (13th-14th), Mayavaram (15th-16th), Cuddalore (17th-19th), Chingleput (20th).

While at Cuddalore, takes part in Pradakshina ceremony, hitherto reserved for Hindûs alone; also in the Arâti ceremony wherein blazing camphor is presented to him by the High Priest (ODL., II, 451-63; Theos., IV, Suppl., Sept., 1883, pp. 3-8) .

Aug. 13--Phenomenon at Adyar, in the absence of H. P. B.: broken China saucer restored in the "Shrine." Attested to by Maj.-Gen. H. R. Morgan (Theos., V, Suppl., Dec., 1883, p. 31), and Mme. Coulomb (Report, pp. 46-47) .

Before Aug. 15—H. P. B. duplicates the sapphire ring of Mrs. Sara M. Carmichael at Ootacamund (Inc., 259-60, for Mrs. C.'s own letter; Theos., V, Suppl., Dec., 1883, pp. 23-26, for H. P. B.'s own account; also LBS., No. XXIII, p. 45) .

Aug. 15—H. P. B. writes from Ootacamund to the Secretary of the London Lodge. She was taken to task from England and Scotland for advertising in The Theosophist Freethought and Anti-Christian literature. Refuses to change policy (Theos., August, 1931).

Aug. 16 or 17—Damodar K. Malavankar arrives at Mayavaram, on business for the T. S., bringing T. Vijayaraghava Charlu, to act as Col. H. S. Olcott's Private Secretary (ODL. II, 461-62) .

Aug. 22-Col. H. S. Olcott joins H. P. B. at Ootacamund (ODL., II, 463-64; also Diaries).

August—First T. S. Branch formed at Odessa, Russia, with the Hon. Nadyezhda Andreyevna de Fadeyev, H. P. B.'s aunt, as Pres. (Theos., IV, Suppl., Sept., 1883, p. 6).

" —The Theosophist publishes important article "Gurus and Chelas," signed by 201 Hindûs (Vol. IV, Suppl., Aug., 1883, p. 2).

" —Letter from Master K. H. to A. P. Sinnett, regarding the "Phoenix" venture (ML., No. LXXXII, pp. 387-93).

" —Insinuations appear in leading Madras papers, hinting that the Founders of the T. S. are secret political agents. Col. H. S. Olcott protests to the Government (ODL., II, 467) .

Sept. 1—Letter to the Editor from Henry Kiddle published in Light, London (Vol. III, No. 139, Sept. 1, 1883, p. 392). Beginning of so-called "Kiddie Incident."

Sept. 13—Council of the Government of Madras guarantees full protection to The Theosophical Society (ODL., II, p. 467; III, pp. 3-8; Theos., V, Suppl., Oct., 1883, pp. 1-2).

Sept. 15—Col. H. S. Olcott writes from Ootacamund an Open Letter to the Bishop of Madras (Theos., V, Suppl., Oct., 1883, pp. 9-10).

Sept. 16—H. P. B. and Col. H. S. Olcott leave Ootacamund for Coimbatore, staying there three days. Leave the 19th (ODL., III, p. 11; Theos., V, Suppl., Oct., 1883, pp. 2, 14).

Sept. 20—H. P. B. and H. S. O. arrive at Pondichéry. The Colonel lectures Sept. 21st in French, first time in his life and without preparation; apparently with special help from his Teacher. H. P. B. holds a reception at which Master Nârâyana is present (ODL., III, 11-17 ; Theos., V, Suppl., Oct., 1883, pp. 2-3, 14) .

Sept. 23—H. P. B. and H. S. O. return to Adyar (ODL., III, 17) .

Sept. 27—H. P. B. writes from Adyar to A. P. Sinnett (LBS., No. XXVII, pp. 55-63). Says Master K. H. ordered H. S. Olcott to “go to a certain pass where he will be led to by a chela he will send for him” He is to meet Master K. H. She also says: . “ . . . it appears that it is Maha Sahib (the big one) who insisted with the Chohan that Olcott should be allowed to meet personally two or three of the adepts besides his guru M”

Sept. 27—Col. H. S. Olcott leaves Adyar on a tour of Northern India. Lectures, organizes Branches and heals the sick at Bellary (28th-30th), Adoni (30th-Oct. 2nd), Hydezâbâd, Secunderâbâd, Bolârum 3rd-7th), Sholâpur (ODL., III, 18-21; Theos., V, Suppl., Nov., 1883, pp. 15-17; LBS., No. XXVII, p. 62).

Sept. 29—W. T. Brown of the London Lodge, and Mrs. Sarah Parker of Dublin, Ireland, arrive at Adyar (LBS., No. XXVII, p. 62).

Oct. 8-Letter from Master K. H. to A. P. Sinnett, declaring “Phoenix Venture” a failure (ML., No. LXXXII, pp. 393-96).

Oct. 10 (?)—W. T. Brown joins H. S. O. at Sholâpur (ODL., III, p. 20).

Oct. 11—Dâmodar K. Mâvalankar leaves Adyar to join Col. H. S. Olcott at Poona (Theos., V, Suppl., Nov., 1883, pp. 22).

Oct. 12-14—Col. H. S. Olcott at Poona, where Dâmodar arrives Oct. 13th (ODL., III, 20-21; Theos., V, Suppl., Nov., 1883, p. 17).

Oct. 15—Col. H. S. Olcott and party arrive at Bombay. Stay there until 21st (ODL., III, 21; Theos., V, Suppl., Nov., 1883, p. 17).

Oct. 20—H. P. B. joins H. S. O. at Bombay, staying with the Flynnns. She was ordered to deliver in person to H. S. O. the order of the Master to stop all healings for a time. Same order given him simultaneously by Dâmodar. H. P. B. and H. S. O. were invited by the Mahârâja Holkar of Indore to visit him, but visit was cancelled (ODL., II, 440; III, 21-22; Theos., V, Suppl., Nov., 1883, p. 15).

Oct. 21—Col. H. S. Olcott leaves Bombay, with Dâmodar and L. Doraswamy Naidu, Sec'y. Visits Jubbulpore (22nd-26th), Allahâbâd (27th-31st), and Ghâzîpur (31st-Nov. 2nd) (ODL., III, 23-25; Theos., V, Suppl., Dec., 1883, pp. 33-35).

Oct. 21—Edward Maitland—Dr. Anna Bonus Kingsford being “unavoidably absent” —reads an address from her before London Lodge. Resolution passed, protesting its language. Internal dissension begins to come out into the open (ML., No. LXXXVII, pp. 406-07; ED., p. 43; LBS., No. XXX, pp. 69-70, which confuses dates).

Oct. 22—H. P. B. leaves Bombay for Madras. Stops on her way at Poona, staying at the house of judge N. D. Khandalawala. Introduced to wealthy industrialist, Jacob Sassoon, by his cousin A. D. Ezekiel. On Sassoon's plea for a demonstration of magic, apparently with the understanding that this would mean financial support for the cause, H. P. B., on telepathic orders from the Master, refuses to perform any phenomena. Psychically requests Ramalinga Deb, at Adyar, to confirm in writing the correctness of order she received. Gets confirming wire. Goes home about Oct. 26th-27th (Coulomb, p. 69 ; Hodgson, p. 318 ; LBS., No. XLVI, pp. 112, 115) .

Oct. 27—Light (Vol. III, No. 147, p. 472) and The Theosophist Vol. V, Suppl., Nov., 1883, pp. 20-21) publish “A Protest of Theosophists,” signed by some 500 Hindûs, some of them high Chelas, against Dr. George Wyld's arrogant article in Light (Vol. III, No. 133, July 21, 1883) regarding the Teachers.

Oct, 30—Death at Ajmere of Swâmi Dayânanda Saraswatî, Chief of the Ârya Samâj (Theos., V, Dec., 1883, p. 105).

Nov. 3-11—Col. H. S. Olcott continues tour of Northern India. Visits Cawnpore (3rd-4th), Lucknow (4th-6th), Bâra-Bankî (6th-7th), Bareilly (8th-9th), and Morâdâbâd (9th-11th) (ODL., III, 25-30; Theos., V, Suppl., Dec., 1883, pp. 35-36; Journal, I, Jan., 1884.

Nov. 4—Phenomenon of Dâmodar's astral trip to his Master's Âsrama, thence to Adyar and back, with a letter just received from Samuel Ward (ODL., III, pp. 27, 30-32).

Nov. 4—Dr. Anna Bonus Kingsford sends apologetic message to London Lodge counteracting her address of Oct. 21st (ED., p. 44).

Nov. 10—Phenomenon of Dâmodar's astral trip to Adyar from Morâdâbâd, N.W.P., confirmed by H. P. B.'s telegram of same date to Col. Olcott (ODL., III, 29-30; Theos., V, Dec., 1883, pp. 88-89).

Nov. 11-17—Col. H. S. Olcott visits Alîgarh (11th-13th), Delhi 13th-15th), Meerut (15th-17th), leaving the latter by the evening train for Lahore (ODL., III, 30-33 ; Journal, I, pp. 2-3).

Nov. 17—Dâmodar, travelling by rail between Meerut and Lahore, visits “Shrine” at Adyar astrally, resulting in a fright for Mme. Coulomb. She was steadying a chair upon which H. P. B. visas standing, cleaning Master's portrait in the “Shrine.” H. P. B. falls, injuring right knee.

Dâmodar relates circumstances to H. S. O. Confirmed by telegram from H. P. B. to H. S. O., dated from Adyar, 7:55 a. m., Nov. 18th, in answer to one sent by him, requesting information (ODL., III, 33-35; LBS., No. XXVIII, p. 63 ; FRC., p. 44 fn.). Maj.-Gen. and Mrs. H. R. Morgan present, being at Adyar on a visit (Hodgson, p. 325).

Nov. 18—Col. H. S. Olcott and party arrive at Lahore, at about 8:30 a. m. Put up in tents pitched on the Maidan (parade grounds), opposite the Fort. Stay until the evening train on the 21st (ODL., III, 34-43; Journal, I, pp. 3-5).

Nov. 20—Master K. H. visits H. S. O. and W. T. Brown in their tent. “1:55 a. m. Koot Hoomi came in body to my tent. Woke me suddenly out of sleep, pressed a note (wrapped in silk) into my left hand, and laid his hand upon my head. He then passed into Brown's compartment and integrated another note in his hand (Brown's). He spoke to me. Was sent by Maha Chohan.” (Diaries; also: ODL., III, 36-38; SE; Theos., V, Dec., 1883, pp. 85-86, ed. note; LMW., I, No. 16, for text of letter to H. S. O.; Theos., LIII, Aug., 1932, for facsimile.)

Nov. 20--Brief note from Master K. H. to H. S. O., to prepare him for a second visit that evening (LMW., 1, No. 17; facsimile in Theos., LIII, August, 1932).

Nov. 20--Second visit of Master K. H., accompanied by his disciple, Djual Koo'l, to the tent grounds, at about 10 p. m. He talks for a long time first with Damodar, then with H. S. O. (Diaries; ODL., III, 41-43 ; SE.).

Nov. 21—Col. H. S. Olcott and party leave Lahore by the evening train and go to Jammu. Leave train at Wazîrâbâd and proceed by horse-post to Sialkot; leave carriage this side of the river Râvi and ford it on elephants. Visit Mahârâja of Kashmîr; remain at Jammu till 29th (ODL., III , 43-50 ; Journal, I, Jan., 1884, p. 5) .

Nov. 24—Phenomenon at Adyar of letter to S. Ramasvamier delivered by an “astral hand” issuing from bookcase which, on immediate inspection, was found to have a solid back. (Reported by V. Coopooswamy Iyer, Pleader, Madura, Nov. 27, 1883, in Journal, I, Feb., 1884, p. 30.)

Nov. 25—Dâmodar disappears from the house at Jammu at daylight. Telegram from Col. H. S. Olcott to H. P. B. regarding this. Phenomenon of the receipt by H. S. O. of a telegraphic reply from H. P. B. which was delivered by a chela under the form of a peon. Damodar returns on Nov. 27th, greatly changed, after a visit to the Asrama of his Teacher (ODL., III, 50-54; LBS, Nos. CXXVIII and CXXIX, p. 456 ; No. XXX, p. 73) .

Nov. 26—Brief note from Master K. H. to W. T. Brown, received at Jammu during absence of Dâmodar (LMW., I, No. 21; SE.).

Nov. 29—Col. H. S. Olcott leaves Jammu for Kapûrthala via Lahore and Kirtarpur. Stays at Kapûrthala Nov. 30th-Dec. 3rd. Dâmodar returns to Adyar direct from Wazîrâbâd (ODL., III, pp. 58-59; Journal, I, Feb., 1884, p. 32).

Nov: Dec.—Letter from Master K. H. to A. P. Sinnett, giving full explanation of the “Kiddle incident” (ML., No. XCIII, pp. 420-29).

KEY TO ABBREVIATIONS

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

Diaries—Col. H. S. Olcott's Diaries, in the Adyar Archives.

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

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

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

Journal—Journal of The Theos. Soc. See App. p. 386.

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

LBS.—Letters of H. P. B. to A. P. Sinnett. See SINNETT, App. pp. 381-82.

Light—See App. p. 386.

LLL.—A Letter Addressed to the Fellows, etc. See KINGSFORD, App. p. 377.

LMW.—Letters from the Masters of the Wisdom, 1881-1888. Transcribed and Compiled by C. Jinarâjadâsa. With a Foreword by Annie Besant. First Series. Adyar, Madras: Theos. Publishing House, 1919. 124 pp.; 2nd ed., 1923 ; 3rd ed., 1945 ; 4th ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp.

ML.—The Mahatma Letters to A. P. Sinnett. See SINNETT, App. pp. 381-82.

ODL.—Old Diary Leaves. See OLCOTT, App. p. 379.

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

SE.—Some Experiences in India, by W. T. Brown. London: printed under the authority of the London Lodge of The Theos. Society, 1884. 19 pp. Very scarce. Copy of original in the Adyar Library. Reprinted in *The Canadian Theosophist*, Vol. XXVIII, June, 1947.

Theos.—*The Theosophist*. See App. p. 387.

1883

June 15, 1883.

**EXPLICATIONS RELATIVES À LA CONTROVERSE
SUR L'OCCULTISME**

[Bulletin Mensuel de la Société Scientifique d'Études Psychologiques,
Paris, 15 juin, 1883, pp. 116 et seq.]

[This is a continuation of H. P. Blavatsky's controversy with Mr. Tremeschini, and other members of the "Société Théosophique des Spirités de France," in Paris. Up to July, 1883, no comprehensive refutation from H.P.B.'s pen appeared in the columns of the Bulletin, in answer to the misconceptions and accusations published in earlier issues. Apart from her comments in the Scrapbook, appended in blue pencil to the clippings containing the articles of Charles Fauvety, Tremeschini, and others, the only item that had appeared in print was her letter to Charles Fauvety, the Editor of the Bulletin, dated from Madras, April 17, 1883. This letter as well as the penciled comments can be found in the previous volume of this series.

The present excerpts from a Letter to the Editor of the Bulletin dated from Madras, May 17, 1883, appeared together with other material under the general title given above, in the issue of June 15, 1883. This included an Introduction by the Editor, a Letter from Commandant D. A. Courmes, another Letter from Madame de Morsier, "Un Mot de Réponse" by Charles Fauvety, following H.P.B.'s Letter, and a final note by Sophie Rosen.

H. P. B.'s lengthy official refutation was already in the mail, but did not appear until the July issue of the Bulletin.

From a letter of H. P. B. to Commandant Courmes, written in French from Ootacamund. Nîlgiri Hills. July 17, 1883, it would appear that her two Letters addressed to Charles Fauvety were not intended for publication, and she was greatly annoyed at the fact that he printed them in the Bulletin. It would also appear from her words that Fauvety originally refused to print her long and comprehensive refutation, or tried to avoid doing so, and she made inquiries about issuing it in pamphlet form. This apparently became unnecessary (See Contribution à l'Histoire de la Société Théosophique en France, by Charles Blech, pp. 29-30).

The following excerpts from H. P. B.'s second Letter, as published in the Bulletin, were copied from the clipping pasted in her Scrapbook XI (17), pp. 143-147, by courtesy of The Theosophical Society, Adyar.—Compiler.]

EXTRAITS DE LA LETTRE DE MADAME BLAVATSKY.

Madras, le 17 mai 1883.

À M. Fauvety, président de la Société Scientifique d'Études Psychologiques.

Monsieur le Président.

Le Bulletin mensuel de la Société dont vous êtes le président, n° d'avril 1883, a été lu et traduit à nos membres de la branche des Occultistes de la Société Théosophique, et c'est au nom de cette branche et de la Société tout entière, qui semble avoir été confondue avec cette branche, par MM. les Spiritistes, d'une manière fort inattendue, que je viens vous demander justice. Cette lettre va être suivie d'une réplique formelle que, nous l'espérons bien, vous aurez la bonté de publier dans votre Bulletin. . . .

Il m'est impossible, dans les limites d'une lettre officielle, de vous énumérer toutes les erreurs et les fausses interprétations, dont les discours prononcés aux conférences des 6 et 21 mars abondent. Qu'il me suffise de vous assurer que ceux qui ont pu nous accuser d'absurdités telles que je trouve dans "les réfutations" n'ont jamais lu le Theosophist. . . .

En attendant que notre Réfutation des "Réfutations des Spiritistes" vous arrive avec le prochain courrier, j'ai l'honneur de vous prier de faire en notre nom la déclaration suivante à votre estimable Société:

1) Il n'est pas vrai que les Occultistes théosophes de l'Orient aient jamais prêché ou prêchent le NÉANT.

2) C'est tout à fait faux de dire ou d'insinuer, comme l'a fait M. T., que nous, les fondateurs de la Société, ou quiconque de nos membres de la branche des Occultistes, aient jamais proclamé que la base sur laquelle vous (les Spiritistes) faites poser la morale—"celle de l'immortalité du Moi conscient (Spirituel)—est foncièrement fausse." . . Je puis vous signaler [?] 0* endroits dans le Theosophist, comme dans les écrits signés par les Occultistes, où il est affirmé, de la manière la plus claire, que les 7e et 6e principes, la monade divine et son véhicule, l'âme spirituelle (qui ne font qu'un), sont immortels, indestructibles et infinis.

* [First cipher missing in the original.—Comp.]

Croyant aux réincarnations innombrables du “Moi spirituel,” le seul “Moi conscient” dans l’Éternité, nul de nous, Occultistes, a jamais pu dire que la conscience individuelle était anéantie ou que le “Moi spirituel” pouvait retomber dans le monde de la matière cosmique première.

Qu’on le comprenne donc enfin! La Société prêche la fraternité universelle basée sur l’égalité, la charité, la tolérance et l’amour mutuels. Elle accepte toutes les croyances, car elle n’admet pas l’infailibilité (pas plus la sienne que celle des autres), et, n’y croyant pas, elle observe, étudie, compare et tient note de tout sans rien proclamer comme final. Quant à ses branches, pourvu qu’elles pratiquent la fraternité, chaque branche peut croire à ce qu’elle veut, car en matière de religion et de croyance, un Hottentote en sait autant qu’un Fénelon. Les belles paroles et les affirmations d’un Tyndall comme celles de sa bonne se valent, et la Société n’accepte que DES FAITS.

Or les faits ne peuvent être acceptés comme tels sur l’évidence ni d’une ni de cent mille personnes, mais seulement sur l’évidence personnelle propre à chacun. Il va sans dire que je parle ici de faits psychologiques et purement subjectifs, et non des faits physiques. De là la tolérance universelle des Théosophistes, une de nos lois les plus expressément recommandées. . . .

Je vous présente mes excuses, monsieur le Président, de ce qu’il m’est impossible de traduire mes idées plus clairement. Voilà dix ou onze ans que je n’ai plus occasion de parler ou d’écrire le français, j’ai donc commencé à l’oublier. Mais j’ai confiance en votre intuition et surtout en votre sens intime de la justice. Comme j’ai eu l’honneur de vous le dire, nous n’attaquons jamais personne, mais il nous est bien permis de nous défendre lorsque nous sommes attaqués et si injustement. Il a plu à M. T. de nous. . . . de nous présenter comme des charlatans prêchant une science fausse et il vous a plu de publier cette accusation.

Vous nous permettrez donc de répondre à ces accusations prouvées en main, etc. . . .

En attendant, veuillez agréer, etc.,

(Signé) H. P. BLAVATSKY,

Sre. Correspondant de la Société Théosophique.

Adyar, Madras.

EXPLANATIONS RELATIVE TO THE CONTROVERSY ON OCCULTISM

[Bulletin Mensuel de la Société Scientifique d'Études Psychologiques,
Paris, June 15, 1883, pp. 116 et seq.]

[Translation of the foregoing original French text.]

EXCERPTS FROM A LETTER OF MADAME BLAVATSKY.

Madras, May 17, 1883.

To Mr. Fauvety, President of the Scientific Society for Psychological Studies.

Mr. President,

The monthly Bulletin of the Society of which you are the President, issue of April, 1883, has been read and translated to our members of the Occult Branch of The Theosophical Society, and it is in the name of that Branch, and of the entire Society which seems to have been confused with that Branch by the Spiritists, in a very unexpected manner, that I appeal to you for justice. This letter will be followed by a formal reply, which, we earnestly hope, you will have the kindness to publish in your Bulletin. . . .

It is impossible for me, in the limited space of an official letter, to enumerate all the errors and misinterpretations which abound in the addresses delivered at the meetings of the 6th and 21st of March. It should suffice if I assure you that those persons who have accused us of such absurdities as I have found in "the refutations" have never read The Theosophist. . . .

While waiting for our Refutation of the “Refutations of the Spiritists” to reach you by the next mail, I have the honor to beg you on our behalf to make the following declaration to your esteemed Society:

1. It is not true that the Theosophical Occultists of the Orient have ever preached or preach ANNIHILATION.

2. It is entirely false to say or to suggest, as Mr. T. has done, that we, the Founders of the Society, or any of the members of the Occult Branch, have ever declared that the basis on which you (Spiritists) rest your ethics—“that of the immortality of the conscious (Spiritual) Ego—is fundamentally false.” . . . I can indicate [?] 0* places in *The Theosophist*, as well as in writings signed by Occultists, where it is affirmed in the clearest manner that the 7th and 6th principles, the Divine Monad and its vehicle, the spiritual soul (which make a unity), are immortal, indestructible and infinite. Believing in the innumerable reincarnations of the “spiritual Ego,” the only “conscious Ego” in Eternity, not one of us, Occultists, could ever say that the individual consciousness was annihilated or that the “spiritual Ego” could fall back into the world of cosmic, primal matter. . . .

Finally, let it be understood: The Society preaches universal brotherhood based on equality, charity, tolerance and mutual love. It accepts all beliefs because it admits no infallibility (its own any more than that of others), and, in not admitting it, it observes, studies, compares and takes note of all without declaring anything as final. As to its Branches, so long as they practice brotherhood, each Branch can believe whatever it likes, because in matters of religion and belief, a Hottentot knows as much as a Fénelon. The fine speeches and assertions of a Tyndall are as worth while as those of his housemaid, and the Society accepts nothing but FACTS. Now, facts cannot be accepted as such on the evidence of one or a hundred thousand persons, but only on personal evidence appropriate to each individual. It goes without saying that I am speaking now of psychological and purely subjective facts, and not of physical facts.

* [First cipher missing in the original.—Comp.]

Hence the universal tolerance among Theosophists, one of the rules most positively enjoined. . . .

I offer you my apologies, Mr. President, for being unable to express my ideas more clearly. It is ten or eleven years since I have had occasion to speak or write in French, and I am therefore beginning to forget it. But I have confidence in your intuition and above all in your deep sense of justice. As I have already had the honor of telling you, we never attack anyone, but it is surely permissible for us to defend ourselves when we are attacked, and so unjustly at that. Mr. T. has been pleased . . . to represent us as charlatans preaching a false science, and it has pleased you to publish that accusation. You will allow us then to answer these accusations, proof in hand, etc. . . . Meanwhile, please accept, etc. . . .

(Signed) H. P. BLAVATSKY,

Corresponding Secretary of The Theosophical Society,

Adyar, Madras.

July 15, 1883.

**SUITE DE LA CONTROVERSE
ENTRE L'OCCULTISME THÉOSOPHIQUE ET LE SPIRITISME.**

[Bulletin Mensuel de la Société Scientifique d'Études Psychologiques, Paris, 15 juillet, 1883, pp. 129-151.]

[This is H. P. Blavatsky's official refutation of the misinterpretations and accusations of Mr. Tremeschini. It is preceded by an introductory note from the Editor of the Bulletin, Charles Fauvety, and is followed in the same issue by a rather lengthy dissertation from his pen, entitled "Aux Théosophes de l'Occultisme."]

This material is to be found in H. P. B.'s Scrapbook XI(17), pp. 149-171, and has been copied therefrom by courtesy of The Theosophical Society, Adyar.

In connection with this material, the student's attention is drawn to H. P. B.'s article on the same general subject, published in *The Theosophist*, Vol. IV, Supplement to June, 1883, pp. 1-3, and entitled "A Levy of Arms Against Theosophy." Though published earlier, it was written after the present article had already been dispatched to Chas. Fauvety.—Compiler.]

Chercher la vérité et la mettre en pleine lumière, tel est le premier devoir du publiciste, du philosophe, et, sans doute aussi, de tout honnête homme.

Ce devoir nous ne voulons pas qu'on puisse nous accuser de l'avoir jamais méconnu.

Après les explications et rectifications, qui ont déjà paru dans le Bulletin à la Suite de la controverse sur l'Occultisme (voir les nos d'avril, mai et juin), nous avons pensé que la discussion pouvait être close. Nous nous étions trompés. Les théosophes de l'Inde nous mettent en demeure de tenir la promesse que nous avons faite, dès l'origine, d'ouvrir le Bulletin à la réplique. Ne voulant étouffer la voix de personne, nous publions, malgré sa longueur, celle qu'on va lire. Elle nous oblige à doubler le nombre des pages de ce numéro.

Du reste, la chose en vaut la peine. D'abord, cette pièce a un caractère officiel, puisqu'elle émane de la Société mère et qu'elle a été rédigée au nom de la branche des Occultistes. On peut donc penser que nous avons cette fois l'exposition de la vraie doctrine professée par l'Occultisme théosophique.* Ensuite, au milieu de quelques récriminations, qui touchent aux personnes et n'ajoutent rien à [la] valeur de la discussion, il se trouve, dans ce document, des notions d'une grande portée philosophique, dont nous aurions été bien fâchés de priver les lecteurs du Bulletin.

Nous laissons la parole à l'éminente secrétaire de la Société Théosophique de Madras, nous réservant de la reprendre, après elle, pour résumer le débat et préparer la conclusion.

LA RÉDACTION.

LA RÉPLIQUE DES THÉOSOPHES

Dans le Bulletin Mensuel de la Société Scientifique d'Études Psychologiques, "Numéro d'Avril," nous trouvons dans la "Note de la Rédaction" qui suit l'anéantissement de la Théosophie des Indes—un véritable "massacre des Innocents"—l'offre généreuse d'ouvrir les pages du Bulletin à la réplique des Théosophes qui ne partagent pas les vues de M. T. . . .

* Par le courrier, qui a suivi celui que nous a apporté le document que nous publions, nous avons reçu une lettre collective signée des membres Occultistes de la Société Théosophique de Bombay réclamant avec instance l'insertion, dans le Bulletin de la Société Scientifique d'Études Psychologiques, de la réponse rédigée en leur nom par Madame Blavatsky. Cette lettre est datée de Madras 27 mai.

Offre généreuse, sans doute, mais fort dangereuse—pour la Rédaction. À part les quelques spirites qui ont bien voulu s’associer à une organisation dont ils ne connaissent évidemment ni le programme ni les statuts—pas même les simples règles—“les Théosophes qui ne partagent pas ses vues” se comptant par milliers, la Rédaction de cet estimable journal pourrait peut-être se trouver embarrassée de tenir parole. Heureusement pour les partis intéressés, nos Théosophes Indous ne savent pas plus le français que nos Théosophes Parisiens l’anglais. C’est à cette sainte ignorance de leurs langues réciproques—qui les a empêchés jusqu’ici, les uns de lire le Bulletin, les autres le Theosophist—que nous devons, sans doute, l’harmonie toute fraternelle et l’accord touchant qui depuis cinq ans ont régné jusqu’à ce jour entre la Société mère, établie aux Indes, et sa fille bien-aimée de Paris. C’était le vrai moyen de s’entendre, et ce qui suit le prouvera bien.

Je demande la permission de dire quelques mots au sujet de la conférence, et en même temps de corriger les très grandes erreurs que j’y trouve. Ces erreurs—faciles à démontrer en citant des milliers de passages à l’appui dans le Theosophist comme dans d’autres publications de notre société—sont fort naturelles dans les cas de Madame et Monsieur Rosen, de M. Waroquier et autres, qui peut-être ne parlent pas l’anglais, et n’ont point lu le Theosophist, mais qui jugent l’Occultisme en se basant sur quelques pages traduites d’un Fragment. Elles deviennent plus sérieuses lorsqu’on les trouve acceptées et vigoureusement soulignées par M. T. . . ., “membre de la Société Théosophique de Paris.” M. le Dr. Thurman a eu parfaitement raison de ne pas entreprendre la tâche ingrate de défendre et surtout d’expliquer un système “à un auditoire qui n’y a pas été préparé par des études préalables.” Nous remercions notre frère de sa discrétion.

Quant aux conférences qui ont eu lieu aux séances des 6 et 21 mars, elles étaient d’une espèce unique, il faut l’avouer.

Une controverse, en effet, où rien n'est disputé mais tout admis d'avance, où personne ne défend, mais tout le monde accuse, où les deux côtés, amis et ennemis, théosophes et spirites, déchirent à belles dents un système dont ils ne connaissent par le premier mot, cognant—j'en demande pardon en vrais aveugles, et où, enfin, l'unique (soi-disant) représentant du système attaqué l'attaque avec plus d'ardeur, et plus vigoureusement encore, que tout autre—est un débat fort original et d'un genre tout à fait nouveau.*

On n'a qu'à lire des phrases comme celles-ci, par exemple, que je cite du discours de M. T. . . . pour s'apercevoir que ce "membre de la Société Théosophique de Paris" n'a pas la moindre idée de la Société-mère: "Cette doctrine du néant professée par le Theosophist . . ." "Les Théosophes prêchent le nihilisme . . . la doctrine que le Moi spirituel [!?] peut retomber . . . dans le monde de la matière cosmique première" [!!] . . . "les auteurs du Theosophist"—etc., etc., tout cela nous prouve sans laisser une ombre de doute, que notre estimé frère en Théosophie, tout "astronome, orientaliste, érudit et auteur de nombreuses découvertes" qu'il est, n'a pas encore découvert ni ce que c'était que la Société Théosophique en général, ni l'Occultisme qu'elle fait étudier à un petit groupe choisi de ses membres, en particulier.

Nous irons plus loin; et nous le déclarons ici, preuves en main, que M. T. . . ., qui ne fait aucune différence entre la Société Théosophique, l'Occultisme et le journal The Theosophist; qui paraît ignorer que 90 sur 100 des membres de la Société s'occupent fort peu et nient l'existence de l'Occultisme tout aussi bien que du spiritisme;

* Le comité de la Société Scientifique d'Études Psychologiques avait cru être agréable à la Société Théosophique de Paris en lui ouvrant à la fois le Bulletin et des conférences pour exposer les idées théosophiques. Ce n'est pas la faute du comité—qui d'ailleurs possédait dans son sein plusieurs membres de la Société Théosophique—si les représentants des doctrines de l'Occultisme se sont abstenus de prendre part à la discussion. Tous les théosophes connus avaient été convoqués aux séances. Plusieurs y assistaient qui ont gardé le silence, bien que le président ait toujours offert la parole au contradicteur avant de la donner à l'orateur qui venait soutenir la même thèse que le préopinant.

que le Theosophist n'est pas l'organe spécial des sciences occultes, pas plus qu'il n'est le journal de l'exotérisme Chrétien, Bouddhiste ou Indou; et qu'il confond—peut-être parce qu'il n'en a jamais entendu parler—la doctrine des Arhats, les seuls représentants du plus vieil ésotérisme des anciens Aryas, avec la théosophie de Paracelse et d'Henri Khunrath du moyen âge—n'a agi ni en Théosophe, ni en homme de science à notre égard; il condamne, en un mot, ce qu'il ne connaît pas du tout; et une lettre de lui que nous venons de recevoir en est une preuve éclatante. Réservant ce qui nous y est dit sur “Gôtomô,” l'auteur de Nyaya, pour la fin; nous ne relèverons ici qu'une seule erreur: “le magnétisme”—nous dit-il—“n'entre nullement dans la série des définitions de l'Occultisme.”—Peut-être bien de l'Occultisme qu'il croit avoir trouvé dans le “Code Hiératique de Gôtomô.” Quant à l'Occultisme des Brahmanes initiés, des Rishis et des Arhats, le magnétisme et le mesmérisme en font la pierre fondamentale. Les initiés de l'Orient ne croient pas aux “miracles,” et la “magie cérémoniale” des théosophes et philosophes hermétiques du moyen âge est répudiée par eux avec autant de véhémence que l'Occultisme imaginaire des théosophes orientaux l'est—par M. T. . . .

À part l'attitude extraordinaire de M. T. . . . , membre de notre société, qu'il nous soit permis de protester contre les interprétations si fausses qu'on trouve dans les Réfutations de MM. les Spirites et de les contredire seriatim. Je commencerai par “la Note Explicative” donnée par le traducteur du 1er Fragment de la doctrine occultiste “Sur la constitution de l'homme.” Ce Fragment a été parfaitement traduit, mais moins parfaitement compris; ce qui n'est pas du tout la faute du traducteur, mais celle de l'auteur. Qui est cet auteur, le sait-on seulement à Paris? Et d'abord, je réponds à la remarque de M. Rosen, qui croit déjà nous voir suivre l'exemple “d'usage en politique où l'on dément le lendemain ce qu'on avait avoué la veille.” Nous ne démentons rien, puisque nous (les occultistes) n'avons rien écrit, et c'est ce que j'ai eu l'honneur de dire depuis un ou deux mois au traducteur, ainsi qu'à l'honorable Président, Monsieur Fauvety.

Je regrette que Monsieur D. A. C.* ait choisi pour première traduction un Fragment écrit en réponse aux objections d'un Spiritualiste d'Australie (un membre de notre société, le rédacteur de l'Harbinger of Light)** par un autre membre, car ce dernier, quoiqu'en effet, comme le dit Monsieur Michel Rosen—"un des membres les plus considérables du Théosophisme," n'était cependant, lorsqu'il l'écrivit—ni un adepte, ni même un simple élève de l'Occultisme.

* [D. A. C. stands for Commandant D. A. Courmes, of the French Navy, who had joined the Theosophical Society November 8, 1876, and was a staunch friend of H. P. Blavatsky and Col. Olcott. Later on, he translated large portions of The Secret Doctrine, and other writings of H. P. B.'s, into French, for publication in Le Lotus Bleu.—Compiler.]

** [Reference here is to William H. Terry, founder and for many years editor of the famous Spiritualistic journal The Harbinger of Light, still being published at Melbourne, Australia He joined the Theosophical Society early in 1880, and evinced great interest in The Theosophist, then only a few months old as a publication. He gave valuable support to Theosophy in Australia. His name is closely associated with another early Theosophist in Australia, Professor John Smith of Sydney University, Member of the Legislative Council, and President of the Royal Society in N.S.W. H. P. B. in one of her letters to Mr. Terry, dated from Dehra Dun, November 5, 1881, asks him to find the address of Prof. Smith which had been mislaid. This letter was received December 12, 1881. At the foot of it a brief message from Master M. to Mr. Terry had been precipitated in transit. The message said:

"For very good reasons I beg leave to ask you the favor to first ascertain the whereabouts of the Professor. I have some business with him and a promise to redeem.

Yours,

M. . .

(mis) named the 'Illustrious' by Mr. Sinnett, tho' I be but a poor Tibetan Fakir.

Private and confidential."

The original of this Letter is in the Archives of The Theosophical Society, Adyar, Madras, India.

See Letters from the Masters of the Wisdom, Second Series, Transcribed and Annotated by C. Jinarâjadâsa, 1926, Letters 80 and 81, pp. 164-165. Also Mary K. Neff's How Theosophy Came to Australia and New Zealand, 1943, pp. 1-13, where interesting details are to be found.

It is in answer to three letters from William H. Terry to the Editor of The Theosophist that the first three "Fragments of Occult Truth" were written by Alan O. Hume and published in that Journal (Vol. III, October, 1881, March and September, 1882).—Compiler.]

Donc il n'avait pas altéré "sciemment la vérité," mais simplement il ne la connaissait pas, puisque c'était pour la première fois qu'il en entendait parler. C'était bien un fragment dans toute l'acception du terme, c'est-à-dire incomplet et fort capable, par cela même, d'induire en erreur d'autres personnes, aussi peu fortes qu'il l'était lui-même dans les sciences occultes, à cette époque (en 1881) et lorsqu'il était à peine entré dans la Société. Cependant, et à part quelques erreurs provenant plutôt de ses explications incomplètes que réelles, la doctrine des occultistes concernant les esprits s'y trouve correctement esquissée; et je ne m'étonne pas le moins du monde de la voir repoussée par les Spiritistes. Certaines expressions incorrectes cependant, qu'on y trouve, ont été immédiatement réfutées et expliquées, tant dans d'autres Fragments, écrits par d'autres élèves, que dans le Theosophist; et notre frère, Mr. T. Subba Row, l'occultiste le plus érudit en ce moment aux Indes, un élève des Hiérophantes de l'Himalaya, l'a analysée, corrigée et expliquée dans un long et admirable article "The Aryan-Arhat Esoteric Tenets on the Seven-fold Principle in Man."* M. T. . . l'a-t-il lu cet article? Qu'il s'empresse donc de le faire avant que de venir nous accuser de croire au néant. Nous en reparlerons plus loin; et, nous prouverons que ce distingué ingénieur civil, qui peut bien connaître sur le bout du doigt les monuments architecturaux de l'ancienne Egypte et de Baalbec, et pour qui les aqueducs du Pérou archaïque ont gardé peu de secrets, se connaît bien moins—s'il s'y connaît du tout—dans le "Jivatma" sanscrit ou dans la généalogie du clan des Gautamas. En effet, que peut-il savoir du "Jivatma," lui qui parle de "la prétendue traduction qui suit" les termes sanscrits et ne sait même pas que le Jiv ou la "vie" des Occultistes et le Jiv ou Jivatma

* "Les doctrines ésotériques des Aryas-Arhat sur la constitution septenaire de l'homme" (The Theosophist, Vol. III, No. 4, janvier 1882, pp. 93-99).

(la seule vie ou l'âme vivante) des Védantins sont deux choses distinctes l'une de l'autre et ignore que les Occultistes appellent ainsi le deuxième principe—la Vie,—tandis que pour les Védantins, qui ne reconnaissent que la Vie Universelle comme la seule Réalité, et considérant toutes les autres Jivas (ou vies) comme illusoires, ne donnent ce nom qu'au septième principe—la monade divine de l'homme—dont ils soutiennent l'identité avec le parabrahm, en opposition aux Dwaités Védantins qui regardent l'âme humaine comme distincte de l'âme universelle. Il faut être plus qu'un Max Müller ou un Burnouf pour se permettre d'infirmer ainsi d'un ton magistral et dogmatique les traductions faites des termes sanscrits par les meilleurs sanscritistes de Bénarès—(un Pandit Bala Shastri, un Ram Misra Shastri, professeur de Philosophie Indoue au collège de Bénarès, et enfin, un docteur Rajendralâla Mitra, le sanscritiste le plus célèbre aux Indes)—“des traductions prétendues”! Enfin, lorsque Monsieur T . . . nous apportera à l'appui de ses assertions concernant son “Code Hiératique de Gôtomô” la corroboration d'un savant Indou comme l'est le Docteur R. L. Mitra, auteur de Buddha Gaya, le traducteur de Lalitavistara, membre honoraire de la Société Royale Asiatique de la Grande-Bretagne et de l'Académie Impériale des Sciences de Vienne, membre correspondant de toutes les Sociétés Orientales de l'Europe, connu de presque toutes les académies, ami et correspondant de Max Müller et d'autres Orientalistes, et que ce Docteur, ce célèbre sanscritiste et le plus grand expert en hiérogrammes des Indes nous aura dit que l'auteur de l'ouvrage sur la logique, le Gautama du Nyaya*—A JAMAIS ÉCRIT UN MOT—UN SEUL—sur l'Occultisme soit “divin” soit humain, alors nous reconnâtrons le droit à M. T . . . de trancher, comme il fait, la question de l'Occultisme.

* Les Nyâya Sutras, qui consistent en cinq livres, est un ouvrage analytique—le terme Nyâya étant l'opposé de celui de Sankhya ou “synthèse”—qui fournit aux lecteurs un mode correcte pour la discussion de questions philosophiques. Généralement, c'est une combinaison d'enthymèmes et de syllogismes—un système bien inférieur, en méthode, à Aristote. C'est un ouvrage dont le style est lourd et quelquefois fort obscure, ne traitant de métaphysique que dans un seul de ses livres—les dix traités de Vaiseshika Sutras de Kanada sur la constitution physique de notre terre y étant inclus et le Kusumañjali sur l'existence d'un Dieu supérieur ou de Dieu—et y réussissant fort mal.

Jusqu'alors, nous prenons sur nous le droit d'analyser et de juger à leur propre valeur toutes ces belles tirades qu'il nous fait sur son auteur apocryphe. Nous allons donc procéder seriatim.

Voici les erreurs à relever dans les conclusions de notre frère "D.A.C."—le traducteur d'abord:

(Page 68, Bulletin d'avril) 10 "Les très bons. Ceux-ci se préparent à passer avec leur 4 éléments constitutifs à une réincarnation sur une planète d'un monde supérieur."—Ici deux erreurs capitales dans quatre lignes; quatre principes ou éléments constitutifs ne peuvent jamais se trouver ensemble dans l'état de gestation qui précède le Devachan (le paradis des Occultistes bouddhistes). Ils se séparent à l'entrée en gestation. Les 7^{me} et 6^{me}, c'est-à-dire l'esprit immortel et son véhicule l'âme immortelle ou spirituelle y entrant seuls (cas exceptionnel) ou, ce qui arrive presque toujours, l'âme emportant dans le cas des très bons (et même des indifférents et de fort mauvais quelquefois) l'essence, pour ainsi dire, du 5^{me} principe, qu'elle soutire au MOI personnel (l'âme matérielle). C'est cette dernière seule, dans le cas des irrémédiablement mauvais et lorsque l'âme spirituelle et impersonnelle n'a rien pu lui soutirer de son individualité (personnalité terrestre), car elle n'avait que du purement matériel et sensuel à lui offrir—qui se trouve anéantie. Ce n'est que l'individualité avec ses sentiments les plus spirituels qui peut survivre en s'attachant au principe immortel. La "Kama-rupa," le véhicule, et le manas—l'âme où gît l'intelligence personnelle et animale, restent, après avoir été dénudés ainsi de leur essence, seuls au Kama-loka—la sphère intermédiaire entre notre terre et le Devachan—(la Kama-loka étant le aïdes des Grecs, la région des ombres) pour s'y éteindre et en disparaître après quelque temps.

Cette pauvre paire est bien “la loque” “du moi spirituel” et du MOI personnel, principes supérieurs qui, épurés de toute malpropreté terrestre, unis désormais dans l'éternité à la monade divine, s'en vont dans des régions où la vase du moi purement terrestre ne peut les suivre, pour y glaner leur récompense—les effets des causes produites—et d'où ils ne sortent que pour une nouvelle incarnation. Que si nous soutenont que la loque (the shell), la réflexion de la personne qui fut, survit dans le pays des ombres pour un certain temps proportionné à la constitution pour disparaître ensuite, nous n'avancions là que ce qui est logique et philosophique: Mais est-ce le néant cela? Serions-nous nihilistes sans le savoir, parce que nous prêcherions que l'ombre humaine disparaît du mur lorsque la personne à qui elle appartenait quitte la chambre? Et même dans les cas les plus mauvais—lorsque n'ayant rien à donner au MOI spirituel, désassociée de son double principe divin et immortel, l'âme matérielle se trouve anéantie, sans rien laisser derrière de son individualité personnelle, est-ce le néant pour le MOI spirituel? Comment, ce sont des spirites réincarnationnistes qui protestent? Des croyants, qui prêchent que M. X. . . . redevient, après sa mort, M. T. . . . ; et Madame A— Madame B, etc., etc., qui refusent de croire à la perte de tout souvenir pour l'âme spirituelle d'une de ses milliers de personnalités, anéantie parce qu'il n'y avait rien en elle d'assez spirituel pour survivre? Car comprenons-nous bien, une fois pour toutes. Ce n'est pas l'âme divine, l'individualité immortelle qui périt, mais seulement l'âme animale avec la conscience de sa personnalité trop grossière, trop terrestre pour s'assimiler la première. Des millions de personnes qui n'ont jamais entendu parler de réincarnation et même celles qui y croient vivent et meurent dans une ignorance absolue de ce qu'elles étaient même pendant leur incarnation précédente—et ne s'en trouvent pas plus mal pour cela. Ceux dont l'esprit est ouvert aux grandes vérités, ceux qui comprennent la justice absolue, rejetant toute doctrine basée sur le favoritisme ou la miséricorde personnelle, comprendront bien ce que nous voulons dire.

Pour l'âme immortelle ce n'est que justice. Pour elle cette existence perdue n'est qu'une page arrachée au grand livre de la vie et avant que ses pages ne soient numérotées, et L'ÂME n'en souffre pas plus qu'un saint en extase ne souffrirait parce qu'il aurait perdu toute souvenance d'un vilain jour parmi les 20,000 jours qu'il aura passés sur terre. Au contraire, en eût-il conservé le souvenir, c'eût été assez pour l'empêcher de se sentir jamais heureux. Une seule goutte de fiel suffit pour rendre amère l'eau contenue dans le plus grand vase. Et puis, la doctrine nous enseigne que ces cas d'anéantissement total d'une personnalité sont fort rares (Voir Fragment VI, The Theosophist, mars 1883, page 134).

20 “La réincarnation sur une planète d'un monde supérieur.”—Cette phrase contient deux erreurs (p. 68). La Monade va s'incarner sur la planète supérieure à la nôtre, dans notre chaîne des mondes, mais seulement lorsque ses incarnations sur notre globe sont au complet,—et non “sur une planète d'un monde supérieur,”* et avant d'arriver à cette planète supérieure, la planète E—la nôtre étant D—qu'elle a déjà visitée trois fois et qu'elle doit encore visiter 4 fois avant d'arriver à la fin de son grand cycle—chaque monade doit s'incarner dans chacune des sept grandes races humaines comme dans leurs ramifications de races collatérales. C'est donc une erreur de dire:

“D'après les Théosophistes il n'y a à se réincarner sur terre que les enfants morts jeunes ou les idiots de naissance,” car la phrase étant incomplète ne dit pas tout. La différence entre les âmes désignées ci-dessus et celle des personnes en général, consiste dans ce que les premières s'incarnent de suite, car n'étant responsables de leurs actions ni les uns ni les autres, ni enfants ni idiots ne peuvent recevoir ni récompense ni punition.

* Selon notre doctrine, l'univers est rempli de chaînes septénaires de mondes, chaque chaîne étant composée de 7 globes, le nôtre étant le 4^{me} de sa chaîne et se trouvant juste au milieu. C'est après avoir passé par toutes les races comme par toutes les sous-races et après être arrivés au Pralaya (dissolution) planétaire que nous irons sur une planète d'un monde supérieur. On a le temps d'attendre.

Faillites de la nature—cette dernière recommence de nouveau: tandis que les réincarnations, en général, ont lieu après de fort longues périodes dans les sphères intermédiaires et invisibles. De manière que si un spirite théosophe venait dire à un occultiste théosophe qu'il était une réincarnation de Louis XV, ou Madame X celle de Jeanne d'Arc, l'occultiste lui répondrait que, selon sa doctrine à lui, c'est impossible. Qu'il se pourrait bien qu'il fût une réincarnation de Sésostris ou de Sémiramis, mais que la période écoulée entre la mort de Louis XV et même de Jeanne d'Arc était trop courte, selon nos calculs qui sont mathématiquement correctes. Serions-nous bien ostracisés, si nous disions que les âmes des idiots et enfants fort jeunes (morts avant la période de conscience personnelle) sont les parfaits parallèles de celles qui sont anéanties? Les personnalités des enfants et des idiots peuvent-elles laisser plus de trace sur le souvenir de la monade à qui ils n'ont pu s'assimiler que celles des âmes par trop animales qui, autant, mais pas plus que les premières, ont aussi failli à se l'assimiler? Dans les deux cas le résultat final est le même. Le 6^{me} élément ou le MOI spirituel qui n'a pas eu le temps, ni les moyens de s'unir aux principes inférieurs, dans les cas de l'idiot et de l'enfant, a eu le temps, mais non les moyens d'accomplir cette union dans le cas de la personne totalement dépravée. Or,—ce n'est pas comme semble le dire, mais ne le dit pas, Fragment No. I, expliqué sur l'heure dans le Theosophist—que le “MOI spirituel est dissipé et cesse d'exister”—car ce serait une absurdité de dire que ce qui est immortel dans son essence puisse être dissipé ou cesser d'être—mais que le MOI spirituel se désassocie d'avec les éléments inférieurs et—suivant sa monade divine—le 7^{me} élément, disparaît pour l'homme trop vicieux et cesse d'exister pour lui, pour l'homme personnel et physique comme pour l'homme astral. Quant à ce dernier, soit qu'il ait appartenu à un idiot ou à un Newton, une fois dépravé, s'il n'a pas pu saisir ou a perdu le fil d'Ariadne qui devait le conduire hors du labyrinthe de matière dans les régions de la lumière éternelle—Il doit disparaître.

Ainsi, qu'il disparaisse dans une réincarnation immédiate, ou qu'il soit anéanti, cet homme astral personnel (ou le 4^{me} et 5^{me} principe), sort du nombre des existences individuelles qui pour la monade sont comme les jours passés pour un individu—une série de souvenirs, les uns frais et éternels dans notre mémoire, les autres oubliés et morts pour ne jamais revivre. Dire des Occultistes, comme le fait M. Rosen, que s'occupant "egoïstement" de leur propre salut, ils condamnent "à la destruction la majorité des hommes" comme les Chrétiens "qui les vouent aux flammes de l'enfer"—est injuste, et faux, puisque, avec les Occultistes, l'oubli du soi-même est la plus grande vertu. Ce sont les Spiritistes plutôt qui voueraient la monade divine à un tourment terrible, aux souvenirs perpétuels d'une ou de plusieurs existences honteuses, criminelles, pleines d'expériences terrestres et grossières, avec pas le moindre rayon spirituel pour les illuminer. Et, ne serait-ce pas plutôt une horrible punition de l'affubler de toutes les personnalités qu'elle a eues à subir pendant son long parcours terrestre, au lieu de lui laisser seulement les acquisitions dont elle s'est enrichie durant ses existences antérieures et qui ont fait d'elle un être complet, une unité glorieuse et spirituelle!

30 "Il n'est pas logique de dire que tous les êtres qui se manifestent sont essentiellement mauvais." Aussi nous ne l'avions jamais dit. Nous ne disons pas que ce sont des diables, mais de malheureux vampires inconscients pour la plupart du temps—des loques, selon la juste expression de M. de Waroquier. Voici pourquoi nous ne consentons pas à dégrader le terme sublime d'Esprit en l'appliquant aux Élémentaires dont l'esprit est au Devachan, et d'où il ne descend jamais, quoique l'esprit du médium peut y monter; et c'est ainsi que nous n'avons rien à dire contre les communications subjectives avec les esprits, tandis que nous croirions faire de la nécromancie en encourageant les larves à jouer ce rôle dans des apparitions matérielles et physiques (Voyez le même Fragment, page 133). La "non-incarnation sur terre" faussement attribuée aux Théosophistes étant prouvé une erreur, je passe aux autres objections.

À Madame Sophie Rosen nous n'avons pas beaucoup à dire, ayant répondu à ses réfutations en expliquant les erreurs de déductions du traducteur, déductions fort logiques et correctes, mais tirées de prémisses mal comprises. Mais, nous demanderions à Monsieur de Waroquier, d'où cette idée étrange que notre Fragment No. I "n'est rien de moins qu'une inoculation qu'on offre" aux Spirités?

Lui, comme tous les Spirités "déjà dotés d'une doctrine fondée sur l'affirmation et le contrôle des faits," a raison sans doute de se refuser à l'enseignement de la doctrine des Occultistes, s'il tient à sa croyance. Mais, c'est une nouvelle erreur que de dire que cette doctrine est imposée à qui que ce soit. Car il faut que nos adversaires l'apprennent enfin, c'est contre nos règlements et lois de faire des Sciences Occultes un objet de propagande. D'ailleurs nous y avons des doctrines qui n'ont pas été même mentionnées encore dans les Fragments et qui sont aussi diamétralement opposées aux doctrines spirités qu'elles le sont à celles des Chrétiens et même des Indous orthodoxes. Or, notre Société étant pleine de spirités Français et Russe, de spiritualistes Anglais et Américains, et d'Indous des bords du Gange, tout en nous refusant à accepter leurs croyances respectives, nous les Occultistes de l'École Orientale, nous sommes forcés par nos statuts mêmes de LES RESPECTER TOUTES; de ne jamais les discuter en présence des membres qui pourraient y appartenir; comme de ne jamais critiquer dans nos journaux la religion de personne, même celle des individus qui n'ont rien à faire avec notre Société —à moins d'y être amenés par une attaque directe de nos croyances—comme dans le présent cas, ou par quelque acte d'intolérance absurde. Ne donnant à personne le droit de nous attaquer impunément, nous n'attaquons jamais personne, et il serait difficile de trouver dans notre journal un mot contre le Spiritisme, quoique nous soyons loin d'en accepter les doctrines.

Quant à nous accuser de vouloir inoculer notre doctrine, à nous parce que l'un de nos Fragments a été traduit—c'est comme si nous allions accuser notre ami M. Leymarie de conspirer contre l'Occultisme parce que l'un de ses articles concernant sa croyance se trouverait traduit de La Revue Spirite par un de nos occultistes! Le Spiritisme est aussi contraire à nos doctrines que l'est l'Occultisme à celles de feu Allan Kardec. Ce n'est cependant pas une raison pour que nous ouvrions des conférences pour ridiculiser ces dernières et prononcer des speech fulminants contre la Société Psychologique, les Spirites occidentaux et leurs ancêtres, et préconiser la Théosophie Orientale et l'Occultisme, comme les seules croyances dignes de vivre. Que ceux qui n'y croient pas laissent nos croyances et gardent les leurs. Nous, qui ne critiquons jamais leurs doctrines, pourquoi critiqueraient-ils les nôtres, puisqu'elles ne leur ont jamais été offertes. Répondant à Madame S. Rosen nous disons: "Vous vous trompez, chère Madame." La Théosophie (Occultisme serait plus correcte), en divisant l'essence de l'être humain en entités nommées: Intelligence animale, intelligence supérieure, Esprit, etc., ne proclame pas et même n'implique pas "la désagrégation et par suite la destruction du Moi conscient, individuel." Au contraire, l'Occultisme le protège plutôt de toute profanation, de l'attentat sacrilège de lui faire porter le lourd fardeau des billevesées, mensonges et fourberies des farfadets et larves qui se sont vu orner de ce nom divin qui ne leur appartient ni ne leur sied, dans beaucoup de cas. Les Spirites voudraient-ils nous faire croire que tous leurs "Esprits" sont des Anges de Lumière? Qu'ils se sont toujours montrés vrais et justes, qu'ils n'ont jamais ni menti ni trompé personne? Eh bien, nous Occultistes nous disons que c'est un blasphème horrible à nos yeux que de donner à ces êtres transitoires le nom sacré "d'Esprit" et d'Âme! Où est le mal de donner à chaque chose le nom qui lui convient le mieux? Où sont le chaos et la destruction du "moi conscient" dans cette division si nécessaire? Douterait-on que l'intelligence et l'âme sont deux choses différentes; que la première puisse être détruite d'un seul coup de marteau, sur la tête, sans que l'âme s'en ressente le moins du monde?

L'agrégation de ce que les spirites appellent la mémoire, l'intelligence, etc., ne sont que les attributs transitoires du 5^{me} principe qui n'est que temporaire lui-même. Pour rendre éternel le moi conscient, pour assurer en un mot son immortalité, il faut de toute nécessité qu'il soit transféré (non dans son entier terrestre, mais dans l'essence de sa spiritualité) aux Principes 6 et 7, à la monade, enfin. Nous en appelons à la philosophie du monde entier pour nous dire s'il est possible d'accepter, en restant dans les bornes de la logique sévère, l'immortalité absolue de l'âme divine, tout en persistant à croire que les 5 principes, qui la revêtent pendant ses existences terrestres, s'en vont avec elle attachés à l'essence divine comme des crustacés aux flancs d'une barque! Que sont ces principes ou "Entités"?

Principe 1: le corps physique qui pourrit et disparaît; Principe 2—LA VIE ou plutôt le rayon vital qui nous anime et qui nous est prêté du réservoir inépuisable de la Vie Universelle; Principe 3—le corps astral, le double ou doppelgänger, l'ombre ou l'émanation du corps physique qui disparaît avec le corps lorsque celui-ci cesse d'exister. Chaque être vivant en a un, même les animaux; et on l'appelle illusoire car il n'a aucune consistance et ne peut durer. "Illusoire! . . ." s'écrie M. Rosen—"C'est donc qu'il n'existe pas. Comment, dans ce cas, peut-il disparaître à la mort?"—L'ombre existe-t-elle tant qu'elle y est? Et ne disparaît-elle pas avec la cause qui la produit? Principe 4—la volonté, qui dirige les principes Nos. 1 et 2; Principe 5—l'intelligence humaine ou animale ou l'instinct de la brute; Principe 6—l'âme spirituelle ou divine; et Principe 7—L'ESPRIT. Ce dernier est ce que les Chrétiens appellent Logos—et nous—notre Dieu personnel. Nous n'en connaissons pas d'autre; car l'absolu et le Un—c'est le Tout—Parabrahm, un principe impersonnel en dehors de toute spéculation humaine.

À Monsieur de Waroquier, qui nous demande de qui nous l'avons reçue, notre vérité, et remarque "Comme il n'y a pour toute la terre qu'une seule et même nature d'êtres communiquant [et comment le sait-il?] ce ne peut être que par les restes périspritaux des humains décédés, par leurs loques enfin, etc.," nous répondrons aussi: vous vous trompez, vous qui ne lisez point le Theosophist et ne savez point toute la vérité sur nous.

Nous les avons eues nos doctrines de ceux qui n'ont nul besoin de se servir, pour explorer et apprendre les mystères de l'Univers, soit des esprits désincarnés, soit de leurs "loques," et c'est là un énorme avantage. Tandis que les Spiritistes qui, comme les aveugles, ont à se servir des yeux d'un autre pour reconnaître les objets trop éloignés pour être touchés, ne peuvent savoir que ce que ces "esprit" veulent bien leur dire. Les plus heureux d'entre eux, ayant à se fier aux somnambules qui ne peuvent guider à volonté leurs âmes temporairement libérées, ne peuvent se faire toujours des impressions correctes, car leur âme (le 5^{me} principe), est guidée elle-même par le magnétiseur dont les idées préconçues et souvent arrêtées dominent le sujet et le font parler dans le sens qui les guide plus ou moins eux-mêmes—les adeptes n'ont pas à souffrir de ces limitations inévitables. Ce n'est pas une évidence de seconde main, une évidence post-mortem pour eux, mais bien l'évidence de leurs propres sens épurés et préparés pendant de longues années pour la recevoir correctement et sans qu'aucune influence étrangère puisse les faire dévier du droit chemin. Pour des milliers d'années, un initié après l'autre, un grand hiérophante, suivi d'autres hiérophantes, avait exploré et ré-exploré l'Univers invisible, les mondes des régions interplanétaires, pendant ces longues périodes où son âme consciente unie à l'âme spirituelle et au TOUT quittait son corps, libre et presque omnipotente. Ce ne sont pas les initiés appartenant à la "Grande Fraternité de l'Himalaya" seuls qui nous donnent ces doctrines; ce ne sont pas les Arhats Bouddhistes seulement qui les enseignent; mais elles se trouvent dans les écrits secrets de Shankaracharia comme de Gautama Bouddha, de Zoroastre comme dans ceux des Rishis.

Les mystères de la vie comme de la mort, des mondes visibles et invisibles ont été approfondis et notés par les adeptes initiés de toutes les époques comme de toutes les nations.

Ils les ont étudiés pendant les moments solennels de l'union de leur monade divine avec l'Esprit universel et en ont noté les expériences. Et, c'est ainsi qu'à force de comparer et de contrôler les notes des uns par celles des autres, et n'y trouvant pas les contradictions qui se remarquent si souvent, dans les dictées ou communications des médiums, mais ayant pu constater, au contraire, que les visions des adeptes qui avaient vécu il y a 10,000 ans se trouvaient toujours vérifiées et corroborées par celles des adeptes modernes, à qui les écrits des premiers ne deviennent jamais connus que par la suite—que la vérité a été établie. Une science définie, basée sur l'observation et l'expérience personnelle, corroborée par des démonstrations de tous les jours, contenant des preuves irréfutables—pour ceux qui l'étudient, a été ainsi fondée; j'ose croire qu'elle vaut celle qui est basée sur le dire d'un ou même de plusieurs somnambules.

Aussi ne pouvons-nous nous empêcher de sourire en voyant M. Rosen nous enseigner ce truisme “que le corps physique n'est pas entièrement composé de matière solide” et qu'il “contient en majeure partie des gaz et des liquides. Messieurs les Orientaux, qui veulent nous faire la leçon, devraient consulter les physiologistes,” nous dit-il. J'ai bien peur que les physiologistes Européens n'aient bientôt besoin de consulter MM. les Orientaux—de l'an 8,000 avant l'ère vulgaire. Celui qui a écrit dans le Fragment la phrase citée savait tout aussi bien que n'importe quel physiologiste que le corps humain contenait des gaz et des liquides autant et plus que de matière solide. Mais les Occultistes ne connaissent qu'un Seul Élément qu'ils divisent en sept parties où entrent les 5 éléments exotériques et les deux ésotériques des anciens. Cet élément, ils l'appellent indifféremment soit matière soit Esprit, soutenant que comme la matière est infinie et indestructible et que l'Esprit l'est aussi et qu'il ne peut exister dans l'Univers infini deux éléments omniprésents Éternels, pas plus que deux Indestructibles et Infinis, donc—Matière et Esprit ne font qu'un. “Tout est Esprit et tout est Matière” disentils; Purusha Prakriti sont inséparables et ne pourraient exister l'un sans l'autre.

Or donc, ce ne sont pas MM. les Orientaux qui ont oublié de consulter les physiologistes, mais bien M. Rosen qui a oublié de consulter les Occultistes sur leur manière de s'exprimer; ou bien, pour ne pas déplaire à MM. les savants modernes, nous dirons que le liquide, le gazeux et le solide sont les trois qualités ou conditions de la matière, ce qui revient à la même chose. À ces trois, ajoutez la matière radiante de M. Crookes et on en aura quatre—les trois autres conditions de la matière se trouvant dans la possession des Occultistes en attendant qu'elles se laissent découvrir par MM. les Académiciens. La matière, donc, n'est qu'une condition de l'Esprit et vice versa.

Et maintenant, au discours de M. T. . . . “membre de la Société Théosophique de Paris.”

De tous les conférenciers des fameuses séances des 6 et 21 mars, c'est lui qui a tapé le plus dru sur ses frères de la Théosophie Orientale. Fort, derrière son Code Hiératique de Gôtomô ou “Institutes divines,” de la science divine qui lui aura révélé tous les secrets de la Théosophie passée, moderne et future, M. T. . . . parle de la Théosophie de notre Société—qu'il confond à tout moment avec l'Occultisme—comme étant “en résumé, une doctrine sans preuves, sans autorité et sans prestige d'origine,” et pour la rendre encore plus odieuse aux yeux des Spirités, il affirme ceci:

10 “Les Théosophes proclament la croyance dans l'immortalité du Moi conscient—foncièrement fausse”;

20 Ils disent “que le moi spirituel . . . disparaît sans emporter une seule parcelle de la conscience individuelle, et va retomber dans le monde de la matière cosmique première.”

30 “Les Théosophes invoquent à tort l'autorité des documents sanscrits de l'antiquité Indoue à laquelle par son origine, cette doctrine est très loin de remonter.”

40 “La doctrine des Théosophes [Occultistes, s. v. p.], qu'on s'obstine à appeler Science divine et qui n'est que la doctrine d'un Occultisme particulier, avec des idées étranges . . .

. . . qui ne reposent sur aucune base sérieuse, une tournure de style qui affecte d'être magistral . . . enfin une grande profession d'affirmations, rien que des affirmations partout et toujours des affirmations . . ., une doctrine qui a le néant comme but ne peut avoir que le vide pour base."

50 "Les affirmations des Théosophes n'étant pas corroborées par des arguments sérieux, par des démonstrations, par des preuves . . . ainsi qu'on a coutume de procéder en matière scientifique . . . tant pis pour une doctrine qui prend à tâche de faire passer des chimères pour des réalités."

Nous prions de noter les phrases que nous venons de souligner Cela est fort important et les affirmations de M. T. . . . 1er et 2me étant déjà prouvées fausses et ne reposant sur aucune base sont considérées par nous comme des . . . Le Fragment No. I,—qui nous incrimine soi-disant, a paru dans le Theosophist en octobre 1881. Deux mois après (The Theosophist, Vol. III, janvier 1882) les expressions incomplètes et vagues étaient expliquées par Subba Row, Bramane de 1re classe et occultiste distingué. Plusieurs autres occultistes envoyèrent des réfutations en expliquant les phrases du Fragment comme nous venons de le faire plus haut. Dans le Theosophist d'août, de la même année, pages 288-89, dans un article "Isis Unveiled and The Theosophist on Reincarnation," par le rédacteur du journal—votre humble servante—dans la classification des groupes des principes humains, il est dit:—

GROUPE I

ESPRIT.

7. Atma—"Esprit pur."

Monade Spirituelle ou

6. Buddhi—"L'Âme Spirituelle ou Intelligence."

"Individualité"—et son véhicule.
Eternelles et Indestructibles.

Et voilà pour le NÉANT!*

* Voir The Theosophist, Vol. III, No. de mars 1882, page 151, 1re colonne, note d'un chela disciple des initiés, "D.M.", qui dit: "Il ne peut y avoir d'anéantissement pour le 'Moi Spirituel qui est INDIVIDUALITÉ'—quoique cela arrive quelquefois pour la PERSONNALITÉ." (C'est-à-dire pour le 5me principe.)

Or, les spirites en général qui, ne lisant pas l'anglais, se sont fiés à M. T. . . . qui le lit, pour se faire une idée juste de nos doctrines théosophiques, sont priés de juger de la fidélité avec laquelle il les a expliquées. Aussi ce n'est pas des autres spirites que nous avons à nous pleindre mais de M. T. . . . "membre de la Société Théosophique." A-t-il, ou n'a-t-il pas lu le Theosophist? Voici la principale question. S'il l'a lu, il devait savoir que nos doctrines étaient perverties par lui—ce qui ne parlerait pas en sa faveur; s'il ne l'a pas lu, si enfin, il n'était pas sûr de ses faits, même après l'avoir lu, la solution est encore moins à son avantage. Répétant ses propres paroles, nous disons:—ces affirmations auraient dû être corroborées par . . . des démonstrations, par des preuves. . . "Qui trompe-t-on ici?" demande-t-il de son auditoire. "Mais personne, Monsieur—du moins, pas du côté des Théosophes Orientaux. Du côté spirite, c'est vous seul, qui vous êtes trompé, et, partant,—sans le vouloir,—avez trompé les autres," répondons-nous.

Mais, ce n'est pas seulement de prêcher le néant, mais d'enseigner une pseudo-théosophie, assemblage de choses disparates . . . du spiritualisme, du mysticisme, de la science, du nihilisme, de l'astrologie, de la magie, de la divination, etc., que nous sommes accusés. Notre Théosophie à nous, avec "sa conception malsaine et malpropre de ses Élémentaires et de ses Élémentaux" est une doctrine hybride issue des Chaldéens qui en traversant les ténèbres du moyen âge revint au pays où elle est née . . . et où, de nous, elle fait des dupes.

Comment M. T. . . . sait-il tout cela? Ah! nous y voilà, à ses GRANDES PREUVES! Preuves si irréfutables, que c'est sur le terrain de l'histoire que les spirites sont invités de le suivre, et que c'est de l'origine historique de sa théosophie à lui, de sa science divine qu'il va les régaler. Écoutons avec confiance et recueillement notre érudit frère théosophe.

Voici ce qu'il dit. Attention, Messieurs et Dames! "Vers la fin de TRETA YUGO [yuga, donc, s. v. p.] le troisième [!!] âge d'après la chronologie indoue [?] vécut dans l'Inde . . . Gôtomô. Comme le constatent les livres sacrés de l'Inde [?],

Gôtomô descend d'une ligne de sages qui remonte jusqu'aux temps védiques et compte, parmi ses descendants directs le célèbre Gôtomô Sakiamouni, le Bouddha, qu'on a souvent tort de confondre avec lui. Des ouvrages qu'a laissés à la postérité ce personnage du TRETA YUGO, les deux plus remarquables sont les NYAYAS, qui est un traité de logique, [et] le code Hiératique . . . science divine qui représente la synthèse du savoir humain, recueil de toutes les vérités amassés pendant une longue série de siècles par les sages contemplatifs (Moharshy) . . .”

Assez. Il suffirait de ces quelques lignes pour prouver à un simple écolier du sanscrit que M. T. . . . ne se connaît ni en Yugas (écrit par lui “Yougo”) ni ne comprend la signification des termes sanscrits.

J'en appelle à toute l'armée des grands sanscritistes européens et aux meilleurs pandits Brahmanes modernes aux Indes.

Assez modestement, il s'abstient de “fournir le nombre exact des siècles qui nous séparent du Treta yougo,” mais il n'hésite pas à affronter “le sourire des savants officiellement érudits” (et le rire des Brahmanes—astronomes et savants, donc!) et fait remonter courageusement “l'âge appelé Treta yougo . . . à 28,000 avant notre ère vulgaire.” “Ainsi,” nous dit-il, “nous voilà FIXÉS sur l'origine de la véritable Théosophie, la vraie, la Théosophie de vie, de consolation, de bonheur, la Théosophie scientifique de Gôtomô, hors de laquelle, il n'y a que pseudo-théosophie. . . .”

Et, tout en allant contre la science officielle, et les calculs d'après le zodiaque (calculs mathématiquement précis s'il en fut jamais) des Brahmanes passés, présents et à venir, contre celui de Manou et de Gautama Rishi lui-même, selon lui l'auteur du Nyaya, M. T. . . . n'hésite pas à se déclarer prêt à prouver “par le moyen des procédés employés en pareils cas par la science” que tout ce qu'il nous dit là est—de l'histoire!

Eh bien! nous nous déclarons prêts aussi à renverser d'un coup de main ce bel édifice, ce château de cartes, et nous soutenons que son Code Hiératique est un manuscrit apocryphe. M. T. . . . nous affirme que l'âge du Treta yuga remonte à 28,000 ans?

Nous lui répondrons que d'après tous les calculs de période Védique et des livres sacrés des Brahmanes—sans en exclure un seul, l'âge du Treta yuga, c'est-à-dire la période écoulée entre notre ère vulgaire et le Treta yuga (le deuxième âge s'il vous plaît "d'après la chronologie indoue," et non le troisième) est juste de 867,000 ans; ce qui ne ferait qu'une bagatelle de 839,000 années de plus que ses 28,000 ans, une petite erreur de lapsus linguae ou de lapsus calami (nous ne savons laquelle) de M. T. . . ., mais un peu trop souvent répétée cependant pour être une erreur si simple. Ceci, nous allons l'appuyer tout à l'heure par des chiffres. En vérité, Gautama Bouddha, ce "direct descendant de Gôtomô du Treta yougo," devait avoir, à ce compte, un arbre généalogique d'ici à la lune. Seulement le premier n'a jamais été le descendant direct ou indirect ni du Rishi "Gôtomô" ni de Gautama, l'auteur bien connu du Nyaya. Cela nous est bien prouvé à nous les Brahmanes de l'école de cette philosophie et à tous ceux qui savent quelque chose de l'histoire des Rishis et du Bouddhisme,—d'abord, parce que Gautama Rishi était un Brahmane, contemporain de Rama, tandis que Bouddha (Gautama le Sakyamouni) était un Kshatriya (caste des guerriers) et le Gautama des Nyayas est bien plus moderne que ce dernier; et ensuite parce que Gautama-Rishi était un Sourya-vansa—de "la Race Solaire" et Gautama Bouddha un Chandra ou Indu Vansa ou de la "Race Lunaire."*

Afin de prouver ce que nous avançons des Yugas, nous donnons ici les deux calculs, celui qui est adopté par les Brahmanes du Nord et qui est exotérique et celui des Brahmanes du Sud qui a été jusqu'ici un calcul ésotérique, et dont la clef est aux mains des initiés. Il n'y en a pas d'autres. Tous les deux sont corrects, car le total s'y retrouve également.

* Les Vansavali ou généalogies des Races—Soorya et Chandra, deux races distinctes qui séparent les anciens Indous—les Brahmanes et Kshatryas généralement sont tracées—la première depuis Ikshvâku jusqu'à Rama, et la seconde depuis le premier Bouddha jusqu'à Krishna (voir le Vansavali des princes Rajput, la maison Oodeypoor). Krishna était de Race Lunaire.

On peut trouver le premier dans l'Isis Unveiled, volume I, page 32.

Les âges son divisés de la manière suivante:

Âge 1er—Krita ou Satya Yuga, durée	1,728,000 années
Âge 2me—Treta Yuga, durée	1,296,000 années
Âge 3me—Dvâpara Yuga, durée	864,000 années
Âge 4me—Kali Yuga, a commencé 3,000 ans avant l'ère chrétienne et durera	432,000 années
Total	4,320,000 années

(Voir: "Essai astronomique" basé sur ce calcul dans les Asiatic Researches et son exactitude prouvée par comparaison avec les zodiaques.)
L'autre—ésotérique selon les Brahmanes du Sud:

Âge 1er—Krita ou Satya yuga 4 X 432,000=	1,728,000 années
Âge 2me—Treta yuga 3 X 432,000=	1,296,000 années
Âge 3me—Dvâpara yuga. 2 X 432,000=	864,000 années
Âge 4me—Kali yuga 1 X 432,000=	432,000 années
Total	4,320,000 années

Dans ces nombres l'on observera que celui qui sert de base au calcul est le nombre 432,000, qui doit être multiplié par 1, 2, 3 et 4 respectivement pour obtenir la durée de chacune des ères Kali, Dvâpara, Treta et Krita ou Satya yuga, et d'où l'on verra que Dvâpara dénote que sa période est d'une durée double de celle de Kali yuga, et que celle de Treta est trois fois celle de Kali yuga. Or le présent Kali yuga (l'âge où nous sommes) ayant commencé le 18 février, 3,102 années avant l'ère chrétienne, à minuit, sur le méridien à Ujjayini, à la mort de Krishna, les chiffres qui son de vilains témoins contre les affirmations, nous prouvent que M. T. . . . parle des Yugas comme un aveugle des couleurs.

Si son “Gôtomô” a vécu durant le Treta yuga, même en l’an 1,296,000 de cet âge, c’est qu’alors son Code Hiératique aurait juste 868,985 années d’existence, car tel est le chiffre que l’on obtient en ajoutant à ses 864,000 années les 3,102 avant notre ère et les 1,883 de notre présente ère. Et cependant M. T. . . . se dit prêt à prouver ses 28,000 années par des procédés scientifiques! Certes, il est fort respectable l’âge de sa théosophie, “la vraie . . . la Théosophie scientifique.”*

Kritayuga est un autre nom (ou dénomination) du Satya-Yuga. Il est généralement démontré dans les livres des Brahmanes que le taureau mythologique, par lequel on représente Dharma ou religion ésotérique, reste ferme sur ses quatre pieds dans Satya Yuga, sur trois seulement dans Treta Yuga, sur deux dans Dvâpara Yuga et sur un pied seul dans Kali Yuga (ainsi chancelant et presque sur le point de tomber).

SATYA OU KRITA YUGA EST DONC LE PARFAIT CARRÉ.—M. T. . . . pourrait-il nous en expliquer la signification? En attendant, nous soutiendrons toujours que ses 28,000 années (depuis que son “Gôtomô” a vécu) ne sont qu’une fiction.

Le nom de Gautama Rishi, l’occultiste des temps Védiques, se trouve mentionné dans les Upanishads. Quant au Gautama des Nyayas, qui est celui de M. T. . . . il a vécu bien plus tard que Kapila (des Sankhya), qui a été lui-même contemporain et un peu postérieur à Gautama Bouddha, puisque le système de notre Grand Maître Sakiamouni est critiqué par Kapila, dont les doctrines sont ridiculisées par l’auteur des Nyayas.

Ergo, l’erreur de M. T. . . . nous étant prouvée, et sa connaissance imparfaite du sanscrit aussi, lui qui nous critique si bien (car, trompé probablement par le son phonétique du Treta qu’il aura pris pour “trois” et de Dvâpara, qui a une certaine ressemblance avec “deux”), il aura cru que son “TRETA YUGO” représentait “le troisième âge,” et, d’après la Chronologie Indoue, par-dessus le marché.

* Voyez les Lois de Manou (I, 64, 73) et le dernier livre de Monier-Williams: Indian Wisdom, pages 188 et 229; Sir Wm. Jones, Colebrooke, etc.

Et cette ignorance relative étant établie sur ce point, comment croire au reste? Qu'il nous donne vite ses preuves "selon les procédés employés par la science"! Si son "code Hiératique" est quelque vieux manuscrit apocryphe de cent ou deux cents ans, lorsqu'on n'avait pas même l'idée en Europe des calculs chronologiques des Brahmanes, alors cela ne nous étonnerait pas du tout d'apprendre que c'est dans ce manuscrit merveilleux que M. T. . . . a puisé ses données historiques, chronologiques et théosophiques. En effet, nous voilà bien "fixés sur l'origine de la véritable Théosophie"! Quant au "rire homérique," auquel il avait raison de s'attendre de la part des Orientalistes européens, il a été bien plus inextinguible et sincère parmi nos Brahmanes Shastris* à qui nous soumîmes en le traduisant, le discours de notre "membre de la Société Théosophique" parisienne.

D'ailleurs l'histoire des Rishis qui ont laissé des écrits philosophiques et religieux—nous parlons des "six grandes Écoles Philosophiques" des Brahmanes—est trop connue pour que l'on puisse construire de ses lacunes un roman quelconque. Jaimini, l'auteur de Mimansa; Badarayana, des Vedanta; Gautama, du Nyaya; Kanada, du Vaiseshika, qui est le complément du Nyaya; Kapila, du Sankhya, et Patañjali, du Yoga, sont peut-être les personnages les plus connus et les plus historiquement connus. On sait bien ce qu'ils ont laissé à la postérité et ce qu'ils n'ont jamais pu écrire. Ainsi, attribuer à Gautama, dont les écrits consistent en un seul ouvrage sur la logique, un ouvrage d'où toute allusion sur les matières occultes et théosophiques est éliminée, attribuer à ce logicien serré, disons-nous, un "Code Hiératique," c'est vraiment calculer par trop sur l'ignorance des spirites en tout ce qui concerne la littérature sanscrite. Le choix est malheureux en vérité. Nous eût-on présenté Patañjali ou Sankaracharya, un des anciens mystiques enfin, comme auteur de ce livre inconnu, nous aurions pu nous donner la peine de vérifier l'assertion.

* Shastri est celui qui doit étudier toute sa vie les Shastras, les livres sacrés des Brahmanes, une littérature immense.

Mais c'est comme si on cherchait à nous faire accroire que le baron d'Holbach, l'auteur du *Système de la Nature* et le plus grand athée de son temps, nous avait légué un Dogme et Rituel de la Haute-Magie sous le pseudonyme d'Éliphas Lévi. Allons donc, M. T. . . ., nous sommes aux Indes nous, et nous avons parmi nos membres les plus fameux sanscritistes comme les plus grands érudits du monde en littérature indienne.

Nous ne nous arrêterons pas à des bagatelles comme par exemple la traduction libre qu'on nous offre du double terme Maharishi que M. T. . . . traduit par "sages contemplatifs" et écrit Moharshy—ce qui ne serait même pas phonétiquement correct. Maha veut dire "grand" dans le sens moral et Rishi littéralement traduit veut dire "barde" chanteur et aussi le marcheur et le guide, celui qui mène les autres; le mot Rishi étant un dérivé de Riś (qui marche en avant), vu que ces derniers étaient toujours à la tête de leurs clans. Le Gautama Védique était un occultiste, c'est-à-dire un Brahmane comme tous les Rishis certainement; mais tandis que tant d'autres ont laissé de grands poèmes, des philosophies et des livres traitant de Brahma et de Yoga Vidya (science secrète), celui-ci n'a laissé qu'un code, pas du tout hiératique mais civil, ce qui est moins poétique peut-être mais plus vrai. Yajnavalkya (*Dharma-Śāstra*, I, 3-5) le mentionne comme le 18^{me} en mérite des vingt codes énumérés par lui, dont le premier est celui de Manou et le dernier de Vasishtha. L'auteur du Code Parâsara (dans la préface sanscrite de Stenzler qui cite Yajnavalkya) dit: "Les lois des différentes yugas différent entre elles." Les livres des lois de Manou appartiennent au Krita Yuga, ceux de Gautama au Treta, ceux de Sankha et Likhita au Dvâpara et ceux de Parasara au Kali-yuga. Le code du Dharmashastra de Gautama est connu, et n'est avec quelques variations que la répétition des autres codes dont il y [en] a eu 47, tous par de différents auteurs, mais dont il ne reste plus que 20. Enfin ceux qui ont laissé des écrits sur le Vidya, connaissance ou Science secrète de l'âme universelle, sont aussi connus, et le nom de Gautama ne s'y trouve pas.

Sitôt que les affirmations de M. T. . . . sur son code hiératique nous furent parvenues aux Indes, et que nous eûmes vainement interrogé les Brahmanes les plus érudits, les Yogis-Shastris les plus célèbres, ceux qui connaissent par cœur toute la littérature des initiés des temps védiques jusqu'à nos jours; et que de chacun et de tous nous arrivaient soit verbalement soit dans des lettres des négations qui peuvent toutes se résumer dans ces mots—"Non, le Gautama Rishi n'a rien écrit que son Dharma-Shastra—code civil et criminel; et le Gautama Rishi n'est pas le Gautama des Nyayas. Car les systèmes s'y contredisent; le premier place l'efficacité de toute chose dans cette vie et l'autre dans les Védas, tandis que les Nyayas ne reconnaissent que l'omnipotence d'ADRISHTA (le principe invisible), 'Paramatman' ou âme suprême, et du 'Jivatman, (le 7^{me} principe), l'atome éternel; et ne fait mention des Védas que pour ne pas être appelé athée (Nastikah)."—En désespoir de cause pour M. T. nous nous adressâmes au grand "Sankaracharya." C'est le Pape des Indes, une hiérarchie qui règne spirituellement par succession depuis le premier Sankaracharya du Vedanta, un des plus grands adeptes initiés parmi les Brahmanes. Voici la lettre reçue par T. Subba Row du Mysore. Qu'on se souvienne que c'est un adepte initié, le seul maintenant aux Indes qui possède la clef de tous les mystères Brahmaniques et a pouvoir spirituel depuis le Cap Comorin jusqu'aux Himalayas et dont la bibliothèque est une collection de longs siècles. De plus il est reconnu, même par les Anglais, comme la plus grande autorité sur la valeur des manuscrits archaïques. Voici ce qu'il dit: "Si le manuscrit [le 'Code Hiératique' en question] est écrit en Sen-zar Brahma-bhashya [langue sacerdotale et secrète], il ne peut être lu ni compris que par les Brahmes initiés, auxquels la révélation d'Atharvan et Angiras a été déjà faite [dernière et suprême initiation]. Or, aucun de ces manuscrits ni même une copie ne peut être en la possession d'un Mlechchha [étranger impur], car d'abord le nombre de livres [codes] est gravé sur le pilier de l'Ashrum [endroit sacré, un temple] depuis que le Grand et Saint ACHARYA 'maître'

[dans ce cas, Sankaracharya de la Vedanta lui-même qui a fondé la hiérarchie, bâti et vécu dans ce temple du Mysore] en a tracé les noms de sa propre mains et que tous y sont, et puis, parce que, dans ce nombre, le nom de Gautama Rishi ne s’y trouve pas. Ce Rishi n’a jamais rien écrit sur le BRAHMA VIDYA [science occulte]. Gautama— le Aksha-pada [ayant des yeux aux pieds, surnom de l’auteur du Nyaya] n’est ni de la caste ni du sang de Gautama Rishi, et tout un Yuga [le Dvâpara yuga de 864,000 ans] les sépare. Si le susdit Sutra qui est en France [le ‘code’ de M. T. . . .] traite de, et encourage la conversation avec les pitris [ancêtres décédés, esprits] et qu’il soit une copie authentique d’un des Sutras qui existent, l’original ne peut être autre qu’un des Sutras du Sama-Veda* traitant des Pitris [Manou, IV, 124] dont le son seul est impur [a śuchi] à cause de son association avec les Pisachas [les ‘Élémentaires’ que M. T. . . . rapporte au moyen âge]; car, comme le prouve Kulluka [un grand commentateur et historien], le Samaveda n’est impur qu’à Cause de ses slokas [versets] où l’on converse avec les morts et son rituel pour la répétition d’a śaucha et de Savam a śaucham [nécromancie et rites touchant les corps des morts soit physiques ou astrals qui sont considérées des plus souillants] .”

Voilà donc ce qui est bien avéré. Les deux Gautamas sont deux personnages tout à fait différents et les manuscrits hiératiques qui traitent des évocations des morts sont et ont été de tout temps (voyez les Lois de Manou, IV, 23, etc.) considérés comme des pratiques dégradantes, souillantes et sacrilèges. Nous n’avons qu’à lire cette phrase du discours de M. T. . . . : “la réalité de nos rapports avec les esprits des ancêtres enseignée par la ‘Science divine’ de Gôtomô . . .” pour savoir à quoi nous en tenir sur son Code Hiératique. Si les évidences fournies par les Brahmanes comme par les sanscritistes Européens et l’autorité sur les codes hiératiques en général, l’Occultisme et la Théosophie en particulier,

* Le Sama-Veda est fort inférieur au Rig et au Yajur-Veda. Le Rig traite des Dieux, le Yajur des rites religieux et le Sama-Veda [des] Pitris (Esprits) et, en conséquence, il est fort déconsidéré.

d'un érudit et un initié tel que Sa Sainteté Sri Sankaracharya ne servent à rien et sont rejetées par M. T. . . ., qu'il substitue son autorité, à lui, à la place de celles de Sankaracharya et de Manou et que les Spirités la reconnaissent—cela nous est égal, mais qu'il n'aille pas inventer, pour discréditer la Théosophie Orientale, des Codes Apocryphes, car, à l'exception de lui-même et de quelques spirités crédules—le reste du monde en rirait, et ne l'accepterait pas plus que nous ne l'acceptons.

Désormais les doctrines respectives de nos deux Théosophies auront à être jugées par leur valeur intrinsèque, et par des juges d'une impartialité reconnue.

Ni les sectaires ni les partisans ne devraient avoir voix au chapitre; car, emportés par la ferveur pour leur causes respectives et leurs idées préconçues, ni les uns ni les autres ne sont en état de juger sainement des choses opposées à leurs croyances. M. T. . . . promet des preuves par le moyen des procédés employés par la science; nous—nous les donnons. Et s'il fallait apporter à l'appui de ce que nous avançons et nions des citations de tous les livres composant la littérature sacrée des Brahmanes et Bouddhistes, ainsi que l'évidence écrite par des témoins qui sont des autorités reconnues, sur le sujet, aux Indes—nous voilà prêts. M. T. . . . “possesseur des documents authentiques,” peut-il en faire autant? Qu'il se dépêche donc! Au nom de tous nos Occultistes Orientaux, comme au nom de la vérité, nous lui proposons de vider cette querelle dans les pages du Bulletin. Notre antagoniste soutient que la seule vraie Théosophie, la science divine, est celle qu'il croit avoir trouvée dans un code hiératique (inconnu)? Nous soutenons qu'il n'y a qu'une seule Théosophie—celle des Rishis, des Mages et des Hiérophantes Bouddhistes et que nous l'avons à sa source même.

Qu'il apporte ses preuves, nous apporterons les nôtres.

H. P. BLAVATSKY,

Secrétaire correspondant de la Société Théosophique
fondée à New York, au nom de la Branch Society ou
groupe des Occultistes des Indes, de cette Société.

Madras Adyar (Quartier général), le 23 mai 1883.

THEOSOPHY AND SPIRITISM

Continuation of the Controversy between Theosophical Occultism and Spiritism.

[Bulletin Mensuel de la Société Scientifique d'Études Psychologiques, Paris, July 15, 1883, pp. 129-151.]

[Translation of the original French text.]

To seek truth and to bring it to light, such is the first duty of the publicist, of the philosopher, and undoubtedly, of every honest man as well.

We do not want ever to be accused of having neglected this duty.

After the explanations and rectifications which have already appeared in the Bulletin following the controversy on Occultism (see the April, May, and June issues), we concluded that the discussion could be closed. We were mistaken. The Theosophists from India have compelled us to keep the promise we made from the outset, to open the pages of the Bulletin to the rejoinder. As we do not intend to suppress the opinion of anyone, we are publishing what follows in spite of its length. To do so, we must double the number of pages in this issue.

Moreover, the subject is worth the effort. In the first place, this document has an official character, since it emanates from the Parent-Society, and is drawn up in the name of the Branch of Occultists. One may conclude, then, that this time we have the expression of the real doctrine professed by Theosophical Occultism.* Moreover, among some recriminations dealing with personalities and adding nothing of value to the discussion, ideas of great philosophic import are to be found in this paper, ideas of which the readers of the Bulletin should not be deprived.

We will now let the famous secretary of the Madras Theosophical Society speak, reserving the right of rejoinder in order to resume the debate and to conclude it.

THE EDITOR.

* In the mail which followed the one that brought us the document now published, we received a collective letter signed by the Occultists of the Theosophical Society at Bombay, urgently demanding the publication in the Bulletin Mensuel of the reply written by Madame Blavatsky in their name. This letter is dated Madras, May 27th.

THE REPLY OF THE THEOSOPHISTS

In the April issue of the Bulletin Mensuel of the Scientific Society for Psychological Studies, we find in the “Editorial Note” which follows the annihilation of Theosophy in India—a veritable “massacre of the innocents”—the generous offer to open the pages of the Bulletin to the answer of the Theosophists who do not share the views of Mr. T. . . . A generous offer, no doubt, but a very dangerous one—for the Editor. Aside from some Spiritists who have been pleased to associate themselves with an organization of which they evidently know neither the program nor the statutes not even the simple rules—“the Theosophists who do not share his views” being reckoned by thousands, the Editor of this esteemed journal may perhaps find himself embarrassed in keeping his word. Fortunately for the interested parties, our Hindu Theosophists know no more French than our Parisian Theosophists know English. It is to this blessed ignorance of their reciprocal languages—which has prevented the former from reading the Bulletin and the latter, The Theosophist—that we owe, undoubtedly, the highly fraternal harmony and touching accord that have reigned for five years until now, between the Parent Society, established in India, and its well-beloved daughter in Paris. That this was really conducive to mutual understanding, the following will indeed prove.

I ask permission to say a few words on the subject of the lectures and at the same time to correct the very serious errors I have discovered therein. These errors—easily shown by quoting thousands of passages in confirmation from The Theosophist as well as from other publications of our Society—are quite natural in the cases of Madame and Monsieur Rosen, Mr. Waroquier and others, who perhaps do not speak English, and have not read The Theosophist, but who judge Occultism by relying on some pages translated from one of the Fragments. They become more serious when we find them accepted and vigorously emphasized by Mr. T. . . ., “Fellow of the Theosophical Society of Paris.”

Dr. Thurman was quite right not to undertake the thankless task of defending and especially of explaining a system “to an audience which had not been prepared for it by preliminary study of the subject.” We thank our brother for his discretion.

As to the lectures delivered at meetings on the 6th and 21st of March, it must be confessed that they were unique. A debate in fact, where nothing was disputed but everything admitted in advance, where no one defended, but everyone attacked, where both sides, friends and enemies, Theosophists and Spiritists, tore to pieces a system of which they did not know the first word, bumping against each other—pardon my language—in utter blindness, and where, finally, the only so-called representative of the system under attack, attacked it himself with more heat and vigor than all the others—is indeed an extremely original debate, and one of an entirely new variety!*

It is only necessary to read sentences like the following, which I quote from the speech of Mr. T. . . ., to see that this “Fellow of the Theosophical Society of Paris” has not the faintest idea of what the Parent-Society is: “This doctrine of nothingness professed by The Theosophist . . .” “Theosophists preach annihilation . . . the doctrine that the spiritual Ego [!?] can fall back . . . into the world of primal cosmic matter” [!!] . . . “the authors of The Theosophist,” etc., all which proves to us without the shadow of a doubt that our esteemed brother in Theosophy, “astronomer, orientalist, scholar and author of numerous discoveries” though he may be, has not yet discovered either what the Theosophical Society in general is, or that particular occultism, which a small group of its chosen members study.

* The committee of the Scientific Society for Psychological Studies intended to please the Theosophical Society of Paris in placing at its disposal both the pages of the Bulletin and the lecture platform to expound Theosophical ideas. It is not the fault of the committee—which, by the way, reckons several Fellows of the Theosophical Society among its members—if the representatives of the doctrines of occultism refrained from taking part in the discussion. All the known Theosophists were invited to the lectures. Several of them were present but said nothing, in spite of the fact that the president invariably offered the floor to the opponent before calling upon the defender of the subject under discussion.—THE EDITOR.

We will go further; and now declare, proof in hand, that Mr. T. . . . who sees no difference between the Theosophical Society, Occultism, and the magazine *The Theosophist*, who appears to be unaware that 90 out of 100 of the Fellows of the Society take hardly any interest in, and deny the existence of, Occultism as well as Spiritism; that *The Theosophist* is not a special organ for the occult sciences, any more than it is the journal of exoteric Christianity, Buddhism, or Hinduism; and who confuses—perhaps because he has never heard of it—the doctrine of the Arhats, the sole representatives of the oldest esotericism of the ancient Âryans, with the Theosophy of Paracelsus and Henry Khunrath of the Middle Ages—has acted neither like a Theosophist nor a scientist in regard to us. In short, he condemns what he knows nothing about; and one letter from him which we have just received is a striking proof of it. Reserving until later what we are told therein about “Gôtomô,” the author of the *Nyâya*, we will take note of only one error now. “Magnetism,” he tells us, “has no place in the series of definitions of Occultism.” That may be so, in the occultism that he believes he has found in the “Hieratic Code of Gôtomô.”

In regard to the Occultism of the initiated Brâhmanas, the Rishis and the Arhats, magnetism and mesmerism are its foundation stones. The Oriental initiates believe in no “miracles,” and the “ceremonial magic” of the Theosophists and hermetic philosophers of the Middle Ages is repudiated by them with as much vehemence as the imaginary Occultism of the Oriental Theosophists is repudiated by Mr. T. . . .

Aside from the extraordinary attitude of Mr. T. . . ., a Fellow of our Society, may we be allowed to protest against the perverted interpretations which are found in the *Refutations of the Spiritists*, and to contradict them seriatim.

I will commence with the “Explanatory Note,” presented by the translator of the first Fragment of the occult doctrine “On the constitution of man.” This Fragment has been perfectly translated, but less perfectly understood, which is not at all the translator’s fault, but the author’s. Who is this author? Has he ever been heard of in Paris? First of all, I will deal with a remark of Mr. Rosen, who already thinks he sees us following the example “of the current political practice of denying tomorrow what was asserted yesterday.” We deny nothing, since we (occultists) have written nothing, and it is just what I have had the honor of telling both the translator and the honorable President, Monsieur Fauvety, for the last month or so. I regret that Monsieur D.A.C.* chose for his first translation a Fragment written in answer to the objections of an Australian Spiritualist (a Fellow of our Society, the editor of *The Harbinger of Light*)* by another Fellow. The latter, although actually, as Mr. Michel Rosen says, “one of the most prominent members of Theosophism,” was however, when he wrote that article, neither an adept nor even a pupil in Occultism. Therefore he did not distort “the truth knowingly”; he simply was not aware of it, since it was the first time he had heard of it. It was indeed a fragment in every sense of the word, that is to say, incomplete and quite likely for that reason to lead into error those who were themselves, at that period (1881), as little proficient in the occult sciences as he was, having but recently joined the Society. However, apart from some mistakes which were not actually errors, but which arose from his incomplete explanations, the teaching of the occultists about spirits will be found correctly outlined therein; and I am not the least surprised to see it spurned by the Spiritists.

* [See footnote on page 11 of the present volume.—Comp.]

Some incorrect expressions, however, found therein, were immediately denied and explained by other pupils in further Fragments as well as in *The Theosophist*, and our brother, Mr. T. Subba Row, the most learned occultist in India at this time, a disciple of the Himâlayan Hierophants, analyzed, corrected, and explained it in a long and admirable article “The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man.”* Has Mr. T. . . . read that article? Let him hasten to do so then, before he makes the accusation that we believe in nothingness. We shall say more about this later on, and we shall prove that this distinguished civil engineer, who may have knowledge of the architectural monuments of ancient Egypt and of Baalbec at his fingers’ ends, and for whom the aqueducts of archaic Peru have few secrets, knows far less—if he knows anything at all—of the Sanskrit “Jîvâtman” or of the genealogy of the Gautama clan. Really, what does he know of the “Jîvâtman,” he who speaks of “the pretended translation which follows” the Sanskrit terms, and who does not know that the Jîva or the “life” of the Occultists and the Jîva or Jîvâtman (the only life or living soul) of the Vedântins are two ideas quite distinct one from the other, and who does not know that the Occultists call the second principle—Life—while the Vedântins, who do not recognize the Universal Life as the only Reality, and consider all the other Jîvas (or lives) as illusory, give that name only to the seventh principle—the divine monad in man—whose identity with the Parabrahm they maintain, in opposition to the Dwaita Vedântins who regard the human soul as distinct from the universal soul. One would have to be more than a Max Müller or a Burnouf to be permitted to invalidate in such a magisterial and dogmatic tone the translations of the Sanskrit terms made by the best Sanskritists of Benares (a Pandit Bala Śâstrî, a Ram Mîśra Śâstrî, and lastly, a Doctor Râjendralâla Mitra, the most celebrated Sanskritist in India) as “pretended translations”! Finally, when Mr. T. . . brings us in support of his assertions about his “Hieratic Code of Gôtômô,” the corroboration of a Hindû scholar like Doctor R. L. Mitra, author of *Buddha Gayâ*, translator of the *Lalitavistara*, honorary Fellow of the Royal Asiatic Society of Great Britain and of the Imperial Academy of Sciences at Vienna,

* *The Theosophist*, Vol. III, No. 4 (28), January 1882, pp. 93-99.

corresponding Fellow of all the Oriental Societies in Europe, well-known to nearly all the Academies, friend and correspondent of Max Müller and other Orientalists, and when this Doctor, this celebrated Sanskritist and greatest expert in Indian hieroglyphs, tells us that the author of the work on logic, Gautama of the Nyâya*—HAS EVER WRITTEN ONE WORD—ONE SINGLE WORD—on Occultism, “divine” or human, then we shall recognize the right of Mr. T. . . . to settle the question of Occultism in the way he does. Till then, we shall assume the right to analyze and to judge at their proper value all the fine tirades which he offers us about his apocryphal author. We shall now proceed seriatim.

Following are the errors to be found in the conclusions of our brother “D. A. C.”—the translator:

(Page 68, April Bulletin)

1. “The very good ones: these are prepared to pass with their four constituent elements to a reincarnation on a planet in a superior world.”—Here are two capital errors in four lines; four principles or constituent elements can never be found together in the gestation state which precedes the Devachan (the paradise of the Buddhist Occultists). They are separated at the entrance into gestation. The seventh and the sixth, that is to say the immortal spirit and its vehicle, the immortal or spiritual soul, enter therein alone (an exceptional case) or, which nearly always takes place, the soul carries in the case of very good people (and even the indifferent and sometimes the very wicked), the essence, so to speak, of the fifth principle which has been withdrawn from the personal EGO (the material soul).

* The Nyâya-Sûtras, which consist of five books, is an analytical work—the term Nyâya being opposed to that of Sâmkhya or “synthesis”—which gives its readers a correct method for discussing philosophical questions. Generally speaking, it is a combination of enthymemes and syllogisms—a system very inferior in its method to that of Aristotle. The style of the work is heavy and somewhat obscure and it treats of metaphysics in only one of its books, and with doubtful success, at that. The ten treatises of the Vaiśeshika-Sûtras of Kanâda on the physical constitution of our earth, and the Kusumânjali, on the existence of a superior God or of God, are included also.

It is the latter only, in the case of the irredeemably wicked and when the spiritual and impersonal soul has nothing to withdraw from its individuality (terrestrial personality). because the latter had nothing to offer but the purely material and sensual—that becomes annihilated. Only the individuality, which possesses the most spiritual feelings, can survive by uniting with the immortal principle. The “Kâma-rûpa,” the vehicle, and the manas, the soul in which the personal and animal intelligence inheres, after having been denuded of their essence, as described, remain alone in Kâma-loka, the intermediate sphere between our earth and the Devachan (the Kâma-loka being the hades of the Greeks, the region of the shades) to be extinguished and to disappear from it after a while. This unfortunate duad forms the cast-off “tatters” of the “spiritual ego” and of the personal EGO, superior principles which, purified of all terrestrial uncleanness, united henceforth with the divine monad in eternity, pass into regions where the mire of the purely terrestrial ego cannot follow, to glean therein their reward—the effects of the causes generated—and from which they do not emerge until the next incarnation. If we maintain that the shell, the reflexion of the person who was, survives in the land of shades for a certain time proportionate to its constitution and then disappears, we offer nothing but the logical and philosophical. Is that annihilation? Are we annihilationists without knowing it because we keep insisting that the human shadow disappears from the wall when the person to whom it belongs leaves the room? And even in the case of the most depraved, when dissociated from its divine and immortal double principle, and unable to give anything to the spiritual EGO, the material soul is annihilated without leaving anything behind of its personal individuality, is that annihilation for the spiritual EGO? Is it the reincarnationist-Spiritists who protest? Is it these believers who teach that Mr. X becomes after his death Mr. T. . ., and Mrs. A— Mrs. B, etc., who refuse to believe in the losing of all recollection by the spiritual soul of one of its thousands of personalities, annihilated because there was nothing in it spiritual enough to survive?

Let us clearly understand each other once and for all. It is not the divine soul, the immortal individuality, that perishes, but only the animal soul with its consciousness of a personality too gross, too terrestrial, for the former to assimilate. Millions of people who have never heard of reincarnation and even those who believe in it, live and die in absolute ignorance of who they were in their former incarnations—and they are not a bit the worse for that. Those whose spirit is open to the great truths, those who understand absolute justice and reject every doctrine based on favoritism or personal grace will fully understand what we mean. For the immortal soul this is nothing but justice. That cast-off existence is for it but a page torn out of the great book of life before the pages are numbered, and the SOUL suffers no more from it than a saint in ecstasy would suffer because he had lost all recollection of one wretched day among the 20,000 days that he has passed on earth. On the contrary, had he retained that recollection, it would have been enough to prevent him from ever feeling happy. Only one drop of gall is enough to make the water bitter in the largest vessel. And after all, the doctrine teaches us that these cases of total annihilation of a personality are extremely rare (See Fragment VI, *The Theosophist*, Vol. IV, March 1883, p. 134).

2. “Reincarnation on a planet of a superior world.”—That sentence contains two errors (p. 68). The Monad is going to incarnate on the planet superior to ours, in our chain of worlds, but only when its incarnations on our globe are completed—and not “on a planet of a superior world”;^{*} and before it reaches that superior planet, E—ours being D—which it has already visited three times and which it must visit four times more before reaching the end of its great cycle each monad must incarnate in every one of the seven great human races as well as in their ramifications into collateral races. It is therefore an error to say:

^{*} According to our doctrine, the Universe is filled with septenary chains of worlds, each chain being composed of seven globes, ours being the 4th of its chain and being found exactly in the middle. It is after passing through all the races as well as all the sub-races and having reached the planetary Pralaya (dissolution) that we shall go to a planet of a superior world. There is ample time for that.

“According to the Theosophists no one reincarnates on earth except children who die young and congenital idiots,” for the sentence being incomplete, does not tell everything. The difference between the souls mentioned above and those of people in general is that the former incarnate immediately, because neither the infants nor the idiots, being irresponsible for their actions, are able to receive either reward or punishment. Failures of nature they begin a new life immediately; while reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist-Theosophist tells an Occultist-Theosophist that he is a reincarnation of Louis XV, or that Mrs. X is a reincarnation of Joan of Arc, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a reincarnation of Sesostris or of Semiramis, but the time period that has passed since the death of Louis XV and even of Joan of Arc is too short according to our calculations, which are mathematically correct. Should we be thoroughly ostracized if we were to say that the souls of idiots and extremely young children (dying before the age of personal consciousness) are the exact parallels to those who are annihilated? Can the personalities of the infants and the idiots leave a greater trace on the monadic memory with which they have not been able to become united, than those of the souls of marked animal tendencies who have also, though not more than the former, failed to become assimilated therein? In both cases the final result is the same. The sixth element or the spiritual EGO which has not had either the time or the possibility to unite with the lower principles in the cases of the idiot and the infant, has had the time but not the possibility to accomplish that union in the case of the totally depraved person.

Now it is not that the “spiritual EGO is dissipated and ceases to exist,” as it seems to say, but really does not, in Fragment No. 1. This was immediately elucidated in *The Theosophist*. It would be absurd to say that something which is immortal in its essence can be dissipated or cease to be. The spiritual EGO is dissociated from the lower elements and, following its divine monad—the seventh element, disappears in the case of the utterly vicious man and ceases to exist for him, for the personal and physical man as well as for the astral man. As for the latter, once being deprived, whether it belong to an idiot or to a Newton, if it has failed to grasp, or has lost the Ariadne’s thread which must lead it through the labyrinth of matter into the regions of eternal light—it must disappear.

Thus this personal astral man (or the fourth and fifth principles) whether it disappears into an immediate reincarnation, or is annihilated, drops from the number of the individual existences which are to the monad equivalent to days passed by an individual—a series of recollections, some fresh and eternal in our memory, others forgotten and dead, never to revive. To say of the Occultists, as Mr. Rosen does, that they are selfishly occupied in their own salvation, that they condemn “the majority of mankind to destruction” like the Christians “who doom them to the flames of hell”—is unjust and untrue, since with the Occultists, forgetfulness of one’s self is the very greatest virtue. It is rather the Spiritists who would doom the divine monad to a terrible torment, to the perpetual recollection of one or more shameful or criminal existences, filled with earthly and gross experiences, without the smallest ray of spirituality to enlighten them. Moreover would it not be a horrible punishment to bedeck it with all the personalities that it had to endure, during its long terrestrial journey, instead of merely preserving the acquisitions which enriched it during those previous existences and which have made of it a complete being, a glorious and spiritual unity!

3. “It is not logical to say that all the entities that manifest themselves are essentially bad.” We have never said it. We do not say that these are devils, but that they are unfortunate vampires, generally unconscious—mere shells, according to Mr. de Waroquier’s correct expression. That is why we do not consent to degrade the sublime word Spirit by applying it to the Elementaries whose spirit is in Devachan, from whence it never descends, although the spirit of the medium can ascend thereto; and while we have nothing to say against subjective communication with the spirits, nevertheless we would consider ourselves practising necromancy were we to encourage the larvae to play the part of the latter in material and physical manifestations (see the same Fragment, p. 133). The “non-incarnation on this earth” falsely attributed to Theosophists, being proved an error, I now pass to other objections.

We have little to say to Madame Sophie Rosen, having met her refutations when explaining the errors in the translator’s deductions—very logical and accurate deductions—but drawn from misunderstood premises. But we would ask Mr. de Waroquier where he got the strange notion that our Fragment No. I is “nothing less than an inoculation offered” to the Spiritists?

Like all the Spiritists, he too, “already endowed with a doctrine based on the affirmation and the control of facts,” is doubtless right in refusing to learn the doctrine of the Occultists, as long as he holds to his own belief. But it is another error to say that this doctrine is forced on anyone. For our adversaries should learn once for all, that it is against our rules and regulations to make the Occult Sciences an object of propaganda. Furthermore, we have doctrines therein which have not yet been mentioned in the Fragments, and which are as diametrically opposed to the Spiritistic doctrines as they are to those of the Christians and even of the orthodox Hindûs. Although our Society, including many French and Russian Spiritists, English and American Spiritualists and Hindus from the banks of the Ganges, refuses to accept their respective beliefs, we, the Occultists of the Oriental School, are forced by our very statutes to RESPECT ALL OF THEM;

never to discuss them in the presence of Fellows who may hold them; likewise never to criticize anyone's religion in our journals, even that of individuals who have nothing to do with our Society—unless we are forced to do so by a direct attack on our beliefs—as in the present case, or by some preposterous act of intolerance. Allowing none the right to attack us with impunity, we never attack anyone, and it would be difficult to find a word against Spiritism in our magazine, however far we may be from accepting its doctrines. As to the accusation that we wish to inoculate others with the doctrines said to be ours, just because one of our Fragments has been translated—is as if we were to accuse our friend Mr. Leymarie of conspiring against Occultism because one of his articles on his beliefs should be found translated in the *Revue Spirite* by one of our Occultists! Spiritism is as opposed to our teachings as is Occultism to those of the late Allan Kardec. That is no reason, however, for us to start lecturing against and ridiculing the latter, making fulminating speeches against the Psychological Society, the Western Spiritists and their predecessors, and extolling Oriental Theosophy and Occultism as the only beliefs fit to exist. Let those who do not accept our beliefs leave them alone and hold to their own. Since we never criticize their doctrines, and they have never been offered ours, why should they criticize them? Replying to Madame S. Rosen, we say: “You are deceiving yourself, dear Madame.” Theosophy (Occultism would be more correct) in dividing the human being into entities called: Animal intelligence, higher intelligence, Spirit, etc., does not assert, nor even imply “the disintegration and consequently the destruction of the conscious, individual Ego.” On the contrary, Occultism protects it from every kind of profanation, from the sacrilegious outrage of making it bear the heavy burden of absurdities, lies and impostures, of the goblins and larvae which have been adorned with that divine name, that does not belong to them nor does it suit them in many cases.

Do the Spiritists wish us to believe that all their “Spirits” are Angels of Light, that they always show themselves true and honest, that they have never lied or deceived anyone? Really! We Occultists say that in our estimation it is a horrible blasphemy to give these impermanent beings the holy name of “Spirit,” and Soul! Why should we not give to everything its proper name? Where is the chaos and the destruction of the “conscious ego” in that most necessary division? Can one doubt that the intelligence and the soul are two different things; that the first can be destroyed by just a blow on the head with a hammer without the soul feeling it at all? The aggregations which the Spiritists call memory, intelligence, etc., are only the transitory attributes of the fifth principle, which itself is also temporary. To render the conscious ego eternal, in short to assure its immortality, it is absolutely necessary that it be transferred (not in its terrestrial entirety, but in the essence of its spirituality) to the 6th and 7th Principles, to the monad, in fact. We appeal to the philosophy of the whole world to inform us if we can accept, while remaining within the bounds of rigid logic, the absolute immortality of the divine soul, while firmly believing that the five principles which clothe it during its earthly existences, continue with the divine essence attached to it like barnacles to the sides of a ship ! What are these principles or “Entities”?

1st Principle: the physical body which decomposes and disappears.

2nd Principle: LIFE or rather the vital ray which animates us and which is borrowed from the inexhaustible reservoir of the Universal Life. 3rd Principle: the astral body, the double or doppelgänger, the shadow of, or emanation from, the physical body, which disappears when the latter ceases to exist. Every living being has one, even the beasts; and it is called illusory because it has no material consistence, properly speaking, and cannot last. “Illusory!” exclaims Mr. Rosen. “Then it does not exist at all. How, in that case, can it vanish at death?”

Does not a shadow exist as long as it is there—and does it not vanish with the cause that produced it? 4th Principle: the will which directs Principles 1 and 2. 5th Principle: the human or animal intelligence, or the instinct of the brute. 6th Principle: the spiritual or divine soul, and the 7th Principle: the SPIRIT. The last is what the Christians call Logos, and we—our personal God. We know no other; because the absolute and the One—that is the All—Parabrahm, is an impersonal principle beyond all human speculation.

To Mr. de Waroquier, who asks from whom we have received our facts, and who says: “As throughout the earth there is only one and the same kind of communicating beings [how does he know?] these can be nothing but the p erisprit-remains of the deceased persons, and their shells, etc.,” we would reply: you are deceiving yourself, you who never read *The Theosophist* and do not know the whole truth about us. We have received our doctrines from those who do not need, in order to explore and learn the mysteries of the Universe, to avail themselves of either the disincarnate spirits or their “shells,” and what an enormous advantage that is! The Spiritists, on the other hand, who, like the blind, have to employ the eyes of others to cognize objects too far away to be touched, are only able to learn what those “spirits” are willing to tell them. The more fortunate among them, having had to trust to somnambulists who are not able to guide at will their temporarily liberated souls, cannot always receive correct impressions because their soul (the fifth principle) is itself guided by the magnetizer, whose preconceived and often fixed ideas dominate the subject and make him speak in the direction in which they tend more or less themselves, while the adepts do not suffer from these unavoidable limitations. For them, the evidence is not second-hand, nor post-mortem, but really the evidence of their own faculties, purified and prepared through long years to receive it correctly and without any foreign influence that would make them deviate from the straight road.

For thousands of years, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. It is not only the initiates belonging to the “Great Brotherhood of the Himâlayas,” who give us these doctrines; it is not only the Buddhist Arhats who teach them, but they are found in the secret writings of Sa^karâchârya, of Gautama Buddha, of Zoroaster, as well as in those of the Rishis.

The mysteries of life as well as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the observations of one with those of another, and finding none of the contradictions so frequently noticed in the dicta, or communications of the mediums, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later—the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established. I venture to believe that this science is just as good as that which relies on the accounts of one or even of several somnambulists.

We cannot, therefore, refrain from smiling when we see Mr. Rosen pointing out to us the truism “that the physical body is not entirely composed of solid matter,” and that it “contains a large proportion of gases and liquids. The Oriental Gentlemen who would give us instruction, ought to consult the physiologists,” he tells us. I am really afraid that the European physiologists may find it necessary before long to consult the Oriental Gentlemen—of the year 8,000 before the vulgar era.

He who wrote the sentence that has been quoted from the Fragment knew as well as any other physiologist that the human body contains as much gas and liquid as it does solid matter, and even more so. But the Occultists recognize but One Element which they divide into seven parts, which include the five exoteric elements and the two esoteric ones of the ancients. As to that Element, they call it, indifferently, matter or spirit, claiming that as matter is infinite and indestructible and Spirit likewise, and as there cannot exist in the infinite Universe two omnipresent Eternal elements, any more than two Indestructibles or Infinities can exist—hence Matter and Spirit must be one. “All is Spirit and all is Matter,” they say: Purusha Prakriti are inseparable and the one cannot exist without the other. So it is not the Oriental Gentlemen who have forgotten to consult the physiologists, but rather Mr. Rosen who has forgotten to consult the Occultists upon their method of expression; rather, in order not to displease the modern scientific gentlemen, let us say that the liquid, gaseous and solid states are the three qualities or conditions of matter, which amounts to the same thing. If we add to these three the radiant matter of Mr. Crookes we shall have four—three other states of matter being held in the keeping of Occultists until the Gentlemen of the Academy discover them for themselves. Matter, then, is but a state of Spirit, and vice-versa.

Now, for the lecture of Mr. T. . . ., “Fellow of the Theosophical Society of Paris.” Of all the lecturers at the famous meetings of the 6th and 21st of March, he it is who gives his brothers of Oriental Theosophy the hardest knocks. Entrenched behind his Hieratic Code of Gôtomô or “divine Institutes,” the divine science which has revealed to him all the secrets of past, present, and future Theosophy, Mr. T. . . . speaks of the Theosophy of our Society— which he continually confuses with Occultism—as being “in brief, a doctrine without proof, without authority and without prestige in its origin,” and to render it still more odious in the eyes of the Spiritists, he asserts that:

1st. “The Theosophists proclaim the belief in the immortality of the conscious Ego absolutely false.”

2nd. They say “that the spiritual ego . . . disappears without carrying with it one single particle of the individual consciousness, and proceeds to fall back into the region of primeval cosmic matter.”

3rd. “The Theosophists wrongly appeal to the authority of ancient Hindu Sanskrit documents from which the origin of that doctrine can hardly be traced.”

4th. “The doctrine of the Theosophists [Occultists, if you please] which insists on calling itself divine Science but which is only the teaching of a particular kind of Occultism with curious ideas . . . resting on no serious foundation, a style which affects to be magisterial . . . in short a great profession of assertions, nothing but assertions, always and everywhere assertions . . . a doctrine which has annihilation as an end can have nothing but emptiness for a foundation.”

5th. “The assertions of the Theosophists not being supported by serious argument, by demonstration, or by proof . . . as is the customary procedure in scientific matters . . . so much the worse for a doctrine which sets out to pass off fantasies as realities.”

Pray take note of the sentences we have italicized. They are extremely important, and the first and second affirmations of Mr. T. . . . having already been proved false and baseless, are considered by us as . . . Fragment No. I, which is said to incriminate us, appeared in *The Theosophist*, in October, 1881. Two months later (*The Theosophist*, Vol. III, January, 1882) the incomplete and vague expressions were explained by Subba Row, a Brâhmana of the highest class and a distinguished occultist. Several other occultists sent refutations explaining the phrases of the Fragment, as we have done in the preceding pages.

In The Theosophist of August of the same year, pp. 288-89, in the article “Isis Unveiled and The Theosophist on Reincarnation” by the Editor of the magazine your humble servant—in the classification of the groups of human principles, it is said:

GROUP I.	SPIRIT.
7. Âtman—“Pure Spirit.”	Spiritual Monad or
6. Buddhi—“Spiritual Soul or Intelligence.”	“Individuality”—and its vehicle. Eternal and indestructible.

So much for ANNIHILATION!*

Now, the Spiritists generally, who, not being able to read English, are dependent upon Mr. T. . . ., who does read it, to give them a just idea of our Theosophical doctrines, are requested to judge of the fidelity with which he has explained them. Thus we have no complaint against any other Spiritists but Mr. T. . . ., “Fellow of the Theosophical Society.” Has he or has he not read The Theosophist? That is the principal question. If he has read it, he must know that our teachings were perverted by him, which does not speak in his favor; if he has not read it or if he was not sure of his facts, even after having read it, the conclusion is still less to his advantage. Repeating his own words, we say: these assertions would have to be supported by demonstration, by proof. “Who is being deceived now?” he asks his audience. “No one, sir—at least on the side of Oriental Theosophists,” we reply, “on the Spiritistic side, it is only you who have been deceived, and, consequently, though without intending it, you have deceived others.”

But we are not only accused of preaching annihilation, but we are charged with teaching a pseudo-Theosophy, a collection of incongruous things: Spiritualism, mysticism, science, nihilism, astrology, magic, divination, etc.

* See The Theosophist, Vol. III, March, 1882, page 151, first column, a note by a chela, disciple, of the Initiates, “D.M.”, who says: “There can be no annihilation for the ‘Spiritual Ego—as an INDIVIDUALITY’—though often as a PERSONALITY.” (i.e. for the fifth Principle)

Our Theosophy with “its unwholesome and unclean concept of Elementaries and Elementals,” is a hybrid doctrine originating with the Chaldeans, which, having persisted throughout the darkness of the Middle Ages, is once again in the land of its birth, making dupes of us.

How does Mr. T. . . . know all this? Ah! here we have his GRAND EVIDENCE! Evidence so irrefutable, that it is on the ground of history that the Spiritists are invited to follow him, and to be regaled by the historical origin of his brand of Theosophy, his divine science. Let us listen with confidence and thoughtful consideration to our learned brother Theosophist!

This is what he says. Attention, ladies and gentlemen! “Toward the end of the TRETÀ YOUGO [yuga, if you please] the third [!!] age, according to Hindu chronology [?] there lived in India . . . Gôtomô. As the sacred books of India declare [?], Gôtomô was descended from a line of sages which goes back to Vedic times and reckons among its direct descendants the celebrated Gôtomô Śâkyamuni, the Buddha, who has often been wrongly confused with him. Among the works which this personage of the TRETÀ YOUGO left to posterity, the two most remarkable ones are the NYÂYAS, which is a treatise on logic, [and] the Hieratic Code . . . divine science which represents the synthesis of human knowledge, a collection of all the truths amassed during a long series of ages by the contemplative sages (Moharshy) . . .”

Enough! These few lines are sufficient to prove to any elementary Sanskrit student that Mr. T. . . . knows nothing about the Yugas (written “yougo” by him) nor does he understand the meaning of the Sanskrit terms. I appeal to the whole army of great European Sanskritists and to the best modern Brâhmana pandits in India.

Modestly enough, he abstains from “supplying the exact number of ages which separate us from the Treta yougo,” but he does not hesitate to challenge “the smiles of the officially learned scholars” (and the laughter of the Brâhmanas—astronomers and scholars indeed!) and courageously places “the age called Treta yougo . . . 28,000 years before our vulgar era.”

“Thus,” he tells us, “we are WELL INFORMED regarding the origin of genuine Theosophy, the real Theosophy of life, of comfort, of happiness, the scientific Theosophy of Gôtomô, outside of which there is only Pseudo-Theosophy. . . .”

While going entirely against official science, and the calculations according to the zodiac (mathematically precise calculations if ever there were any) of the Brâhmanas, past, present and future; against those of Manu and of Gautama Rishi himself, the latter, according to him, being the author of the Nyâya, Mr. T. . . . does not hesitate to declare himself ready to prove “by the method of proceedings employed in parallel cases by science” that everything he tells us now is—history!

Indeed ! We declare ourselves also ready to knock over this fine edifice, this house of cards, with one blow, and we maintain that his Hieratic Code is an apocryphal manuscript. Mr. T. . . . assures us that the age of Tretâ yuga goes back 28,000 years! We tell him that according to all the calculations of the Vedic period and of the sacred books of the Brâhmanas, not excluding a single one, the age of the Tretâ yuga, that is to say the period elapsed between our vulgar era and the Tretâ yuga (the second age, if you please, “according to the Hindû chronology,” and not the third), is just 867,000 years; which is only a trifle of 839,000 years more than his 28,000 years, a little error, a lapsus linguae or a lapsus calami (we do not know which) of Mr. T.’s, but repeated rather too frequently however to be simply a mistake. We shall presently sustain this point by some figures. Truly, Gautama Buddha, the “direct descendant of Gôtomô of the Treta yougo,” by that reckoning must have a genealogical tree reaching from here to the moon. Only the former never was the descendant, direct or indirect, of the Rishi “Gôtomô” nor of Gautama, the well known author of the Nyâya.

That has been fully proved to us by the Brâhmanas of that philosophical school, and to all those who know something of the history of the Rishis and of Buddhism, first, because Gautama Rishi was a Brâhmana, contemporary with Râma, while Buddha (Gautama S âkyamuni) was a Kshatriya (warrior caste), and the Gautama of the Nyâya is far more modern than the other; and, second, because Gautama-Rishi was a Sûryavanśa, of “the Solar Race,” and Gautama Buddha, a Chandra or Induvanśa, of the “Lunar Race.”*

In order to prove what we put forward about the Yugas, we give here the two calculations, the one that is adopted by the Northern Brâhmanas and which is exoteric, and that of the Southern Brâhmanas which has hitherto been an esoteric calculation, and whose key is in the hands of the initiates. There are no others. Both are correct, because the totals are in agreement. The first can be found in Isis Unveiled, Vol. I, p. 32.

The ages are divided in the following manner:

1st Age—Krita or Satya Yuga, lasting	1,728,000 years
2nd Age—Tretâ Yuga, lasting	1,296,000 years
3rd Age—Dvâpara Yuga, lasting	864,000 years
4th Age—Kali Yuga, which began 3,000 years before the Christian era and will last	432,000 years
Total .	4,320,000 years

(See “Astronomical Essay,” founded on this calculation, in the Asiatic Researches; its accuracy is proved by comparison with the zodiacs.)

The other—esoteric—according to the division of the Southern Brâhmanas:

* The Vanśâvali or genealogies of the Races—Sûrya and Chandra two distinct races into which the ancient Hindûs were divided—the Brâhmanas and the Kshatriyas are generally traced to them—the first from Ikshvâku to Râma, and the second from the first Buddha to Krishna (see the Vanśâvali of the Râjput princes, the house of Oodeypore) Krishna belonged to the Lunar Race.

1st Age—Krita or Satya yuga 4 X 432,000==	1,728,000 yrs
2nd Age—Tretâ Yuga 3 X 432,000==	1,296,000 yrs.
3rd Age—Dvâpara Yuga 2 X 432,000==	864,000 yrs.
4th Age—Kali Yuga 1 X 432,000==	432,000 yrs.
Total	4,320,000 yrs.

From these numbers we observe that the number 432,000 serves as the basis of the calculation, since it must be multiplied by 1, 2, 3 and 4, respectively, to obtain the duration of the Kali, Dvâpara, Tretâ and Krita or Satya Yugas; hence we see that the period of Dvâpara is double that of Kali yuga, and that the period of Tretâ is three times that of Kali yuga. Now the present Kali Yuga (the age in which we are) having begun on the 18th of February 3,102 years before the Christian era, at midnight, on the meridian of Ujjainî at the death of Krishna, the figures, which are undesirable witnesses against assertions, convince us that Mr. T. . . . talks about the Yugas like a blind man about colors. If his “Gôtomô” had lived during the Tretâ yuga, even in the year 1,296,000 of that age, his Hieratic Code would then be just 868,985 years old because that is the figure we obtain by adding to his 864,000 years the 3,102 before our era and the 1,883 of our present era. And yet Mr. T. . . . says he is ready to prove his 28,000 years by scientific procedures! Certainly that is a highly respectable age for his Theosophy, “the real . . . the scientific Theosophy.”*

Krita yuga is another name (or term) for Satya yuga. The Brâhmanical books generally show the mythological bull, by which they represent Dharma or the esoteric religion, as standing firmly on its four feet in Satya Yuga, on three feet only in Tretâ Yuga, on two in Dvâpara Yuga and on one foot only in Kali Yuga (therefore tottering and on the point of falling).

* See the Laws of Manu (1, 64, 73) and the latest book of Monier-Williams, Indian Wisdom, pp. 188 and 229; Sir W. Jones, Colebrooke, etc.

SATYA OR KRITA YUGA IS THEN THE PERFECT SQUARE. Can Mr. T. . . . tell us the meaning of this? Till then, we shall continue to maintain that his 28,000 years (since his “Gôtomô” lived) are only fiction.

The name of Gautama Rishi, occultist of Vedic times, is mentioned in the Upanishads. As to Gautama of the Nyâyas, who is the one mentioned by Mr. T. . . . , he lived much later than Kapila (of the Sâmkhya), who himself was contemporary with and a little later than Gautama Buddha, since the system of our great Master Sâkyamuni is discussed by Kapila whose teachings are ridiculed by the author of the Nyâyas. Ergo, having shown Mr T.’s error and also his imperfect knowledge of Sanskrit, he who criticizes us so vigorously (apparently deceived by the phonetic sound of Tretâ which he must have taken for “trois,” and of Dvâpara which has a certain resemblance to “deux”) has imagined that his “TRETA YOUGO” represents “the third age,” and this, to be sure, according to the Hindû Chronology. With his ignorance established regarding the point in question, how is it possible to believe the rest? Let him hasten to produce his proof “according to the procedures employed by science”! If his “Hieratic Code” is some ancient apocryphal manuscript one or two hundred years old, extant at a time when no one in Europe had any idea even of the chronological calculations of the Brâhmanas, then it would not astonish us at all to learn that this is the marvelous manuscript from which Mr. T. . . has drawn his historical, chronological and theosophical data. Indeed, we are now “well informed regarding the origin of genuine Theosophy”! As to the “Homeric laughter” which he may rightly expect from European Orientalists, it has been even more uncontrollable and genuine among our Brâhmanical Sâstrîs* to whom we submitted a translation of the lecture of our “Fellow of the Theosophical Society of Paris.”

* A Sâstri is one who gives a life-long study to the Sâstras, the sacred books of the Brâhmanas, an enormous literature.

Moreover, the history of the Rishis who left philosophical and religious writings—we refer to the “six great Philosophical Schools” of the Brâhmanas—is too well known for anyone to construct a romance from any hiatus in it. Jaimini, the author of Mîmânsâ; Bâdarâyana, of the Vedânta, Gautama of the Nyâya; Kanâda, of the Vaiśeshika, which is the complement of the Nyâya; Kapila, of the Sâmkhya, and Patañjali, of the Yoga, are perhaps among the best known historically. What they have bequeathed to posterity, and what they could never have written, are both well known. Thus to attribute to Gautama, whose writings consist of only one work on logic, a work from which every allusion to occult and theosophical matters is eliminated; to attribute to that strict logician, we say, a “Hieratic Code,” is indeed to rely too confidently on the ignorance of the Spiritists in all that relates to Sanskrit literature. The choice is indeed unfortunate. Had he presented us Patañjali or Samkarâchârya, in short one of the older mystics, as the author of that unknown book, we would have taken the trouble to verify the claim. It is equivalent to being asked to believe that Baron d’Holbach, author of *Le Système de la Nature*, and the greatest atheist of his time, had bequeathed us a *Dogme et Rituel de la Haute Magie* under the pseudonym of Éliphas Lévi. Really, Mr. T. . . ., we are in India and we have among our Fellows the most renowned Sanskritists, as well as the greatest scholars of Indian literature in the world.

We will not tarry over trifles such as, for example, the free translation which he offers us of the compound word Maharshi which Mr. T. . . . translates as “contemplative sages” and writes Moharshy—which is not even phonetically correct. Mahâ means “great” in the moral sense, and Rishi, literally translated, means “bard,” singer, and also walker or guide, one who leads others; the word Rishi being a derivative from Riś (those who march ahead), since the latter were always at the head of their clans.

The Vedic Gautama was an occultist, that is to say a Brâhmana, as of course all the Rishis were; but while many of the others left great poems, philosophies, and books treating of Brahman and of Yoga Vidyâ (secret science), he has left only one code, not hieratic at all but civil, which is less poetical perhaps but more true. Yâjñavalkya (Dharma-Sâstra, I,3-5) mentioned it as the eighteenth in merit of the twenty codes enumerated by him, of which the first is that of Manu and the last that of Vasishtha. The author of the Parâsara Code said (in Stenzler's Sanskrit Preface, where he cites Yâjñavalkya): "The laws of the various yugas differ among themselves." The books of the laws of Manu belong to the Krita Yuga, those of Gautama to the Tretâ, those of Sankha and Likhita to the Dvâpara and those of Parâsara to the Kali-yuga. The code of Gautama's Dharma-sâstra is known, and, with some variations, is but a repetition of the other codes of which forty-seven were written, each by a different author, but of which only twenty remain. Finally, those who left writings on the Vidyâ, Secret science or knowledge of the universal soul, are also known, and the name of Gautama is not found among them. As soon as Mr. T. . . . 's claims about his hieratic code reached us in India, we questioned in vain the most learned Brâhmanas, the most celebrated Yoga-Sâstrîs, those who know by heart all the literature of the initiates from Vedic times to the present day, and had from each and all, verbally or by letter, denials that can all be summed up in these words: "No, Gautama Rishi wrote nothing but his Dharma-sâstra, a civil and criminal code, and Gautama Rishi is not the Gautama of the Nyâyas. Their systems contradict each other; the first puts the efficacy of everything pertaining to this life and to the next in the Vedas, while the Nyâyas only recognize the omnipotence of ADRISHTA (the invisible principle), 'Paramâtman' or supreme soul, and of 'Jîvâtman' (the 7th principle), the eternal atom; and only mentions the Vedas to avoid being called atheistical (nâstika)."

Despairing for Mr. T. . . .’s cause, we addressed ourselves to the great “Samkarâchârya.” He is the Pope of India, a hierarchy which spiritually reigns by succession from the first Samkarâchârya of the Vedânta, one of the greatest initiated adepts among the Brâhmanas. Here is the letter received by T. Subba Row, from Mysore. Let us remember that the former is an initiated adept, the only man in India who now possesses the key to all the Brâhmanical mysteries and has spiritual authority from Cape Comorin to the Himâlayas and whose library is the accumulation of long centuries. Moreover, he is recognized, even by the English, as the greatest authority on the value of archaic manuscripts. Here is what he says: “If the manuscript [the ‘Hieratic Code’ in question] is written in Senzar Brahmabhâshya [secret sacerdotal language], it can only be read or understood by initiated Brâhmanas, who have already received the revelation of Atharvan and Angiras [the last and supreme initiation]. Now, none of these manuscripts, not even a copy, can possibly be in the possession of a Mlechchha [impure foreigner] because to begin with, the list of the books [codes] was carved on the column of the Âśrama [a sacred place, a temple] at the time when the Great and Holy ACHÂRYA, ‘Master’ [in this case, Samkarâchârya of the Vedânta himself, who founded the hierarchy, and built and lived in that temple of Mysore] traced the names thereof with his own hand, and they are all still there; and again, because in that list the name of Gautama Rishi is not found. That Rishi never wrote anything on BRAHMA VIDYÂ (Occult science). Gautama— the Aksha-pâda [having eyes in his feet, cognomen of the author of the Nyâya] was neither of the caste nor of the blood of Gautama Rishi, and a whole Yuga [the Dvâpara yuga of 864,000 years] separates them. If the above-mentioned Sûtra which is in France [Mr. T. . . .’s ‘code’] treats of and encourages intercourse with the pitris [the deceased ancestors, spirits] and if it be an authentic copy of one of the existing Sûtras,

the original must be merely one of the Sûtras of the Sâma-Veda* treating of Pitris [Manu, IV, 124] whose sound alone is impure [aśuchi] because of its association and communication with the Piśâchas [the 'Elementaries' that Mr. T. . . . attributes to the Middle Ages]; for, as Kullûka [a great Commentator and historian] proves, the Sâma-Veda is only impure because of those ślokas [verses] which treat of intercourse with the dead, and contain ritual for the repetition of aśaucha and of Savam aśaucham [necromancy and rites concerning the bodies of the dead, whether physical or astral, which are considered most polluting].”

The following therefore is what is fully established. The two Gautamas are entirely different personages, and hieratic manuscripts which treat of evocations of the dead are and have been from time immemorial (see the Laws of Manu, IV, 23, etc.) considered of a degrading, polluting and sacrilegious nature. We have only to read this sentence in Mr. T. . . .'s Lecture: “the reality of our communications with the spirits of the ancestors, taught by the ‘divine Science’ of Gôtomô . . .” to know what to think of his Hieratic Code. If the evidence provided by the Brâhmanas as well as by the European Sanskritists, and the authority on hieratic codes in general, and Occultism and Theosophy in particular, of a scholar and an initiate such as His Holiness Sri Samkarâchârya, are of no value and are rejected by Mr. T . . . , let him substitute his own authority in place of that of Samkarâchârya and of Manu, and let the Spiritists accept it. It will be all the same to us; but in order to discredit Oriental Theosophy he should not invent apocryphal Codes, for, with the exception of himself and some credulous Spiritists, the rest of the world will laugh at them and will not accept them any more than we do.

Henceforth the respective doctrines of our two Theosophies will have to be judged by their intrinsic value, and by judges of recognized impartiality.

* The Sâma-Veda is far inferior to the Rig and to the Yajur-Veda. The Rig treats of the Gods, the Yajur of religious rites, and the Sâma-Veda [of] Pitris (Spirits) and is consequently greatly discredited.

Neither sectarians, nor partisans ought to have a voice in this subject; because, carried away by enthusiasm for their respective causes and preconceived notions, neither the one nor the other, are in a condition to judge rationally of things contrary to their beliefs. Mr. T. . . . promises proofs by means of the methods employed by science; as for us—we give them! And if we are obliged to support what we now assert or deny, by means of quotations from the books composing the sacred literature of the Brâhmanas and the Buddhists as well as the written evidence by witnesses who are recognized in India as authorities on the subject—we are quite ready to do so. Can Mr. T. . . . “possessor of authentic documents,” do as much? If so, let him make haste! In the name of all our Oriental Occultists, as in the name of truth, we propose that he settle this dispute in the pages of the Bulletin. Does our antagonist maintain that the only true Theosophy, the divine science, is that which he believes he has discovered in a hieratic (unknown) code? We maintain that there is only one Theosophy—that of the Rishis, of the Magi and of the Buddhist Hierophants, and that we receive it from its very source.

Let him bring his proof, we will bring ours.

H. P. BLAVATSKY.

Corresponding Secretary of The Theosophical Society founded in New York; in the name of the Branch Society or group of Indian Occultists of that Society.

Madras, Adyar (Headquarters) May 23, 1883.

[In the August, 1883, issue of the Bulletin, Mr. Tremeschini published a brief answer to the above, entitled “Un Mot de Réponse à la Réplique des Occultistes,” preliminary to a more detailed reply. There appeared also a brief letter from Sophie Rosen, Vice-President of the Société d’Études Psychologiques” in Paris. These are pasted in H. P. B.’s Scrapbook XI (17).

In the September, October, and November, 1883, issues of the Bulletin, three consecutive installments of Tremeschini's reply were published, under the titles of "Ma Deuxième," "Ma Troisième," and "Ma Quatrième." These articles are to be found in H. P. B.'s Scrapbook XI (17).

Mr. Tremeschini's lengthy explanations brought forth a final answer from H. P. Blavatsky, entitled "Ma Dernière," which appears in the next volume of the present series.—Compiler.]

"OPPRESSED WIDOWHOOD" IN AMERICA

[The Philosophic Inquirer, Madras, July 15, 1883.]

Having read an article signed with the above pseudonym in The Philosophic Inquirer of July 1st, in which the hapless condition of the Hindû widow is so sincerely bewailed, the idea struck me that it may not be uninteresting to your readers, the opponents as well as the supporters of child-marriage and widow-marriage, to learn that the sacerdotal caste of India is not a solitary exception in the cruel treatment of those unfortunates whom fate has deprived of their husbands. Those who look upon the re-marriage of their bereaved females with horror, as well as those who may yet be secretly sighing for Suttee, will find worthy sympathizers among the savage and fierce tribe of the Talkotins of Oregon (America). Says Ross Cox in his Adventures on the Columbia River:

The ceremonies attending the dead are very singular, and quite peculiar to this tribe. . . . During the nine days the corpse is laid out the widow of the deceased is obliged to sleep alongside it from sunset to sunrise; and from this custom there is no relaxation, even during the hottest days of summer! [While the ceremony of cremation is being performed, and the doctor (or "medicine man") is trying for the last time his skill upon the corpse, and using useless incantations to bring him back to life, the widow] must lie on the pile; and after the fire is applied to it, she cannot stir until the doctor orders her to be removed; which, however, is never done until her body is completely covered with blisters. After being placed on her legs, she is obliged to pass her hands gently through the flames, and collect some of the liquid fat which issues from the corpse, with which she is permitted [?] to rub her face and body!

When the friends of the deceased observe the sinews of the legs and arms beginning to contract they compel the unfortunate widow to go again on the pile, and by dint of hard pressing to straighten those members.

If during her husband's lifetime she has been known to have committed any act of infidelity, or omitted administering to him savoury food, or neglected his clothing, etc., she is now made to suffer severely for such lapses of duty by his relations, who frequently fling her on the funeral pile, from which she is dragged by her friends, and thus, between alternate scorching and cooling she is dragged backwards and forwards until she falls into a state of insensibility. [Vol. II, pp. 339-341.]

After which she is saved and allowed to go.

But if the widow was faithful, respectful and a good wife, then:

After the process of burning the corpse has terminated the widow collects the larger bones, which she rolls up in an envelope of birch bark, and which she is obliged for some years afterwards to carry on her back! She is now considered and treated as a slave [as in India]; all the laborious duties of cooling, collecting fuel, etc., devolve on her. She must obey the orders of all the women, and even of the children belonging to the village, and the slightest mistake or disobedience subjects her to the infliction of a heavy punishment. . . . The wretched widows, to avoid this complicated cruelty, frequently commit suicide. Should she, however, linger on for three or four years, the friends of her husband agree to relieve her from her painful mourning. This is a ceremony of much consequence. . . . Invitations are then sent to the inhabitants of the various friendly villages, and when they have all assembled the feast commences, and presents are distributed to each visitor. The object of their meeting is then explained, and the woman is brought forward, still carrying on her back the bones of her late husband, which are now removed, and placed in a carved box, which is nailed or otherwise fastened to a post twelve feet high. Her conduct as a faithful widow is next highly eulogized, and the ceremony of her manumission is completed by one man powdering on her head the down of birds, and another pouring on it the contents of a bladder of oil! She is then at liberty to marry again, or lead a life of single blessedness; but few of them I believe wish to encounter the risk attending a second widowhood. [Vol. II, pp. 341-342.]

Our Brahmans, the descendants of the Rishis and the sons of Aryavarta, once upon a time the cradle as well as the hot-bed of civilization, may perhaps learn a lesson or two from their savage fellow-men of America. (1)

The latter shave their widow's hair, only if she has become guilty of unfaithfulness; (2) Having submitted to the penalty of widowhood, and having been made to suffer for a visitation due to the will of a kind God ("the dispenser of life and death," and the protector of the widow, child and the helpless), three or four years after that, she is relieved of her torture by the tribe she belongs to; a party of savages, of brutes who have never heard of civilization. She is permitted to remarry, there being thus a limit assigned to her suffering. This is in itself an improvement upon the everlasting misery of the Hindu widow. But then there are neither "B.A.'s" nor "B.L.'s" among the Oregon Talkotin savages!

August, 1883.

OUR FIFTH YEAR

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 265.]

Again we have the pleasure of noting the continued prosperity of The Theosophist, and the fact that its publication will be continued as heretofore. The experimental stage was passed a few months after the journal was launched, and it now appears to be growing in influence even more decidedly than in circulation. Yet the latter has long been extensive enough to reach regular subscribers in nearly every quarter of the globe; and the contributions which some of these have made to its columns have been alike instructive and interesting. With some of them friendships have also been formed by the founders of the Society which are likely to be lasting. Such is the case usually where the tie is based upon a community of intellectual tastes and moral aspirations. Begun as a convenient channel through which to reach the scattered members of our Society, the journal has become a delight to its founders, and the task of conducting it a labour of love. Its most important feature is that the adept-Mahatmas, until now hidden from the sight of the public, and guarding the fact of their very existence a close secret, have permitted many occult truths to be given out, through Chelas, in its pages.

And as these seeds of thought have here and there found soil for their germination, though for the most part they have fallen on the hard and stony ground of modern “culture” (!), the series of Fragments of Occult Truth will be continued and other pregnant ideas thus disseminated. The hidden meaning of the Aryan Shastras being a matter of the highest importance for Hindus and others to learn, such expositions will be from time to time made in the journal. We shall begin this work by expounding, so far as permitted, the esoteric meaning of the text of the Bhagavad Gita. One of the first numbers of our Volume V will contain the first chapter, and the commentary be continued monthly until the whole is finished. Some of our readers, especially Hindus, will be doubtless astonished to discover the almost perfect identity between the concealed sense of this immortal epic and the Arhat Tibetan Doctrine, which has been in part expounded in the Fragments and other writings. Colonel Olcott will, as heretofore, write in the intervals of leisure allowed him by his arduous official duties; and, at our request, explain the scientific rationale of his seemingly miraculous cures. A new field of scientific discovery has been opened up by the learned Prof. Jaeger, of Stuttgart, in his researches into the nature of odors and the law of their propagation. This subject involves even the question of a molecular psychology, and its high value was shown by Dr. Leopold Salzer, F. T. S., of Calcutta, in his paper at the first anniversary celebration of the Bengal Theosophical Society, reprinted in our number for July. Should any additional discoveries be made in this field, Dr. Salzer will, with his usual kindness, report them through *The Theosophist*. The masterly expositions of ancient Aryan philosophy, by Mr. T. Subba Row, B. A., B. L., F.T.S., which have attracted wide notice in Europe and America as well as at home, will be continued; and we are promised the favours of many other able scholars.

As there is every likelihood of an eager demand for the forthcoming volume, on the above and various other accounts, it will be but a kindness to remind our present subscribers and readers that we publish an edition only large enough to meet the demand, and cannot undertake to supply back numbers after the edition has been exhausted.

To be sure of a set for the year, then, one must send in his name and money as early as possible. Since the magazine is not published for profit, and the proprietors have hitherto given its whole earnings and much more towards the support of the Theosophical Society, we will not consider ourselves open to the reproach of covetousness, if we beg our subscribers to try to enlarge its circulation. Each can without much trouble send in the name of at least one new subscriber, and so help on a movement which grows by its own inherent vitality, and has never been nursed or stimulated by artificial means. Fellows of the Society are especially bound to do this much, since the Supplement published solely for the benefit of our numerous Branches to announce and discuss in it our Society's business—is printed entirely at the expense of the Founders. The circulation of *The Theosophist* is the soil from which every recent branch of the Society has sprung.

The Business Notice of the Manager will be found on our last page.

**DEVACHAN : WESTERN STRICTURE
AND EASTERN VERSION**

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 266-272.]

(The memorandum that follows emanates from a British Theosophist. It was sent to “Lay Chela,” author of Esoteric Buddhism, in response to whose desire that the objections should be explained away, the three Replies subjoined have been sent. They come from three different sources.—Editor, The Theosophist.)*

MEMORANDUM

It seems to me that our misunderstanding arises from the use of inconsistent language in these teachings. We constantly hear of the “dreamers in Devachan,” of the “subjective isolation” of this state. And then we are forthwith reproached for regarding it as “less real” than our present condition! Take the case of the association of friends there. What we want to know is whether there is any REAL intercourse of personalities—of 5th principle—there. No. VI of Fragments in March Theosophist and App. C, p. 136, professes to explain this, but leaves it still doubtful. Of course for the disembodied consciousness in Devachan the bodily presence which to us here is the outward and visible sign of intercourse can have no reality. It was surely unnecessary to insist much upon the fact. “Two sympathetic souls,” we are told, “both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss.

* [There is evidence to show that these replies were received, as in so many other cases, through the instrumentality of H. P. B. Portions of the text may have been actually written by her. In this connection, Master K. H., in a letter to A. P. Sinnett, received in London about July, 1883, says: “Again and once more, an attempt has been made to dispel some of that great mist that I find in Mr. Massey’s Devachan. It will appear as a contribution in the August number of The Theosophist, and to that I shall refer Mr. Massey and yourself . . .” (The Mahatma Letters to A. P. Sinnett, p. 333)—Compiler.]

This will be as real to them, naturally, as though both were yet on this earth.” So far so good; the truth and reality of the intercourse seem to be quite unmistakably affirmed, though of course the mode of the intercourse is not such as we can at present recognize from experience. But in the next passage our doubt revives. “Nevertheless, each is dissociated from the other as regards personal or corporeal association.”* As regards corporeal, granted, but what as regards personal, since it is just the personal, 5th principle, consciousness that survives in Devachan? Here are two disembodied personal consciousness in Devachan. Are they really and truly affected the one by the other so as to constitute a veritable intercourse, or is it merely that the one personality imagines the presence of the other, as taking that image to be reality, whereas it does not correspond with any fact of which the other personality could take cognizance? I deny that I am “postulating an incongruity” in objecting that such an “intercourse” is not real, is “a mere dream,” for I can conceive a real intercourse—conscious on both sides and truly acting and reacting—which does not apply “only to the mutual relationship of physical existence.”

It is asked “. . . what actual companionship could there ever be other than the purely idealistic one as above described, between two subjective entities which are not even as material as that ethereal body-shadow—the Mayavirupa.?” Now actual companionship implies the mutual action and reaction of consciousness—which need not be by any bodily mediation whatever. You must really and truly affect me, and I must know that you are in this sense (the most real of all) present with me, and vice versa.

* If we understand the spirit of the objection at all, it rests simply upon a mistake. The conjunction placed between the words “personal” and “corporeal” is sufficient to show that the term personal stands here for “external” or “bodily.” Why should it then be taken in the sense of the mental representation of a personality? The “or” makes the two adjectives identical.—Ed.

Anything short of that, any subjective consciousness of mine, whereby some representation of you arises in me if not correspondent to, and caused by, some act or thought of yours, is a mere dream, and I am 'cheated by nature' if I am made to believe what is not the fact. What we want to know, and cannot quite make out from these teachings, is whether Devachan is a state corresponding to our waking life here, or to our sleep with dreams? The former we call real and true, the latter fictitious.

The whole doubt arises out of the following statement: "The person whose happiness of the higher sort on earth had been entirely centered in the exercise of the affections" [that is the case with few of us—enough that the affections are an essential element of our higher happiness] "will miss none in Devachan of those whom he or she loved. But at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is, that does not matter. For the person who loved them they will be there." And then it is truly pointed out that there is nothing absolutely real in what is objective to us here—all is relative. "As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state." But it will not be denied that there is a real intercourse between personalities here, albeit, by very imperfect and not essentially real means. Your body, and the voice I hear, as well as my body and those organs of sense by which I hear, are mere phenomena, at least as unreal to a spiritual consciousness, as spirits are unperceived and therefore unreal to us. But you and I are not unreal. There is real intercourse between us. Through our present defective means, it is true that you are very imperfectly, very partially, with me—I only get a symbol of your presence. Still it is a perfectly honest symbol as far as it goes, and you are really speaking to me when I hear you. I do not merely seem to myself to hear you, who may be absent or non-existent all the while. But if in Devachan I can realistically imagine the presence the living, communicating presence—of some one who is not there; what security have I that I am truly in communication with any one who is there? Am I truly in such communication in any case?

Or is each personality perfectly secluded and isolated, merely feigning and dreaming the companions around it, you of me, and I of you, even though we are both really in the same state, and might just as well be really in each other's company? But again, how, for any one who had attained the conception of Devachan in earth life—you and I for instance—would such dreams be possible? Why, we should know perfectly well all the time that we were merely dreaming, and then the dream would lose all its apparent reality—and we should in fact be awake. I should know that the friend I have left on earth is there still, and that what of him seems to be with me is a mere subjective image of my own. I should know that because I have learned the doctrine of Devachan, and because “the continuity of our speculative ideas is one of the characteristics of Devachan,” as you explained to me the other night. (See Reply II.—Ed.)

There seems to be one way out of this, and I should like to know if that is the true idea. It may be that for the Devachanee, that which is only future and potential for us here, is actual and present. Say that you are in Devachan, I upon earth. I of course as a person upon earth should have only that objective consciousness. But my higher personality, though not yet translated into terms of my objective consciousness, may all this while have a subjective consciousness of its own, that into which I shall come, and with which I shall identify myself in Devachan. And you in Devachan might be en rapport with this higher subjective consciousness of mine. You would thus know all that is best in me, all that in me which is in most affinity with your own Devachanic consciousness. Yet it would still be only so much of my 5th principle as is capable of elevation into the Devachanic state.

I have of course a great deal more to ask, but will not try your patience with more now.

* * *

30th April, 1883.

THE REAL AND THE UNREAL

REPLY I.

“The perfect consciousness that ‘I am Brahma’
Removes the false appearances projected
By Ignorance . . . Know that indeed as Brahma—
Nothing exists but Brahma, when aught else
Appears to be ‘tis like the mirage false. . . .”
Atma-bodha (Knowledge of Soul)—by Sankaracharya.

The “misunderstanding” arises from a natural misconception of the sense in which certain terms are made use of rather than from any “inconsistent language” used. The alternative of moving for ever in a vicious circle faces the European student of Occult philosophy, who begins his study before having made himself familiar with the technical mode of thought and peculiarity of expression of its teachers. His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless (*rupa* and *a-rupa*), dream and waking.* Especially should he master—at least approximately—the distinction between the “objective” and the “subjective” in the living man’s sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (*Devachanee*). It will not strengthen his case to put forth the objection that “the mode of the intercourse is not such as we can at present recognize from experience”; in other words, that until one becomes a “*Devachanee*” one cannot enter into sympathy with his feelings or perceptions.

* The Vedanta philosophy teaches as much as Occult philosophy that our monad during its life on earth as a triad (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti*—a state of dreamless deep— from the standpoint of terrestrial conceptions; of real, actual soul-life—from the occult standpoint. While man is either dreamlessly, profoundly asleep or in a trance state, the triad (Spirit, Soul and Mind) enters into perfect union with the *Paramatma*, the Supreme Universal Soul.—Ed.

For, the disembodied individuality being identical in nature with the higher triad of the living man, when liberated as the result of self-evolution effected by the full development of conscious and trained will, the adept can through this triad learn all that concerns the Devachanee; live for the time being his mental life, feel as he feels, and sharing thoroughly in his supersensuous perceptions, bring back with him on earth the memory of the same, unwarped by mayavic deceptions, hence not to be gain-said. This, of course, assuming the existence of such *lusus naturae* as an “adept,” which may, perhaps, be conceded by the objectors for the sake of argument. And the further concession must be asked that no comparison shall be made to the adept’s detriment between the perceptive powers of his triad, when so freed from the body, and those of the half liberated monad of the entranced somnambule or medium which is having its dazed glimpses into the “celestial arcana.” Still less, is it allowable to gauge them by the reveries of an embodied mind, however cultured and metaphysical, which has no data to build upon, save the deductions and inductions which spring from its own normal activity.

However much European students may seem to have outgrown the crude beliefs of their earlier years, yet a special study of Asiatic mental tendencies is indispensable to qualify them to grasp the meaning of Asiatic expressions. In a word, they may have out-grown their hereditary ideas only far enough to qualify them as critics of the same; and not sufficiently to determine what is “inconsistent language” or consistent, of Eastern thinkers. Difference in the resources of language is also a most important factor to keep in mind. This is well illustrated in the alleged reply of an Oriental visiting Europe, when asked to contrast Christianity with Buddhism: “It requires an Index or glossary; for it (Christianity) has not the ideas for our words, nor the words for our ideas.” Every attempt to explain the doctrines of Occultism in the meagre terminology of European science and metaphysics to students ignorant of our terms, is likely to result in disastrous misunderstandings despite good intentions on both sides.

Unquestionably, such expressions as “life real in a dream” must appear inconsistent to a dualist who affirms the eternity of the individual soul, its independent existence, as distinct from the Supreme Soul or Paramatma, and maintains the actuality of (the personal) God’s nature. What more natural than that the Western thinker, whose inferences are drawn from quite a different line of thought, should feel bewilderment when told that the Devachanic life is “reality”—though a dream, while earthly life is but “a flitting dream”—though imagined an actuality. It is certain that Prof. Balfour Stewart—great physicist though he be—would not comprehend the meaning of our Oriental philosophers, since his hypothesis of an unseen universe, with his premises and conclusions, is built upon the emphatic assumption of the actual existence of a personal God, the personal Creator, and personal moral Governor of the Universe. Nor would the Mussulman philosopher with his two eternities—azl, that eternity which has no beginning, and abd, that other eternity having a beginning but no end; nor the Christian who makes every man’s eternity begin (!) at the moment when the personal God breathes a personal soul into the personal body—comprehend us. Neither of these three representatives of beliefs could, without the greatest difficulty, concur in the perfect reasonableness of the doctrine of Devachanic life.

When the word “subjective” is used in connection with the state of isolation of the Devachanee, it does not stand for the ultimate possible concept of subjectivity, but only for that degree of the same thinkable by the Western non-Oriental mind. To the latter everything is subjective without distinction which evades all sensuous perceptions. But the Occultist postulates an ascending scale of subjectivity which grows continually more real as it gets farther and farther from illusionary earthly objectivity: its ultimate, Reality—Parabrahm.

But Devachan being “but a dream,” we should agree upon a definition of the phenomena of dreams. Has memory anything to do with them? We are told by some physiologists it has.

That the dream-fancies being based upon dormant memory,* are determined and developed in most cases by the functional activity of some internal organ, “the irritation of which awakens into activity that part of the brain with which the organ is in specific sympathy.”

To this, bowing reverentially to modern science, the Occultist replies that there are dreams and dreams. That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dreams into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied Ego—hence the nature of its “dreams.” This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects a priori WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after . . . “the complex interworking and combination of ideas in the hemispherical ganglia.” Hence the physiologist would have to reject at once the possibility of consciousness—minus memory; and the Devachanee having no organs, no sensory ganglia, no “educated” nor even “idiotic centres,”† nor nerve-cells, cannot naturally have that, what the physiologists would regard and define as memory. Unfettered from the personal sensations of the manas, the devachanic consciousness would certainly have to become universal or absolute consciousness, with no past as with no future, the two merging into one eternal PRESENT—but for the trammels of the personal Ego.

* One of the paradoxes of modern physiology seems to be that “the more sure and perfect memory becomes, the more unconscious it becomes.” (See *Body and Mind*, by H. Maudsley, M.D.)

† Professor Maudsley’s expressions.

But even the latter, once severed from its bodily organs, can have no such memory as defined by Professor Huxley, who fathers it upon the “sensigenous molecules” of the brain—those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical foundation of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and depending upon the degree of its connection with only the essence of the personal Ego!

What may then be the nature of the Devachanic dream—we are asked—and how does the occultist define the dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather “states,” which are only imagined to be real. The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light—the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the immutable can never sleep or even be dormant per se, and is always in the “Light” of reality, says that during the state of sleep, Manas (the seat of the physical and personal intelligence) becomes able—its containing vehicle Kama, the WILL, being allowed the full freedom of its conscious action owing to volition being rendered passive, and unconscious by the temporary inactivity of the sensory centres—to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the “sensigenous molecules,” and “uneducated centres” throw and toss in the mayavic light of actual life the recollection and even the remembrance of it into confusion. But the participation of the manas in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free from its presence. Its bliss is an outcome of Sakkayaditthi, the delusion or “heresy of individuality,” which heresy, together with the attavadic chain of causes, is necessary for the monad’s future birth.

It is all this that leads the occultist to regard the association or “intercourse” between two disembodied entities in the Devachan—however more real than life it may be as an illusion, and from his standpoint still “a dream,” and so to speak of it; while that which his critics would fain call—however regretfully—dreams—“the interludes which fancy makes”—is in the knowledge of the former simply glimpses of the Reality.

Let us take an instance: a son loses a much beloved father. In his dreams he may see and converse with him, and for the time it lasts feel as happy and unconscious of his death as though the father had never left this earth. This upon awakening, he will regard with sorrow as a mere dream that could not last. Is he right to so regard it? The occultist says that he is wrong. He is simply ignorant of the fact that his spirit being of the same essence and nature as that of his father,—as all spirits are—and the inherent property of mutual attraction and assimilation being in their special case strengthened by the paternal and filial love of their personal Egos—that they have, in fact, never separated from each other, death itself being powerless to sever psychic association there, where pure spiritual love links the two. The “dream” was in this instance the reality; the latter a maya, a false appearance due to avidya (false notions). Thus it becomes more correct and proper to call the son’s ignorance during his waking hours a “dream” and “a delusion,” than to so characterize the real intercourse. For what has happened? A Spiritualist would say: “the spirit of the father descended upon earth to hold communion with his son’s spirit, during the quiet hours of sleep.” The Occultist replies: “Not so; neither the father’s spirit descended, nor has the son’s triad ascended (strictly and correctly speaking).” The centre of Devachanic activity cannot be localized: it is again avidya. Monads during that time even when connected with their five finite Kosas (sheaths or principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous.

Manas in its higher aspect is dravya—an eternal “substance” as well as the Buddhi, the spiritual soul—when this aspect is developed; and united with the Soul Manas becomes spiritual self-consciousness, which is a Vikara (a production) of its original “producer” Buddhi.* Unless made utterly unfit, by its having become hopelessly mixed with, and linked to, its lower Tanmatras, to become one with Buddhi, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with Manas in its highest aspect of self-consciousness—(which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called antah-karana)†—helping, it is ever associated with, and enjoys the presence of all those it loves—in death, as much as it did in life. The intercourse is real and genuine.

The critic doubts whether such an intercourse can be called a “veritable one.” He wants to know whether the two disembodied entities are “really and truly affected the one by the other”; or, “is it merely that the one personality imagines the presence of the other,” such intercourse corresponding with no fact “of which the other personality [either embodied or disembodied] could take cognizance”; and while doubting, he denies that he is “‘postulating an incongruity in objecting that such an ‘intercourse’ is not real, is a ‘mere dream,’ “ for he says, he “can conceive a real intercourse conscious on both sides and truly acting and reacting—which does not apply ‘only to the mutual relationship of physical existence.’ “ If he really can, then where is the difficulty complained of? The real meaning attached by the occultist to such words as dream, reality, and unreality, having been explained, what further trouble is there to comprehend this specific tenet?

* It is only when Ego becomes Ego-ism deluded into a notion of independent existence as the producer in its turn of the five Tanmâtras that Manas is considered Maha-bhütic and finite in the sense of being connected with Ahancara, the personal “I-creating” faculty. Hence Manas is both eternal and non-eternal: eternal in its atomic nature (paramanu rupa); finite (or kârya-rupa) when linked as a duad—with kama (Volition), a lower production.—Ed.

† Antah-karana is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body.—Ed.

The critic may also be asked, how he can conceive of a real conscious intercourse on both sides, unless he understands the peculiar, and—to him as yet unknown—intellectual reaction and inter-relation between the two. [This sympathetic reaction is no fanciful hypothesis but a scientific fact known and taught at initiations, though unknown to modern science and but hazily perceived by some metaphysicians—spiritualists.]† Or is it that, alternatively, he anthropomorphises Spirit—in the spiritualistic mistaken sense? Our critic has just told us that “the mode of the intercourse is not such as we [he] can at present recognize from experience.” What kind of intercourse is it then that he can conceive of?

† It is demonstrated to Occultists by the fact that two adepts separated by hundreds of miles, leaving their bodies at their respective habitations and their astral bodies (the lower manas and volition, kama) to watch over them, can still meet at some distant place and hold converse and even perceive and sense each other for hours as though they were both personally and bodily together, whereas, even their lower mayavi-rupas are absent.—Ed.

DREAM LIFE

REPLY II.

The Appendix referred to in the Fragment No. VI, in *The Theosophist* for March, is in no way inconsistent. When properly understood in the light of our doctrines, App. C (p. 136) gives what it professes to explain and leaves nothing doubtful, while the Fragment itself has perhaps a few expressions that may be misleading: though exclusively so to those who have not paid sufficient attention to that which preceded. For instance: “Love, the creative force, has placed their [the associates’] living image before the personal soul which craves for their presence, and that image will never fly away.” It is incorrect to use the term “personal soul” in connection with the monad. “The personal or animal soul” is, as already said, the 5th principle, and cannot be in Devachan, the highest state permitted to it on earth being samadhi.

It is only its essence that has followed the monad into Devachan, to serve it there as its ground-tone, or as the background against which its future dream-life and developments will move; its entity, or the reliquiae is the “shell,” the dross that remains behind as an elementary to fade away and in time disappear. That which is in Devachan is no more the persona—the mask, than the smell of a rose is the flower itself. The rose decays and becomes a pinch of dust: its aroma will never die, and may be recalled and resurrected ages thence. Correctly expressed, the sentence would have to read: “. . . the living image before the Spiritual Soul, which being now saturated with the essence of the personality, has thus ceased to be Arupa (formless or rather devoid of all substance) for its Devachanic duration, and craves for their presence, etc.” The gestation period is over, it has won the day, been reborn as a new out of the old ego, and before it is ushered again into a new personality, it will reap the effects of the causes sown in its precedent birth in one of the Devachanic or Avitchian states, as the case may be, though the latter are found wide apart. *Avaśyam eva bhoktavyam kritam karma śubhâśubham.** The Devachanic condition in all its aspects is no doubt similar to a dreamy state when considered from the standpoint of our present objective consciousness when we are in our waking condition. Nevertheless, it is as real to the Devachanee himself as our waking state is to us. Therefore, when it is asked “Whether Devachan is a state corresponding to our waking life here or to our sleep with dreams,”—the answer given is that it is not similar to either of these conditions; but it is similar to the dreamy condition of a man who has no waking state at all, if such a being can be supposed to exist. A monad in Devachan has but one state of consciousness, and the contrast between a waking state and a dreamy state is never presented to it so long as it is in that condition.

* The fruit of the tree of action, whether good or bad, must unavoidably be eaten.

Another objection urged is, that if a Devachanee were to think of an object or person as if the object or person were present before him when they are not so (when judged from the common ideas of objective perception) then the Devachanee is “cheated by nature.” If such is really the case, he is indeed always “cheated by nature”; and the suggestion contained in the foregoing letter as to the possible mode of communication between a Devachanee and one living on earth will not save him from delusion. Leaving aside for a moment the nature of a Devachanee’s communication with another monad either in or out of Devachan, let the nature of his ideas be examined so far as they are connected with objects; and then the truth of the above mentioned statement will be easily perceived. Suppose, for instance, Galileo in Devachan, subjectively engaged in his favourite intellectual pursuit. It is natural to suppose that his telescope often comes within the range of his Devachanic consciousness, and that the Devachanee subjectively directs it toward some planet. It is quite clear that according to the general ideas of objectivity, Galileo has no telescope before him, and it cannot be contended that his train of ideas in any way actually affects the telescope which he left behind him in this world. If the objector’s reasoning is correct, Galileo is “being cheated by nature,” and the suggestion above referred to will in no way help him in this case.

Thus, the inference that it is neither correct nor philosophical to speak of a Devachanee as being “cheated by nature” becomes once more unavoidable. Such words as cheating, delusion, reality are always relative. It is only by contrast that a particular state of consciousness can be called real or illusionary; and these words cease to have any significance whatever, when the said state of consciousness cannot be compared with any other state. Supposing one is justified in looking upon Devachanic experience as delusion from his present standpoint as a human being living on this earth, what then? We fail to see how any one means to make use of this inference. Of course from the foregoing remarks the reader is not to suppose that a Devachanee’s consciousness can never affect or influence the state of consciousness of another monad either in or out of Devachan.

Whether such is the case or not, the reality or the unreality of Devachanic experience, so far as a Devachanee is concerned, does not depend upon any such communicative influence.

In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two egos arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspirations. Just as the thoughts of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanee are communicated by a current of magnetic or electric force attracted towards another Devachanee by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanee in question. It is not to be inferred, however, that in other cases when there is no such action or reaction, a Devachanee becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.

We are asked, “if some of these (the Devachanee loved) are not themselves fit for Devachan, how then?” We answer: “Even in the case of a man still living on earth, or even of one suffering in Avitchi, the ideation of a monad in Devachan may still affect his monad if there is strong sympathy between the two as indicated above.* Yet the Devachanee will remain ignorant of the mental suffering of the other.”

The reader is reminded in this connection that neither Devachan nor Avitchi is a locality, but a state which affects directly the being in it and all others only by reaction.—Ed.

If this generous provision of nature that never punishes the innocent outside this our world of delusion, be still called “a cheating of nature,” and objected to, on the ground that it is not an “honest symbol” of the other personality’s presence, then the most reasonable course would be to leave the occult doctrines and Devachan alone. The noble truths, the grandest goal in soul-life, will remain for ever a closed book to such minds. Devachan instead of appearing what it is—a blissful rest, a heavenly oasis during the laborious journey of the Monad toward a higher evolution, will indeed present itself as the culmination, the very essence of death itself. One has to sense intuitively its logical necessity; to perceive in it, untaught and unguided, the outcome and perpetuation of that strictest justice absolutely consonant with the harmony of the universal law, if one would not lose time over its deep significance. We do not mean it in any unkind spirit, yet with such an opposition to the very exposition (since no one is pressed for its acceptance) of our doctrine by some Western minds, we feel bound to remind our opponents that they have the freedom of choice. Among the later great world philosophies there are two,—the more modern the outgrowth of the older,—whose “after states” are clearly and plainly defined, and the acceptance of either of which, moreover, would be welcomed: one—by millions of spiritualists, the other—by the most respectable portion of humanity, viz., civilized Western society. Nothing equivocal, or like cheating of nature in the latter: her Devachanees, the faithful and the true, are plainly and charitably promised the ineffable rapture of seeing during an eternity the tortures of the damned in the depths of Gehenna. We are, and do feel willing to give out some of our facts. Only occult philosophy and Buddhism having both failed as yet to produce a Tertullian to strike for us the key-note of an orthodox hell,* we cannot undertake to furnish fictions to suit every taste and fancy.

* Reference is probably made here to the soul-inspiring monologue that is found in Tertullian’s *De Spectaculis*, Chapter xxx. Falling into a wild ecstasy of joy over the bare prospect of seeing some day all the philosophers “who have persecuted the name of Christ burn in a most cruel fire in hell. . . .” this saintly Patristic character, a Father of the Christian Church, exclaims: “Oh, what shall be the magnitude of that scene. How I shall laugh! How I shall rejoice! How I shall triumph!” etc.—Ed. [It is not known from what particular translation of Tertullian’s work H.P.B. quotes. However, in T. R. Glover’s translation of the original Latin text (See Loeb Classical Library, Edited by T. E. Page, etc., London, Wm. Heinemann, Ltd.; New York, G. P. Putnam’s Sons, 1931), the following passage is to be found: “. . . How vast the spectacle that day, and how wide! What sight shall wake my wonder, what my laughter, my joy and exultation? as I see all those kings. . . . And the magistrates who persecuted the name of Jesus. . . .” In the above-mentioned edition, the English text is printed side by side with the original Latin.—Compiler.]

There is no such place of torture for the innocent, no such state in which under the plea of reward and a necessity for “honest symbols,” the guileless should be made witness to, or even aware of, the sufferings of those they loved. Were it otherwise, the active bliss of the Dhyan Chohans themselves would turn into a shoreless ocean of gall at such a sight. And He who willed—“Let all the sins and evils flowing from the corruption of Kaliyuga, this degenerate age of ours fall upon me, but let the world be redeemed”—would have so willed in vain, and might have given preference to the awes of the visible to those of the invisible world. To suppose that a “Soul” escaping from this evil-girdled planet where the innocent weep while the wicked rejoice, should have a like fate in store for it even within the peaceful haven of Devachan, would be the most maddening, the [most] dreadful thought of all! But we say, it is not so. The bliss of a Devachanee is complete, and nature secures it even at the risk of being accused of cheating by the pessimists of this world unable to distinguish between Vastu—the one reality and Vishaya—the “mayas” of our senses. It is fetching rather too far the presumption that our objective and subjective shall be the true standards for the realities and unrealities of the rest of the universe; that our criterion of truth and honesty is to stand as the only universal land-mark of the same. Had we to proceed upon such principles, we would have to accuse nature of cheating incessantly not only her human but also her animal offspring.

Who, of our objectors, when treating of facts of natural history and the phenomena of vision and colour, would ever hazard the remark that because ants are utterly unable to see and distinguish colours as human beings do (the red, for instance, having no existence for them), therefore, are they also “cheated by nature”? Neither personality nor objectivity as known to us, have any being in the composition of a monad; and could, by any miracle, any living human creature come within the range of the Devachanic vision, it would be as little perceived by the Devachanee as the elementals that throng the air around us are perceived with our natural eyes.

One more error of the critic. He seems to be labouring under the impression that if one has some conception of Devachanic state of subjective consciousness while in this life, he will know that such experience is illusionary when he is actually there; and then Devachanic beatitudes will have lost all their reality so far as he is concerned. There is no reason to apprehend any such catastrophe. It is not very difficult to perceive the fallacy that underlies this argument. Suppose, for instance, A, now living at Lahore, knows that his friend B is at Calcutta. He dreams that they are both at Bombay engaged in various transactions. Does he know at the time he is dreaming that the whole dream is illusionary? How can the consciousness that his friend is really at Calcutta, which is only realized when he is in his waking condition, help him in ascertaining the delusive nature of his dream when he is actually dreaming? Even after experiencing dreams several times during his life and knowing that dreams are generally illusionary, A will not know that he is dreaming when he is actually in that condition.

Similarly, a man may experience the devachanic condition while yet alive, and call it delusion, if he pleases, when he comes back to his ordinary state of objective consciousness and compares it to the said condition. Nevertheless, he will not know that it is a dream either when he experiences it a second time (for the time being) while still living, or when he dies and goes to Devachan.

The above is sufficient to cover the case were even the state under discussion indeed “a dream” in the sense our opponents hold it in. But it is neither a “dream” nor in any way “cheating.” It may be so from the standpoint of Johnson’s dictionary; from that of fact independent of all human definition, and the standpoint of him who knows something of the laws that govern the worlds invisible, the intercourse between the monads is real, mutual, and as actual in the world of subjectivity, as it is in this our world of deceptive reality. It is the old story of Zöllner’s man from the two-dimensional region disputing the reality of the phenomena taking place in the three-dimensional world.

THE VARIOUS STATES OF DEVACHAN

REPLY III.

The foremost question that presents itself to the mind of the Occultist of Asiatic birth, upon seeing the multifarious difficulties which beset the European students of Esotericism, as regards Devachan: how to account for their weird fancies with regard to the after states! It is natural for one to measure other persons’ intellectual operations by his own; not without an effort can he put himself in his neighbor’s place and try to see things from his standpoint. As regards Devachan, for example, nothing would apparently be clearer than the esoteric doctrine, incompletely as it may have been expressed by “Lay Chela”; yet it is evidently not comprehended, and the fact must be ascribed, I think, rather to the habitual differences in our respective ways of looking at things than to the mechanical defects in the vehicle of expression. It would be very hard for an Asiatic Occultist to even conjure up such a fancy as that of Swedenborg, who makes the angels our post-mortem inquisitors, ‘ obliged to estimate a soul’s accumulated merits and demerits by physical inspection of its body, beginning at the tips of the fingers and toes and tracing thence to centres!

Equally baffling would be the attempt to bring ourselves to the point of seriously tracing a denizen of the American Summer-Land of Spirits through the nurseries, debating clubs, and legislative assemblies of that optimistic Arcadian Eden. A warp of anthropomorphism seems to run through the entire woof of European metaphysics. The heavy hand of a personal deity and his personal ministers seems to compress the brain of almost every Western thinker. If the influence does not show itself in one form, it does in another. Is it a question about God? A metaphysical slide is inserted, and the stereopticon flashes before us a picture of a gold-paved, pearly-doored New Jerusalem, with its Durbar Hall, peacock throne, Maharajah, Dewans, courtiers, trumpeters, scribes, and general train. Is the intercourse between disembodied spirits under discussion? The Western constitutional bias of mind can conceive of no such intercourse without some degree of mutual consciousness of an objective presence of the corporeal kind: a sort of psychic chit-chat. I hope I do not wrong our Western correspondents, but it is impossible, for myself at least, to draw any conclusions from the whole tenor of the British Theosophist's memorandum. Vapoury and etherealized as his concept may be, it is yet materialistic at the core. As we would say, the germ-point of metaphysical evolution is of Biblical derivation: and through its opalescent vapour sparkle the turrets of the New Jerusalem."

There is much fanciful exotericism to be sure, in Asiatic systems. Quite as much and more perhaps than in the Western; and our philosophies have many a harlequin cloak. But we are not concerned now with externals: our critic comes upon metaphysical ground and deals with esotericism. His difficulty is to reconcile "isolation," as he understands it, with "intercourse" as we understand it. Though the monad is not like a seed dropped from a tree, but in its nature is ubiquitous, all-pervading, omnipresent; though in the subjective state time, space and locality are not factors in its experiences; though, in short, all mundane conditions are reversed; and the now thinkable becomes the then unthinkable and vice-versa—yet the London friend goes on to reason as though all this were not so. . . .

Now, Buddhistically speaking, there are states and states and degrees upon degrees in Devachan, in all of which, notwithstanding the (to us) objective isolation of the principal hero, he is surrounded by a host of actors in conjunction with whom he had during his last earth-life created and worked out the causes of those effects that are produced first on the field of Devachanic or Avitchean subjectivity, then used to strengthen the Karma to follow on the objective (?) plane of the subsequent rebirth. Earth-life, is so to say, the Prologue of the drama (or we should, perhaps, call it mystery), that is enacted in the rupa and arupa lokas. Now were we to say that nature, with every due regard to personality and the laws of objectivity as understood in exotericism, “constitutes a veritable intercourse” between the devachanic heroes and actors; and, instead of dissociating the monads not only as regards “personal or corporeal” but even astral “association” establishes “actual companionship” between them, as on the earth-plane, we might, perhaps, avoid the strange accusation of “nature cheating” in Devachan. On the other hand, after thus pandering to emotional objections, we could hardly help placing our European Chelas in a far more inextricable dilemma. They would be made to face a problem of personal post-mortem ubiquity, throwing that of the Western deity far into the background of illogical absurdity. Suppose for one moment a Devachanic father, twice wedded, and loving both his wives as he does his children, while the step-mother loves neither his progeny nor their mother, the coolest indifference if not actual aversion reigning between the two. “Actual companionship,” and “real personal intercourse” (the latter applied even to their astral bodies) implies here bliss for the father and irritation for the two wives and children, all equally worthy of Devachanic bliss. Now imagine again the real mother attracting by her intense love the children within her devachanic state, and thus depriving the father of his legitimate share of bliss.

It has been said before, that the devachanic mind is capable only of the highest spiritual ideation; that neither objects of the grosser senses nor anything provocative of displeasure could even be apprehended by it—for otherwise, Devachan would be merging into Avitchi, and the feeling of unalloyed bliss destroyed for ever. How can nature reconcile in the above case the problem without either sacrificing her duty to our terrestrial sense of objectivity and reality, or, without compromising her status before our criterion of truth and honest dealing? On one hand, the children would have to double and treble themselves ad infinitum—as they too may have disembodied, devachanic objects of spiritual attachment clamouring elsewhere for their presence—which process of ubiquity would hardly be consistent with our notions of personal, actual presence, at one and the same time and at several different places; or, there would always be somebody, somewhere “cheated by nature.” To place the monads promiscuously together, like one happy family—would be fatal to truth and fact: each man, however insignificant he may have been on earth, is yet mentally and morally sui generis in his own distinct conceptions of bliss and desires, and has, therefore, a right to, and an absolute necessity for, a specific, personal, “isolated” devachan.

The speculations of the Western mind have hitherto scarcely ever depicted any higher future life than that of the Kama and Rupa lokas, or the lower, intra-terrestrial “spirit-worlds.” In Appendix D many states and spheres are hinted at. According even to exoteric Buddhist philosophy disincarnate beings are divided into three classes of—(1) Kamawâchara, or those who are still under the dominion of the passions in Kamaloka; (2) Rupawâchara, or those who have progressed to a higher stage, but still retain vestiges of their old form in Rupa loka; and (3) Arupawâchara, or those who are become formless entities in the Arupa lokas of the highest Devachan. All depends on the degree of the monad’s spirituality and aspirations.

The astral body of the 4th principle—called Kama, because inseparable from Kama loka,—is always within the attraction of terrestrial magnetism; and the monad has to work itself free of the still finer yet equally potent attractions of its Manas before it ever reaches in its series of Devachanic states, the upper-Arupa regions. Therefore, there are various degrees of Devachanees. In those of the Arupa lokas the entities are as subjective and truly “not even as material as that ethereal body-shadow—the Mayavi-rupa.” And yet even there, we affirm there is still “actual companionship.” But only very few reach there skipping the lower degrees. There are those Devachanees, men of the highest moral calibre and goodness when on earth, who, owing to their sympathy for old intellectual researches and especially for unfinished mental work, are for centuries in the Rupa-lokas in a strict Devachanic isolation—literally so, since men and loved relatives have all vanished out of sight before this intense and purely spiritual passion for intellectual pursuit. For an example of the study-bound (pardon the new word for the sake of its expressiveness) condition, take the mental state of the dying Berzelius, whose last thought was one of despair that his work should be interrupted by death. This is Tanha (Hindu Trishna) or an unsatisfied yearning which must exhaust itself before the entity can move on to the purely a-rupa condition. A provision is made for every case, and in each case it is created by the dying man’s last, uppermost desire. The scholar who had mainly lived under the influence of manas, and for the pleasure of developing his highest physical intelligence, kept absorbed in the mysteries of the material universe, will still be magnetically held by his mental attractions to scholars and their work, influencing and being influenced by them subjectively—(though in a manner quite different from that known in séance-rooms and by mediums), until the energy exhausts itself and Buddhi becomes the only regnant influence. The same rule applies to all the activities, whether of passion or sentiment, which entangle the travelling monad (the Individuality) in the relationships of any given birth.

The discarnate must consecutively mount each rung of the ladder of being upward from the earthly subjective to the absolutely subjective. And when this limited Nirvanic state of Devachan is attained, the entity enjoys it and its vivid though spiritual realities until that phase of Karma is satisfied and the physical attraction to the next earth-life asserts itself. In Devachan, therefore, the entity is affected by and reciprocally affects the psychic state of any other entity whose relationship is so close with it as to survive, as was above remarked, the purgatorial evolution of the lower post-mortem spheres. Their intercourse will be sensed spiritually, and still, so far as any relationship until now postulated by Western thinkers goes, each will be “dissociated from the other.” If the questioner can formulate to himself the condition of the monad as pure spirit, the most subjective entity conceivable, without form, color, or weight, even so great as an atom; an entity whose recollections of the last personality (or earth-birth) are derived from the late union of the Manas with the lower five principles—he may then find himself able to answer his own interrogatory. According to Esoteric Doctrine this evolution is not viewed as the extinguishment of individual consciousness but its infinite expansion. The entity is not obliterated, but united with the universal entity, and its consciousness becomes able not merely to recall the scenes of one of its earth-evolved Personalities, but of each of the entire series around the Kalpa, and then those of every other Personality. In short from being finite it becomes infinite consciousness. But this comes only at the end of all the births at the great day of the absolute Resurrection. Yet, as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the “fourth stage of Dhyana”: but their hold upon the being gradually relaxes.

This is accomplished in each inter-natal Devachan; and when the personal links—magnetic or psychic, as one may prefer to call them—binding the Devachanee to other entities of the next previous life, whether relatives, friends, or family, are worn out, he is free to move on in his cyclic path. Were this obliteration of personal ties not a fact, each being would be travelling around the Kalpa entangled in the meshes of his past relationships with his myriad fathers, mothers, sisters, brothers, wives, &c., &c., of his numberless births: a jumble, indeed! It was the ignorant delusion of the geocentric hypothesis which begot all the exoteric theologies, with their absurd dogmas. So, likewise, it is the ignorant theory of monogenesis, or but one earth life for each being, which makes it so hard for European metaphysicians to read the riddle of our existence and comprehend the difference between the monad's individuality, and its physical appearance in a series of earth-lives as so many different, totally distinct personalities. Europe knows much about atomic weights and chemical symbols, but has little idea of Devachan.

THE ESSENTIALS OF RELIGION

(An answer by Babu Raj Narain Bose)

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 274-275.]

I have read your able, wise and discriminating remarks on my article in the Tattwabodhini Patrika, the "Essential Religion," in the June Number of The Theosophist with the greatest attention. The great liberality of tone which marks those strictures does you much credit. I am sorry, however, that I cannot agree with you in all the opinions broached in your article. You have expressed yourself, in the same, as hostile to religious proselytization and conversion. Every man, who has a regard for the sanctity of truth must feel it his duty to propagate that which he considers to be true.* This holds good in religion as in all other branches of knowledge. It would show disregard for truth and would be a dereliction of duty if we do not propagate what we consider to be true and confine it to ourselves. You are of opinion that religion does not require to be propagated, it is a mere matter of emotion and human weal or woe does not depend upon it. Granting that it is a mere matter of emotion, does not emotion influence human conduct and thereby human weals or woes?

* And since few of us have identical beliefs, and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed, with no regard whatsoever for the truths possibly contained in that of his brother,—the result is, that sectarianism is kept ever alive, with no chance in it for mutual toleration—least of all, feelings of Brotherhood. There are many atheists in our Society, as deeply impressed with the correctness of their negations as our esteemed correspondent is with that of his affirmations. Would our atheists be welcome, or likely to be listened to, in the Brahmo Mandirs? Then why claim for one what is refused to the other? There never was a time yet, when a Brahmo preacher could not have had the chance to discourse before the Theosophical Society, upon Theism, nor ever one when the like courtesy has been given to Col. Olcott, or any other Theosophist speaker. For years, we lived near the Prarthana Samaj in Bombay, but its platform was ever closed for, and refused to us, even when asked for.—Ed.

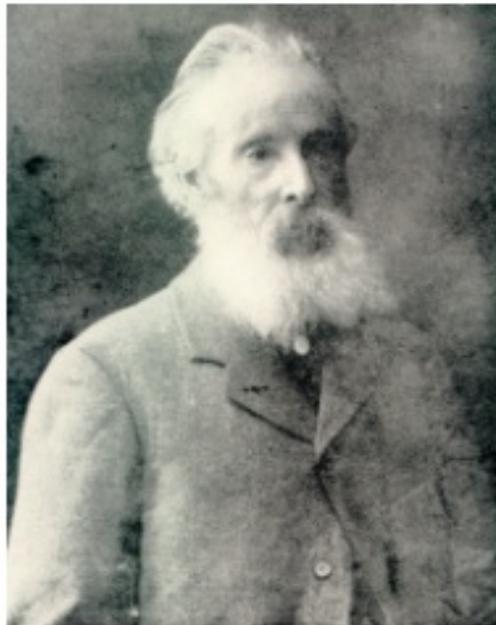
Religion should therefore be propagated, but the propagation should be made by means of argument and gentle persuasion, not using the least compulsion. Do not you, Theosophists, propagate your opinions which are of a semi-religious character and try to convert others to your views? Do you not “impose your own personal views,” to use your own words, upon people who do not believe occultism to be true and who disbelieve in the existence of spirit and a future world?* The opinion that God is impersonal is, I understand, your personal opinion and not that of the general body of Theosophists Do you not try to impose this personal conviction of yours on others although it has little connection with Theosophy, or else why do you return to the subject again and again in the columns of The Theosophist?† Propagandism and conversion you cannot avoid, but it must no doubt be made by gentle means. You say that religious propagandism carried in any way leads to bloody wars and fiery persecutions, but do not differences of opinion in matters of politics and science also lead sometimes to fiery persecution ? There is need of tolerance in politics and science as in religion. Among persecutions in the province of science may be mentioned that of Homeopaths by Allopaths.

* We can assure our correspondent that we do nothing of the kind. When challenged to give out our views, we do so, adding every time that they are our own personal views; and as such—since we do not believe ourselves infallible—are not to be taken as final truths. Instead of preaching our own religion, we implore everyone to first study his own and remain in it, whatever it is. Besides which, theosophy is compatible with every religion, the world over. There were thaumaturgists in every creed, and mysticism has as much room in idolatrous as in monotheistic systems. Theosophy is the culmination and the practical demonstration of the truths underlying every creed. It requires but sincerity and a firm will in the application to the Essentials of any of them—whether they be Theism or Adwaitism or even Atheism. Theosophy is simply the informing life of creed and of every religion and goes to prove their *raison d’être*, instead of their negation.—Ed.

† Denial of a personal god is no personal belief of ours, but that of all our Buddhist, Adwaitee, Jain and Freethinking members. We defend our position and welcome all others to do the same.—Ed.



H. P. BLAVATSKY IN HER FORTIES
Reproduced from *Incidents in the Life of Madame Blavatsky*,
by A. P. Sinnett. 2nd ed. London: Theos. Publ. Society, 1913.



WILLIAM HENRY TERRY
Reproduced from *How Theosophy Came to Australia and New Zealand*,
by Mary K. Neff. Sydney: Australian Section, Theosophical Society, 1943.
(See page 11 of the present volume)

What I meant to say in my article on “Essential Religion” is that we should be tolerant of all forms of religious faith, but at the same time propagate our own individual views by means of argument and gentle persuasion. This certainly will not lead to bloody wars and fiery persecutions. If, after trying to convert others by such means, we fail, we should not be sorry. The Sanskrit proverb is “if a man exerts and does not succeed, where is the blame?”

You say in one place in your article: “With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbors’ opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature.” Is religion a mere matter of emotion? You believe in the existence of an Eternal and All-pervading Principle, and you certainly consider its existence as a scientific truth. But science extends a little further. It includes the knowledge of that Principle as a Spirit, or in other words an Intelligent Being, and not only that but as a Perfect Spirit. I refer the reader to my views on this subject in my little treatise *The Science of Religion*. I can adduce the same sort of proof for the existence of a Perfect Spirit as you can do for that of an Eternal Principle.*

You are of opinion that religion does not influence the moral conduct of mankind. A few individual atheistic philosophers, such as Hume and Huxley, may not require belief in a God and future state to influence their moral conduct, but the mass of mankind does. Consider, for instance, the frightful mischief done to Society by the prevalence of Atheism at the time of the French Revolution, and which will no doubt be done by such prevalence among Nihilists, Socialists,

* A “Perfect Spirit” is an abstraction, a non-being, and can have no gunas or attributes which alone make up the entity. Science has no “knowledge,” we beg leave to state, of an “intelligent Being,” a “Spirit”—not modern science at any rate. And the science of metaphysics rejects entirely the possibility of the Infinite having any conscious relation whatsoever with the finite. Moreover “Perfect Spirit” and “Eternal Principle” are synonyms and identical, and if both our esteemed correspondent and we are adducing proofs—one for the Existence (implying consciousness) and the other—for the Presence (implying unconsciousness or absolute consciousness, which is the same thing) it becomes a question between us to be decided by other and unbiased persons as to which of us is right and which wrong.—Ed.

et hoc genus omne, in future, if those revolutionary classes ever gain predominance.*

You maintain that the doctrine of Karma has a greater influence on human conduct than the doctrine of propitiation of God by repentance, but is the effect of Karma eternal? You certainly would not say so. You see then both of us agree in the opinion that punishment does not last for ever. What objection then can there be to believing that repentance is expiation for sin?† Granting for the sake of argument that God does not exist and depending only on nature, we see that when pain is short-lived in the universe, some provision must have been made by beneficent nature for the expiation of sin and the placing of man in a position in the future state leading to spiritual improvement and progress. I do not believe in the usual cant of the day of nature, “red with tooth and claw.” Even if there were no God, there is clearly discernible a beneficent purpose running through the whole system of nature.‡

* It will be a sufficient answer to draw our friend’s attention to the revelation contained in the statistical tables given in the article “Suggestive Comparisons” in *The Theosophist* for June, 1883, page 217. They show that so far from an “irreligious belief,” i.e., free-thinking Agnosticism or Atheism being provocative of crime, the criminal offenses chargeable to this class were immeasurably less than those of the rough-going Orthodox Christians and Theists. It appears that of crimes to the 100,000 of population, 2,500 were of Catholics, 1,400 of Church of England members, 150 of Dissenters, and 5 of Infidels. And, to bring the thing nearer home, the recent census of Bombay shows that while among 408,680 Hindus, idolaters and pantheists, there were 18,950 criminals; there were 2,343 crimes committed among the 34,724 Christians and theists or 6.74 per cent of the whole criminal offenses—a much greater percentage than is shown by the class of pantheists and idolaters.—Ed.

† None whatever. But where is the necessity?—Ed.

‡ A pleasant expression, but highly optimistic. It is equivalent to affirming that although the moral law in nature may be offended, yet punishment is not logically inevitable. Penitence may take the place of expiation, and prayer restore the equilibrium of nature. The repentant culprit may go scotfree, but the victim or victims of his crime suffer its consequence without recompense!—Ed.

I believe in the strong power of will, mesmerism and yoga powers as testified to by such authenticated cases as Runjeet Sing's Yogi and the Sunderban Yogi, and am an advocate of the cultivation of ancient Sanskrit learning. I am not therefore unfriendly to Theosophy, but I have a word of humble advice to offer to the disinterested leaders of the Theosophical movement, for whom I entertain every feeling of respect. The more they keep Theosophy and Theology distinct from each other, and the less they mix up their personal opinions on the subject of religion with their legitimate province, Theosophy, the better. I think it would be better for the cause of Theosophy if they do not discourse of their "godless Buddhism," as they love to call it, before a nation so pre-eminently religious as the Hindus a nation of devoted lovers of Bhagavan or God, Adwaitism so often appealed to by yourself in questions of Theology being but Philosophy and not religion. There is a difference between philosophy and religion. Such discussion augurs ill for the ultimate success of Theosophy in this country. I am at a loss to understand why the leaders of the Theosophical movement preach Agnosticism and express deep sympathy with Atheism, and, in the same breath, deprecate the prevalence of atheism, scepticism and materialism in this country. This appears quite mysterious to my humble self. I am perfectly disposed to tolerate Atheism, that is, abstain from persecuting Atheists in any shape whatever, since every man has a right to his own opinions, but there is a difference between toleration of Atheism and deep sympathy with it.

DEOGARH, E. I. Ry.,

14th June 1883.

EDITOR'S NOTE.—Buddhism and Adwaitism—are as much religions as any theistic system. A "religion" does not necessarily imply the doctrine of a personal God or any kind of God in it. Religion, as every dictionary can show, comes from the Latin word *relegere*, to "bind" or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a religion. Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavor is to test Theology by the theosophical *experimentum crucis*. The affliction of India is, that it lost theosophy when the persecuted adepts had to fly beyond the mountains.

And true religious living can never be again prevalent until their help is invoked to illumine the Shastras. Our Brother has had many years' experience of the hopelessness of converting India to even the benign form of theism which his Adi Brahma Samaj teaches. The saintly characters of Ram Mohun Roy, Debendra Nath Tagore, and a few others of his colleagues, have not won the Hindus from their exoteric worship—we think, because neither of them has had the Yogi power to prove practically the fact of there being a spiritual side to nature. If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand, save on the foundation of philosophy and science. No religion can prove by practical, scientific demonstration that there is such a thing as one personal God; while the esoteric philosophy, or rather theosophy of Gautama Buddha and Sankaracharya prove and give means to every man to ascertain the undeniable presence of a living God in man himself,— whether one believes in or calls his divine indweller Avalokiteswara, Buddha, Brahma, Krishna, Jehovah, Bhagawan, Ahura-mazda, Christ, or by whatever name—there is no such God outside of himself. The former—the one ideal outsider—can never be demonstrated—the latter, under whatever appellation, may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the “voice” of that only manifested deity, the murmurings of the Eternal Vach, called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-Shai-yin, and by the Christians—Logos.

A HUMAN STORAGE BATTERY

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 279-280.]

C. H. Hughes, M.D., Editor of the Alienist and Neurologist, gives in the April Number of the periodical the following:

In a recent number of the Michigan Medical News, Dr. S. C. Woodman has made the following singular statement. We append thereto Dr. Woodman's letter on the subject in reply to our [Dr. Hughes'] inquiries.

"I have a singular phenomenon in the shape of a young man living here that I have studied with much interest, and I am satisfied that his peculiar power demonstrates that electricity is the nerve force beyond dispute. His name is William Underwood, age 27 years, and his gift is that of generating fire through the medium of his breath, assisted by manipulations with his hands. He will take anybody's handkerchief and hold it to his mouth, rub it vigorously with his hands while breathing on it, and immediately it bursts into flames and burns until consumed. He will strip, and rinse out his mouth thoroughly, wash his hands, and submit to the most rigid examination to preclude the possibility of any humbug, and then by his breath blown upon any paper or cloth envelope it in flame. He will, when out gunning and without matches, desirous of a fire, lie down after collecting dry leaves, and by breathing on them start the fire and then coolly take off his wet stockings and dry them. It is impossible to persuade him to do it more than twice a day, and the effort is attended with the most extreme exhaustion. He will sink into a chair after doing it, and on one occasion, after he had a newspaper on fire, as I narrated, I placed my hand on his head and discovered his scalp to be violently twitching, as if under intense excitement. He will do it at any time, no matter where he is, under any circumstances, and I have repeatedly known of his sitting back from the dinner table, taking a swallow of water, and by blowing on his napkin at once set it on fire. He is ignorant, and says that he first discovered his strange power by inhaling and exhaling on a perfumed handkerchief that suddenly burnt while in his hands. It is certainly no humbug, but what is it?"

PAW PAW, MICH., Dec. 20th, 1882.

DEAR SIR:

Yours in regard to Underwood at hand. The article referred to is no joke, but strictly true, as can be attested by any resident here, as he has been in the habit and indeed now will do it at any time for a small fee. It is a very singular thing, and in the light of it, although I might not be willing to take as a thesis that electricity is the nerve force, I would be glad to combat the negative.

I am wholly unable to understand it unless, as it now seems to me, he generates from his lungs or stomach gas, and then after filling the handkerchief with it sets the gas on fire by a spark of electricity, and this burns the paper or cloth. Either of the editors of our local papers, the True Northerner or Free Press, will substantiate all.

Very respectfully,

S. C. WOODMAN.

To C. H. Hughes, M.D.

To the Editor, The Theosophist.

The above has been copied by me from the Scientific American of April 28th, 1883, page 264, and I forward it with the hope that it will, if published, be of interest to your readers, and if some further explanation is given by you concerning the nature of the phenomenon from an esoteric point of view, it would perhaps become still more interesting and instructive.

W. D. TILDEN, F.T.S.

Editor's Note.—The exhalation of fire from the mouth is one of the stock illusions of the itinerant jugglers of various countries. In their case the dried powder of Lycopodium is employed, we believe, and the same substance is used in theatrical performances when it is desired to simulate either fire or lightning flashes. It may be that the American human volcano in question employs some such agent to impose upon his spectators, and we are always bound to exhaust the theories of the possible before venturing upon those of the seemingly impossible. Yet, personal character being a prime factor always, we must take it for granted that Mr. Underwood is above such trickery, since his phenomenon has such respectable endorsement. If then we turn to occult science to seek for an explanation, we will find that there are cases on record of individuals who emit from their persons a luminous vapour or aura, under high states of nervous exaltation. Sometimes it appears as a wild radiance, sometimes as a lambent flame, and in others as an electric or rather odic corruscation.* Rarely it is observed by day, but most frequently by night, and still oftener while the subject is deeply engaged in his devotions. A noted example is that of the fasting Peter of Alcantara, a Catholic devotee.

* See J. W. Jackson's Lectures on Mesmerism, pp. 116-117.

The halo, or nimbus which painters depict about the heads and bodies of saints, yogis, gods and goddesses, is familiar to every one, and is a memento of this natural phenomenon. But the light in these instances is of an odic character, and though flaming and flickering like fire, has none of its combustive property. Writers upon sorcery and mediumship have frequently recorded anecdotes of the bursting forth of flames from the doors, windows, chimneys or roofs of buildings without apparent cause, and in fact at times when there was no fire in any part of the house, nor any articles stored within, such as cotton, cotton-waste, greased rags, or other substances liable to spontaneous combustion. These mysterious burnings have been sometimes attended with stone-showers or throwings, equally unaccountable. The Spiritualists affirm that the agents in all these cases have been spirits; but unless they be the fire-elementals or Salamanders of the Rosicrucians, they must be queer "Spirits." Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals, red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of male mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

FUNERAL RITES AMONG SAVAGE RACES

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 281.]

In your note to the letter on “The Efficacy of Funeral Ceremonies” (see The Theosophist, June 1883, p. 221), you remark “that very few among the so-called savage primitive races, had or have any funeral rites or ceremonies.”

Allow me to point out that the aborigines of the Chota Nagpur plateau have a very ancient custom of erecting large blocks of unhewn stone in memory of their “departed dead.”

These pillars vary in height from 5 to 15 feet.

I append hereto a rough copy of some at a village called Pokuria, 4 miles south of Chaibassa, the highest of which is 8 feet 4 inches above ground. Vide Col. Dalton’s Descriptive Ethnology of Bengal, p. 203.

W. D.

Editor’s Note.—We are sorry to be unable to reproduce the sketch of the said pillars. But we would observe to our amiable correspondent, that in saying that “very few among the savage primitive races had or have any funeral ceremonies,” we were not thinking of the monoliths, and memorial stones placed on their tombs. The latter cannot be classed with either “rites,” or “ceremonies,” but belong to the various modes of disposing of the dead, and preserving the memory of the seat where they were buried. They entail none of that extravagant expenditure lavished by the Hindus and Parsees as well as by the Roman Catholics and Greeks upon obsequial ceremonies in which human variety forces them to outvie each other in the eyes of their indifferent neighbours, and to satisfy the lucre of their Brahmans and priests, under the alleged penalty of offending their dead—a superstition worthy of, and pardonable in, savages, but wholly unworthy and as unpardonable in the XIXth century, and among civilized nations.

THE TEACHINGS OF ALLAN KARDEC

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 281.]

Would you permit me to ask you kindly to inform me what are the views of the Occultists regarding such works as those of Allan Kardec? What credit may be attached to the positive statements therein contained on such points as the existence of “guardian angels,” the power of disembodied spirits to choose their own trials and mode of life on re-incarnation? Who, again, were the intelligences who inspired Kardec’s Spirits’ Book and Mediums’ Book? The morality of these works is beyond dispute. Who then inspired their author, and how far may their detailed theories regarding the unseen world be trusted?

INQUIRER.

BANGALORE, 9th June, 1883.

EDITOR’S NOTE.—The works of Allan Kardec teach a system of ethics which merits the encomiums our correspondent gives it. In this code thousands of young persons are being educated, and beyond doubt they will derive from it great moral strength. Since, however, the doctrines of the Spiritist school are not altogether in harmony with those of Occultists, as regards the condition of man after death and the destiny of his monad, we personally have never been enlisted as a follower of the great French philosophy in question. The morality of a system does not prove its infallibility in respect to its dogmas and other teachings. Who inspired Allan Kardec we cannot tell. In some fundamental respects his doctrines are diametrically opposed to ours. With the Spiritists we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which and the circumstances under which these reincarnations occur, our Spiritist friends and ourselves are at variance. And yet despite all differences of opinion, including the very great one about the agency of “departed spirits” in controlling mediums and inspiring books, we have ever been on the friendliest terms with the Kardecists and had hoped always to remain so.

Recent utterances by our friends—hasty, we think, and likely to be recalled upon reflection—have thrown some doubt over the situation: but this is neither here nor there as regards our correspondent’s query.

The Occultists do not accept the doctrine of “guardian angels,” for reasons heretofore fully explained, in these pages. They do, however, believe most firmly in the personal, divine spirit in man, the source of his inspiration and his all-sufficient “angel” and “guardian.” Only adepts can choose their reincarnations, and even they are strictly limited in their choice by their responsibility to the inexorable law of Karma. According to his Karma-phala, or the aggregate consequences of his actions, is every man’s rebirth and final escape, or emancipation, from the necessity for rebirth determined.

Not all of the Spiritists agree with Allan Kardec by any means. The house seems to be greatly divided. We recommend our correspondent to read J. B. Roustaing’s Four Gospels, translated into English by Miss Anna Blackwell and Mr. Kirby.

IS FOETICIDE A CRIME

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 282-283.]

The articles in your paper headed “Is Suicide a Crime?” have suggested to my mind to ask another question “Is Foeticide a Crime?” Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in “respectable families” the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing the “fearful consequences,” as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better "if he never had been born."

But if foeticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: "At what age and under what circumstances is murder justifiable?"

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical standpoint.

An "M. D.," F. T. S.

GEORGE TOWN,

COLORADO, U. S. A

Editor's Note.—Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds:—"yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox ism that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to double suicide. For, indeed, when even successful and the mother does not die just then, it still shortens her life on earth to prolong it with dreary percentage in Kamaloka, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life.

The crime committed lies precisely in the willful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a religious character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even in a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and “unscientific twaddle.” But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

**EDITOR’S NOTE TO “EFFICACY
OF FUNERAL CEREMONIES”**

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 286.]

[The writer discusses the subject of Devachan and the dissolution of the personality in the kâma-loka. He is wondering whether any ceremony or rite can protect the personality during its period of disintegration, and make it impenetrable to mediumistic and other evil influences, until it has had time to dissolve. The question is asked as to the maximum number of years during which such ceremony should be performed. To this H.P.B. appends the following note:]

A ceremony to furnish the shell “with an armour” against terrestrial attraction need not be repeated “a number of years” to become efficacious, could it but be performed by a person versed in the knowledge of the Magi of old. One such ceremony on the night of death would suffice. But where is the Mobed or priest capable of performing it now? It requires a true occultist—and these are not found at every street corner. Hence it becomes useless to add ruin to the living, since the dead cannot be helped.

TRANSMIGRATION OF THE LIFE-ATOMS

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 286-288.]

In your learned note on Mr. Oxley's article, "Hierosophy and Theosophy"* you say that "for 3,000 years at least the 'mummy' notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed 'through every variety of organized life forms.' But it is not the soul, the 5th, least of all the 6th, principle, but the life atoms of the jiva, the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case that of the annihilation of the conscious personal principle the monad or individual soul is ever the same as are the atoms of the lower principles which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together."

This little passage is a new instalment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,—so generally believed in by the Hindus—though incorrect as regards the soul (5th principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of organized life forms, and further on you state that it is the life-atoms of the Jiva, the 2nd principle, that go through these transmigrations.

According to the 1st "Occult Fragment," the Jiva is "a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others."

What then is meant by the life-atoms, and their going through endless transmigrations.

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the life-atoms of the Jiva would be quite distinct from the atoms of the mummy.

* The Theosophist, Vol. IV, page 2* (July No.).

Do your words import that both the invisible atoms of the physical body as well as the atoms of the Jiva after going through various life-forms return again to re-form the physical body, and the Jiva of the entity that has reached the end of its Devachanic state and is ready to be reincarnated again?

You teach again that even in the worst case (the annihilation of the Personal Ego) the atoms of the lower principles are the same as in the previous birth. Here does the term “lower principles” include the “Kama rupa” also, or only the lower triad of body, Jiva, and Lingasarira? It seems the Kama rupa in that particular case can not be included, for in the instance of the annihilation of the personal soul, the Kama rupa would be in the 8th sphere. Another question also suggests itself.

The 4th principle (Kama rupa) and the lower portion of the 5th, which cannot be assimilated by the 6th, wander about as shells and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the 4th and the lower 5th of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K———, F.T.S.

EDITOR’S NOTE.—We would, to begin with, draw our correspondent’s attention to the closing sentence of the footnote under his review. “Such was the true occult theory of the Egyptians”—the word “true” being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept all that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the inner Temple; then the half-veiled Hieratic tenets of the Priest of the outer Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—“dissolution is only the cause of reproduction . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form.”

In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence—"The life-atoms of the Jiva" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was "a new instalment," and, therefore, its incompleteness gave rise to a fresh misunderstanding. Without any doubt Jiva or Prana is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the objectively conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the 'objectively finite,' but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the Subjectively Eternal, though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself"† and that life, according to the occult doctrine,—is the one energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom of matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept.

* Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is objective yet immaterial in its finite manifestations, subjective yet substantive (though not in our sense of substance) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.—Ed.

† The Unseen Universe.

Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression “life-atom” though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no “dead atoms,” whatever meaning science may give to the adjective. The alleged law of Biogenesis is the result of the ignorance of the man of science of occult physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as dead matter in Nature! At this rate and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the “life-atoms of Jiva,” the atoms “animated by dormant Jiva or life energy.” Again, the sentence quoted by our correspondent from Fragment No. I, though quite correct on the whole, might be more fully, if not more clearly, expressed. The “Jiva,” or life principle which animates man, beast, plant or even a mineral, certainly is “a form of force indestructible,” since this force is the one life, or anima mundi, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly— though the force would still remain in each of its particles, but in a dormant state.

Thus the continuation of the sentence which states that, when this indestructible force is “disconnected with one set of atoms, it becomes attracted immediately by others” does not imply that it abandons entirely the first set, but only that it transfers its vis viva or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.* This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is “meant by the life-atom going through endless transmigrations” is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as “life-atoms,” while those that are for the time being passive, containing but invisible potential energy, we call “sleeping atoms,” regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers’ indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton’s laws, we claim to know something only of the Occult Laws of motion. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man’s death, but during the whole period of his life.

* We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—Ed.

The esoteric meaning of the Laws of Manu (Chap. XII, 3 and 55), of the verses that state that “every act, either mental, verbal or corporeal, bears good or evil fruit [Karma], the various transmigrations of men [not souls] through the highest, middle, and lowest stages, are produced by his actions”; and again that “A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, &c.,” bears no reference to the human Ego, but only to the atoms of his body, of his lower triad and his fluidic emanations.* It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by “Brahman,” man’s seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, i.e., severs his personal Ego from the Atman and thus kills the future Devachanee, becomes a “Brahman-killer.” Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the Buddhi and the Manas, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment per se, for of course it does not.

* [In *The Sacred Books of the East*, translated by various Oriental scholars and edited by F. Max Müller (Oxford, The Clarendon Press, 1879, etc.), Vol. XXV (1886), containing the Laws of Manu, gives the following rendition of these verses, translated by G. Bühler:

(Chap. xii, 3) “Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of man, the highest, the middling, and the lowest.”

(Chap. xii, 55) “The slayer of a Brâhmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Chandâla, and a Pukkasa.” —Compiler.]

But it is a cause created, the effects of which may manifest themselves throughout the next rebirths—unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The Hina-yâna, the lowest form of transmigration of the Buddhist, is as little comprehended as the Maha-yana, its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkhus, while pointing out to them a broom, that “it had formerly been a novice who neglected to sweep out” the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world’s sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of *The Unseen Universe* object to light, heat and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself—our right [so] to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an inanimate object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body is life itself. “Indeed it is life atoms” that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will.

Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and vice versa like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not supernatural) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man, or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gautama's statement has a scientific and a philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later)* into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with.

* And probably by, or under, the inspiration of Irenaeus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—Ed.

This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the “lower principles” mentioned in the footnote are the 1st, 2nd and the 3rd. They cannot include the Kamarupa, for this “rupa” belongs to the middle, not the lower principles. And, to our correspondent’s further query, “do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation”—we answer—“they do.” The reason why we have tried to explain the doctrine of the “life atoms” at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

MISCELLANEOUS NOTES

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 282.]

Jiva or Prana (Life principle). The word “Jivatma,” used only by the Buddhists, who make no difference between manifested and unmanifested Life outside of Esotericism, was through oversight erroneously used in Fragment No. I, and since then rectified. Jivatma is the 7th principle with the Vedantees and the Theosophists have agreed to use it but in the latter sense.

A FINAL ANSWER

[The Theosophist, Vol. IV, No. 11(47), Supplement to August, 1883, pp. 1-2.]

It is impossible for an Editor to please everybody, and whoever has tried it has been set down as a fool. The attempt has invariably failed, and the discomfiture of the unhappy pacificator has been generally voted to be the righteous punishment of audacity or ignorance. A journal to command the least influence must represent some distinct idea, be the expression of some defined policy. And since no two human beings think exactly alike, it follows that only the wildest dreamer could expect to avoid reproaches and maledictions from dissentient critics if, in a journal devoted to questions of philosophy, science and religion, he should boldly probe to the bottom those puzzling subjects. The theory of our Society is that there is some truth in every religion, but that in some it is so covered up by externals as to be very hard to dissect out. Among those "some" is Christianity which, with a gentle soul, has a body grotesque, hard, cruel—appalling, often. As our lance is couched against all shams in religion, we have pricked the shields of all the dark champions of popular creeds. If the Front-de-Boeuf of vulgar Christianity has come in for more than a fair average of our thrusts, it is because in that case error is backed by Power and first needs oversetting. It is not that Christian dogmatism is more hateful to us than any other form of obstructiveness, but because it is enjoying a wider power to prevent man's moral development and crush truth. To really appreciate the inner merits of Christian Ethics one must first beat down Christian theological exotericism. The ancient faiths have had their day of power and are now slumbering upon the ashes of their fanes: Christianity is the official creed of the masculine social energy of the generation. If it could, it would be spread at the sword's point and by the persuasiveness of tyranny and torture as in the good old days.

But Progress has brought it to book, and now if it would keep a hold upon the world's thought, it must open its most secret core to the world's inspection. The probe employed for this purpose is sceptical criticism, and that it is being used unsparingly is proven by the wonderful increase of the party of Free-thought, the rapid growth of Infidel Societies and Infidel Literature. The mind of Christendom is deeply imbued with this tendency, which reflects itself equally in the tone of Christian and non-Christian writings. To ignore this, is to thrust out the eyes of one's understanding. But nevertheless there are many professed Theosophists who would have us act upon that principle. We may berate exotericism in any other faith as we choose, but we must not lay our unholy hand upon that gilded altar. We have severally declaimed against exoteric Buddhism, Hinduism, Zoroastrianism and Judaism,—our Christian friends cared not: the galled jade might wince, their withers were unwrung. Those mouldy superstitions were born of the fogs of antiquity, and fit only for wretched blackfellows. But “the line must be drawn somewhere,” and they want us to draw it at the outspoken fearless books of Paine, Voltaire, Ingersoll, Bradlaugh and Bennett. We may open our advertising pages to whatever we like, but not to tracts, treatises or books against “the noblest of faiths.” When Swami Dayanand was friendly with us we advertised Orthodox works protesting against him; though we were allied with the Orthodox Sanskrit Sabha of Benares, we helped the Swami to get subscribers for his heterodox attacks on it. Colonel Olcott told the Parsis to their faces that they had forgotten the grand spirit of their religion, and were now but carrying around its corpse; what he has said to the Buddhists in some two hundred addresses let them declare. And why, we ask, should we leave only Christianity undissected? Has it so clear and innocent a record as to command the immediate reverence of an outsider? Is there so perfect an agreement between its Catholic and Protestant twins as to convince the Heathen at a glance of its freedom from error and its infallibility? But we “hurt the feelings” of many friends by helping to disseminate the writings of Paine and other Freethinkers.

Well, we are sorry, but shall nevertheless do it. There are two sides to Christianity as to every other question, and so far as our voice and influence goes, these Heathen youths, whose unripe minds the Missionaries are doing their best to turn to their foreign creed while teaching them their alphabet and rule-of-three, shall be made to read the best that can be said on both sides before taking the most momentous step in life—that of changing their forefathers' religion. They should bear in mind that there is such a thing as fair play, and “audi alteram partem” was a maxim even of the Pagans of old. As we would not have a Christian lad give up the faith of his people for Hinduism or Buddhism without thorough study of both, so do we deplore to see the Heathen boy or girl trampling upon his nation's sacred beliefs before having even read what Christian sceptics have said about Christian errors. We may have offended often through the intensity of this feeling; perhaps we have said many things too harshly or even cruelly; we have more than the average of human infirmities no doubt, and might have been wiser if we had not been so bitter. But this does not touch the main question; it is simply that of the measure of our personal sin or shortcoming. The issue is whether or not we shall help to circulate Freethought literature, or stifle it altogether as some would have us do—out of deference to the nominal religion of the “cultured” nations, and at the same time to allow all other religions to be challenged and even railed at with impunity? Our Christian-born friends and members seem to totally ignore the fact that our Society consists of not only about a dozen of Branches in Europe and America, but of over seventy Branches in Asia; and that of the subscribers to our magazine the “heathen” Asiatics are ten times more numerous than those of Europe and America, and that their religious feelings may be also entitled to some consideration. And would it be then either fair or just to sacrifice the vital interests of the majority because they are non-Christians and supposed to belong to “the dusky and Heathen majority”—to the squeamish feelings of the “white and Christian minority”?

This we shall never do. We have come to India for the benefit of the Asiatics, believing that Europeans had already received sufficient share of Fortune's gifts and did not require our assistance. Therefore our final answer to all such remonstrances in future is the following. To the best of our ability we shall always be ready to discover how much and how little truth there may be in every creed that professes to teach man to thread his way through the mysteries of life, and the more awful mystery of death. And to do this effectively we need and invoke the help of theologians, and bigots, of critics, and philosophers of every faith and every nation. Christianity may be the official religion of the dominant races, its profession the easy road to respectability and fortune; but it has no rewards that we court, and the Theosophical Society is meant to be a platform of true Brotherhood, a bond of amicable tolerance, a fulcrum by which the lever of Progress may move the mass of Ignorance. It has no one religion to propagate, no one creed to endorse: it stands for truth alone, and nothing can make us deviate from this which we consider the path of our Duty and for which we have sacrificed every thing. Our motto will stand for ever: "There is no Religion higher than TRUTH!"

[The above article was written by H. P. B. in answer to letters which she had received from some Manchester and Scotch Theosophists, criticising her for advertising "Freethought" literature in the pages of *The Theosophist*.

Soon after, another letter treating of the same subject was received, this time from the Council of the London Lodge, T. S. The article in *The Theosophist* being already in print, and Col. Olcott being away on his lecture tour in Southern India, H. P. B. answered the letter from the London Lodge herself. This letter contains some important points of policy. It has been thought advisable to insert it here, as an illustration of H. P. B.'s uncompromising attitude in circumstances where principles were involved.

The letter, text of which follows, is reprinted from *The Theosophist*, August, 1931, where it was published under the title of "H. P. B. and Freethought," from the original held in the Archives of The Theosophical Society, Adyar. No alterations have been made in H. P. B.'s punctuation which is at times somewhat ambiguous.—
Compiler.]

H. P. B. AND FREETHOUGHT

EDITOR'S OFFICE OF The Theosophist,

Private but NOT Confidential.

(Madras)

Ootacamund, August 16, 1883.

To the Secretary of the "London Lodge Theosophical Society."

My Dear Sir,

When your letter reached me with the official (?) resolution of the local Council, concerning the inadvisability of advertising T. Paine's and Bradlaugh's Free-thinking literature, the article in the August Supplement "A Final Answer was already in print, in answer to certain letters received from a Manchester and a Scotch Theosophists. Therefore, I must beg of you to impress upon the minds of the esteemed Theosophists of the "London Lodge" that the said answer is not meant as a Reply to your letter. The latter was sent to the President, Col. Olcott, who being on his Southern tour had no time to answer it or give me any instructions to that effect. However he has called a Meeting of the Council to discuss this business. Only I fear that the objection—that such advertisements ought to receive the consent of the majority of the General Council before being published (or words to this effect) is groundless. The majority of our Council is composed of heathens of the first water. Most of them are furious to feel unable to send their children either to Missionary or secular schools without having their young minds poisoned (their expression not mine) by their hereditary enemy the padri against their respective non-Christian religions. It is they (i.e., the majority of the Council) who have repeatedly insisted on having such books distributed. Our Ceylon Buddhist members with 300 priests leading them, have spent a large sum to secure such anti-Christian tracts, as the only antidote against the abuse lavished upon their forefathers' faith.

For, whoever lives in this country (as Mr. Sinnett will tell you) becomes very soon impressed with the sad fact that conversion in India means absolute perversion. Instead of bettering morality Christianity but adds to the natural human vices, owing to the doctrine of atonement and salvation by prayer, instead of that of self-reliance and Karma.

I would feel very much obliged to some of the British Theosophists who have protested, were they to send us for publication anti-buddhistic tracts. I would publish them immediately and without fear of hurting the feelings of my co-religionists. They are too intelligent, on the one hand, to take to heart the autopsy of the exoteric shell of their religion; while, on the other, centuries of daily abuse directed against Buddhism have made them indifferent. The same may be said of Hindus. What they (at least our members) want is the free discussion of every religion in its outer as in its inward form. Why then should ecclesiastical Christianity be excepted? Though the Reply in the August Supplement was not meant for the British Theosophists yet their "remonstrance" may find a fit answer in it. I, as an Editor, will never permit Christ to be attacked personally, no more than Buddha. But I must insist upon being allowed to remain entirely impartial in the dissection as in the praise of all and every religion the world over, without pandering to people's personal emotional prejudices. This will never do in a Universal Brotherhood. I am very much surprised that Mr. Sinnett should have seconded the resolution, knowing as he does, my feelings on the subject; and that he was the first to approve of my "not minding" Mr. Hume's objections in this direction. Nor is it quite clear to me, whether the "remonstrance" sent by the Branch Society is meant for the Editor of the Theosophist alone, or for the Parent Society in general, since the former humble individual acts under the authority of the Council, or at any rate in sympathy with the feelings often expressed by its majority.

Personally, I have no sympathy with Mr. Bradlaugh's views, though he is too much abused and ill-treated not to have won my regards as an individual. I do not know him nor do I desire to make his personal acquaintance; but I cannot help believing on general principles that a person so much insulted, hated, abused and persecuted by "cultured Mrs. Grundy" must be an excellent man. As for Col. Bob Ingersoll, than whom no more moral, pure man, no more honest citizen good husband and good father ever trod this earth—I know him personally and he has my profoundest respect, though he laughs at Theosophy, Spiritualism and every other belief.

I have written the above not as an answer to the contents of your official letter, but as a reply to what I found therein between the lines. No one has a greater respect* and admiration than I have for Mrs. Kingsford (chiefly as a reflection of the feelings of our Mahatmas, who must know her better than any one on earth); nevertheless, unless I am directly ordered by my Guru M... to drop the advertisement objected to, I cannot go against my principles of fair dealing with every religion, even for the sake of doing that, which Mrs. Kingsford believes is due to the "London Lodge." For indeed, were I to concede so much to your Society, the next thing I would have to do would be to drop every adverse criticism and discussion upon the Visishtadwaitee. There's the "South Indian Visishta Theos. Soc." composed of about 150 members objecting to my publishing the criticism upon their Catechism by the "Vedanta-Adwaitee" Theos. Society—(See art. of that name in June Theosophist); and the Almora Swami insisting upon my ceasing to lay sacrilegious hands upon his Iswara; and the "Brahmo Theos. Society" wanting me to fill the magazine with sermons upon Monotheism etc. About 14 Visishtadwaitees have resigned in consequence of the discussion.

* Repeated twice in the original.—Compiler.]

Very sorry, but I cannot help it. Thus, as you see, my position is that of an elephant trying to perform his Grand Trapèze on a cobweb thread. Nevertheless, I must try to maintain my perilous position and not to lose footing by the blessing and help of Yog-power. Meanwhile, believe me, dear Sir,

Yours most fraternally,

H. P. Blavatsky,

(Editor of The Theosophist).

P. S. The decision of the Council such as it will be, will be sent to you officially.
H.P.B.

OUR NEW BRANCHES

[The Theosophist, Vol. IV, No. 11(47),

Supplement to August, 1883, p. 3.]

THE THEOSOPHICAL SOCIETY, ORIENTAL AND OCCIDENTAL.

We are happy to notify to our Fellows throughout the world, that in addition to “The Theosophical Society of the French Spiritists” at Paris—(France)—a Branch founded in 1879—two very important new Branches in that city have been duly established and chartered by the President-Founder and Council. One of them to be known as Société Théosophique d’Orient et d’Occident, “Theosophical Society, Oriental and Occidental,” has elected for its President the Right Honorable Lady Marie, Countess of Caithness, Duchess of Pomar, now established in Paris. “Strange enough,” the noble Duchess was formally “elected President on the 7th of June, and quite by seeming chance,” as the lady writes in a private letter. Under the able auspices of this talented lady (the well known authoress of works upon mystical subjects, and of many valuable articles on the science of transcendental spiritualism), we feel sure the Society cannot but flourish and prosper. The new Branch starts with the extremely laudable intention of editing a journal of their Society in French, for the benefit of those French Theosophists who do not understand English.

Thus, at least, we may have the hope of avoiding in future any such misunderstandings as fell recently to our lot with spiritists of the “Paris Theosophical Society,” who accused their Indian Brethren of preaching the annihilation of human spirit. We feel proud of the distinction thus conferred upon our own sex; and, we admire the good sense and discrimination shown by the Fellows of two of our most important European Societies—the “London Lodge” (as the “British Theosophical Society” is now called), and the Société Théosophique d’Orient et d’Occident of Paris—in choosing for their respective Presidents two ladies than whom there are not perhaps more spiritually gifted in the whole West.

SOCIÉTÉ SCIENTIFIQUE DES OCCULTISTES DE FRANCE.

(Scientific Society of the Occultists of France.)

Such is the name of our other Branch at Paris. This one promises to be composed only of such men as have attained a name and fame in scientific achievements. We are happy to announce that while the President of this Theosophical Branch, M. le Docteur Fortin, is a great physician, and a gentleman profoundly versed in the old Hermetic Philosophy and Astrology, his Society counts already among its members such eminent men of science as M. L. Lévy-Bing, a famous linguist, philologist and archaeologist, the author of the *Linguistique Dévoilée* (a scientific work, the review of which will soon appear in these pages), and M. Jean Aimé de Cazeneuve, a philosopher and author, whose works will be also noticed with the attention they deserve. The new Society, therefore, promises to become very soon the nucleus of true science and philosophy.

* * *

Thus we have now three theosophical centres at Paris, three Branches quite distinct from and independent of each other.

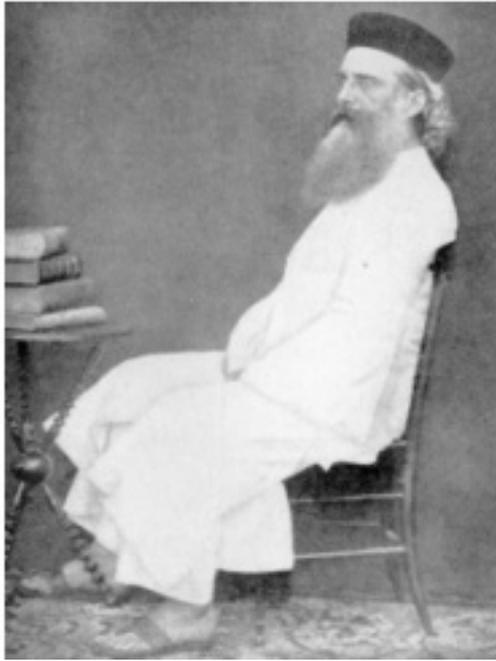
While each of them works on its own special lines of sympathetic preferences, free from any restriction or trammels from any of its sister Branches, whether in Paris or elsewhere, yet under the Rules of the Parent Society they have to accept one common watchword on their Banners—"Universal Brotherhood"—remembering that mutual tolerance and respect for each other's ideals and beliefs, however widely they may mutually diverge, is the sine qua non of our common Theosophic aspirations. Let each of the Branches strike its own keynote, develop and preserve an individuality of its own; and even, unless found necessary for common good, none need be identified with the other. The Parent Body is pledged to show an equal care for, and respect to, all her Branches the world over. It is bound to help each and every one in its special pursuit and researches. And it was her policy from the first, unless called upon, never to interfere with the inner work or management of a Branch so long as the latter follows the broad path traced for itself in accordance with the Rules and By-Laws of the Parent Society. "There is no Religion higher than Truth," ought to be the motto of each Branch, as it is that of the original Association. We are all pioneers of, and the persecuted pilgrims to, the one and the same shrine, under whatever aspect the divine goal may appear to us individually. Scattered all over the globe; every small group—having once chosen its own path—being bound to move on—unless it prefers to shamefully desert its colours—notwithstanding persecution and difficulties; surrounded by ill-wishers and a common enemy whose name is Legion; the Theosophical Branches must, and are solemnly pledged to help each other—difference of races, conflicting beliefs and aspirations notwithstanding. Thus we hope that the dark sons of Ind, the Theosophists of Asia, stretching their hands across the seas and oceans, will welcome their new white Brethren of Paris, and that the latter will return the fraternal greeting.

MISCELLANEOUS NOTES

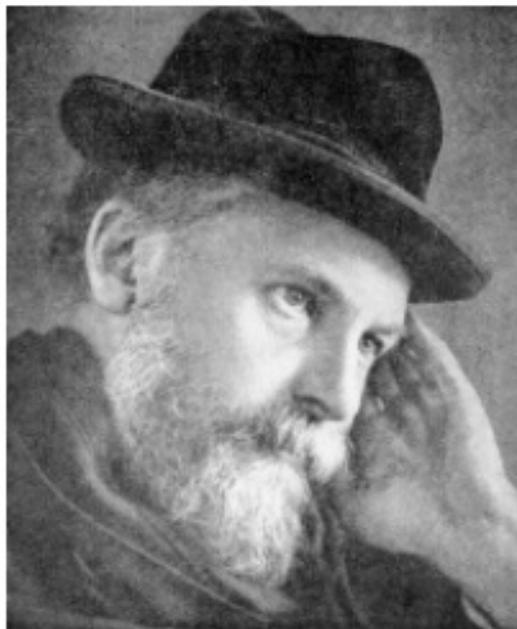
[The Theosophist, Vol. IV, No. 11 (47), Supplement to August, 1883, p. 5.]

[Writing about Col. Henry S. Olcott's visit to Tinnevely, July 17-20, 1883, S. Ramaswamier says: "On the evening of the 20th he went to the pagoda to water with rose water the famous coconut tree he had planted there during his last visit, and about which certain persons set a canard before the public to the great amusement of the latter and to the profit of the newspaper editors." To this H. P. B. appends the following footnote:]

Last year the Missionaries assured the public through the columns of the newspapers, instigated by Bishop Sergeant, who also wrote a letter to this effect himself, that this identical tree had been dug up, and great indignation expressed by the Brahmans at their having been persuaded even to plant it, allowing their sacred pagoda to be polluted by a foreigner. Of course this untruthful statement was denied by the Theosophists. Who now has told the truth—the heathen or the Christian? But then we must not forget that the good padris hold more than ever with St. Paul when they have anything to do with the Theosophists.—Vide Romans, chap. iii, v. 7, to which we draw our readers' attention.—Ed.



COL. HENRY STEEL OLCOTT IN 1883
Originally published in *The Theosophist*, Vol. LIII, August, 1932.



Reproduced from *Human Personality and Its Survival of Bodily Death*,
By Frederick W. H. Myers, Edited and Abridged
by S.B. and L.M.H. London: Longmans, Green and Co., 1927.

Sept., Oct., Nov., 1883.

INTRODUCTORY REMARKS BY THE COMPILER

ON THE HISTORICAL BACKGROUND OF

“SOME INQUIRIES SUGGESTED BY MR SINNETT’S ESOTERIC BUDDHISM”

[This important series of questions and replies pertaining thereto contains some of the most profound teachings of the Esoteric Philosophy given out in the early days of the modern Theosophical Movement “An English F. T. S.” who signs the opening letter, stands for Frederick W. H. Myers, co-founder of the Society for Psychic Research. The authoritative replies originated from several distinct sources. Both from the standpoint of their consecutive arrangement, and the nature of their contents, these replies constitute a whole, and it has been thought advisable therefore to publish them in full. The problem of their authorship becomes much clearer when we consider the following facts.

On August 22, 1883, Col. Henry S. Olcott joined Mme. Blavatsky at Ootacamund, the summer resort in the Nîlgiri Hills, where she had been staying for some time at “The Retreat,” the home of Major-General H. R. Morgan. Col. Olcott tells how delighted she was to see him after his extended lecture tour, and how she worked off some of her excitement by keeping him up that night till 2 o’clock, reading proofs and correcting her MS. He says:

“Part of her work was the taking from dictation from her invisible teacher of the ‘Replies to an English F. T. S.,’ which contained among other things the now oft-quoted prophecy of the direful things and many cataclysms that would happen in the near future, when the cycle should close. That she was taking down from dictation was fully apparent to one who was familiar with her ways.” (Old Diary Leaves, Vol. II, p. 466.)

Col. Olcott’s lecture tour mentioned above began on the 27th of June, 1883, when he sailed from Madras for Colombo, Ceylon, on the SS. B. I. Dorunda. It was undertaken on direct instructions from one of the Teachers, as is evidenced by the following entry which is to be found in Col. Olcott’s Diary, under date of June 6, 1883:

“Had nice test this a. m. Couldn't decide whether to accept invitations to Colombo or to Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed.”

The original letter in Master Hilarion's handwriting is preserved in the Archives of The Theosophical Society at Adyar, Madras, India.

Nikla Sahib avec qui je suis
 pour le moment, m'ordonne de
 dire que le plan le plus raisonnable
 serait de faire un tour des pays
 adjacents - pour en avoir. De Tin.
 nivily ou bien le Malabar, le
 Col. pourrait le rendre pour quel.
 ques jours à Colombo - mais
seulement pour quelques jours -
 pour les encourager et les remplir
 de son Akash personnel - ce qui
 ne pourrait que leur faire du
 bien. Les Sociétés du Midi ont
 besoin de sa présence vivifiante.
 C'estant tout autour dans la
 Présidence - il pourrait être
 ainsi rappelé à tout moment
 au head quarter si besoin il
 y avait. Le 17 juillet serait
 le vrai temps. D'aller aux pro

vines du Nord, visitant toutes
les Sociétés sur son chemin, —
depuis Barlang jusqu'au Kom
etc.

Makhi Subid prie le Col.
de ne pas risquer trop sa santé.
Son avis serait de donner d'une
tête ou deux sur la tête de
trois quatre personnes ici et là
d'autres en relation avec Vukateji
et le Visisnagrom, Il y a
assez de temps pour cela jusqu'en
Juin 17. Qu'il fasse un plan
et le dise.

Rec 5 11/6/83
instantaneously
in Shunie
Moro

Facsimile of Master Hilarion's Letter (cont.)

It is written on both sides of half a sheet of white paper of usual letter size, in green ink. At the bottom of the letter, Col. Olcott has written:

“Recd. 11/6/83 instantaneously formed in Shrine, Madras.”

For some strange reason this date does not coincide with the one mentioned in his Diary.

A facsimile of the text of this letter is reproduced herewith from C. Jinarâjadâsa’s pamphlet entitled *Did Madame Blavatsky Forge the Mahatma Letters?* (Theos. Publ. House, Adyar, Madras, 1934). It reads:

“Maha Sahib avec qui je suis pour le moment, m’ordonne de dire que le plan le plus raison[n]able serait te faire un tour tu pays adjacents—pour un mois. De Tinnevelly ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo—mais seulement pour quelques jours—pour les encourager et la remplir de son Akasa personnel—ce qui ne pourrait que leur faire du bien. Les Sociétés du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence—il pourrait être ainsi rappelé à tout moment au headquarter si besoin il y avait. Le 17 Juillet serait le vrai temps d’aller aux provinces du Nort, visitant toutes les Sociétés sur son chemin,—depuis Bellary jusqu’au Poona, etc.

“Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d’une tuile magnétique sur la tête de trois quatre personnes ici et tâcher d’entrer en relation avec Venkategiri et le Vizionagrom. Il y a assez de temps pour cela jusqu’au Juin 17. Qu’il fasse un plan et le dise.”

Translated into English, the text reads as follows:

“Maha Sahib, with whom I am at the moment, orders me to say that the most reasonable plan would be to make a tour of about a month in the neighboring districts. From Tinnevelly or even from Malabar the Colonel could go to Colombo for a few days—but only for a few days—to encourage them and to recharge them with his personal Âkâsa—which could not fail to be beneficial to them. The Societies of the South are in need of his vivifying presence. Going round about within the Presidency, he could thus be recalled at any time to Headquarters, should there be need. July 17 would be the proper time to go to the Northern Provinces, visiting all the Societies on the road, from Bellary to Poona, etc. “Maha Sahib begs the Colonel not to risk his health too much. His advice would be to use a magnetic tile on the heads of three or four people here and to try to enter into relation with [the Râjahs of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it.”

Writing to A. P. Sinnett from Ootacamund, on August 15, 1883, H. P. B. says:

“Well again—I wish your ‘London Lodge’ new members should not write questions necessitating such ample answers. Why bless you only the half of the Replies fill up a whole form of the September Theosophist! and fancy the pleasure. It is I who had to copy most of the Replies written half by M., half by either chelas or handwritings that I see for the first time, and as no printer the world over could make out M’s handwriting. It is more red and fierce than ever! and then I do not like them a bit the replies. Where’s the necessity of writing three pages for every line of the question and explaining things that after all none of them except yourself, perhaps, will understand. Science, science and science. Modern physical science be hanged! I and the October number having to devote 15 columns, perhaps, to answering the rest of the Questions and Objections by ‘an English F.T.S.’ M. ordered Subba Row to answer his objection on the date of Buddha’s birth and Cunningham’s fanciful dates. I could not print more this month. With Subba Row’s reply it takes from 15 to 16 columns! Holy shadow!! and who is Mr. Myers that my big Boss should waste a bucket full of his red ink to satisfy him? And He won’t; see if he does. For Mr. Myers will not be satisfied with negative proofs and the evidence of the failings of European astronomers and physicists. But does he really think that any of the ‘adepts’ will give out their real esoteric teaching in the Theosophist?” (The Letters of H. P. Blavatsky to A. P. Sinnett, p. 46.)

Writing to A. P. Sinnett from Adyar, on September 27, 1883, H. P. B. says:

“. . . As M. says, ‘remains to be seen how Mr. F. W. Myers will receive their Replies’—Whether he will not be the first one (and if not he, then other members) to call them ignorant fools, illiterate Asiatics ‘with a small Oriental brain’ as Wyld expressed it, wanting to make believe, I suppose, that his Jesus was an Anglo-Saxon Aryan. I say that these Replies to ‘An English F. T. S.’ are time lost; they will not accept the truth, and they occupy half of every number of the Theosophist that comes out, crowding off other matter. . . . I am really sorry for these Replies that appear in the Theosophist. It does seem wisdom thrown out of the window. Well—Their ways are mysterious.” (Op. cit., pp. 59, 63.)

In connection with Question No. IV and the Reply thereto, the following two passages are of interest.

On August 23, 1883, writing to A. P. Sinnett from Ootacamund, H. P. B. says:

“. . . And now speaking of moons why, should you in pity sake, speak of forbidden things! Did I not tell you a hundred times that They allowed no one to know or speak of this eighth sphere, and how do you know it is the moon, as we all see it?

And why should you print about it, and now ‘an English F.T.S.’ comes out with his question, and this ass Wyld calling it a dust bin. I called his head a dust bin in *Light*. You will both catch it in the answer you may bet your bottom dollar; for they (the answers) have arrived, the last ones tonight and *vous ne l’aurez pas volé* as the French say—your *savonade*. When Subba Row read the question discussed in your Book he nearly fainted, and when he read it (Mr. Myers’ question) in the galleys—Damodar writes that he became green.” (Op. cit., p. 52.)

Dr. G. Wyld’s words regarding the moon are as follows:

“All do not reach Nirvana, for while some can find into it a short cut by occult lines, others . . . are too wicked to go there, and these are cast into the ‘dust bin’ of our system, the moon, where they drag out a miserable existence and rapidly disintegrate and perish for ever.” (*Light*, London, Vol. III, No. 133, July 21, 1883, p. 329.)

The *savonade* referred to is the Reply to Question No. IV.

Writing again to A. P. Sinnett from Adyar, on November 26, 1883, H. P. B. makes the following remark:

“. . . Boss forbids me talking on those subjects. He blew me up several times for talking too much and telling you of things I knew nothing much myself—as about this darned ‘Moon’ question. I was abused more than I ever was for this when the question of the moon—‘dust bin’ came up. It’s all that wretched Wyld.” (The Letters of H. P. Blavatsky to A. P. Sinnett, p. 72.)

With regard to the Reply to Question No. VI—“‘HISTORICAL DIFFICULTY’—WHY?”—some light is thrown on its authorship by the following passage from a letter written by H. P. B. from Adyar to A. P. Sinnett, presumably in January, 1884:

“. . . she [Dr. A. Kingsford] can hardly be an infallible Seer, or else Maitland would not have attributed to ‘Mad. Blavatsky’ a sentence written by the Tiravellum Mahatma in Reply No. 2 of October, page 3, I have his MSS. I must be deuced clever to have written the ‘Replies’ in the *Theosophist*. I do not understand ten lines in that occult and scientific gibberish.” (Op. cit., p. 63.) This has reference to a document entitled *A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society*, by the President and a Vice-President of the Lodge, which Dr. Anna Kingsford and her collaborator Edward Maitland issued in December, 1883, and which embodied a severe criticism of the teachings contained in A. P. Sinnett’s *Esoteric Buddhism*.

The passage in the October Theosophist referred to by H. P. B. in her letter to A. P. Sinnett is the following one:

“It may be argued that to refer to the remote ancestors and their descendants equally as ‘Greeks and Romans,’ is an anachronism as marked as would be the calling of the ancient Keltic Ghauls or the Insubres—Frenchmen. As a matter of fact this is true. But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted verbatim with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other names.” The “private letter” spoken of above is the very long one which A. P. Sinnett received at Simla from Master K. H., in October, 1882 (The Mahatma Letters to A. P. Sinnett, Letter XXIIIb, pp. 145-174; the reference to “Greeks and Romans” is on p. 153). Passages from it were used by A. P. Sinnett in the Fourth Chapter of his Esoteric Buddhism (p. 62, orig. ed.).

In the early part of 1884, T. Subba Row issued in pamphlet form a reply to Dr. Anna Kingsford and E. Maitland, under the title of Observations on “A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge.” He sent it to H. P. B. with a covering letter, requesting her to forward it to the London Lodge. She did so on January 27, 1884 (See Esoteric Writings of T. Subba Row, compiled by Tookaram Tatya, 2nd rev. and enl. ed., Theos. Publ. House. Adyar, Madras, 1931, pp. 391-447).

In this pamphlet, T. Subba Row writes as follows:

“To crown the list of voluntary and involuntary mistakes and misconceptions, we must mention his [Maitland’s] ascription to Madame Blavatsky of certain statements that, considering her relation to the holy personage to whom they refer, could never have been, nor were they made by her. The internal evidence, in the absence of any signature to the article (Replies to an English F.T.S.), in which the sentence occurs (see Theosophist, October, 1883, p. 3), is strong enough to warn off all careful readers from the unwarranted assumption which Mr. Maitland has made. But it is certainly curious that the gentleman should have never missed a single chance of falling into blunder! The ‘Replies’—as every one in our Society is aware of—were written by three ‘adepts’ as Mr. Maitland calls them—none of whom is known to the London Lodge, with the exception of one—to Mr. Sinnett. The sentence quoted and fathered upon Madame Blavatsky is found in the MSS. sent by a Mahatma who resides in Southern India, and who had alone the right to speak, as he did, of another Mahatma.

But even his words are not correctly stated, as shown in the foot-note.”

At this point, H. P. B. appends the following footnote to Subba Row’s text:

“I here deny most emphatically of having ever caused to be printed—let alone to have myself written it—the sentence as it now stands quoted by Mr. Maitland in his ‘Remarks.’ The Theosophist of October is, I believe, available in England and the two sentences may be easily compared. When the writer of Reply No. 2, referring to ‘Greeks and Romans,’ jocularly remarked that their ancestors might have been mentioned by some other name, and added that ‘besides the very plausible excuse that the names used were embodied in a private letter, written [as many unimportant letters are] . . . in great haste, and which [this particular letter] was hardly worthy of the honour of being quoted verbatim with all its imperfections’—he certainly never meant his remark to yield any such charge as is implied in Mr. Maitland’s incorrect quotation. Let any one of the London Lodge compare and decide whether the said sentence can lead any person to doubt ‘the accuracy of the adept Brothers,’ or infer ‘that they are frequently given to write in great haste things which are hardly worthy of the honour of being quoted, etc.’ And since the word ‘frequently’ does not occur in the alleged quotation, and alters a good deal the spirit of the remark, I can only express my regret that, under the present serious circumstances, Mr. Maitland should have become himself (inadvertently, no doubt) guilty of such an inaccuracy.—H.P. BLAVATSKY.

Questions VII and VIII are ostensibly answered by T. Subba Row, but their higher source is hinted at in the following two passages. The first is from a letter written by H. P. B. to A. P. Sinnett, dated Adyar, November 17, 1883, wherein she says:

“. . . What do you mean by saying that ‘their Lordships’ write too much for your London Society. It is my Boss and two others you do not know. It is against science, not for your members that they write. And I always said it was useless and time lost for no one will believe and very few will understand, I don’t. What do you mean by abusing Subba Row? Why read his last against Cunningham—the old man wrote to him and has made him hundred questions for the sake of science and archeology—which Subba Row says he will not answer. Amen.” (Ltrs. of H.P.B. to A.P.S., p. 68.)

The second is from a letter of Master K. H. to A. P. Sinnett, written approximately in Nov.-Dec., 1883, wherein he says:

“. . . You are wrong in distrusting Subba Row’s writings. He does not write willingly, to be sure, but he will never make a false statement.

See his last in the November number. His statement concerning the errors of General Cunningham ought to be regarded as a whole revelation leading to a revolution in Indian archaeology. Ten to one—it will never receive the attention it deserves. Why? Simply because his statements contain sober facts, and that what you Europeans prefer generally is fiction so long the latter dovetails with, and answers preconceived theories.” (The Mahatma Letters to A. P. Sinnett, p.429.)

Then there is the following passage written by Master K. H. in a letter to A. P. Sinnett, received in London, October 8, 1883. It includes a rather definite statement as to the authorship of the Replies. It is as follows:

“. . . Be more careful as to what you say upon forbidden topics. The ‘eighth sphere’ mystery is a very confidential subject, and you are far from understanding even its general aspect. You were repeatedly warned and should not have mentioned it. You have unintentionally brought ridicule upon a solemn matter. I have nought to do with the Replies to Mr. Myers, but, you may recognize in them, perhaps, the brusque influence of M.” (Ibid., p. 396.)

The following remarks by H. P. B. clarify the situation still further. They are contained in an Editorial comment on some excerpts from a letter of G. L. Ditson, F.T.S., who had been a friend of hers for a number of years. The passage is to be found in the Journal of The Theosophical Society, Vol. I, No. 2, February, 1884, p. 28. It runs as follows:

“. . . why should our old and trusted American friend address us as though we were the author of the ‘Replies to an English F.T.S.’? It was explained, we believe, and made very clear that the letter of the English F.T.S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so, something we never laid a claim to. In point of fact, however, there is not one word in the ‘Replies’ that we could call our own. We have preserved packs of MSS. in the handwriting of our Masters and their Chelas; and if we got them sometimes copied in the office, it was simply to avoid desecration at the hands of the printer’s devil. . . .”

Further, there is the following passage which occurs in a letter written by Col. H. S. Olcott to Miss Francesca Arundale, dated Adyar, February 9, 1885. Speaking of a certain Hindû Yogi who came to see him, he says:

“He had been sent by the Mahatma at Tirivellum (the one who dictated to H. P. B. the ‘Replies to an English F.T.S.’) to assure me that I should not be left alone.” (See The Theosophist, Vol. LIII, September, 1932, p. 733.)

Finally, there is H. P. B.'s despairing remark which occurs in a postscript to her letter addressed to A. P. Sinnett, dated Adyar, November 26, 1883. She says:

“. . . What does Mr. Myers say to the Replies? Disgusted I suppose? I thought as much. Well that's all the Adepts will get for their trouble. Adieu!” (The Letters of H. P. Blavatsky to A. P. Sinnett, p. 73.)

It should also be borne in mind that both H. P. B. and T. Subba Row had the same Teacher, and both were actually amanuenses for that Teacher's mind, and, upon occasion, for other adepts as well. We have therefore in the present series a case very closely similar to that of The Secret Doctrine itself, a great many portions of which were dictated to H. P. B. by Master M., Master K. H., and other adepts. As a matter of fact, certain portions of these replies were actually incorporated by H. P. B. into the MSS. of The Secret Doctrine. Careful study of this series will reveal a remarkable uniformity of style throughout. Even in those portions which are definitely signed by T. Subba Row, there occur passages and expressions strongly reminding one of H. P. B.'s style. The only distinguishing marks of the various portions of the replies are the little verbal twists and mental colorings that clung to the Master's original thought as it passed through one or the other of his two amanuenses. The authorship of The Secret Doctrine and of the present series being largely similar in nature and transmission, the material under consideration is published in toto, for the benefit of the serious student.— Compiler.]

**SOME INQUIRIES SUGGESTED BY MR. SINNETT'S
ESOTERIC BUDDHISM***

[The Theosophist, Vol. IV, No. 12(48), Sept., 1883, pp. 295-310.]

[The superior numbers occurring here and there throughout the text of this series refer to the Compiler's Notes appended at the end of the series.]

The object of the following paper is to submit certain questions which have occurred to some English readers of Esoteric Buddhism. We have had the great advantage of hearing Mr. Sinnett himself explain many points which perplexed us; and it is with his sanction that we now venture to ask that such light as is permissible may be thrown upon some difficulties which, so far as we can discover, remain as yet unsolved. We have refrained from asking questions on subjects on which we understand that the Adepts forbid inquiry, and we respectfully hope that as we approach the subject with a genuine wish to arrive at all the truth possible to us, our perplexities may be thought worthy of an authorized solution.

We begin then with some obvious scientific difficulties.

1. Is the Nebular Theory, as generally held, denied by the Adepts? It seems hard to conceive of the alternate evolution from the sun's central mass of planets, some of them visible and heavy, others invisible,—and apparently without weight, as they have no influence on the movements of the visible planets.

2. And, further, the time necessary for the manvantara even of one planetary chain, much more of all seven,— seems largely to exceed the probable time during which the sun can retain heat, if it is merely a cooling mass, which derives no important accession of heat from without.

* The above questions being of very grave import require to be answered at length: questions involving critical enquiry into the dicta of current science and history cannot be disposed of in a few lines. The replies will therefore appear in instalments.—Ed. Theos.

Is some other view as regards the maintenance of the sun's heat held by the Adepts?

3. The different races which succeed each other on the earth are said to be separated by catastrophes, among which continental subsidences occupy a prominent place. Is it meant that these subsidences are so sudden and unforeseen as to sweep away great nations in an hour? Or, if not, how is it that no appreciable trace is left of such high civilizations as are described in the past? Is it supposed that our present European civilization, with its offshoots all over the globe, can be destroyed by any inundation or conflagration which leaves life still existing on the earth? Are our existing arts and languages doomed to perish? Or was it only the earlier races who were thus profoundly disjoined from one another?

4. The moon is said to be the scene of a life even more immersed in matter than the life on earth. Are there then material organizations living there? If so, how do they dispense with air and water, and how is it that our telescopes discern no trace of their works? We should much like a fuller account of the Adepts' view of the moon, as so much is already known of her material conditions that further knowledge could be more easily adjusted than in the case (for instance) of planets wholly invisible.

5. Is the expression 'a mineral monad' authorized by the Adepts? If so, what relation does the monad bear to the atom, or the molecule, of ordinary scientific hypothesis? And does each mineral monad eventually become a vegetable monad, and then at last a human being? Turning now to some historical difficulties, we would ask as follows:

6. Is there not some confusion in the letter quoted on p. 62 of Esoteric Buddhism,¹ where 'the old Greeks and Romans' are said to have been Atlanteans? The Greeks and Romans were surely Aryans, like the Adepts and ourselves:—their language being, as one may say, intermediate between Sanskrit and modern European dialects.

7. Buddha's birth is placed (on p. 141) in the year 643 B. C. Is this date given by the Adepts as undoubtedly correct?

Have they any view as to the new inscriptions of Asoka (as given by General A. Cunningham, *Corpus Inscriptionum Indicarum*, Vol. I, pp. 20-23), on the strength of which Buddha's Nirvana is placed by Barth (*The Religions of India*, p. 106), &c., about 476 B. C. and his birth therefore at about 556 B. C.? It would be exceedingly interesting if the Adepts would give a sketch however brief of the history of India in those centuries with authentic dates.

8. Sankaracharya's date is variously given by Orientalists, but always after Christ. Barth, for instance, places him about 788 A. D. In Esoteric Buddhism he is made to succeed Buddha almost immediately (p. 149). Can this discrepancy be explained? Has not Sankaracharya been usually classed as Vishnuite in his teaching? And similarly has not Gaudapâda been accounted a Sivite, and placed much later than Esoteric Buddhism (p. 147) places him? We would willingly pursue this line of inquiry, but think it best to wait and see to what extent the Adepts may be willing to clear up some of the problems in Indian religious history on which, as it would seem, they must surely possess knowledge which might be communicated to lay students without indiscretion.

We pass on to some points beyond the ordinary range of science or history on which we should be very glad to hear more, if possible.

9. We should like to understand more clearly the nature of the subjective intercourse with beloved souls enjoyed in Devachan. Say, for instance, that I die and leave on earth some young children. Are these children present to my consciousness in Devachan still as children? Do I imagine that they have died when I died, or do I merely imagine them as adult without knowing their life-history, or do I miss them from Devachan until they do actually die, and then hear from them their life-history as it has proceeded between my death and theirs?

10. We do not quite understand the amount of reminiscence attained at various points in the soul's progress. Do the Adepts, who, we presume, are equivalent to sixth rounders, recollect all their previous incarnations?

Do all souls which live on into the sixth round attain this power of remembrance? Or does the Devachan, at the end of each round bring a recollection of all the Devachans, or of all the incarnations, which have formed a part of that particular round? And does reminiscence carry with it the power of so arranging future incarnations as still to remain in company with some chosen soul or group of souls?

We have many more questions to ask, but we scruple to intrude further. And I will conclude here by repeating the remark with which we are most often met when we speak of the Adepts to English friends. We find that our friends do not often ask for so-called miracles or marvels to prove the genuineness of the Adepts' powers. But they ask why the Adepts will not give some proof—not necessarily that they are far beyond us, but that their knowledge does at least equal our own in the familiar and definite tracks which Western science has worn for itself. A few pregnant remarks on Chemistry,—the announcement of a new electrical law, capable of experimental verification—some such communication as this (our interlocutors say) would arrest attention, command respect, and give a weight and prestige to the higher teaching which, so long as it remains in a region wholly unverifiable, it can scarcely acquire.

We gratefully recognize the very acceptable choice which the Adepts have made in selecting Mr. Sinnett as the intermediary between us and them. They could hardly have chosen any one more congenial to our Western minds;—whether we consider the clearness of his written style, the urbanity of his verbal expositions, or the earnest sincerity of his convictions. Since they have thus far met our peculiar needs with such considerate judgment, we cannot but hope that they may find themselves able yet further to adapt their modes of teaching to the requirements of Occidental thought.

AN ENGLISH F.T.S.2

LONDON, July 1883.

REPLY TO AN ENGLISH F. T. S.

ANSWERS.

It was not in contemplation, at the outset of the work begun in *Fragments*, to deal as fully with the scientific problems of cosmic evolution, as now seems expected. A distinct promise was made, as Mr. Sinnett is well aware, to acquaint the readers of this *Journal* with the outlines of Esoteric doctrines and—no more. A good deal would be given, much more kept back, especially from the columns of a magazine which reaches a promiscuous public.

This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-seeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences is to be sought elsewhere.* It rests entirely on the impossibility of imparting that the nature of which is, at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter.

* Needless to remind our correspondent that what is said here, applies only to secrets the nature of which when revealed will not be turned into a weapon against humanity in general, or its units—men. Secrets of such class could not be given to any one but a regular chela of many years' standing and during his successive initiations; mankind as a whole has first to come of age, to reach its majority, which will happen but toward the beginning of its sixth race—before such mysteries can be safely revealed to it. The *vril* is not altogether a fiction, as some chelas and even "lay" chelas know.

This tremendous difficulty is now explained to the few, who, besides having read Esoteric Buddhism, have studied and understood the several occult axioms approached in it. It is safe to say that it will not be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.

It is simply that the gradual development of man's seven principles and physical senses has to be coincident and on parallel lines with Rounds and Root-races. Our fifth race has so far developed but its five senses. Now, if the Kama or Will-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (Manas), thus making of every man on earth of that race a free agent, a fully responsible being—the Kama of our hardly adult fifth race is only slowly approaching it. As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully sensed and perceived but by the 6th—let alone the 7th race—i.e., to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prevorst; a creature born out of time, a rare precocious growth, ill adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing and sickly.

As an example of the other, the Count St. Germain may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. An instance: Radiant stuff—"the fourth state of matter"—has been hardly discovered, and no one—the eminent discoverer himself not excepted—has yet any idea of its full importance, its possibilities, its connection with physical phenomena, or even its bearing upon the most puzzling scientific problems.³ How then can any "Adept" attempt to prove the fallacy of much that is predicated in the nebular and solar theories when the only means by which he could successfully prove his position is an appeal to, and the exhibition of, that sixth sense consciousness which the physicist cannot postulate? Is not this plain?

Thus, the obstacle is not that the "Adepts" would "forbid inquiry," but rather the personal, present limitations of the senses of the average, and even of the scientific man. To undertake the explanation of that which at the outset would be rejected as a physical impossibility, the outcome of hallucination, is unwise and even harmful, because premature. It is in consequence of such difficulties that the psychic production of physical phenomena—save in exceptional cases—is strictly forbidden.

And now, "Adepts" are asked to meddle with astronomy—a science which, of all the branches of human knowledge, has yielded the most accurate information, afforded the most mathematically correct data, and of the achievements in which the men of science feel the most justly proud! It is true that on the whole astronomy has achieved triumphs more brilliant than those of most other sciences. But if it has done much in the direction of satisfying man's straining and thirsting mind and his noble aspirations for knowledge, physical as to its most important particulars, it has ever laughed at man's puny efforts to wrest the great secrets of Infinitude by the help of only mechanical apparatus.

While the spectroscope has shown the probable similarity of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our own planet. In this particular, Esoteric Psychology may be useful. But who of the men of science would consent to confront it with their own handiwork? Who of them would recognize the superiority and greater trustworthiness of the Adept's knowledge over their own hypotheses, since in their case they can claim the mathematical correctness of their deductive reasonings based on the alleged unerring precision of the modern instruments; while the Adepts can claim but their knowledge of the ultimate nature of the materials they have worked with for ages, resulting in the phenomena produced. However much it may be urged that a deductive argument, besides being an incomplete syllogistic form, may often be in conflict with fact; that their major propositions may not always be correct, although the predicates of their conclusions seem correctly drawn—spectrum analysis will not be acknowledged as inferior to purely spiritual research. Nor, before developing his sixth sense, will the man of science concede the error of his theories as to the Solar spectrum, unless he abjure, to some degree at least, his marked weakness for conditional and disjunctive syllogisms ending in eternal dilemmas. At present, the "Adepts" do not see any help for it. Were these invisible and unknown profanes to interfere with—not to say openly contradict—the dicta of the Royal Society, contempt and ridicule, followed by charges of crass ignorance of the first elementary principles of modern science would be their only reward; while those who would lend an ear to their "vagaries," would be characterized immediately as types of the "mild lunatics" of the age. Unless, indeed, the whole of that august body should be initiated into the great Mysteries at once, and without any further ado or the preliminary and usual preparations or training, the F. R. S.'s could be miraculously endowed with the required sixth sense, the Adepts fear the task would be profitless. The latter have given quite enough, little though it may seem, for the purposes of a first trial.

The sequence of martyrs to the great universal truths has never been once broken; and the long list of known and unknown sufferers headed with the name of Galileo, now closes with that of Zöllner. Is the world of science aware of the real cause of Zöllner's premature death? When the fourth dimension of space becomes a scientific reality like the fourth state of matter, he may have a statue raised to him by grateful posterity. But this will neither recall him to life, nor will it obliterate the days and months of mental agony that harassed the soul of this intuitional, farseeing, modest genius, made even after his death to receive the donkey's kick of misrepresentation and to be publicly charged with lunacy.⁴

Hitherto, Astronomy could grope between light and darkness only with the help of the uncertain guidance offered it by analogy. It has reduced to fact and mathematical precision the physical motion and the paths of the heavenly bodies, and—no more. So far, it has been unable to discover with any approach to certainty the physical constitution of either Sun, stars, or even cometary matter. Of the latter, it seems to know no more than was taught 5,000 years ago by the official astronomers of old Chaldea and Egypt; namely, that it is vaporous, since it transmits the rays of stars and planets without any sensible obstruction. But let the modern chemist be asked to tell one whether this matter is in any way connected with, or akin to, that of any of the external gases he is acquainted with; or again, to any of the solid elements of his chemistry. The probable answer received will be very little calculated to solve the world's perplexity; since, all hypotheses to the contrary, cometary matter does not appear to possess even the common law of adhesion or of chemical affinity. The reason for it is very simple. And the truth ought long ago to have dawned upon the experimentalists, since our little world (though so repeatedly visited by the hairy and bearded travellers, enveloped in the evanescent veil of their tails, and otherwise brought in contact with that matter) has neither been smothered by an addition of nitrogen gas, nor deluged by an excess of hydrogen, nor yet perceptibly affected by a surplus of oxygen.

The essence of cometary matter must be—and the “Adepts” say is—totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the Earth are familiar—all recent hypotheses to the contrary notwithstanding. It is to be feared that before the real nature of the elder progeny of Mula Prakriti is detected, Mr. Crookes will have to discover matter of the fifth or extra radiant state, et seq.

Thus, while the astronomer has achieved marvels in the elucidation of the visible relations of the orbs of space, he has learnt nothing of their inner constitution. His science has led him no farther towards a reading of that inner mystery, than has that of the geologist, who can tell us only of the Earth’s superficial layers, and that of the physiologist who has until now been able to deal only with man’s outer shell, or Sthula Sarira. Occultists have asserted and go on asserting daily the fallacy of judging the essence by its outward manifestations, the ultimate nature of the life-principle by the circulation of the blood, mind by the gray matter of the brain, and the physical constitution of Sun, stars and comets by our terrestrial chemistry and the matter of our own planet. Verily, and indeed, no microscopes, spectroscopes, telescopes, photometers or other physical apparatuses can ever be focussed on either the macro or micro-cosmical highest principles, nor will the mayavirupa of either yield its mystery to physical inquiry. The methods of spiritual research and psychological observation are the only efficient agencies to employ. We have to proceed by analogy in every thing, to be sure. Yet the candid men of science must very soon find out that it is not sufficient to examine a few stars—a handful of sand, as it were, from the margin of the shoreless, cosmic ocean—to conclude that these stars are the same as all other stars—our earth included; that, because they have attained a certain very great telescopic power, and gauged an area enclosed in the smallest of spaces when compared with what remains, they have, therefore, concurrently perfected the survey of all that exists within even that limited space. For, in truth, they have done nothing of the kind.

They have had only a superficial glance at that which is made visible to them under the present conditions, with the limited power of their vision. And even though it were helped by telescopes of a hundred-fold stronger power than that of Lord Rosse, or the new Lick Observatory, the case would not alter. No physical instrument will ever help astronomy to scan distances of the immensity of which that of Sirius, situated at the trifle of 130,125,000,000,000 miles away from the outer boundary of the spherical area, or, even that of á Capella with its extra trifle of 295,355,000,000,000* miles still further away, can give them, as they themselves are well aware—the faintest idea. For, though an Adept is unable to cross bodily (i.e., in his astral shape) the limits of the solar system, yet he knows that far stretching beyond the telescopic power of detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Shamo desert. The eye of the astronomer, who thinks he also knows of the existence of such systems, has never rested upon them, has never caught of them even that spectral glimpse, fanciful and hazy as the incoherent vision in a slumbering mind—that he has occasionally had of other systems, and yet he verily believes he has gauged INFINITUDE! And yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the astral astronomer as a neighboring bed of daisies may be to the eye of the botanist.

Thus, the “Adepts” of the present generation, though unable to help the profane astronomer by explaining the ultimate essence, or even the material constitution of star and planet, since European science, knowing nothing as yet of the existence of such substances or more properly of their various states or conditions has neither proper terms for, nor can form any adequate idea of them by any description, they may, perchance, be able to prove what this matter is not—and this is more than sufficient for all present purposes.

* The figures are given from the mathematical calculations of exoteric Western astronomy. Esoteric astronomy may prove them false some day.

The next best thing to learning what is true is to ascertain what is not true.

Having thus anticipated a few general objections, and traced a limit to expectation, since there is no need of drawing any veil of mystery before "An English F.T.S.," his few questions may be partially answered. The negative character of the replies draws a sufficiently strong line of demarcation between the views of the Adepts and those of Western science, to afford some useful hints at least.

QUESTION I.

DO THE ADEPTS DENY THE NEBULAR THEORY?

Answer:—No; they do not deny its general propositions, nor the approximate truths of the Scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called "exploded" old theories, which, during the last century, have followed each other in such rapid succession. For instance: while denying with Laplace, Herschel and others, that the variable patches of light, perceived on the nebulous background of the galaxy ever belonged to remote worlds in the process of formation; and agreeing with modern science that they proceed from no aggregation of formless matter, but belong simply to clusters of "stars" already formed; they yet add that many of such clusters, that pass in the opinion of the astro-physicists for stars and worlds already evolved, are in fact but collections of the various materials made ready for future worlds. Like bricks already baked, of various qualities, shapes and colour, that are no longer formless clay but have become fit units of a future wall, each of them having a fixed and distinctly assigned space to occupy in some forthcoming building, are these seemingly adult worlds. The astronomer has no means of recognizing their relative adolescence, except perhaps by making a distinction between the star-clusters with the usual orbital motion and mutual gravitation, and those termed, we believe, irregular star-clusters of very capricious and changeful appearances.

Thrown together as though at random and seemingly in utter violation of the law of symmetry, they defy observation; such, for instance, are 5 M. Lyrae, 52 M. Cephei, Dumb-Bell, and some others. Before an emphatic contradiction of what precedes is attempted, and ridicule offered, perchance, it would not be amiss to ascertain the nature and character of those other, so-called “temporary” stars, whose periodicity though never actually proven, is yet allowed to pass unquestioned. What are these stars which, appearing suddenly in matchless magnificence and splendour, disappear as mysteriously and unexpectedly without leaving a single trace behind? Whence do they appear? Whither are they engulfed? In the great cosmic deep—we say. The bright “brick” is caught by the hand of the Mason—directed by that Universal Architect which destroys but to rebuild. It has found its place in the cosmic structure and will perform its mission to its last Manvantaric hour.

Another point most emphatically denied by the “Adepts” is, that there exist in the whole range of visible heavens any spaces void of starry worlds. There are stars, worlds and systems within, as without the systems made visible to man, and even within our own atmosphere for all the physicist knows. The “Adept” affirms in this connection that orthodox, or so-called official science, uses very often the word “infinitude” without attaching to it any adequate importance; rather as a flower of speech than a term implying an awful, a most mysterious Reality. When an astronomer is found in his Reports “gauging infinitude,” even the most intuitional of his class is but too often apt to forget that he is gauging only the superficies of a small area and its visible depths, and to speak of these as though they were merely the cubic contents of some known quantity. This is the direct result of the present conception of a three-dimensional space. The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space—in its septenary completeness.

“The Infinite and the Absolute are only the names for two counter imbecilities of the human (uninitiated) mind”; and to regard them as the transmuted “properties of the nature of things—of two subjective negatives converted into objective affirmatives,” as Sir W. Hamilton puts it, is to know nothing of the infinite operations of human liberated spirit, or of its attributes, the first of which is its ability to pass beyond the region of our terrestrial experience of matter and space. As an absolute vacuum is an impossibility below, so is it a like impossibility—above. But our molecules, the infinitesimals of the vacuum “below,” are replaced by the giant-atom of the Infinitude “above.” When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround, say—a fly, but which, in our extreme ignorance of all its properties save those we find it exercising on our earth, we yet call the clear, the serene, and the transparent atmosphere. This is no psychology, but simply occult physics, which can never confound “substance” with “centres of Force,” to use the terminology of a Western Science which is ignorant of Maya. In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an etherscope.

It is also necessary in connection with the question under reply that “An English F.T.S.” should know that the “Adepts” of the Good Law, reject gravity as at present explained. They deny that the so-called “impact theory” is the only one that is tenable in the gravitation hypothesis. They say that if all efforts made by the physicists to connect it with Ether, in order to explain electric and magnetic distance-action have hitherto proved complete failures, it is again due to the race ignorance of the ultimate states of matter in nature, foremost of all the real nature of the solar stuff. Believing but in the law of mutual magneto-electric attraction and repulsion, they agree with those who have come to the conclusion that “Universal gravitation is a weak force,” utterly incapable of accounting for even one small portion of the phenomena of motion.

In the same connection they are forced to suggest that Science may be wrong in her indiscriminate postulation of centrifugal force, which is neither a universal nor a consistent law. To cite but one instance; this force is powerless to account for the spheroidal oblateness of certain planets. For if the bulge of planetary equators and the shortening of their polar axes is to be attributed to centrifugal force, instead of being simply the result of the powerful influence of solar electro-magnetic attraction, “balanced by concentric rectification of each planet’s own gravitation achieved by rotation on its axis,” to use an astronomer’s phraseology (neither very clear nor correct, yet serving our purpose to show the many flaws in the system)—why should there be such difficulty in answering the objection that the differences in the equatorial rotation and density of various planets are directly in opposition to this theory? How long shall we see even great mathematicians bolstering up fallacies to supply an evident hiatus! The “Adepts” have never claimed superior or any knowledge of Western astronomy and other sciences. Yet turning even to the most elementary text-books used in the schools of India, they find that the centrifugal theory of Western birth—is unable to cover all the ground. That, unaided, it can neither account for every spheroidal oblate, nor explain away such evident difficulties as are presented by the relative density of some planets. How indeed can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only “about one-third that of the Earth, and its density only about one-fourth greater than the Earth,” should have a polar compression more than ten times greater than the latter? And again, why Jupiter, whose equatorial rotation is said to be “twenty-seven times greater, and its density only about one-fifth that of the Earth,” has its polar compression seventeen times greater than the earth? Or, why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centrifugal force to contend with, should have its polar compression only three times greater than Mercury?

To crown the above contradictions, we are asked to believe in the Central Forces as taught by modern science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the earth's equatorial surface, and only about one-fourth part of the gravitation of the earth's equatorial matter, has not manifested any tendency to bulge out at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the Sun, with only one-fourth of our earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the "Adepts" are aware.

Therefore, do they say that the great men of science of the West knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, stars, or even the moon, are imprudent to speak so confidently as they do about the "central mass of the sun" whirling out into space planets, comets, and what not. Our humble opinion being wanted, we maintain: that it evolutes out but the life principle, the soul of these bodies, giving and receiving it back in our little solar system, as the "Universal Life-giver," the ONE LIFE gives and receives it in the Infinitude and Eternity; that the Solar System is as much the Microcosm of the ONE Macrocosm, as man is the former when compared with his own little solar cosmos.

What are the proofs of science? The solar spots (a misnomer like much of the rest)? But these do not prove the solidity of the "central mass," any more than the storm-clouds prove the solid mass of the atmosphere behind them. Is it the non-co-extensiveness of the sun's body with its apparent luminous dimensions, the said "body" appearing "a solid mass, a dark sphere of matter confined within a fiery prison-house, a robe of fiercest flames"? We say that there is indeed a "prisoner" behind, but that having never yet been seen by any physical, mortal eye, what he allows to be seen of him is merely a gigantic reflection, an illusive phantasma of "solar appendages of some sort," as Mr. Proctor honestly calls it. Before saying anything further, we will consider the next interrogatory.

QUESTION II.
IS THE SUN MERELY A COOLING MASS?

Such is the accepted theory of modern science: it is not what the “Adepts” teach. The former says—the sun “derives no important accession of heat from without”; the latter answer—“the Sun needs it not.” He is quite as self-dependent as he is self-luminous; and for the maintenance of his heat requires no help, no foreign accession of vital energy, for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the Sun “a cooling mass,” our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles, and the planetary chains to achieve their rounds. There would remain no hope for evolving humanity; except perhaps in what passes for science in the astronomical text-books of Missionary Schools, namely, that “the Sun has an orbital journey of a hundred millions of years before him, and the system yet but seven thousand years old!” (Prize Book, Astronomy for General Readers.)

The “Adepts,” who are thus forced to demolish before they can reconstruct, deny most emphatically (a) that the Sun is in combustion, in any ordinary sense of the word; or (b) that he is incandescent or even burning though he is glowing; or (c) that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time; or even (d) that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that either chemist or physicist is acquainted with.

With reference to the latter, they add that, properly speaking, though the body of the Sun,—a body that was never yet reflected by telescope or spectroscope that man invented—cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown so far to science. There seems little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with dark lines of the solar spectrum to know that no element present on our earth could ever be possibly found wanting in the sun; although, on the other hand, there are many others in the sun which have either not reached or not as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them, these elements on account of their undeveloped state may not respond as yet to the usual scientific tests. But how can the earth possess that which the Sun has never had? The "Adepts" affirm as a fact that the true Sun,—an invisible orb of which the known one is the shell, mask, or clothing—has in him the spirit of every element that exists in the solar system; and his "Chromosphere," as Mr. Lockyer named it, has the same, only in a far more developed condition though still in a state unknown on earth; our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere. Nor can the substance producing the coloured light in the latter be properly called solid, liquid, or even "gaseous," as now supposed, for it is neither. Thousands of years before Leverrier and Padre Secchi, the old Aryans sung of Soorya ". . . hiding behind his Yogi* robes his head that no one could see";

* There is an interesting story in the Puranas relating to this subject. The Devas, it would appear, asked the great Rishi Vasishtha to bring the Sun into Satya Loka. The Rishi then went and requested the Sun-god to do so. The Sun-god replied that all the worlds would be destroyed if he were to leave his place. The Rishi then offered to place his red-coloured cloth (Kashaya vastra) in the place of the Sun's disk and did so. The visible body of the Sun is this robe of Vasishtha, it would seem.—T. SUBBA ROW (Acting Editor).

the ascetic's dress being, as all know, dyed expressly into a red-yellow hue, a colouring matter with pinkish patches on it, rudely representing the vital principle in man's blood,—the symbol of the vital principle in the sun, or what is now called chromosphere. The “rose-colored region”! How little astronomers will ever know of its real nature even though hundreds of eclipses furnish them with the indisputable evidence of its presence. The sun is so thickly surrounded by a shell of this “red matter,” that it is useless for them to speculate with only the help of their physical instruments, upon the nature of that which they can never see or detect with mortal eye behind that brilliant, radiant zone of matter. . .

If the “Adepts” are asked: “What then, in your views, is the nature of our sun and what is there beyond that cosmic veil?”—they answer: beyond rotates and beats the heart and head of our system; externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but vital electricity, condensed and made visible.†

† If the “English F.T.S.” would take the trouble of consulting p.11 of the *Magia Adamica* of Eugenius Philalethes his learned compatriot, he would find therein the difference between a visible and an invisible planet as clearly hinted at as it was safe to do at a time when the iron claw of orthodoxy had the power as well as disposition, to tear the flesh from heretic bones. “. . . the Earth is invisible. . . .”—says he—“. . . . and which is more, the Eye of Man never saw the Earth nor can it be seen without Art. To make this Element visible is the greatest secret in Magic. . . . As for this Faeculent, gross Body upon which we walk, it is a Compost, and no Earth but it hath Earth in it. . . . In a word all the Elements are visible but one, namely the Earth, and when thou hast attained to so much perfection, as to know why God hath placed the Earth in abscondito, thou hast an Excellent Figure whereby to know God himself, and how he is visible, how invisible.” The italics are the author's, it being the custom of the Alchemists to emphasize those words which had a double meaning in their code. Here “God himself” visible and invisible, relates to their lapis philosophorum—Nature's seventh principle.⁵

And if the statement is objected to on the grounds that were the luminosity of the sun due to any other cause than combustion and flame, no physical law of which Western Science has any knowledge, could account for the existence of such intensely high temperature of the sun without combustion; that such a temperature, besides burning with its light and flame every visible thing in our universe, would show its luminosity of a homogeneous and uniform intensity throughout, which it does not; that undulations and disturbances in the photosphere, the growing of the “protuberances,” and a fierce raging of elements in combustion have been observed in the sun, with their tongues of fire and spots exhibiting every appearance of cyclonic motion, and “solar storms,” etc., etc.; to this the only answer that can be given is the following: the appearances are all there, yet it is not combustion. Undoubtedly were the “robes,” the dazzling drapery which now envelopes the whole of the sun’s globe withdrawn, or even “the shining atmosphere which permits us to see the sun” (as Sir William Herschel thought) removed so as to allow one trifling rent—our whole universe would be reduced to ashes. Jupiter Fulminator revealing himself to his beloved would incinerate her instantly. But it can never be. The protecting shell is of a thickness, and at a distance from the universal HEART that can hardly be ever calculated by your mathematicians. And how can they hope to see the sun’s inner body once that the existence of that “chromosphere” is ascertained, though its actual density may be still unknown, when one of the greatest, if not the greatest of their authorities,—Sir W. Herschel says the following: “The sun also has its atmosphere; and if some of the fluids which enter into its composition should be of a shining brilliancy . . . while others are merely transparent, any temporary cause which may remove the lucid fluid, will permit us to see the body of the sun through the transparent ones.” The underlined words written nearly 80 years ago embody the wrong hypothesis that the body of the sun might be seen under such circumstances, whereas it is only the far away layers of “the lucid fluid” that would be perceived. And what the great astronomer adds invalidates entirely the first portion of his assumption.

“If an observer were placed on the moon, he would see the solid body of our earth only in those places where the transparent fluids of our atmosphere would permit him. In others, the opaque vapors would reflect the light of the sun, without permitting his view to penetrate to the surface of our globe.” Thus, if the atmosphere of our earth, which in its relation to the “atmosphere” (?) of the sun is like the tenderest skin of a fruit compared with the thickest husk of a coconut, would prevent the eye of an observer standing on the moon to penetrate everywhere “to the surface of our globe,” how can an astronomer ever hope his sight to penetrate to the sun’s surface, from our earth and at a distance of from 85 to 95 million miles,* whereas, the moon, we are told, is only about 238,000 miles! The proportionately larger size of the sun does not bring him any nearer within the scope of our physical vision. Truly remarks Sir W. Herschel that “the sun itself has been called a globe of fire, though perhaps metaphorically!” It has been supposed that the dark spots were solid bodies revolving near the sun’s surface. “They have been conjectured to be the smoke of volcanoes or the scum floating upon an ocean of fluid matter. They have also been taken for clouds. They were explained to be opaque masses, swimming in the fluid matter of the sun. . . .”⁶ Alone, of all astronomers, Sir John Herschel, whose intuition was still greater than his great learning, came—all anthropomorphic conception set aside—far nearer truth than any of those modern astronomers who, while admiring his gigantic learning, smile at his “imaginative and fanciful theories.” His only mistake, now shared by most astronomers, was that he regarded the “opaque body” occasionally observed through the curtain of his “luminous envelope” as the sun itself. When saying in the course of his speculations upon the Nasmyth willow-leaf theory:

* Verily—“absolute accuracy in the solution of this problem [of distances between the heavenly bodies and the earth] is simply out of question”!

—“the exceedingly definite shape of these objects; their exact similarity one to another . . . all these characters seem quite repugnant to the notion of their being of a vaporous, a cloudy, or a fluid nature”—his spiritual intuition served him better than his remarkable knowledge of physical science. When he adds: “Nothing remains but to consider them as separate and independent sheets, flakes, scales, having some sort of solidity. . . . And these flakes, be they what they may, . . . are evidently the immediate sources of the solar light and heat”—he utters a grander physical truth than was ever uttered by any living astronomer. And, when furthermore, we find him postulating—“Looked at in this point of view, we cannot refuse to regard them as organisms of some peculiar and amazing kind; and though it would be too daring to speak of such organization as partaking of the nature of life, yet we do know that vital action is competent to develop both heat, light, and electricity,” Sir John Herschel gives out a theory approximating an occult truth more than any profane ever did with regard to solar physics.⁷ These “wonderful objects” are not, as a modern astronomer interprets Sir J. Herschel’s words, “solar inhabitants, whose fiery constitution enables them to illuminate, warm and electricise the whole solar system,” but simply the reservoirs of solar vital energy, the vital electricity that feeds the whole system in which it lives, and breathes, and has its being. It is, as we say, the storehouse of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out. Were the astronomers to be asked—what definite and positive fact exists at the root of their solar theory;—what knowledge they have of solar combustion and atmosphere—they might, perchance, feel embarrassed when confronted with all their present theories. For, it is sufficient to make a résumé of what the solar physicists do not know, to gain conviction that they are as far as ever from a definite knowledge of the constitution and ultimate nature of the heavenly bodies. We may, perhaps, be permitted to enumerate:—

Beginning with, as Mr. Proctor wisely calls it, “the wildest assumption possible,” that there is, in accordance with the law of analogy, some general resemblance between the materials in, and the processes at work upon the Sun, and those materials with which terrestrial chemistry and physics are familiar, what is that sum of results achieved by spectroscopic and other analyses of the surface and the inner constitution of the sun, which warrants any one in establishing the axiom of the Sun’s combustion and gradual extinction? They have no means, as they themselves daily confess, of experimenting upon, hence of determining the sun’s physical condition; for (a) they are ignorant of the atmospheric limits; (b) even though it were proved that matter, such as they know of, is continuously falling upon the sun, being ignorant of its real velocity and the nature of the material it falls upon, they are unable “to discuss the effect of motions wholly surpassing in velocity . . . enormously exceeding even the inconceivable velocity of many meteors”; (c) confessedly—they “have no means of learning whence that part of the light comes which gives the continuous spectrum . . .” hence no means of determining how great a depth of the solar substance is concerned in sending out that light. This light “may come from the surface layers only”; and, “it may be a shell . . .” (truly!); and finally, (d) they have yet to learn “how far combustion, properly so called, can take place within the Sun’s mass, and, whether these processes which we [they] recognize as combustion are the only processes of combustion which can actually take place there.” Therefore, Mr. Proctor for one comes to the happy and prudent idea after all “that what had been supposed the most marked characteristic of incandescent solid and liquid bodies, is thus shown to be a possible characteristic of the light of glowing gas.”⁸ Thus, the whole basis of their reasoning having been shaken (by Frankland’s objection), they, the astronomers, may yet arrive at accepting the occult theory, viz., that they have to look to the 6th state of matter, for divulging to them the true nature of their photospheres, chromospheres, appendages, prominences, projections and horns. Indeed, when one finds the greatest authority of the age in physical science—Prof. Tyndall—saying that “no earthly substance with which we are acquainted—no substance which the fall of meteors has landed on the earth—would be at all competent to maintain the Sun’s combustion”;

and again:—“. . . multiplying all our powers by millions of millions, we do not reach the Sun's expenditure. And still, notwithstanding this enormous drain in the lapse of human history, we are unable to detect a diminution of his store . . .”—after reading this, to see the men of science maintaining still their theory of “a hot globe cooling,” one may be excused for feeling surprised at such inconsistency. Verily is that great physicist right in viewing the sun himself as “a speck in infinite extension—a mere drop in the Universal sea”; and saying that, “to nature nothing can be added; from nature nothing can be taken away; the sum of her energy is constant, and the utmost man can do in the pursuit of physical truth, or in the applications of physical knowledge, is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation . . . the flux of power is eternally the same.”⁹ Mr. Tyndall speaks here as though he were an Occultist. Yet, the memento mori—“the Sun is cooling . . . it is dying! . . .” of the Western Trappists of Science resounds as loud as it ever did.

No, we say; no, while there is one man left on the globe, the sun will not be extinguished. Before the hour of the “Solar Pralaya” strikes on the watch-tower of Eternity, all the other worlds of our system will be gliding in their spectral shells along the silent paths of Infinite Space. Before it strikes, Atlas, the mighty Titan, the son of Asia and the nursling of Aether, will have dropped his heavy manvantaric burden and—died; the Pleiades, the bright seven Sisters, will have upon awakening hiding Sterope to grieve with them—to die themselves for their father's loss. And, Hercules, moving off his left leg, will have to shift his place in heavens and erect his own funeral pile. Then only, surrounded by the fiery element breaking through the thickening gloom of the Pralayan twilight, will Hercules, expiring amidst a general conflagration, bring on likewise the death of our Sun: he will have unveiled by moving off the “CENTRAL SUN”—the mysterious, the ever-hidden centre of attraction of our Sun and System. Fables?

Mere poetical fiction? Yet, when one knows that the most exact sciences, the greatest mathematical and astronomical truths went forth into the world among the hoi polloi sent out by the initiated priests, the Hierophants of the sanctum sanctorum of the old temples, under the guise of religious fables, it may not be amiss to search for universal truths even under the patches of fiction's harlequinade. This fable about the Pleiades, the seven Sisters, Atlas, and Hercules exists identical in subject, though under other names, in the sacred Hindu books, and has likewise the same occult meaning. But then like the Ramayana "borrowed from the Greek Iliad" and the Bhagavad-Gita and Krishna plagiarized from the Gospel—in the opinion of the great Sanskritist, Prof. Weber, the Aryans may have also borrowed the Pleiades and their Hercules from the same source! When the Brahmins can be shown by the Christian Orientalists to be the direct descendants of the Teutonic Crusaders, then only, perchance, will the cycle of proofs be completed, and the historical truths of the West—vindicated!

QUESTION III.

ARE THE GREAT NATIONS TO BE SWEEPED AWAY IN AN HOUR?

No such absurdity was ever postulated. The cataclysm that annihilated the choicest sub-races of the 4th race, or the Atlanteans, was slowly preparing its work for ages; as any one can read in Esoteric Buddhism (page 54). "Poseidonis," so-called, belongs to historical times, though its fate begins to be realized and suspected only now. What was said is still asserted: every root-race is separated by a catastrophe, a cataclysm—the basis and historical foundation of the fables woven later on into the religious fabric of every people, whether civilized or savage, under the names of "deluges," "showers of fire" and such like.

That no “appreciable trace is left of such high civilization” is due to several reasons. One of these may be traced chiefly to the inability, and partially to the unwillingness (or shall we say congenital spiritual blindness of this our age?) of the modern archæologist to distinguish between excavations and ruins 50,000 and 4,000 years old, and to assign to many a grand archaic ruin its proper age and place in prehistoric times. For the latter the archæologist is not responsible for what criterion, what sign has he to lead him to infer the true date of an excavated building bearing no inscription; and what warrant has the public that the antiquary and specialist has not made an error of some 20,000 years? A fair proof of this we have in the scientific and historic labelling of the Cyclopean architecture. Traditional Archæology bearing directly upon the monumental is rejected. Oral literature, popular legends, ballads and rites, are all stifled in one word—superstition, and popular antiquities have become “fables” and “folk-lore.” The ruder style of Cyclopean masonry, the walls of Tyrus, mentioned by Homer, are placed at the farthest end,—the dawn of pre-Roman history; the walls of Epirus and Mycenæ—at the nearest. The latter are commonly believed the work of the Pelasgi and probably of about 1,000 years before the Western era. As to the former—they were hedged in and driven forward by the Noachian deluge till very lately—Archbishop Usher’s learned scheme, computing that earth and man “were created 4004 B. C.,” having been not only popular but actually forced upon the educated classes until Mr. Darwin’s triumphs. Had it not been for the efforts of a few Alexandrian and other mystics, Platonists, and heathen philosophers, Europe would have never laid her hands even on those few Greek and Roman classics she now possesses. And, as among the few that escaped the dire fate not all by any means were trustworthy—hence, perhaps, the secret of their preservation. Western scholars got early into the habit of rejecting all heathen testimony, whenever truth clashed with the dicta of their churches.

Then, again, the modern Archæologists, Orientalists and Historians are all Europeans; and they are all Christians, whether nominally or otherwise. However it may be, most of them seem to dislike to allow any relic of archaism to antedate the supposed antiquity of the Jewish records. This is a ditch into which most have slipped.

The traces of ancient civilizations exist, and they are many. Yet, it is humbly suggested, that so long as there will be reverend gentlemen mixed up unchecked in Archæological and Asiatic societies; and Christian bishops to write the supposed histories and religions of non-Christian nations, and to preside over the meetings of Orientalists—so long will Archaism and its remains be made subservient in every branch to ancient Judaism and modern Christianity.

So far, archæology knows nothing of the sites of other and far older civilizations except the few it has stumbled upon, and to which, it has assigned their respective ages, mostly under the guidance of biblical chronology. Whether the West had any right to impose upon Universal History the untrustworthy chronology of a small and unknown Jewish tribe and reject at the same time, every data as every other tradition furnished by the classical writers of non-Jewish and non-Christian nations is questionable. At any rate, had it accepted as willingly data coming from other sources, it might have assured itself by this time, that not only in Italy and other parts of Europe, but even on sites not very far from those it is accustomed to regard as the hot-bed of ancient ruins—Babylonia and Assyria— there are other sites where it could profitably excavate. The immense “Salt Valley” of Dasht-Beyad by Khorasan¹⁰ covers the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the first civilization of the 5th Race left its now invisible, and perhaps for ever hidden “traces” under its beds of sand.

Times have changed, are changing. Proof of the old civilizations and the archaic wisdom are accumulating. Though soldier-bigots and priestly schemers have burnt books and converted old libraries to base uses; though the dry rot and the insect have destroyed inestimably precious records; though within the historic period the Spanish brigands made bonfires of the works of the refined archaic American races, which, if spared, would have solved many a riddle of history; and Omar lit the fires of the Alexandrian baths for months with the literary treasures of the Serapeum; and the Sybilline and other mystical books of Rome and Greece were destroyed in war; and the South Indian invaders of Ceylon “heaped into piles as high as the tops of the cocoanut trees” the ollas of the Buddhists and set them ablaze to light their victory,—so to the knowledge of all, obliterating early Buddhistic annals and treatises of great importance; though this hateful and senseless Vandalism has disgraced the career of most fighting nations—still, despite everything, there are extant abundant proofs of the history of mankind, and bits and scraps come to light from time to time by what science has often called “most curious coincidences.” Europe has no very trustworthy history of her own vicissitudes and mutations, her successive races and their doings. What with their savage wars, the barbaric habits of the historic Goths, Huns, Franks, and other warrior nations, and the interested literary Vandalism of the shaveling priests who for centuries sat upon its intellectual life like a nightmare, an antiquity could not exist for Europe. And, having no Past of record themselves, the European critics, historians and archæologists have not scrupled to deny one to others—whenever the concession excited a sacrifice of biblical prestige.

No “traces of old civilizations” we are told! And what about the Pelasgi—the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans—the race mysterious and wonderful if any, for the historian and whose origin is the most unsolvable of problems? That which is known of them only shows that could something more be known, a whole series of prehistoric civilizations might be discovered.

A people described as are the Pelasgi—a highly intellectual, receptive, active people, chiefly occupied with agriculture, warlike when necessary though preferring peace; a people who built canals as no one else, subterranean water-works, dams, walls, and Cyclopean buildings of most astounding strength; who are even suspected of having been the inventors of the so-called Cadmean or Phœnician writing characters from which all European alphabets are derived—who were they? Could they be shown by any possible means as the descendants of the biblical Peleg (Gen. x. 25) their high civilization would have been thereby demonstrated, though their antiquity would still have to be dwarfed to 2247 “B. C.” And who were the Etruscans? Shall the Easterns like the Westerns be made to believe that between the high civilizations of the pre-Roman (and we say—pre-historic) Tursenoi of the Greeks, with their 12 great cities known to history; their Cyclopean buildings, their plastic and pictorial arts, and the time when they were a nomadic tribe “first descended into Italy from their northern latitudes”—only a few centuries elapsed? Shall it be still urged that the Phœnicians with their Tyre 2750 “B. C.” (a chronology, accepted by Western history) their commerce, fleet, learning, arts and civilization, were only a few centuries before the building of Tyre but “a small tribe of Semitic fishermen”? Or, that the Trojan war could not have been earlier than 1184 B. C., and thus Magna Graecia must be fixed somewhere between the 8th and the 9th century “B. C.,” and by no means thousands of years before, as was claimed by Plato and Aristotle, Homer and the Cyclic Poems, derived from, and based upon, other records millenniums older? If the Christian historian, hampered by his chronology, and the free thinker by lack of necessary data, feel bound to stigmatize every non-Christian or non-Western chronology as “obviously fanciful,” “purely mythical” and “not worthy of a moment’s consideration,” how shall one wholly dependent upon Western guides get at the truth?

And if these incompetent builders of Universal History can persuade their public to accept as authoritative their chronological and ethnological reveries, why should the Eastern student, who has access to quite different—and we make bold to say, more trustworthy—materials, be expected to join in the blind belief of those who defend Western historical infallibility? He believes—on the strength of the documentary evidence, left by Yavanachârya (Pythagoras) 607 “B. C.” in India, and that of his own national “temple records,” that instead of giving hundreds we may safely give thousands of years to the foundation of Cumae and Magna Graecia, of which it was the pioneer settlement. That the civilization of the latter had already become effete when Pythagoras, the great pupil of Aryan Masters went to Croton. And, having no biblical bias to overcome, he feels persuaded that, if it took the Celtic and Gælic tribes Britannicae Insulae, with the ready-made civilizations of Rome before their eyes, and acquaintance with that of the Phœnicians whose trade with them began a thousand years before the Christian era; and to crown all with the definite help later of the Normans and Saxons—two thousand years before they could build their mediæval cities, not even remotely comparable with those of the Romans; and it took them two thousand five hundred years to get half as civilized; then, that instead of that hypothetical period benevolently styled the childhood of the race being within easy reach of the Apostles and the early Fathers, it must be relegated to an enormously earlier time. Surely if it took the barbarians of Western Europe so many centuries to develop a language and create empires, then the nomadic tribes of the “mythical” periods ought in common fairness since they never came under the fructifying energy of that Christian influence to which we are asked to ascribe all the scientific enlightenment of this age—about ten thousand years to build their Tyres and their Veii, their Sidons and Carthages. As other Troys lie under the surface of the topmost one in the Troad; and other and higher civilizations were exhumed by Mariette-Bey under the stratum of sand from which the archæological collections of Lepsius, Abbott, and the British Museum were taken; and six Hindu “Delhis,”

superposed and hidden away out of sight, formed the pedestal upon which the Mogul conqueror built the gorgeous capital whose ruins still attest the splendour of his Delhi; so when the fury of critical bigotry has quite subsided, and Western men are prepared to write History in the interest of truth alone, will the proofs be found of the cyclic law of civilization. Modern Florence lifts her beautiful form above the tomb of Etruscan Florentia, which in her turn rose upon the hidden vestiges of anterior towns. And so also Arezzo, Perugia, Lucca and many other European sites now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotten to even whisper through “the corridors of Time.”

When the Western historian has finally and unanswerably proven who were the Pelasgi, at least, and who the Etruscans, and the (as) mysterious Iapygians, who seem also to have had an earlier acquaintance with writing—as proved by their inscriptions—than the Phœnicians, then only may he menace the Asiatic into acceptance of his own arbitrary data and dogmas. Then also may he tauntingly ask “how it is that no appreciable trace is left of such high civilizations as are described in the Past.”

“Is it supposed that our present European civilization, with its offshoots . . . can be destroyed by any inundation or conflagration . . . ?” More easily than was many another civilization. Europe has neither the Titanic and Cyclopean masonry of the Ancients, nor even its parchments to preserve the records of its “existing arts and languages.” Its civilization is too recent, too rapidly growing to leave any positively indestructible relics of either its architecture, arts or sciences. What is there in the whole [of] Europe that could be regarded as even approximately indestructible, without mentioning the débâcle of the geological upheaval that follows generally such cataclysms? Is it its ephemeral Crystal Palaces, its theatres, railways, modern fragile furniture; or its electric telegraphs, phonographs, telephones and micrographs?

While each of the former is at the mercy of fire and cyclone, the last enumerated marvels of modern science can be destroyed by a child breaking them to atoms. When we know of the destruction of the “Seven World’s Wonders,” of Thebes, Tyre, the Labyrinth and the Egyptian pyramids and temples and giant palaces which we now see are slowly crumbling into the dust of the deserts, being reduced to atoms by the hand of Time—lighter and far more merciful than any cataclysm—the question seems to us rather the outcome of modern pride than of stern reasoning. Is it your daily newspapers and periodicals, rags of a few days; your fragile books bearing the records of all your grand civilization, withal liable to become annihilated after a few meals are made on them by the white ants, that are regarded as invulnerable? And why should European civilization escape the common lot? It is from the lower classes, the units of the great masses who form the majorities in nations, that survivors will escape in greater numbers—and these know nothing of the arts, sciences, or languages except their own, and those very imperfectly. The arts and sciences are like the Phœnix of old: they die but to revive. And when the question found on page 58 of Esoteric Buddhism concerning “the curious rush of human progress within the last two thousand years,” was first propounded, Mr. Sinnett’s correspondent might have made his answer more complete by saying: “this rush, this progress, and the abnormal rapidity with which one discovery follows the other, ought to be a sign to human intuition that what you look upon in the light of ‘discoveries’ are merely re-discoveries, which, following the law of gradual progress you make more perfect, yet in enunciating, you are not the first to explain them.” We learn more easily that which we have heard about, or learnt in childhood. If, as averred, the Western nations have separated themselves from the great Aryan stock, it becomes evident that the races that first peopled Europe were inferior to the root-race which had the Vedas and the pre-historic Rishis. That which your far-distant forefathers had heard in the secrecy of the temples was not lost. It reached their posterity, which is now simply improving upon details.

QUESTION IV.
IS THE MOON IMMERSED IN MATTER?

No “Adept,” so far as the writers know, has ever given to “Lay Chela” his “views of the moon,” for publication. With Selenography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared the speculations on pp. 104 and 105 of Esoteric Buddhism, besides being hazy, are somewhat premature. Therefore, it may be as well to pass on to—

QUESTION V.
ABOUT THE MINERAL MONAD.

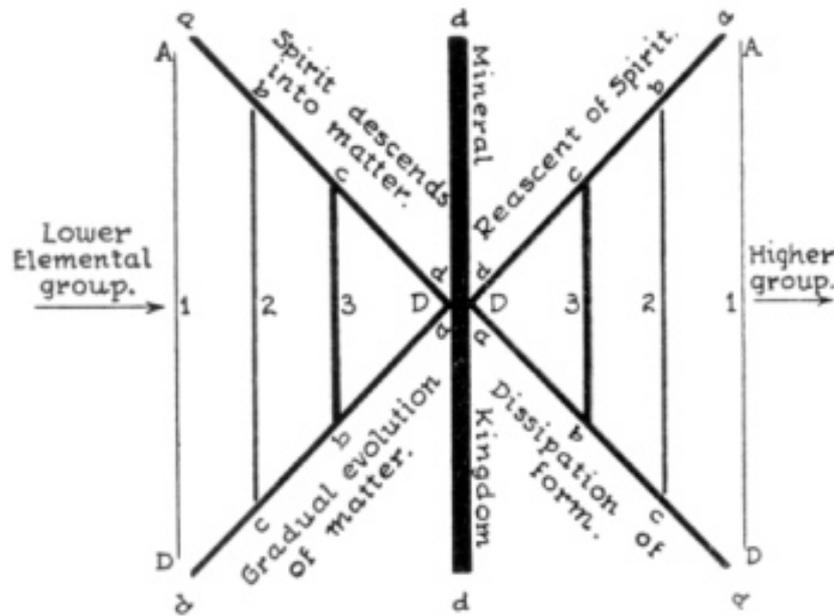
Any English expression that correctly translates the idea given is “authorized by the Adepts.” Why not? The term “monad” applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist—unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad—and call it “unscientific.” What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algæ; nor is it quite the monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can its constitution be rendered by chemical symbols and elements. In short, the mineral monad is one—the higher animal and human monads are countless.

Otherwise, how could one account for and explain mathematically the evolutionary and spiral progress of the four kingdoms—a difficulty pointed out in a most excellent way by Chela S. T. K.*** Chary in the June Theosophist, pages 232, 233? The “monad” is the combination of the last two Principles in man, the 6th and the 7th, and, properly speaking, the term “human monad” applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state; the animating ATMAN being part of the ONE LIFE or Parabrahm. Now the Monadic Essence (if such word be permitted) in the mineral, vegetable and animal though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom,—would of course have been to call it The Monad manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after æons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas.

The Ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience's sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the 'Mineral Monad' is one. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad—not the atomic aggregation that is only the vehicle and the substance through which thrill the lower and higher degrees of intelligences. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz—apperception while the rest are endowed but with that internal activity which may be called vegetable nerve-sensation (to call it perception would be wrong)—yet even the vegetable monad is still The Monad in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often blunders greatly. There are seven kingdoms. The 1st group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of Mulaprakriti to its third degree,—i.e., from full unconsciousness to semi-perception; the 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence"—considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side—these are the seven links of the evolutionary chain.

A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us:—
The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D



indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); a, b, c, in the left-hand side of the figure are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and c, b, a, in the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A.

The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line d d is—the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, “. . . there is a manifest progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the living fauna, and among the Vertebrates, especially, in their increasing resemblance to Man. . . . Man is the end towards which all the animal creation has tended, from the first appearance of the first Palæozoic Fishes” (Principles of Zoology, pp. 205-6).¹¹ The mineral “monad” is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle, the five lower and more physical human principles. In the Deva kingdom it is fully liberated and in its highest state—but one degree lower than the ONE Universal Life.

(To be continued.)

[Following this, will be found the partial reply to Questions VII and VIII relating to Lord Buddha and Sri Sankaracharya. They are answered so far by our brother, Mr. T. Subba Row.—EDITOR, Theos.]

QUESTION VIII.

SRI SANKARACHARYA'S DATE AND DOCTRINE.

It is always difficult to determine with precision the date of any particular event in the ancient history of India; and this difficulty is considerably enhanced by the speculations of European Orientalists whose labours in this direction have but tended to thicken the confusion already existing in popular legends and traditions which were often altered or modified to suit the necessities of Sectarian Controversy. The causes that have produced this result will be fully ascertained on examining the assumptions on which these speculations are based. The writings of many of these Orientalists are often characterized by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions and a contemptuous disregard for the opinions of Hindu writers and pundits. Very often, facts and dates are taken by these writers from the writings of their predecessors or contemporaries on the assumption that they are correct without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently quotes the same date as if it were absolutely correct. One wrong date is made to depend upon another wrong date, and one bad inference is often deduced from another inference equally unwarranted and illogical. And consequently if the correctness of any particular date given by these writers is to be ascertained the whole structure of Indian Chronology constructed by them will have to be carefully examined. It will be convenient to enumerate some of the assumptions above referred to before proceeding to examine their opinions concerning the date of Sankaracharya.

I. Many of these writers are not altogether free from the prejudices engendered by the pernicious doctrine, deduced from the Bible whether rightly or wrongly, that this world is only six thousand years old. We do not mean to say that any one of these writers would now seriously think of defending the said doctrine.

Nevertheless it had exercised a considerable influence on the minds of Christian writers when they began to investigate the claims of Asiatic Chronology. If an antiquity of 5 or 6 thousand years is assigned to any particular event connected with the Ancient history of Egypt, India or China, it is certain to be rejected at once by these writers without any inquiry whatever regarding the truth of the statement.

II. They are extremely unwilling to admit that any portion of the Veda can be traced to a period anterior to the date of the Pentateuch even when the arguments brought forward to establish the priority of the Vedas are such as would be convincing to the mind of an impartial investigator untainted by Christian prejudices. The maximum limit of Indian antiquity is, therefore, fixed for them by the Old Testament and it is virtually assumed by them that a period between the date of the Old Testament on the one side and the present time on the other should necessarily be assigned to every book in the whole range of Vedic and Sanskrit literature and to almost every event of Indian History.

III. It is often assumed without reason that every passage in the Vedas containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, within the six or seven centuries preceding the Christian era and mankind slowly emerged, for the first time, from “the depths of animal brutality” within the last four or five thousand years.

IV. It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism, Jainism and Arhat philosophy is rejected as an absurd and ridiculous invention of the Buddhists who attempted thereby to assign a very high antiquity to their own religion.

In consequence of this erroneous impression on their part every Hindu book referring to the doctrines of Buddhists is declared to have been written subsequent to the time of Gautama Buddha. For instance, Mr. Weber is of opinion that Vyasa, the author of Brahma—Sutras, wrote them in the 5th century after Christ. This is indeed a startling revelation to the majority of Hindus.

V. Whenever several works treating of various subjects are attributed to one and the same author by Hindu writings or traditions, it is often assumed and apparently without any reason whatever in the majority of cases, that the said works should be considered as the productions of different writers. By this process of reasoning they have discovered two Badarayanans (Vyasas), two Patanjalis, and three Vararuchis. We do not mean to say that in every case identity of names is equivalent to identity of persons. But we cannot but protest against such assumptions when they are made without any evidence to support them, merely for the purpose of supporting a foregone conclusion or establishing a favourite hypothesis.

VI. An attempt is often made by these writers to establish the chronological order of the events of ancient Indian history by means of the various stages in the growth or development of the Sanskrit language and Indian literature. The time required for this growth is often estimated in the same manner in which a geologist endeavours to fix the time required for the gradual development of the various strata composing the earth's crust. But we fail to perceive anything like a proper method in making these calculations. It will be wrong to assume that the growth of one language will require the same time as that of another within the same limits. The peculiar characteristics of the nation to whom the language belongs must be carefully taken into consideration in attempting to make any such calculation. The history of the said nation is equally important. Any one who examines Max Müller's estimation of the so-called Sutra, Brahmana, Mantra and Kanda periods, will be able to perceive that no attention has been paid to these considerations.

The time allotted to the growth of these four “Sruti” of Vedic literature is purely arbitrary.

We have enumerated these defects in the writings of European Orientalists for the purpose of showing to our readers that it is not always safe to rely upon the conclusions arrived at by these writers regarding the dates of ancient Indian history.

In examining the various quotations and traditions selected by European Orientalists for the purpose of fixing Sankaracharya’s date, special care must be taken to see whether the person referred to was the very first Sankaracharya who established the Adwaittee doctrine or one of his followers who became the Adhipatis of the various Mathams established by him and his successors. Many of the Adwaittee Mathadhipatis who succeeded him (especially at the Sringeri Matham) were men of considerable renown and were well-known throughout India during their time. They are often referred to under the general name of Sankaracharya. Consequently any reference made to any one of these Mathadhipatis is apt to be mistaken for a reference to the first Sankaracharya himself.

Mr. Barth whose opinion regarding Sankara’s date is quoted by the London Theosophist against the date assigned to that teacher in Mr. Sinnett’s book on Esoteric Buddhism, does not appear to have carefully examined the subject himself. He assigns no reasons for the date given and does not even allude to the existence of other authorities and traditions which conflict with the date adopted by him. The date which he assigns to Sankara appears in an unimportant footnote appearing on page 89 of his book on The Religions of India which reads thus: “Śankara Achârya is generally placed in the eighth century; perhaps we must accept the ninth rather. The best accredited tradition represents him as born on the 10th of the month of Mâdhava (April-May) in 788 A.D. Ind. Studien, t. xiv, p. 353. Other traditions, it is true, place him in the second and the fifth centuries. Ind. Antiq., i, 361; vii, 282. The author of the Dabistân (ii, 141), on the other hand, brings him as far down as the commencement of the fourteenth.”

Mr. Barth is clearly wrong in saying that Sankara is generally placed in the 8th century. There are as many traditions for placing him in some century before the Christian era as for placing him in some century after the said era, and it will also be seen from what follows that in fact evidence preponderates in favour of the former statement. It cannot be contended that the generality of Orientalists have any definite opinions of their own on the subject under consideration. Max Müller does not appear to have ever directed his attention to this subject. Monier Williams merely copies the date given by Mr. Wilson, and Mr. Weber seems to rely upon the same authority without troubling himself with any further enquiry about the matter. Mr. Wilson is probably the only Orientalist who investigated the subject with some care and attention; and he frankly confesses that “the exact period at which he [Sankara] flourished can by no means be determined” (page 201 of Vol. I of his *Essays and Lectures chiefly on the religion of the Hindus*). Under such circumstances the footnote above-quoted is certainly very misleading. Mr. Barth does not inform his readers wherefrom he obtained the tradition referred to and what reasons he has for supposing that it refers to the first Sankaracharya and that it is “the best accredited tradition.” When the matter is still open to discussion, Mr. Barth should not have adopted any particular date if he is not prepared to support it and establish it by proper arguments. The other traditions alluded to are not intended, of course, to strengthen the authority of the tradition relied upon. But the wording of the footnote in question seems to show that all the authorities and traditions relating to the subject are comprised therein, when, in fact, the most important of them are left out of consideration, as will be shown hereafter. No arguments are to be found in support of the date assigned to Sankara in the other portions of Mr. Barth’s book, but there are a few isolated passages which may be taken either as inferences from the statement in question or arguments in its support, which it will be necessary to examine in this connection.

Mr. Barth has discovered some connection between the appearance of Sankara in India and the commencement of the persecution of the Buddhists which he seems to place in the 7th and 8th centuries. In page 89 of his book he speaks of “the great reaction on the offensive against Buddhism which was begun in the Deccan in the seventh and eighth centuries by the schools of Kumârila and Sankara”; and in page 135, he states that the “disciples of Kumârila and Sankara, organized into military orders, constituted themselves the rabid defenders of orthodoxy. . . .” The force of these statements is, however, considerably weakened by the author’s observations on pages 89 and 134 regarding the absence of any traces of Buddhist persecution by Sankara in the authentic documents hitherto examined and the absurdity of legends which represent him as exterminating Buddhists from the Himalaya to Cape Comorin.

The association of Sankara with Kumarila in the passages above cited is highly ridiculous. It is well-known to almost every Hindu that the followers of Purva Mimamsa (Kumarila commented on the Sutras) were the greatest and the bitterest opponents of Sankara and his doctrine, and Mr. Barth seems to be altogether ignorant of the nature of Kumarila’s views and Purva Mimamsa and the scope and aim of Sankara’s vedantic philosophy. It is impossible to say what evidence the author has for asserting that the great reaction against the Buddhists commenced in the 7th and 8th centuries and that Sankara was instrumental in originating it. There are some passages in his book which tend to show that this date cannot be considered as quite correct. In page 135 he says that Buddhism began persecution even in the time of Asoka.

Such being the case, it is indeed very surprising that the Orthodox Hindus should have kept quiet for nearly ten centuries without retaliating on their enemies. The political ascendancy gained by the Buddhists during the reign of Asoka did not last very long; and the Hindus had the support of very powerful kings before and after the commencement of the Christian era.

Moreover the author says in p. 132 of his book, that Buddhism was in a state of decay in the seventh century. It is hardly to be expected that the reaction against the Buddhists would commence when their religion was already in a state of decay. No great religious teacher or reformer would waste his time and energy in demolishing a religion already in ruins. But, what evidence is there to show that Sankara was ever engaged in this task? If the main object of his preaching was to evoke a reaction against Buddhism, he would no doubt have left us some writings specially intended to criticize its doctrines and expose its defects. On the other hand he does not even allude to Buddhism in his independent works. Though he was a voluminous writer, with the exception of a few remarks on the theory advocated by some Buddhists regarding the nature of perception contained in his Commentary on the Brahma-Sutras, there is not a single passage in the whole range of his writings regarding the Buddhists or their doctrines; and the insertion of even these few remarks in his commentary was rendered necessary by the allusions contained in the Sutras which he was interpreting. As, in our humble opinion, these Brahma-Sutras were composed by Vyasa himself (and not by an imaginary Vyasa of the 5th century after Christ evolved by Mr. Weber's fancy) the allusions therein contained relate to the Buddhism which existed previous to the date of Gautama Buddha. From these few remarks it will be clear to our readers that Sankaracharya had nothing to do with Buddhist persecution. We may here quote a few passages from Mr. Wilson's Preface to the first edition of his Dictionary, Sanskrit and English, in support of our remarks. He writes as follows regarding Sankara's connection with the persecution of the Buddhists:—
“Although the popular belief attributes the origin of the Bauddha persecution to Śancara Achârya, yet in this case we have some reason to distrust its accuracy:

opposed to it, we have the mild character of the reformer, who is described as uniformly gentle and tolerant, and, speaking from my own limited reading in Vedanta works, and the more satisfactory testimony of Rammohun Roy, which he permits me to adduce, it does not appear that any traces of his being instrumental to any persecution are to be found in his own writings, all which are extant, and the object of which is by no means the correction of the Bauddha or any other schism, but the refutation of all other doctrines besides his own, and the reformation or re-establishment of the fourth religious order.” Further on he observes that “it is a popular error to ascribe to him the work of persecution: he does not appear at all occupied in that odious task, nor is he engaged in particular controversy with any of the Bauddhas.”

From the foregoing observations it will be seen that Sankara’s date cannot be determined by the time of the commencement of the Buddhist persecution, even if it were possible to ascertain the said period.

Mr. Barth seems to have discovered some connection between the philosophical systems of Sankara, Ramanuja and Anandatirtha, and the Arabian merchants who came to India in the first centuries of the Hejira, and he is no doubt fully entitled to any credit that may be given him for the originality of his discovery. This mysterious and occult connection between Adwaita philosophy and Arabian commerce is pointed out in p. 212 of his book, and it may have some bearing on the present question, if it is anything more than a figment of his fancy. The only reason given by him in support of his theory is, however, in my humble opinion, worthless. The Hindus had a prominent example of a grand religious movement under the guidance of a single teacher, in the life of Buddha, and it was not necessary for them to imitate the adventures of the Arabian prophet. There is but one other passage in Mr. Barth’s book which has some reference to Sankara’s date. In p. 207 he writes as follows:—“The Siva, for instance, who is invoked at the commencement of the drama of ‘Sakuntalâ,’ who is at once god, priest and offering, and whose body is the universe, is a Vedantic idea.

These testimonies appear to be forgotten when it is maintained, as is sometimes done, that the whole sectarian Vedantism commences with Sankara.” But this testimony appears to be equally forgotten when it is maintained, as is sometimes done by Orientalists like Mr. Barth, that Sankara lived in some century after the author of Sakuntala.

From the foregoing remarks it will be apparent that Mr. Barth’s opinion regarding Sankara’s date is very unsatisfactory. As Mr. Wilson seems to have examined the subject with some care and attention, we must now advert to his opinion and see how far it is based on proper evidence. In attempting to fix Amara Sinha’s date (which attempt ultimately ended in a miserable failure), he had to ascertain the period when Sankara lived. Consequently his remarks concerning the said period appear in his preface to the first edition of his Sanskrit dictionary. We shall now reproduce here such passages from this preface as are connected with the subject under consideration and comment upon them. Mr. Wilson writes as follows:

The birth of Śancara presents the same discordance of opinion as every other remarkable incident amongst the Hindus. The Kudali Brahmans, who form an establishment following and teaching his system, assert his appearance about 2000 years, since; some accounts place him about the beginning of the Christian era, others in the third or fourth century after; a manuscript history of the Icings of Conga, in Colonel Mackenzie’s collection, makes him contemporary with Tiru Vicrama Deva Chacravarti, sovereign of Scandapura in the Dekhin [Dekkan] A.D. 178: at Srिंगa giri, on the edge of the Western Ghauts, and now in the Mysore territory, at which place he is said to have founded a College that still exists, and assumes the supreme control of the Smārta Brahmans of the Peninsula, an antiquity of 1600 years is attributed to him, and common tradition makes him about 1200 years old: the Bhoja Prabandha enumerates Śancara amongst its worthies, and as contemporary with that prince, his antiquity will be between eight and nine centuries: the followers of Madhwâchârya in Tuluva seem to have attempted to reconcile these contradictory accounts, by supposing him to have been born three times; first, at Sivuli in Tuluva about 1500 years ago, again in Malabar some centuries later, and finally, at Paducachaytra in Tuluva no more than 600 years since; the latter assertion being intended evidently to do honor to their own founder, whose date that was, by enabling him to triumph over Śancara in a superstitious controversy: the Vaishnava Brahmans of Madura say that Śancara appeared in the ninth century of Salivâhana or tenth of our era;

Dr. Taylor thinks that if we allow him about 900 years, we shall not be far from the truth, and Mr. Colebrooke is inclined to give him an antiquity of about 1000 years; this last is the age which my friend Rammohun Roy, a diligent student of Śāncara's works, and philosophical teacher of his doctrines, is disposed to concur in, and he infers, that 'from a calculation of the spiritual generations of the followers of Śāncara Swami from his time up to this date, he seems to have lived between the seventh and eight centuries of the Christian era'; a distance of time agreeing with the statements made to Dr. Buchanan in his journey through Śāncara's native country, Malabar, and in union with the assertion of the Cerala Utpatti, a work giving an historical and statistical account of the same province, and which according to Mr. Duncan's citation of it, mentions the regulations of the castes of Malabar by this philosopher, to have been effected about 1000 years before 1798: at the same time it must be observed that a manuscript translation of this same work, in Colonel Mackenzie's possession, states Śāncara Achārya to have been born about the middle of the fifth century, or between thirteen and fourteen hundred years ago, differing in this respect from Mr. Duncan's statement; a difference of the less importance, as the manuscript in question, either from defects in the original or translation, presents many palpable errors, and cannot consequently be depended upon: the weight of authority therefore is altogether in favour of an antiquity of about ten centuries, and I am disposed to adopt this estimate of Sancara's date, and to place him in the end of the eighth and beginning of the ninth century of the Christian era.¹²

We will add a few more authorities to Mr. Wilson's list before proceeding to comment on the foregoing passage.

In a work called *The Biographical Sketches of Eminent Hindu Authors*, published at Bombay in 1860 by Janardan Ramchenderjee, it is stated that Sankara lived 2,500 years ago, and that, in the opinion of some people, 2,200 years ago. The records of the Kumbakonam Matham give a list of nearly 66 Mathadhipatis from Sankara down to the present time, and show that he lived more than 2,000 years ago.

The Kudali Matham referred to by Mr. Wilson which is a branch of the Sringeri Matham, gives the same date as the latter Matham, their traditions being identical. Their calculation can safely be relied upon as far as it is supported by the dates given on the places of Samadhi (something like a tomb) of the successive Gurus of the Sringeri Matham; and it leads us to the commencement of the Christian Era.

No definite information is given by Mr. Wilson regarding the nature, origin or reliability of the accounts which place Sankara in the 3rd or 4th century of the Christian era or at its commencement; nor does it clearly appear that the history of the kings of Konga referred to unmistakably alludes to the very first Sankaracharya. These traditions are evidently opposed to the conclusion arrived at by Mr. Wilson, and it does not appear on what grounds their testimony is discredited by him. Mr. Wilson is clearly wrong in stating that an antiquity of 1,600 years is attributed to Sankara by the Sringeri Matham. We have already referred to the account of the Sringeri Matham, and it is precisely similar to the account given by the Kudali Brahmins. We have ascertained that it is so from the agent of the Sringeri Matham at Madras, who has published only a few days ago the list of teachers preserved at the said Matham with the dates assigned to them. And further we are unable to see which "common tradition" makes Sankara "about 1,200 years old." As far as our knowledge goes there is no such common tradition in India. The majority of people in Southern India have, up to this time, been relying on the Sringeri account, and in Northern India there seems to be no common tradition. We have but a mass of contradictory accounts.

It is indeed surprising that an Orientalist of Mr. Wilson's pretensions should confound the poet named Sankara and mentioned in Bhoja Prabandha with the great Adwaitee teacher. No Hindu would ever commit such a ridiculous mistake. We are astonished to find some of these European Orientalists quoting now and then some of the statements contained in such books as Bhoja Prabandha, Katha-Sarit-Sagara, Raja-tarangini and Panchatantra as if they were historical works. In some other part of his preface Mr. Wilson himself says that this Bhoja Prabandha is altogether untrustworthy, as some of the statements contained therein did not harmonize with his theory about Amarasinha's date; but now he misquotes its statements for the purpose of supporting his conclusion regarding Sankara's date.

Surely, consistency is not one of the prominent characteristics of the writings of the majority of European Orientalists. The person mentioned in Bhoja Prabandha is always spoken of under the name of Sankara Kavi, and he is nowhere called Sankaracharya, and the Adwaitee teacher is never mentioned in any Hindu work under the appellation of Sankara Kavi.

It is unnecessary for us to say anything about the Madhwa traditions or the opinion of the Vaishnava Brahmins of Madura regarding Sankara's date. It is, in our humble opinion, hopeless to expect anything but falsehood regarding Sankara's history and his philosophy from the Madhwas and the Vaishnavas. They are always very anxious to show to the world at large that their doctrines existed before the time of Sankara, and that the Adwaitee doctrine was a deviation from their pre-existing orthodox Hinduism. And consequently they have assigned to him an antiquity of less than 1,500 years.

It does not appear why Dr. Taylor thinks that he can allow Sankara about 900 years, or on what grounds Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. No reliance can be placed on such statements before the reasons assigned therefor are thoroughly sifted.

Fortunately, Mr. Wilson gives us the reason for Ram Mohun Roy's opinion. We are inclined to believe that Ram Mohun Roy's calculation was made with reference to the Sringeri list of Teachers or Gurus, as that was the only list published up to this time, and as no other Matham, except perhaps the Kumbakonam Matham, has a list of Gurus coming up to the present time in uninterrupted succession. There is no necessity for depending upon his calculation (which from its very nature cannot be anything more than mere guess-work) when the old list preserved at Sringeri contains the dates assigned to the various teachers. As these dates have not been published up to the present time, and as Ram Mohun Roy had merely a string of names before him, he was obliged to ascertain Sankara's date by assigning a certain number of years on the average to every teacher.

Consequently, his opinion is of no importance whatever when we have the statement of the Sringeri Matham, which, as we have already said, places Sankara in some century before the Christian era. The same remarks will apply to the calculation in question even if it were made on the basis of the number of teachers contained in the list preserved in the Kumbakonam Matham.

Very little importance can be attached to the oral evidence adduced by some unknown persons before Dr. Buchanan in his travels through Malabar; and we have only to consider the inferences that may be drawn from the accounts contained in Kerala Utpatti. The various manuscript copies of this work seem to differ in the date they assign to Sankaracharya; even if the case were otherwise, we cannot place any reliance upon this work for the following among other reasons:—

I. It is a well-known fact that the customs of Malabar are very peculiar. Their defenders have been, consequently, pointing to some great Rishi or some great philosopher of ancient India as their originator. Some of them affirm (probably the majority) that Parasurama brought into existence some of these customs and left a special Smriti for the guidance of the people of Malabar; others say that it was Sankaracharya who sanctioned these peculiar customs. It is not very difficult to perceive why these two persons were selected by them. According to the Hindu Puranas Parasurama lived in Malabar for some time, and according to Hindu traditions Sankara was born in that country. But it is extremely doubtful whether either of them had anything to do with the peculiar customs of the said country. There is no allusion whatever to any of these customs in Sankara's works. He seems to have devoted his whole attention to religious reform, and it is very improbable that he should have ever directed his attention to the local customs of Malabar. While attempting to revive the philosophy of the ancient Rishis, it is not likely that he should have sanctioned the customs of Malabar which are at variance with the rules laid down in the Smritis of those very Rishis; and as far as our knowledge goes he left no written regulations regarding the castes of Malabar.

II. The statements contained in Kerala Utpatti are opposed to the account of Sankara's life given in almost all the Sankara Vijayas (Biographies of Sankara) examined up to this time, viz., Vidyaranya's Sankara Digvijaya, Chitsukhacharya's Sankara Vijayavilasa, Brihat Sankara Vijaya, &c. According to the account contained in these works, Sankara left Malabar in his eighth year and returned to his native village when his mother was on her deathbed when he remained there only for a few days. It is difficult to see at what period of his life-time he was engaged in making regulations for the castes of Malabar.

III. The work under consideration represents Malabar as the seat of Bhattapada's triumphs over the Buddhists, and says that this teacher established himself in Malabar and expelled the Buddhists from that country. This statement alone will be sufficient to show to our readers the fictitious character of the account contained in this book. According to every other Hindu work, this great teacher of Purva Mimamsa was born in Northern India; almost all his famous disciples and followers were living in that part of the country, and according to Vidyaranya's account he died at Allahabad.

For the foregoing reasons we cannot place any reliance upon this account of Malabar.

From the traditions and other accounts which we have hitherto examined, Mr. Wilson comes to the conclusion that Sankaracharya lived in the end of the 8th and the beginning of the 9th century of the Christian Era. The accounts of the Sringeri, Kudali and Kumbakonam Mathams, and the traditions current in the Bombay Presidency, as shown in the biographical sketches published at Bombay, place Sankara in some century before the Christian era. On the other hand, Kerala Utpatti, the information obtained by Dr. Buchanan in his travels through Malabar and the opinions expressed by Dr. Taylor and Mr. Colebrooke, concur in assigning to him an antiquity of about 1,000 years.

The remaining traditions referred to by Mr. Wilson are as much opposed to his opinion as to the conclusion that Sankara lived before Christ. We shall now leave it to our readers to say whether, under such circumstances, Mr. Wilson is justified in asserting that “the weight of authority is altogether in favour” of his theory.

We have already referred to the writings of almost all the European Orientalists who expressed an opinion upon the subject under discussion; and we need hardly say that Sankara’s date is yet to be ascertained.

We are obliged to comment at length on the opinions of European Orientalists regarding Sankara’s date, as there will be no probability of any attention being paid to the opinion of Indian and Tibetan initiates when it is generally believed that the question has been finally settled by their writings. The Adepts referred to by the London Theosophist are certainly in a position to clear up some of the problems in Indian religious history. But there is very little chance of their opinions being accepted by the general public under present circumstances, unless they are supported by such evidence as is within the reach of the outside world. As it is not always possible to procure such evidence, there is very little use in publishing the information which is in their possession until the public are willing to recognize and admit the antiquity and trustworthiness of their traditions, the extent of their powers and the vastness of their knowledge. In the absence of such proof as is above indicated, there is every likelihood of their opinions being rejected as absurd and untenable; their motives will no doubt be questioned and some people may be tempted to deny even the fact of their existence. It is often asked by Hindus as well as by Englishmen why these Adepts are so very unwilling to publish some portion at least of the information they possess regarding the truths of physical science. But in doing so, they do not seem to perceive the difference between the method by which they obtain their knowledge and the process of modern scientific investigation by which the facts of nature are ascertained and its laws are discovered.

Unless an Adept can prove his conclusions by the same kind of reasoning as is adopted by the modern scientist they remain undemonstrated to the outside world. It is of course impossible for him to develop in a considerable number of human beings such faculties as would enable them to perceive their truth; and it is not always practicable to establish them by the ordinary scientific method unless all the facts and laws on which his demonstration is to be based have already been ascertained by modern science. No Adept can be expected to anticipate the discoveries of the next four or five centuries and prove some grand scientific truth to the entire satisfaction of the educated public after having discovered every fact and law of nature required for the said purpose by such process of reasoning as would be accepted by them. They have to encounter similar difficulties in giving any information regarding the events of the ancient history of India.

However, before giving the exact date assigned to Sankaracharya by the Indian and Tibetan initiates, we shall indicate a few circumstances by which his date may be approximately determined. It is our humble opinion that the Sankara Vijayas hitherto published can be relied upon as far as they are consistent with each other regarding the general outlines of Sankara's life. We cannot however place any reliance whatever upon Anandagiri's Sankara Vijaya published at Calcutta. The Calcutta edition not only differs in some very material points from the manuscript copies of the same work found in Southern India but is opposed to every other Sankara Vijaya hitherto examined. It is quite clear from its style and some of the statements contained therein that it was not the production of Anandagiri, one of the four chief disciples of Sankara and the commentator on his Upanishad Bhashya. For instance, it represents Sankara as the author of a certain verse which is to be found in Vidyaranya's Adhikaranaratnamala written in the fourteenth century.

It represents Sankara as giving orders to two of his disciples to preach the Visishtadwaitee and the Dwaitee doctrines which are directly opposed to his own doctrine. The book under consideration says that Sankara went to conquer Mandanamisra in debate followed by Sureswaracharya though Mandanamisra assumed the latter name at the time of initiation. It is unnecessary for us here to point out all the blunders and absurdities of this book. It will be sufficient to say that in our opinion it was not written by Anandagiri and that it was the production of an unknown author who does not appear to have been even tolerably well acquainted with the history of the Adwaitee doctrine. Vidyaranya's (or of Sayanacharya the great commentator of the Vedas) Sankara Vijaya is decidedly the most reliable source of information as regards the main features of Sankara's biography. Its authorship has been universally accepted and the information contained therein was derived by its author, as may be seen from his own statements, from certain old biographies of Sankara existing at the time of its composition. Taking into consideration the author's vast knowledge and information and the opportunities he had for collecting materials for his work when he was the head of the Sringeri Matham, there is every reason to believe that he had embodied in his work the most reliable information he could obtain. Mr. Wilson however says that the book in question is "much too poetical and legendary" to be acknowledged as a great authority. We admit that the style is highly poetical, but we deny that the work is legendary. Mr. Wilson is not justified in characterizing it as such on account of its description of some of the wonderful phenomena shown by Sankara. Probably the learned Orientalist would not be inclined to consider the Biblical account of Christ in the same light. It is not the peculiar privilege of Christianity to have a miracle-worker for its first propagator. In the following observations we shall take such facts as are required from this work.

It is generally believed that a person named Govinda Yogi was Sankara's guru, but it is not generally known that this Yogi was in fact Patanjali—

—the great author of the Mahabhashya and the Yoga Sutras—under a new name. A tradition current in Southern India represents him as one of the chelas of Patanjali; but it is very doubtful if this tradition has anything like a proper foundation. But it is quite clear from the 94th, 95th, 96th and 97th verses of the 5th chapter of Vidyananda's Sankara Vijaya that Govinda Yogi and Patanjali were identical. According to the immemorial custom observed amongst initiates Patanjali assumed the name of Govinda Yogi at the time of his initiation by Gaudapada. It cannot be contended that Vidyananda represented Patanjali as Sankara's Guru merely for the purpose of assigning some importance to Sankara and his teaching. Sankara is looked upon as a far greater man than Patanjali by the Advaites, and nothing can be added to Sankara's reputation by Vidyananda's assertion. Moreover Patanjali's views are not altogether identical with Sankara's views; it may be seen from Sankara's writings that he attached no importance whatever to the practises of Hatha Yoga regarding which Patanjali composed his Yoga Sutras. Under such circumstances if Vidyananda had the option of selecting a Guru for Sankara he would no doubt have represented Vyasa himself (who is supposed to be still living) as his Guru. We see no reason therefore to doubt the correctness of the statement under examination. Therefore, as Sankara was Patanjali's chela and as Gaudapada was his Guru, his date will enable us to fix the dates of Sankara and Gaudapada. We may here point out to our readers a mistake that appears in p. 148 of Mr. Sinnett's book on Esoteric Buddhism as regards the latter personage. He is there represented as Sankara's Guru; Mr. Sinnett was informed, we believe, that he was Sankara's Paramaguru and not having properly understood the meaning of this expression Mr. Sinnett wrote that he was Sankara's Guru.

It is generally admitted by Orientalists that Patanjali lived before the commencement of the Christian Era. Mr. Barth places him in the second century before the Christian Era, accepting Goldstücker's opinion, and Monier Williams does the same thing.

A. Weber who seems to have carefully examined the opinions of all the other Orientalists who have written upon the subject comes to the conclusion that “we must for the present rest satisfied, . . . with placing the date of the composition of the Bhashya between B.C.140 and A. D. 60,—a result which, considering the wretched state of the chronology of Indian literature generally, is, despite its indefiniteness, of no mean importance.”¹³ And yet even this date rests upon inferences drawn from one or two unimportant expressions contained in Patanjali’s Mahabhashya. It is always dangerous to draw such inferences and especially so when it is known that, according to the tradition current amongst Hindu grammarians, some portions of Mahabhashya were lost and the gaps were subsequently filled up by subsequent writers. Even supposing that we should consider the expressions quoted as written by Patanjali himself, there is nothing in those expressions which would enable us to fix the writer’s date. For instance, the connection between the expression “arunad Yavana? Sâketam” and the expedition of Menander against Ayodhya between B.C. 144 and 120 relied upon by Goldstücker is merely imaginary. There is nothing in the expression to show that the allusion contained therein points necessarily to Menander’s expedition. We believe that Patanjali is referring to the expedition of Yavanas against Ayodhya during the lifetime of Sagara’s father described in Harivamsa. This expedition occurred long before Rama’s time and there is nothing to connect it with Menander. Goldstücker’s inference is based upon the assumption that there was no other Yavana expedition against Ayodhya known to Patanjali, and it will be easily seen from Harivamsa (written by Vyasa) that the said assumption is unwarranted. Consequently the whole theory constructed by Goldstücker on this weak foundation falls to the ground. No valid inferences can be drawn from the mere names of kings contained in Mahabhashya, even if they are traced to Patanjali himself, as there would be several kings in the same dynasty bearing the same name.

From the foregoing remarks it will be clear that we cannot fix, as Weber has done, B. C. 140 as the maximum limit of antiquity that can be assigned to Patanjali. It is now necessary to see whether any other such limit has been ascertained by Orientalists. As Panini's date still remains undetermined the limit cannot be fixed with reference to his date. But it is assumed by some Orientalists that Panini must have lived at some time subsequent to Alexander's invasion from the fact that Panini explains in his grammar the formation of the word Yavanani. We are very sorry that European Orientalists have taken the pains to construct theories upon this basis without ascertaining the meaning assigned to the word Yavana and the time when the Hindus first became acquainted with the Greeks. It is unreasonable to assume without proof that this acquaintance commenced at the time of Alexander's invasion. On the other hand there are very good reasons for believing that the Greeks were known to the Hindus long before this event. Pythagoras visited India according to the traditions current amongst Indian Initiates, and he is alluded to in Indian astrological works under the name of Yavanacharya. Moreover it is not quite certain that the word Yavana was strictly confined to the Greeks by the ancient Hindu writers. Probably it was first applied to the Egyptians and the Ethiopians; it was probably extended first to the Alexandrian Greeks and subsequently to the Greeks, Persians and Arabians. Besides the Yavana invasion of Ayodhya described in Harivamsa, there was another subsequent expedition to India by Kala Yavana (Black Yavana) during Krishna's lifetime described in the same work. This expedition was probably undertaken by the Ethiopians. Anyhow, there are no reasons whatever, as far as we can see, for asserting that Hindu writers began to use the word Yavana after Alexander's invasion. We can attach no importance whatever to any inferences that may be drawn regarding the dates of Panini and Katyayana (both of them lived before Patanjali) from the statements contained in Katha Sarit Sagara which is nothing more than a mere collection of fables.

It is now seen by Orientalists that no proper conclusions can be drawn regarding the dates of Panini and Katyayana from the statements made by Hiuan Tshang,¹⁴ and we need not therefore say anything here regarding the said statements. Consequently the dates of Panini and Katyayana still remain undetermined by European Orientalists. Goldstücker is probably correct in his conclusion that Panini lived before Buddha and the Buddhists' accounts agree with the traditions of the initiates in asserting that Katyayana was a contemporary of Buddha. From the fact that Patanjali must have composed his Mahabhashya after the composition of Panini's Sutras and Katyayana's Varttika we can only infer that it was written after Buddha's birth. But there are a few considerations which may help us in coming to the conclusion that Patanjali must have lived about the year 500 B. C. Max Müller fixed the Sutra period between 500 B. C. and 600 B. C. We agree with him in supposing that the period probably ended with B. C. 500, though it is uncertain how far it extended into the depths of Indian antiquity. Patanjali was the author of the Yoga Sutras, and this fact has not been doubted by any Hindu writer up to this time. Mr. Weber thinks, however, that the author of the Yoga Sutras might be a different man from the author of the Mahabhashya, though he does not venture to assign any reason for his supposition. We very much doubt if any European Orientalist can ever find out the connection between the first Anhika of the Mahabhashya and the real secrets of Hatha Yoga contained in the Yoga Sutras. No one but an initiate can understand the full significance of the said Anhika; and the "eternity of the Logos" or Sabda is one of the principal doctrines of the ancient Gymnosophists of India who were generally Hatha Yogis. In the opinion of Hindu writers and Pundits Patanjali was the author of three works, viz., Mahabhashya, Yoga Sutras and a book on Medicine and Anatomy; and there is not the slightest reason for questioning the correctness of this opinion. We must, therefore, place Patanjali in the Sutra period, and this conclusion is confirmed by the traditions of the Indian initiates. As Sankaracharya was a contemporary of Patanjali (being his Chela) he must have lived about the same time.

We have thus shown that there are no reasons for placing Sankara in 8th or 9th century after Christ as some of the European Orientalists have done. We have further shown that Sankara was Patanjali's Chela and that his date should be ascertained with reference to Patanjali's date. We have also shown that neither the year B. C. 140 nor the date of Alexander's invasion can be accepted as the maximum limit of antiquity that can be assigned to him, and we have lastly pointed out a few circumstances which will justify us in expressing an opinion that Patanjali and his Chela Sankara belonged to the Sutra period. We may perhaps now venture to place before the public the exact date assigned to Sankaracharya by Tibetan and Indian Initiates. According to the historical information in their possession he was born in the year B. C. 510 (51 years and 2 months after the date of Buddha's nirvana), and we believe that satisfactory evidence in support of this date can be obtained in India if the inscriptions at Conjeeveram, Sringeri, Jagannâtha, Benares, Kashmir and various other places visited by Sankara are properly deciphered. Sankara built Conjeeveram which is considered as one of the most ancient towns in Southern India; and it may be possible to ascertain the time of its construction if proper enquiries are made. But even the evidence now brought before the public supports the opinion of the Initiates above indicated. As Gaudapada was Sankaracharya's guru's guru his date entirely depends on Sankara's date; and there is every reason to suppose that he lived before Buddha. As this article has already become very lengthy we will now bring it to a close. Our remarks about Buddha's date and Sankaracharya's doctrine will appear in the next issue of The Theosophist.

T. SUBBA ROW.15

QUESTION VI.
“HISTORICAL DIFFICULTY”—WHY?

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 3-10.]

It is asked whether there may not be ‘some confusion’ in the letter quoted on p. 62 of Esoteric Buddhism regarding “old Greeks and Romans” said to have been Atlanteans. The answer is—none whatever. The word “Atlantean” was a generic name. The objection to have it applied to the old Greeks and Romans on the ground that they were Aryans, “their language being intermediate between Sanskrit and modern European dialects,” is worthless. With equal reason, might a future 6th Race scholar, who had never heard of the (possible) submergence of a portion of European Turkey, object to Turks from the Bosphorus being referred to as a remnant of the Europeans. “The Turks, are surely Semites”, he might say 12,000 years hence, and —“their language is intermediate between Arabic and our modern 6th Race dialects.”*

‘The “historical difficulty” arises from a certain authoritative statement made by Orientalists on philological grounds. Prof. Max Müller has brilliantly demonstrated that Sanskrit was the “elder sister”—by no means the mother—of all the modern languages. As to that “mother,” it is conjectured by himself and colleagues to be a “now extinct tongue, spoken probably by the nascent Aryan race.”¹⁶ When asked what was this language, the Western voice answers, “Who can tell?” When, “during what geological periods did this nascent race flourish?” The same impressive voice replies:—“In prehistoric ages, the duration of which no one can now determine.”

* This is not to be construed to mean that 12,000 years hence there will be yet any man of the 6th Race, or that the 5th will be submerged. The figures are given simply for the sake of a better comparison with the present objection in the case of the Greeks and Atlantis.

Yet it must have been Sanskrit, however barbarous and unpolished, since “the ancestors of the Greeks, the Italians, Slavonians, Germans and Celts”¹⁷ were living within “the same precincts” with that nascent race, and the testimony borne by language has enabled the philologist to trace the “language of the gods” in the speech of every Aryan nation. Meanwhile it is affirmed by these same Orientalists that classical Sanskrit has its origin at the very threshold of the Christian era; while Vedic Sanskrit is allowed an antiquity of hardly 3,000 years (if so much) before that time.

Now, Atlantis, on the statement of the “Adepts,” sank over 9,000 years before the Christian era.* How then can one maintain that the “old Greeks and Romans” were Atlanteans! How can that be, since both nations are Aryans, and the genesis of their language is Sanskrit? Moreover, the Western scholars know that the Greek and Latin languages were formed within historical periods, the Greeks and Latins themselves having no existence as nations 11,000 B. C. Surely they who advance such a proposition do not realize how very unscientific is their statement!

Such are the criticisms passed, such—the “historical difficulty.” The culprits arraigned are fully alive to their perilous situation; nevertheless, they maintain the statement. The only thing which may perhaps here be objected to is, that the names of the two nations are incorrectly used.

* The position recently taken up by Mr. Gerald Massey in *Light* that the story of Atlantis is not a geological event but an ancient astronomical myth, is rather imprudent. Mr. Massey, notwithstanding his rare intuitional faculties and great learning, is one of those writers in whom the intensity of research bent into one direction has biased his otherwise clear understanding. Because Hercules is now a constellation it does not follow that there never was a hero of this name. Because the Noachian Universal Deluge is now proved a fiction based upon geological and geographical ignorance, it does not, therefore, appear that there were not many local deluges in prehistoric ages. The ancients connected every terrestrial event with the celestial bodies. They traced the history of their great deified heroes and memorialized it in stellar configurations as often as they personified pure myths, anthropomorphising objects in nature. One has to learn the difference between the two modes before attempting to classify them under one nomenclature. An earthquake has just engulfed over 80,000 people (87,903) in Sunda Straits.

It may be argued that to refer to the remote ancestors and their descendants equally as “Greeks and Romans,” is an anachronism as marked as would be the calling of the ancient Keltic Gauls or the Insubres—Frenchmen. As a matter of fact this is true. But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted verbatim with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other name. One misnomer is as good as another; and, to refer to old Greeks and Romans in a private letter as the old Hellenes from Hellas or Magna Graecia, and the Latini as from Latium, would have been, besides looking pedantic, just as incorrect as the use of the appellation noted, though it may have sounded, perchance, more “historical.” The truth is that, like the ancestors of nearly all the Indo-Europeans (or shall we say Indo-Germanic Japhetidae?), the Greek and Roman sub-races mentioned, have to be traced much farther back. Their origin must be carried far into the mists of that “prehistoric” period, that mythical age which inspires the modern historian with such a feeling of squeamishness that anything creeping out of its abysmal depths is sure to be instantly dismissed as a deceptive phantom, the mythos of an idle tale, or a later fable unworthy of serious notice.

These were mostly Malays, savages with whom but few had relations, and the dire event will be soon forgotten. Had a portion of Great Britain been thus swept away instead, the whole world would have been in commotion, and yet, a few thousand years hence, even such an event would have passed out of man’s memory; and a future Gerald Massey might be found speculating upon the astronomical character and signification of the Isles of Wight, Jersey, or Man, arguing, perhaps, that this latter Island had not contained a real living race of men but “belonged to astronomical mythology” was a “Man submerged in celestial waters.” If the legend of the lost Atlantis is only “like those of Airyana-Vaêjo and Jambu-dvipa,” it is terrestrial enough, and therefore, “the mythological origin of the Deluge legend” is so far an open question. We claim that it is not “indubitably demonstrated,” however clever the theoretical demonstration.

The Atlantean “old Greeks” could not be designated even as the Autochtones—a convenient term used to dispose of the origin of any people whose ancestry cannot be traced, and which, at any rate with the Hellenes, meant certainly more than simply “soil-born,” or primitive aborigines; and yet the so-called fable of Deukalion and Pyrrha is surely no more incredible or marvelous than that of Adam and Eve,—a fable that hardly an hundred years ago, no one would have dared or even thought to question. And in its esoteric significance the Greek tradition is possibly more truly historical than many a so-called historical event during the period of the Olympiades—though both Hesiod and Homer may have failed to record the former in their epics. Nor could the Romans be referred to as the Umbro-Sabellians, nor even as the Itali. Peradventure, had the historians learnt something more than they have of the Italian “Autochtones”—the Iapygians, one might have given the “old Romans” the latter name. But then there would be again that other difficulty: history knows that the Latin invaders drove before them, and finally cooped up this mysterious and miserable race among the clefts of the Calabrian rocks, thus showing the absence of any race affinity between the two. Moreover, Western archæologists keep to their own counsel, and will accept of no other but their own conjectures. And since they have failed to make anything out of the undecipherable inscriptions in an unknown tongue and mysterious characters on the Iapygian monuments—and so for years have pronounced them unguessable, he who would presume to meddle where the doctors muddle would be likely to be reminded of the Arab proverb about proffered advice. Thus, it seems hardly possible to designate “the old Greeks and Romans” by their legitimate, true name so as to at once satisfy the “historians” and keep on the fair side of truth and fact. However, since in the Replies that precede Science had to be repeatedly shocked by most unscientific propositions, and that before this series is closed, many a difficulty, philological and archæological as well as historical, will have to be unavoidably created—it may be just as wise to uncover the occult batteries at once and have it over with.

Well then, the “Adepts” deny most emphatically to Western science any knowledge whatever of the growth and development of the Indo-Aryan race which, “at the very dawn of History,” they have espied in its “patriarchal simplicity” on the banks of the Oxus. Before our proposition concerning “the old Greeks and Romans” can be repudiated or even controverted, Western Orientalists will have to know more than they do about the antiquity of that race and the Aryan language; and they will have to account for those numberless gaps in History which no hypotheses of theirs seem able to fill up. Notwithstanding their present profound ignorance with regard to the early ancestry of the Indo-European nations; and though no historian has yet ventured to assign even a remotely approximate date to the separation of the Aryan nations and the origins of the Sanskrit language—they hardly show the modesty that might, under these circumstances, be expected from them. Placing as they do that great separation of the races at the first “dawn of traditional history,” with the Vedic age as “the background of the whole Indian world” [of which confessedly they know nothing] they will, nevertheless, calmly assign a modern date to any of the Rig-vedic oldest songs—on its “internal evidence”; and in doing this, they show as little hesitation as Mr. Fergusson when ascribing a post-Christian age to the most ancient rock-cut temple in India, merely on its—“external form.” As for their unseemly quarrels, mutual recriminations and personalities over questions of scholarship, the less said the better.

“The evidence of language is irrefragable,”¹⁸ as the great Oxford Sanskritist says. To which he is answered—“provided it does not clash with historical facts and—ethnology.” It may be—no doubt it is, as far as his knowledge goes, “the only evidence worth listening to with regard to ante-historical periods”;¹⁶ but when something of these alleged “pre-historical periods” comes to be known, and when what we think we know of certain supposed prehistoric nations is found diametrically opposed to his “evidence of language,” the “Adepts” may be, perhaps, permitted to keep to their own views and opinions, even though they differ with those of the greatest living philologist.

The study of language is but a part—though, we admit, a fundamental part—of true philology. To be complete, the latter has, as correctly argued by Böckh,—to be almost synonymous with history. We gladly concede the right of the Western philologist who has to work in the total absence of any historical data, to rely upon comparative grammar, and take the identification of roots lying at the foundation of words of those languages he is familiar with, or may know of, and put it forward as the results of his study, and the only available evidence. But we would like to see the same right conceded by him to the student of other races; even though these be inferior to the Indo-European races—in the opinion of the paramount West: for it is barely possible that proceeding on other lines, and having reduced his knowledge to a system which precludes hypothesis and simple affirmation, the Eastern student has preserved a perfectly authentic record (for him) of those periods which his opponent regards as ante-historical. The bare fact that, while Western men of science are referred to as “scholars” and scholiasts—native Sanskritists and archæologists are often spoken of as “Calcutta” and “Indian sciolists”—affords no proof of their real inferiority, but rather of the wisdom of the Chinese proverb that “self-conceit is rarely companion to politeness.”

The “Adept” therefore, has little, if anything, to do with difficulties presented by Western History. To his knowledge—based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part—the history of his and other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a land-mark of the commencement of its history. Records made throughout a series of ages based on astronomical chronology and zodiacal calculations cannot err.

[This new “difficulty”—palæographical, this time—that may be possibly suggested by the mention of the Zodiac in India and Central Asia before the Christian era is disposed of in a subsequent article.]

Hence, the main question at issue is to decide which—the Orientalist or the “Oriental”—is most likely to err. The “English F. T. S.” has choice of two sources of information, two groups of teachers. One group is composed of Western historians with their suite of learned Ethnologists, Philologists, Anthropologists, Archæologists and Orientalists in general. The other consists of unknown Asiatics belonging to a race which, notwithstanding Mr. Max Müller’s assertion “that the same blood was running in his veins [the English soldier’s] and in the veins of the dark Bengalese”¹⁶—is generally regarded by many a cultured Western as “inferior.” A handful of men—whose history, religion, language, origin and sciences, having been seized upon by the conqueror, are now disfigured and mutilated beyond recognition; and who having lived to see the Western scholar claim a monopoly beyond appeal or protest of deciding the correct meaning, chronological date, and historical value, of the monumental and palæographic relics of his motherland—can hardly hope to be listened to. It has little, if ever, entered the mind of the Western public that their scholars have, until very lately, worked in a narrow pathway obstructed with the ruins of an ecclesiastical, dogmatic Past; that they have been cramped on all sides by limitations of “revealed” events coming from God “with whom a thousand years are but as one day,” and who have thus felt bound to cram millenniums into centuries and hundreds into units, giving at the utmost an age of 1,000 to what is 10,000 years old. All this to save the threatened authority of their religion and their own respectability and good name in cultured society. And even that, when free themselves from preconceptions, they have had to protect the honour of the Jewish divine chronology assailed by stubborn facts; and thus, have become (often unconsciously) the slaves of an artificial history made to fit into the narrow frame of a dogmatic religion.

No proper thought has been given to this purely psychological but very significant trifle. Yet we all know how, rather than admit any relation between Sanskrit and the Gothic, Keltic, Greek, Latin and Old Persian, facts have been tampered with, old texts purloined from libraries, and philological discoveries vehemently denied. And we have also heard from our retreats, how Dugald Stewart and his colleagues, upon seeing that the discovery would also involve ethnological affinities, and damage the prestige of those sires of the world races,—Shem, Ham and Japhet—denied in the face of fact that “Sanskrit had ever been a living, spoken language,” supporting the theory that “it was an invention of the Brahmins, who had constructed their Sanskrit on the model of the Greek and Latin.”¹⁹ And again we know, holding the proof of the same, how the majority of Orientalists are prone to go out of their way to prevent any Indian antiquity (whether MSS. or inscribed monument, whether art or science) from being declared pre-Christian. As the origin and history of the Gentile world is made to move in the narrow circuit of a few centuries “B.C.”; within that fecund epoch when mother earth, recuperated from her arduous labours of the stone-age, begat, it seems, without transition so many highly civilized nations and—false pretences, so the enchanted circle of Indian archæology lies between the (to them unknown) year of the Samvat era, and the 10th century of the Western chronology.

Having to dispose of an “historical difficulty” of such a serious character, the defendants charged with it can but repeat what they have already stated: all depends upon the past history and antiquity allowed to the Indo-Aryan nation. The first step to take is to ascertain how much History herself knows of that almost prehistoric period when the soil of Europe had not been trodden yet by the primitive Aryan tribes. From the latest Encyclopædia, down to Prof. Max Müller and other Orientalists, we gather what follows: they acknowledge that at some immensely remote period, before the Aryan nations got divided from the parent stock

(with the germs of Indo-Germanic languages in them); and before they rushed asunder to scatter over Europe and Asia in search of new homes, there stood a “single barbaric [?] people as physical and political representative of the nascent Aryan race.” This people spoke “a now extinct Aryan language,”²⁰ from which, by a series of modifications (surely requiring more thousands of years than our difficulty-makers are willing to concede?) there arose gradually—all the subsequent languages now spoken by the Caucasian races.

That is about all Western History knows of its—genesis. Like Ravana’s brother, Kumbhakarna—the Hindu Rip Van Winkle—it slept for a long series of ages a dreamless, heavy sleep. And when, at last, it awoke to consciousness, it was but to find the “nascent Aryan race” grown into scores of nations, peoples and races, most of them effete and crippled with age, many irretrievably extinct, while the true origin of the younger ones it was utterly unable to account for. So much for the “youngest brother.” As for “the eldest brother, the Hindu,” who, Professor Max Müller tells us —“was the last to leave the common home” of the Aryan family,²¹ and whose history, this eminent philologist has now kindly undertaken to impart to him,—he, the Hindu, claims that while his Indo-European relative was soundly sleeping under the protecting shadow of Noah’s ark, he kept watch and did not miss seeing one event from his high Himalayan fastnesses; and that he has recorded the history thereof in a language which, though as incomprehensible as the Iapygian inscriptions to the Indo-European immigrant, is quite clear to the writers. For this crime he now stands condemned as a falsifier of the records of his forefathers. A place has been hitherto purposely left open for India “to be filled up when the pure metal of history should have been extracted from the ore of Brahmanic exaggeration and superstition.”²² Unable, however, to meet this programme, the Orientalist has since persuaded himself that there was nothing in that “ore,” but dross.

He did more. He applied himself to contrast Brahmanic “superstition” and “exaggeration” with Mosaic revelation and its chronology. The Veda was confronted with Genesis. Its absurd claims to antiquity were forthwith dwarfed to their proper dimensions by the 4,004 years B.C., measure of the world’s age; and the Brahmanic “superstition and fables” about the longevity of the Aryan Rishis, were belittled and exposed by the sober historical evidence furnished in “the genealogy and age of the Patriarchs from Adam to Noah”—whose respective days were 930 and 950 years; without mentioning Methuselah, who died at the premature age of nine hundred and sixty-nine.

In view of such experience, the Hindu has a certain right to decline the offers made to correct his annals by Western history and chronology. On the contrary, he would respectfully advise the Western scholar, before he denies point-blank any statement made by the Asiatics with reference to what is prehistoric ages to Europeans, to show that the latter have themselves anything like trustworthy data as regards their own racial history. And that settled, he may have the leisure and capacity to help his ethnic neighbours to prune their genealogical trees. Our Rajputs among others, have perfectly trustworthy family records of an unbroken lineal descent through 2,000 years “B.C.” and more, as proved by Colonel Tod; records which are accepted by the British Government in its official dealings with them. It is not enough to have studied stray fragments of Sanskrit literature—even though their number should amount to 10,000 texts, as boasted of—allowed to fall into their hands, to speak so confidently of the “Aryan first settlers in India,” and assert that, “left to themselves in a world of their own, without a past, and without a, future [!] before them, they had nothing but themselves to ponder on”²³—and therefore could know absolutely nothing of other nations. To comprehend correctly and make out the inner meaning of most of them, one has to read these texts with the help of the esoteric light, and after having mastered the language of the Brahmanic Secret Code—branded generally as “theological twaddle.”

Nor is it sufficient—if one would judge correctly of what the archaic Aryans did or did not know; whether or not they cultivated the social and political virtues; cared or not for history—to claim proficiency in both Vedic and classical Sanskrit, as well as in Prakrit and Arya Bhâshya. To comprehend the esoteric meaning of ancient Brahmanical literature, one has, as just remarked, to be in possession of the key to the Brahmanical Code. To master the conventional terms used in the Puranas, the Aranyakas and Upanishads is a science in itself, and one far more difficult than even the study of the 3,996 aphoristical rules of Pânini, or his algebraical symbols. Very true, most of the Brahmans themselves have now forgotten the correct interpretations of their sacred texts. Yet they know enough of the dual meaning in their scriptures to be justified in feeling amused at the strenuous efforts of the European Orientalist to protect the supremacy of his own national records and the dignity of his science by interpreting the Hindu hieratic text after a peremptory fashion quite unique. Disrespectful though it may seem, we call on the philologist to prove in some more convincing manner than usual, that he is better qualified than even the average Hindu Sanskrit pundit to judge of the antiquity of the “language of the gods”; that he has been really in a position to trace unerringly along the lines of countless generations, the course of the “now extinct Aryan tongue” in its many and various transformations in the West, and its primitive evolution into first the Vedic, and then the classical Sanskrit in the East, and that from the moment when the mother-stream began deviating into its new ethnographical beds, he has followed it up. Finally that, while he, the Orientalist, can, owing to speculative interpretations of what he thinks he has learnt from fragments of Sanskrit literature, judge of the nature of all that he knows nothing about, i.e., to speculate upon the past history of a great nation he has lost sight of from its “nascent state,” and caught up again but at the period of its last degeneration—the native student never knew, nor can ever know anything of that history.

Until the Orientalist has proved all this, he can be accorded but small justification for assuming that air of authority and supreme contempt which is found in almost every work upon India and its Past. Having no knowledge himself whatever of those incalculable ages that lie between the Aryan Brahman in Central Asia, and the Brahman at the threshold of Buddhism, he has no right to maintain that the initiated Indo-Aryan can never know as much of them as the foreigner. Those periods being an utter blank to him, he is little qualified to declare that the Aryan having had no political history “of his own . . .” his only sphere was “religion and philosophy . . . in solitude and contemplation.”²⁴ A happy thought suggested, no doubt, by the active life, incessant wars, triumphs, and defeats portrayed in the oldest songs of the Rig-Veda. Nor can he, with the smallest show of logic affirm that “India has no place in the political history of the world,”²⁵ or that there are no “synchronisms between the history of the Brahmans and that of other nations before the date of the origin of Buddhism in India,”²⁶ for—he knows no more of the prehistoric history of those “other nations” than of that of the Brahman. All his inferences, conjectures and systematic arrangements of hypothesis begin very little earlier than 200 “B. C.,” if even so much, on anything like really historical grounds. He has to prove all this before he would command our attention. Otherwise, however “irrefragable” the evidence of language, the presence of Sanskrit roots in all the European languages will be insufficient to prove, either that (a) before the Aryan invaders descended toward the seven rivers they had never left their northern regions; or (b) why the “eldest brother, the Hindu,” should have been “the last to leave the common home” of the Aryan family. To the philologist such a supposition may seem “quite natural.” Yet the Brahman is no less justified in his ever-growing suspicion that there may be at the bottom some occult reason for such a programme. That in the interest of his theory the Orientalist was forced to make “the eldest brother” tarry so suspiciously long on the Oxus, or wherever “the youngest” may have placed him in his “nascent state” after the latter “saw his brothers all depart towards the setting sun.”²⁷

We find reasons to believe that the chief motive for alleging such a procrastination is the necessity to bring the race closer to the Christian era. To show the “Brother” inactive and unconcerned, with nothing but himself to ponder on, lest his antiquity and “fables of empty idolatry” and, perhaps, his traditions of other people’s doings, should interfere with the chronology by which it is determined to try him. The suspicion is strengthened when one finds in the book from which we have been so largely quoting—a work of a purely scientific and philological character—such frequent remarks and even prophecies as:—“History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity.” Or, again,—“The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life”; and such broad sentiments expressed as that “there is some truth in Buddhism as there is in every one of the false religions of the world. But . . .”²⁸

The atmosphere of Cambridge and Oxford seems decidedly unpropitious to the recognition of either Indian antiquity, or the merit of the philosophies sprung from its soil!*

* And how one-sided and biased most of the Western Orientalists are may be seen by reading carefully *The History of Indian Literature*, by Albrecht Weber—a Sanskrit scholiast classed with the highest authorities. The incessant harping upon the one special string of Christianity, and the ill-concealed efforts to pass it off as the key-note of all other religions, is painfully pre-eminent in his work. Christian influences are shown to have affected not only the growth of Buddhism, and Krishna-worship, but even that of the Siva-cult and its legends; it is openly stated that “it is not at all a far-fetched hypothesis that they have reference to scattered Christian missionaries”!²⁹ The eminent Orientalist evidently forgets that notwithstanding his efforts, none of the Vedic, Sutra or Buddhist periods can be possibly crammed into this Christian period—their universal tank of all ancient creeds and of which some Orientalists would fain make a poor-house for all decayed archaic religions and philosophy. Even Tibet, in his opinion, has not escaped “Western influence.” Let us hope to the contrary. It can be proved that Buddhist missionaries were as numerous in Palestine, Alexandria, Persia, and even Greece, two centuries before the Christian era, as the Padres are now in Asia. That the Gnostic doctrines (as he is obliged to confess) are permeated with Buddhism. Basilides, Valentinus, Bardesanes, and especially Manes were simply heretical Buddhists, “the formula of abjuration for those who renounced these doctrines expressly specifies **Βοδδα** and the **Σχυδιανος** (seemingly a separation of ‘Buddha Śakyamuni’ into two).”³⁰

LEAFLETS FROM ESOTERIC HISTORY

The foregoing—a long, yet necessary digression—will show that the Asiatic scholar is justified in generally withholding what he may know. That it is not merely on historical facts that hangs the “historical difficulty” at issue; but rather on its degree of interference with time-honored, long established conjectures, often raised to the eminence of an unapproachable historical axiom. That no statement coming from our quarters can ever hope to be given consideration so long as it has to be supported on the ruins of reigning hobbies, whether of an alleged historical or religious character. Yet pleasant it is, after the brainless assaults to which occult sciences have hitherto been subjected, assaults in which abuse has been substituted for argument, and flat denial for calm inquiry, to find that there remains in the West some men who will come into the field like philosophers, and soberly and fairly discuss the claims of our hoary doctrines to the respect due to a truth and the dignity demanded for a science. Those alone whose sole desire is to ascertain the truth, not to maintain foregone conclusions, have a right to expect undisguised facts. Reverting to our subject, so far as allowable, we will now, for the sake of that minority, give them. The records of the Occultists make no difference between the “Atlantean” ancestors of the old Greeks and Romans. Partially corroborated and in turn contradicted by licensed, or recognised History, their records teach that of the ancient Latini of classic legend called Itali; of that people, in short, which, crossing the Apennines (as their Indo-Aryan brothers—let this be known—had crossed before them the Hindoo-Koosh) entered from the north the peninsula—there survived at a period long before the days of Romulus but the name and—a nascent language.

Profane History informs us that the Latins of the “mythical era,” got so Hellenised amidst the rich colonies of Magna-Graecia that there remained nothing in them of their primitive Latin nationality. It is the Latins proper, it says, those pre-Roman Italians who, by settling in Latium had from the first kept themselves free from the Greek influence, who were the ancestors of the Romans. Contradicting exoteric History, the occult Records affirm that if, owing to circumstances too long and complicated to be related here, the settlers of Latium preserved their primitive nationality a little longer than their brothers who had first entered the peninsula with them after leaving the East (which was not their original home), they lost it very soon, for other reasons. Free from the Samnites during the first period, they did not remain free from other invaders. While the Western historian puts together the mutilated, incomplete records of various nations and people, and makes them into a clever mosaic according to the best and most probable plan and rejects entirely traditional fables, the occultist pays not the slightest attention to the vain self-glorification of alleged conquerors or their lithic inscriptions. Nor does he follow the stray bits of so-called historical information, oft concocted by interested parties and found scattered hither and thither, in the fragments of classical writers, whose original texts themselves have often been tampered with. The Occultist follows the ethnological affinities and their divergences in the various nationalities, races and sub-races, in a more easy way; and he is guided in this as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions; their geographical superficies and their separations by seas, rivers and mountains; so the Occultist can by following the (to him) well distinguishable and defined auric shades and gradations of colour in the inner-man unerringly pronounce to which of the several distinct human families, as also, to what particular respective group, and even small sub-group of the latter belongs such or another people, tribe, or man.

This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any “inner-man” theory, scientific but to the few. The whole question hangs upon the reality or unreality of the existence of this inner-man whom clairvoyance has discovered, and whose odyle or nerve emanations von Reichenbach proves. If one admits such a presence and realizes intuitively that, being closer related to the one invisible Reality, the inner type must be still more pronounced than the outer physical type, then it will be a matter of little, if any difficulty, to conceive our meaning. For, indeed, if even the respective physical idiosyncrasies and special characteristics of any given person make his nationality usually distinguishable by the physical eye of the ordinary observer—let alone the experienced ethnologist: the Englishman being commonly recognizable at a glance from the Frenchman, the German from the Italian, not to speak of the typical differences between human root-families* in their anthropological division—there seems little difficulty in conceiving that the same, though far more pronounced difference of type and characteristics should exist between the inner races that inhabit these “fleshly tabernacles.”

* Properly speaking, these ought to be called “Geological Races,” so as to be easily distinguished from their subsequent evolutions—the root-races. The Occult Doctrine has naught to do with the Biblical division of Shem, Ham and Japhet, and admires, without accepting it, the latest Huxleyan, physiological division of the human races into their quintuple group of Australioids, Negroids, Mongoloids, Xanthochroi, and the 5th variety of Melanochroi. Yet it says that the triple division of the blundering Jews is closer to the truth. It knows but of three entirely distinct primeval races whose evolution, formation and development went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata; namely, the BLACK, the RED-YELLOW, and the BROWN-WHITE RACES.

Besides this easily discernible psychological and astral differentiation, there are the documentary records in their unbroken series of chronological tables, and the history of the gradual branching off of races and sub-races from the three geological, primeval Races, the work of the Initiates of all the archaic and ancient temples up to date, collected in our Book of Numbers, and other volumes.

Hence, and on this double testimony (which the Westerns are quite welcome to reject if so pleased), it is affirmed that, owing to the great amalgamation of various sub-races, such as the Iapygian, Etruscan, Pelasgic, and later—the strong admixture of the Hellenic and Kelto-Gaulic, element in the veins of the primitive Itali of Latium—there remained in the tribes gathered by Romulus on the banks of the Tiber about as much Latinism as there is now in the Romanic people of Wallachia. Of course if the historical foundation of the fable of the twins of the Vestal Silvia is entirely rejected, together with that of the foundation of Alba Longa by the son of Aeneas, then it stands to reason that the whole of the statements made must be likewise a modern invention built upon the utterly worthless fables of the “legendary mythical age.” For those who now give these statements, however, there is more of actual truth in such fables than there is in the alleged historical Regal period of the earliest Romans. It is to be deplored that the present statement should clash with the authoritative conclusions of Mommsen and others. Yet, stating but that which to the “Adepts” is fact, it must be understood at once that all (but the fanciful chronological date for the foundation of Rome—April 753 “B. C.”) that is given in old traditions in relation to the Pomerium, and the triple alliance of the Ramnes, Luceres and Tities, of the so-called Romuleian legend, is indeed far nearer truth than what external History accepts as facts during the Punic and Macedonian wars up to, through, and down the Roman Empire to its Fall. The Founders of Rome were decidedly a mongrel people, made up of various scraps and remnants of the many primitive tribes— only a few really Latin families, the descendants of the distinct sub-race that came along with the Umbro-Sabellians from the East remaining.

And, while the latter preserved their distinct colour down to the Middle Ages through the Sabine element, left unmixed in its mountainous regions—the blood of the true Roman was Hellenic blood from its beginning. The famous Latin league is no fable but history. The succession of kings descended from the Trojan Aeneas is a fact; and, the idea that Romulus is to be regarded as simply the symbolical representative of a people, as Aeolus, Dorius, and Ion were once, instead of a living man, is as unwarranted as it is arbitrary. It could only have been entertained by a class of historiographers bent upon condoning their sin in supporting the dogma that Shem, Ham, and Japhet were the historical, once living ancestors of mankind,—by making a burnt offering of every really historical but non-Jewish tradition, legend, or record which might presume to a place on the same level with these three privileged archaic mariners instead of humbly grovelling at their feet as “absurd myths” and old wives’ tales and superstitions.

It will thus appear that the objectionable statements on pp. 56 and 62 of *Esoteric Buddhism*, which are alleged to create a “historical difficulty,” were not made by Mr. Sinnett’s correspondent to bolster a Western theory, but in loyalty to historical facts. Whether they can or cannot be accepted in those particular localities, where criticism seems based upon mere conjecture (though honoured with the name of scientific hypothesis), is something which concerns the present writers as little as any casual traveller’s unfavorable comments upon the time-scarred visage of the Sphinx can affect the designer of that sublime symbol. The sentences, “Greeks and Romans were small sub-races . . . of our own Caucasian stock” (p. 56), and they were “the remnants of the Atlanteans, the old Greeks and Romans (the modern belong to the fifth race)” (p. 62), show the real meaning on their face. By the old Greeks “remnants of the Atlanteans” the eponymous ancestors (as they are called by Europeans) of the Aeolians, Dorians and Ionians, are meant.

By the connection together of the old Greeks and Romans without distinction, was meant that the primitive Latins were swallowed by Magna Graecia. And by “the modern” belonging “to the fifth race”—both these small branchlets from whose veins had been strained out the last drop of the Atlantean blood—it was implied that the Mongoloid 4th race blood had already been eliminated. Occultists make a distinction between the races intermediate between any two Root-races: the Westerns do not. The “old Romans” were Hellenes in a new ethnological disguise; the still older Greeks—the real blood ancestors of the future Romans. As in a direct relation to this, attention is drawn to the following fact—one of the many in its close historical bearing upon the “mythical” age to which Atlantis belongs. It is a fable and may be charged to the account of historical difficulties. It is well calculated, however, to throw all the old ethnological and genealogical divisions into confusion.

Asking the reader to bear in mind that Atlantis, like modern Europe, comprised many nations and many dialects (issues from the three primeval root-languages of the 1st, 2nd and 3rd Races), we may return to Poseidonis—its last surviving link 12,000 [years] ago. As the chief element in the languages of the 5th race is the Aryan-Sanskrit of the “Brown-white” geological stock or race, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kiangsi—a language which was an admixture of the agglutinate and the monosyllabic as it would be called by modern philologists. It was, in short, the language of the “Red-yellow” second or middle geological stock [we maintain the term “geological”]. A strong percentage of the Mongoloid or 4th Root-race was, of course, to be found in the Aryans of the 5th. But this did not prevent in the least the presence at the same time of unalloyed, pure Aryan races in it. A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes long before the final catastrophe, which has alone remained in the memory of men—thanks to some written records.

Tradition says that one of the small tribes (the Aeolians) who had become islanders after emigrating from far Northern countries had to leave their home again for fear of a deluge. If, in spite of the Orientalists and the conjecture of Mr. F. Lenormant,—who invented a name for a people whose shadowy outline he dimly perceived in the far away Past as preceding the Babylonians—we say that this Aryan race that came from Central Asia, the cradle of the 5th race Humanity, belonged to the “Akkadian” tribes, there will be a new historico-ethnological difficulty created. Yet, it is maintained, that these “Akkads” were no more a “Turanian” race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible and—absent from history. With such remarkable *pacta conventa* between modern exact (?) and ancient occult sciences, we may proceed with the fable. Belonging virtually through their original connection with the Aryan, Central Asian stock, to the 5th race, the old Aeolians yet were Atlantians, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage with them. Perhaps in this connection, Mr. Huxley’s disposition to account for his *Melanochroi* (the Greeks being included under this classification or type)—as themselves “the result of crossing between the *Xanthochroi* and the *Australioids*”—among whom he places the Southern India lower classes and the Egyptians to a degree is not far off from fact. Anyhow the Aeolians of Atlantis were Aryans on the whole, as much as the Basques—Dr. Prichard’s *Allophylans*—are now southern Europeans, although originally belonging to the Dravidian S. I. stock [their progenitors having never been the aborigines of Europe prior to the first Aryan immigration, as supposed]. Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of arks, to have sailed from beyond the pillars of Hercules, and to have landed, sailing along the coasts after several years of travel, on the shores of the Aegean Sea in the land of Pyrrha (now Thessaly) to which they gave the name of Aeolia.

Thence they proceeded on business with the gods to Mount Olympus. It may be stated here at the risk of creating a “geographical difficulty,” that in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean were simply the far away possessions, or colonies of Atlantis. Hence, the “fable” proceeds to state that all along the coasts of Spain, France, and Italy the Aeolians often halted, and the memory of their “magical feats” still survives among the descendants of the old Massilians, of the tribes of the later Carthago Nova, and the seaports of Etruria and Syracuse. And here again it would not be a bad idea, perchance, even at this late hour, for the archæologists to trace with the permission of the anthropological societies the origin of the various autochtones through their folklore and fables, as they may prove both more suggestive and reliable than their “undecipherable” monuments. History catches a misty glimpse of these particular autochtones thousands of years only after they had been settled in old Greece; namely, at the moment when the Epireans cross the Pindus bent on expelling the black magicians from their home to Bœotia. But, history never listened to the popular legends which speak of the “accursed sorcerers” who departed but after leaving as an inheritance behind them more than one secret of their infernal arts the fame of which crossing the ages has now passed into history—or, classical Greek and Roman fable, if so preferred. To this day, a popular tradition narrates how the ancient forefathers of the Thessalonians, so renowned for their magicians, had come from behind the Pillars, asking for help and refuge from the great Zeus, and imploring the father of the gods to save them from the Deluge. But the “Father” expelled them from the Olympus allowing their tribe to settle only at the foot of the mountain, in the valleys and by the shores of the Aegean Sea.

Such is the oldest fable of the ancient Thessalonians. And now, what was the language spoken by the Atlantean Aeolians? History cannot answer us. Nevertheless, the reader has to be only reminded of some of the accepted and a few as yet unknown facts, to cause the light to enter any intuitional brain. It is now proved that man in the antiquity was universally conceived as born of the earth. Such is now the profane explanation of the term autochtones. In nearly every vulgarized, popular fable, from the Sanskrit Arya “born of the earth,” or Lord of the Soil in one sense; the Erechtheus of the archaic Greeks, worshipped in the earliest days of the Akropolis and shown by Homer as “he whom the earth bore” (Iliad, II, 548); down to Adam fashioned of “red earth,” the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the subsequent races. Thus, the fables of Hellen, the son of Pyrrha the red—the oldest name of Thessaly; and of Mannus, the reputed ancestor of the Germans, himself the son of Tuisto, “the red son of the earth,” have not only a direct bearing upon our Atlantic fable, but they explain moreover the division of mankind into geological groups as made by the Occultists. It is only this, their division, that is able to explain to Western teachers the apparently strange, if not absurd, coincidence of the Semitic Adam—a divinely revealed personage—being connected with red earth, in company with the Aryan Pyrrha, Tuisto, etc.—the mythical heroes of “foolish” fables. Nor will that division made by the Eastern Occultists—who call the 5th race people “the Brown-white,” and the 4th race, the “Red-yellow,” Root-races—connecting them with geological strata—appear at all fantastic to those who understand verse III. 34, 9 of the Veda and its occult meaning, and another verse in which the Dasyus are called “Yellow.” *Hatvî dasyûn prâryam varnam âvat*—is said of Indra who, by killing the Dasyus, protected the colour of the Aryans; and again Indra “unveiled the light for the Aryas and the Dasyu was left on the left hand” (II. 11, 18).³¹

Let the student of Occultism bear in mind that the Greek Noah, Deukalion, the husband of Pyrrha, was the reputed son of Prometheus who robbed Heaven of its fire (i.e., of secret Wisdom “of the right hand” or occult knowledge); that Prometheus is the brother of Atlas; that he is also the son of Asia and of the Titan Iapetus—the antitype from which the Jews borrowed their Japhet for the exigencies of their own popular legend to mask its kabalistic, Chaldean, meaning; and that he is also the antitype of Deukalion. Prometheus is the creator of man out of earth and water,* who after stealing fire from Olympus—a mountain in Greece—is chained on a mount in the far off Caucasus. From Olympus to Mount Kazbek there is a considerable distance. The occultists say that while the 4th race was generated and developed on the Atlantean continent—our Antipodes in a certain sense—the 5th was generated and developed in Asia. [The ancient Greek geographer Strabo, for one, calls by the name of Ariana, the land of the Aryas, the whole country between the Indian ocean in the south, the Hindu Kush and Parapamisos³² in the north, the Indus on the east, and the Caspian gates, Karmania and the mouth of the Persian gulf, on the west.] The fable of Prometheus relates to the extinction of the civilized portions of the 4th race, whom Zeus, in order to create a new race, would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially “for future seed.” But the origin of the fable antecedes the destruction of Poseidonis by more than seventy thousand years—however incredible it may seem. The seven great continents of the world, spoken of in the Vishnu Purana (Bk. II, Chap. 2) include Atlantis, though, of course, under another name. Ila and Ira are synonymous Sanskrit terms (see Amarakosha), and both mean earth or native soil; and Ilavrita is a portion of Ila the central point of India (Jambudvipa), the latter being itself the centre of the seven great continents before the submersion of the great continent of Atlantis, of which Poseidonis was but an insignificant remnant. And now, while every Brahmin will understand the meaning, we may help the Europeans with a few more explanations.

* Behold Moses saying that it requires earth and water to make a living man.

If, in that generally tabooed work, *Isis Unveiled*, the “English F.T.S.” turns to page 589, Vol. I, he may find therein narrated another old Eastern legend. “An island . . . [where now the Gobi desert lies] was inhabited by the last remnant of the race which preceded ours”: a handful of “Adepts”—the “sons of God,” now referred to as the Brahma Pitris; called by another, yet synonymous name in the Chaldean Kabala. *Isis Unveiled* may appear very puzzling and contradictory to those who know nothing of Occult Sciences. To the occultist it is correct, and, while perhaps, left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. Let any one read these pages and he may comprehend. The “six such races” in *Manu* refer to the sub-races of the fourth race (p. 590). In addition to this the reader must turn to the July number of *The Theosophist*, and acquainting himself with the article “The Septenary Principle in Esotericism,” study the list of the “Manus” of our fourth Round (p. 254).³³ And between this and *Isis* light may, perchance, be focussed. On pages 590-6, he will find that Atlantis is mentioned in the “Secret Books of the East” (as yet virgin of Western spoliating hand) under another name in the sacred hieratic or sacerdotal language. And then it will be shown to him that Atlantis was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived. The remotest ancestors of some of the inhabitants of the now miserable fisherman’s hovel “Acla” (once Atlan), near the gulf of Urabá, were allied at one time as closely with the old Greeks and Romans as they were with the “true inland Chinaman,” mentioned on page 57 of *Esoteric Buddhism*. Until the appearance of a map published at Bâsle in 1522, wherein the name of America appears for the first time, the latter was believed to be part of India; and strange to him who does not follow the mysterious working of the human mind and its unconscious approximations to hidden truths—even the aborigines of the new continent, the Red-skinned tribes, the “Mongoloids” of Mr. Huxley, were named Indians.

Names now attributed to chance: elastic word that! Strange coincidence, indeed, to him, who does not know—science refusing yet to sanction the wild hypothesis—that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the prehistoric age was not only within the region at the sources of the Oxus and Iaxartes, but there was even in the days of history and within its memory, an upper, a lower, and a western India; and still earlier, it was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the “Brahmans of Upper India” stretched from Kashmir far into the (now) deserts of Shamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the future gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. On page 593 of *Isis*, Vol. I, the Thevetatas—the evil, mischievous gods that have survived in the Etruscan Pantheon—are mentioned, along with the “sons of god” or Brahma Pitris. The Involute, the hidden or shrouded gods, the Consentes, Complices, and Novensiles, are all disguised relics of the Atlanteans; while the Etruscan arts of soothsaying their *Disciplina* revealed by Tages comes direct, and in undisguised form from the Atlantean King Thevetat, the “invisible” Dragon, whose name survives to this day among the Siamese and Burmese, as also, in the Jataka allegorical stories of the Buddhists as the opposing power under the name of Devadat. And Tages was the son of Thevetat, before he became the grandson of the Etruscan Jupiter-Tinia. Have the Western Orientalists tried to find out the connection between all these Dragons and Serpents; between the “powers of Evil” in the cycles of epic legends, the Persian and the Indian, the Greek and the Jewish; between the contests of Indra and the giant; the Aryan Nagas and the Iranian Aji Dahaka; the Guatemalan Dragon and the Serpent of Genesis—etc., etc., etc.?

Professor Max Müller discredits the connection. So be it. But—the fourth race of men, “men” whose sight was unlimited and who knew all things at once, the hidden as the unrevealed, is mentioned in the Popol-Vuh, the sacred books of the Guatemalans; and the Babylonian Xisuthros, the far later Jewish Noah, the Hindu Vaivaswata, and the Greek Deukalion, are all identical with the great Father of the Thlinkithians, of Popol-Vuh, who, like the rest of these allegorical (not mythical) Patriarchs, escaped in his turn and in his days, in a large boat, at the time of the last great Deluge—the submersion of Atlantis.

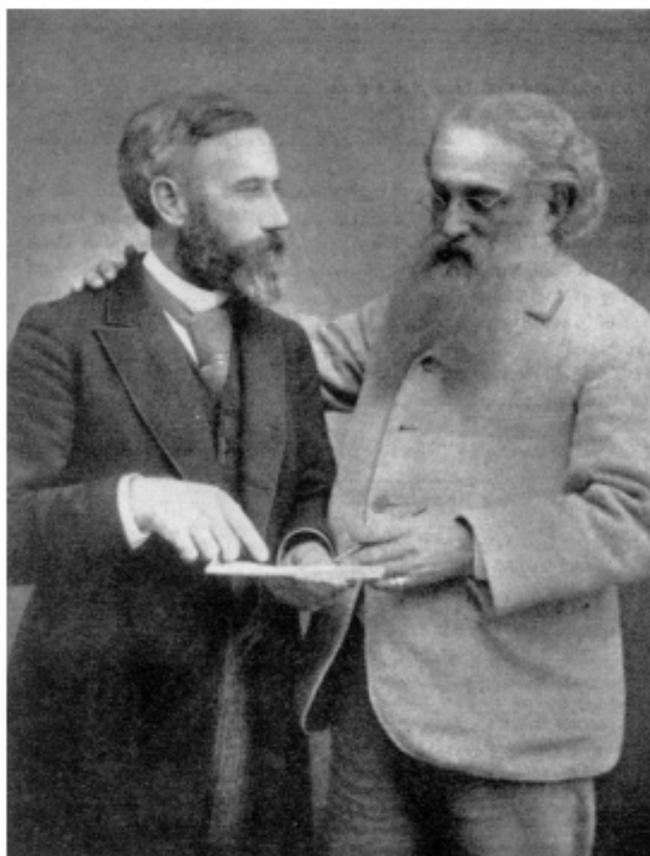
To have been an Indo-Aryan, Vaivaswata had not, of necessity, to meet with his Saviour (Vishnu, under the form of a fish) within the precincts of the present India, or even anywhere on the Asian continent; nor is it necessary to concede that he was the seventh great Manu himself (see catalogue of the Manus, *The Theosophist*, for July), but simply that the Hindu Noah belonged to the clan of Vaivaswata and typifies the fifth race. Now the last of the Atlantean islands perished some 11,000 years ago; and the fifth race headed by the Aryans began its evolution, to the certain knowledge of the “adepts” nearer one million than 900,000 years ago. But the historian and the anthropologist with their utmost stretch of liberality are unable to give more than from twenty to one hundred thousand years for all our human evolution. Hence we put it to them as a fair question: at what point during their own conjectural lakh of years do they fix the root-germ of the ancestral line of the “old Greeks and Romans”? Who were they? What is known, or even “conjectured” about their territorial habitat after the division of the Aryan nations? And where were the ancestors of the Semitic and Turanian races? It is not enough for purposes of refutation of other peoples’ statements to say that the latter lived separate from the former, and then come to a full stop—a fresh hiatus in the ethnological history of mankind.

Since Asia is sometimes called the Cradle of Humanity, and it is an ascertained fact that Central Asia was likewise the cradle of the Semitic and Turanian races (for thus it is taught in Genesis), and we find the Turans agreeably to the theory evolved by the Assyriologists preceding the Babylonian Semitists, where, at what spot of the globe, did these Semito-Turanian nations break away from the Parent stock, and what has become of the latter? It cannot be the small Jewish tribe of Patriarchs; and unless it can be shown that the garden of Eden was also on the Oxus or the Euphrates, fenced off from the soil inhabited by the children of Cain, philologists who undertake to fill in the gaps in Universal History with their made-up conjectures, may be regarded as ignorant of this detail as those they would enlighten.

Logically if the ancestors of these various groups had been at that remote period massed together, then the self-same roots of a parent common stock would have been equally traceable in their perfected languages as they are in those of the Indo-Europeans. And so, since whichever way one turns, he is met with the same troubled sea of speculation, margined by the treacherous quicksands of hypothesis, and every horizon bounded by inferential landmarks inscribed with imaginary dates, again the “Adepts” ask why should any one be awed into accepting as his final criterion that which passes for science of high authority in Europe? For all this is known to the Asiatic scholar—in every case save the purely mathematical, and physical sciences—as little better than a secret league for mutual support, and perhaps, admiration. He bows with profound respect before the Royal Societies of Physicists, Chemists, and to a degree—even of Naturalists. He refuses to pay the slightest attention to the merely speculative and conjectural so-called “sciences” of the modern Physiologist, Ethnologist, Philologist, &c., and the mob of self-styling Oedipuses, to whom it is not given to unriddle the Sphinx of nature, and who, therefore, throttle her.



T. SUBBA ROW, H. P. BLAVATSKY AND M. KRISHNAMACHARI
(the latter standing; also known as Dharbagiri Nath and Bawaji)
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WILLIAM QUAN JUDGE AND COL. HENRY S. OLCOTT
Reproduced from *The American Theosophist*, Vol. XV, May, 1914

With an eye to the above, as also with a certain prevision of the future, the defendants in the cases under examination believe that the “historical difficulty” with reference to the non-historical statement, necessitated more than a simple reaffirmation of the fact. They knew that with no better claims to a hearing than may be accorded by the confidence of a few, and in view of the decided antagonism of the many, it would never do for them to say “we maintain” while Western professors maintain to the contrary. For a body of, so to say, unlicensed preachers and students of unauthorized and unrecognized sciences to offer to fight an august body of universally recognized oracles, would be an unprecedented piece of impertinence. Hence their respective claims had to be examined on however small a scale to begin with (in this as in all other cases) on other than psychological grounds. The “Adepts” in Occult Arts had better keep silence when confronted with the “A. C. S.’s”—Adepts in Conjectural Sciences, unless they could show, partially at least, how weak is the authority of the latter and on what foundations of shifting sands their scientific dicta are often built. They may thus make it a thinkable conjecture that the former may be right after all. Absolute silence, moreover, as at present advised, would have been fatal. Besides risking to be construed into inability to answer, it might have given rise to new complaints among the faithful few, and lead to fresh charge of selfishness against the writers. Therefore, have the “Adepts” agreed to satisfy the English members of the London Lodge, as far as permissible, by smoothing in part at least, a few of the most glaring difficulties and showing a highway to avoid them in future by studying the non-historical but actual, instead of the historical but mythical portions of Universal History. And this they have achieved, they believe (at any rate with a few of their querists), by simply showing, or rather reminding them, that since no historical fact can stand as such against the “assumption” of the “Adepts”—historians being confessedly ignorant of pre-Roman and Greek origins beyond the ghostly shadows of the Etruscans and Pelasgians—no real historical difficulty can be possibly involved in their statement.

From objectors outside the Society, the writers neither demand nor do they expect mercy. The Adept has no favours to ask at the hands of conjectural sciences, nor does he exact from any member of the "London Lodge" blind faith: it being his cardinal maxim that faith should only follow enquiry. The "Adept" is more than content to be allowed to remain silent, keeping what he may know to himself, unless worthy seekers wish to share it. He has so done for ages, and can do so for a little longer. Moreover, he would rather not "arrest attention" or "command respect" at present. Thus he leaves his audience to first verify his statements in every case by the brilliant though rather wavering light of modern science: after which his facts may be either accepted or rejected, at the option of the willing student. In short, the "Adept"—if one indeed—has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with facts.

The philological and archæological "difficulties" next demand attention.

NOTE.—The continuation of Mr. Subba Row's replies to the 7th and 8th questions will appear in the next issue of *The Theosophist*. As he finds it necessary to examine carefully the new inscriptions on the strength of which Major-General Cunningham and the Orientalists who followed him have thought it fit to reject the date assigned by Buddhists and Hindus to Buddha's death, and as the reply to question VI, has become very lengthy, we have thought it proper to publish the answers to the two succeeding questions in the November issue of our journal.—Ed. *Theos.*

QUESTION VII.
PHILOLOGICAL AND ARCHAEOLOGICAL “DIFFICULTIES”.

[The Theosophist, Vol. V, No. 2(50), November, 1883, pp. 35-44.]

Two questions are blended into one. Having shown the reasons why the Asiatic student is prompted to decline the guidance of Western History, it remains to explain his contumacious obstinacy in the same direction with regard to philology and archæology. While expressing the sincerest admiration for the clever modern methods of reading the past histories of nations now mostly extinct, and following the progress and evolution of their respective languages, now dead, the student of Eastern occultism and even the profane Hindu scholar acquainted with his national literature, can hardly be made to share the confidence felt by Western philologists in these conglutinative methods, when practically applied to his own country and Sanskrit literature. Three facts, at least, out of many are well calculated to undermine his faith in these Western methods:—

1. Of some dozens of eminent Orientalists, no two agree, even in their verbatim translation of Sanskrit texts. Nor is there more harmony shown in their interpretation of the possible meaning of doubtful passages.

2. Though Numismatics is a less conjectural branch of science, and when starting from well-established basic dates, so to say, an exact one (since it can hardly fail to yield correct chronological data, in our case, namely, Indian antiquities) archæologists have hitherto failed to obtain any such result. On their own confession they are hardly justified in accepting the Samvat and Salivâhana eras as their guiding lights, the real initial points of both being beyond the power of the European Orientalists to verify; yet all the same, the respective dates “of 57 B. C. and 78 A. D.” are accepted implicitly, and fanciful ages thereupon ascribed to archæological remains.

3. The greatest authorities upon Indian archæology and architecture—General Cunningham and Mr. Fergusson—represent in their conclusions the two opposite poles. The province of archæology is to provide trustworthy canons of criticism and not, it should seem, to perplex or puzzle. The Western critic is invited to point to one single relic of the past in India, whether written record or inscribed or uninscribed monument, the age of which is not disputed. No sooner has one archæologist determined a date—say the 1st century—than another tries to pull it forward to the 10th or perhaps the 14th century of the Christian era. While General Cunningham ascribes the construction of the present Buddha Gaya temple to the 1st century after Christ—the opinion of Mr. Fergusson is that its external form belongs to the 14th century; and so the unfortunate outsider is as wise as ever. Noticing this discrepancy in a Report on the Archaeological Survey of India (p. 60, Vol. VIII) the conscientious and capable Buddha Gaya Chief Engineer, Mr. J. D. Beglar, observes that “notwithstanding his [Fergusson’s] high authority, this opinion must be unhesitatingly set aside,” and—forth-with assigns the building under notice to the 6th century. While the conjectures of one archæologist are termed by another “hopelessly wrong,” the identifications of Buddhist relics by this other are in their turn denounced as “quite untenable.” And so in the case of every relic of whatever age.

When the “recognized” authorities agree—among themselves at least,—then will it be time to show them collectively in the wrong. Until then, since their respective conjectures can lay no claim to the character of history, the “Adepts” have neither the leisure nor the disposition to leave weightier business to combat empty speculations, in number as many as there are pretended authorities. Let the blind lead the blind, if they will not accept the light.*

* However, it will be shown elsewhere that General Cunningham’s latest conclusions about the date of Buddha’s death are not at all supported by the inscriptions newly discovered.—T. Subba Row, Act. Ed.

As in the “historical,” so in this new “archæological difficulty,” namely, the apparent anachronism as to the date of our Lord’s birth, the point at issue is again concerned with the “old Greeks and Romans.” Less ancient than our Atlantean friends, they seem more dangerous in as much as they have become the direct allies of philologists in our dispute over Buddhist annals. We are notified by Prof. Max Müller, by sympathy the most fair of Sanskritists as well as the most learned,—and with whom, for a wonder, most of his rivals are found siding in this particular question—that “everything in Indian chronology depends on the date of Chandragupta”³⁴—the Greek Sandracottos. “Either of these dates [in the Chinese and Ceylonese chronology] is impossible, because it does not agree with the chronology of Greece . . .” (Hist. of Anc. Sans. Lit., p. 275). It is then, by the clear light of this new Alexandrian Pharos shed upon a few synchronisms casually furnished by the Greek and Roman classical writers, that the “extraordinary” statements of the “Adepts” have now to be cautiously examined. For Western Orientalists the historical existence of Buddhism begins with Asoka, though even with the help of Greek spectacles they are unable to see beyond Chandragupta. Therefore, “before that time [Buddhist] chronology is traditional and full of absurdities.”³⁵ Furthermore, nothing is said in the Brahmanas of the Bauddhas—ergo, there were none before “Sandracottos” nor have the Buddhists or Brahmans any right to a history of their own, save the one evolved by the Western mind. As though the Muse of History had turned her back while events were gliding by, the “historian” confesses his inability to close the immense lacunæ between the Indo-Aryan supposed immigration en masse across the Hindookush, and the reign of Asoka. Having nothing more solid, he uses contradictory inferences and speculations. But the Asiatic occultists, whose forefathers had her tablets in their keeping, and even some learned native Pundits—believe they can. The claim, however, is pronounced unworthy of attention.

Of late the Smriti (traditional history) which, for those who know how to interpret its allegories, is full of unimpeachable historical records, an Ariadne's thread through the tortuous labyrinth of the Past—has come to be unanimously regarded as a tissue of exaggerations, monstrous fables, "clumsy forgeries of the first centuries A. D." It is now openly declared as worthless not only for exact chronological but even for general historical purposes. Thus by dint of arbitrary condemnations, based on absurd interpretations (too often the direct outcome of sectarian prejudice), the Orientalist has raised himself to the eminence of a philological mantic. His learned vagaries are fast superseding, even in the minds of many a Europeanised Hindu, the important historical facts that lie concealed under the exoteric phraseology of the Puranas and other Smritic literature. At the outset, therefore, the Eastern Initiate declares the evidence of those Orientalists who, abusing their unmerited authority, play drakes and ducks with his most sacred relics, ruled out of court; and before giving his facts he would suggest to the learned European Sanskritists and archæologists that, in the matter of chronology, the difference in the sum of their series of conjectural historical events, proves them to be mistaken from A to Z. They know that one single wrong figure in an arithmetical progression will often throw the whole calculation into inextricable confusion: the multiplication yielding, generally, in such a case, instead of the correct sum something entirely unexpected. A fair proof of this may, perhaps, be found in something already alluded to, namely, the adoption of the dates of certain Hindu eras as the basis of their chronological assumptions. In assigning a date to text or monument they have, of course, to be guided by one of the pre-Christian Indian eras, whether inferentially, or otherwise. And yet—in one case, at least—they complain repeatedly that they are utterly ignorant as to the correct starting point of the most important of these. The positive date of Vikramaditya, for instance, whose reign forms the starting point of the Samvat era, is in reality unknown to them. With some, Vikramaditya flourished "B. C." 56; with others, 86; with others again, in the 6th century of the Christian era; while Mr. Fergusson will not allow the Samvat era any beginning before the "10th century A.D."

In short, and in the words of Dr. Weber, “we have absolutely no authentic evidence to show whether the era of Vikramâditya dates from the year of his birth, from some achievement, or from the year of his death, or whether, in fine, it may not have been simply introduced by him for astronomical reasons.”* There were several Vikramadityas and Vikramas in Indian history, for it is not a name but an honorary title, as the Orientalists have now come to learn. How then can any chronological deduction from such a shifting premise be anything but untrustworthy, especially when, as in the instance of the Samvat, the basic date is made to travel along, at the personal fancy of Orientalists, between the 1st and the 10th century?

Thus it appears to be pretty well proved that in ascribing chronological dates to Indian antiquities, Anglo-Indian as well as European archæologists are often guilty of the most ridiculous anachronisms. That, in fine, they have been hitherto furnishing History with an arithmetical mean, while ignorant in nearly every case, of its first term! Nevertheless, the Asiatic student is invited to verify and correct his dates by the flickering light of this chronological will-o’-the-wisp. Nay, nay. Surely “An English F.T.S.” would never expect us in matters demanding the minutest exactness, to trust to such Western beacons! And he will, perhaps, permit us to hold to our own views, since we know that our dates are neither conjectural nor liable to modifications. Where even such veteran archæologists as General Cunningham do not seem above suspicion and are openly denounced by their colleagues, palæography seems to hardly deserve the name of exact science. This busy antiquarian has been repeatedly denounced by Prof. Weber and others for his indiscriminate acceptance of the Samvat era. Nor have the other Orientalists been more lenient: especially those who, perchance under the inspiration of early sympathies for biblical chronology, prefer in matters connected with Indian dates to give heed to their own emotional but unscientific intuitions.

* The History of Indian Literature, Trübner’s Oriental Series, 1878, p. 202.

Some would have us believe that the Samvat era “is not demonstrable for times anteceding the Christian era at all.” Kern makes efforts to prove that the Indian astronomers began to employ this era “only after the year of grace 1000.”³⁶ Prof. Weber referring sarcastically to General Cunningham, observes that “others, on the contrary, have no hesitation in at once referring, wherever possible, every Samvat-or Samvatsara-dated inscription to the Samvat era. Thus, e.g., Cunningham in his *Archaeol. Survey of India*, iii, 31,39, directly assigns an inscription dated Samv. 5 to the year B. C. 52 . . .” &c., and winds up the statement with the following plaint. “For the present, therefore, unfortunately, where there is nothing else [but that unknown era] to guide us, it must generally remain an open question which era we have to do with in a particular inscription, and what date consequently the inscription bears.” 37

The confession is significant. It is pleasant to find such a ring of sincerity in a European Orientalist, though it does seem quite ominous for Indian archæology. The initiated Brahmans know the positive dates of their eras and remain therefore unconcerned. What the “Adepts” have once said, they maintain; and no new discoveries or modified conjectures of accepted authorities can exert any pressure upon their data. Even if Western archæologists or numismatists took it into their heads to change the date of our Lord and Glorified Deliverer from the 7th century “B. C.” to the 7th century “A. D.,” we would but the more admire such a remarkable gift for knocking about dates and eras, as though they were so many lawn-tennis balls.

Meanwhile to all sincere and enquiring Theosophists, we will say plainly, it is useless for any one to speculate about the date of our Lord Sanggyas’ birth, while rejecting a priori all the Brahmanical, Ceylonese, Chinese, and Tibetan dates.

The pretext that these do not agree with the chronology of a handful of Greeks who visited the country 300 years after the event in question, is too fallacious and bold. Greece was never concerned with Buddhism, and besides the fact that the classics furnish their few synchronistic dates simply upon the hearsay of their respective authors—a few Greeks, who themselves lived centuries before the writers quoted—their chronology is itself too defective, and their historical records, when it was a question of national triumphs, too bombastic and often too diametrically opposed to fact, to inspire with confidence any one less prejudiced than the average European Orientalist. To seek to establish the true dates in Indian history by connecting its events with the mythical “invasion,” while confessing that “we look in vain in the literature of the Brahmans or Buddhists for any allusion to Alexander’s conquest, and although it is impossible to identify any of the historical events, related by Alexander’s companions with the historical tradition of India,”³⁸ amounts to something more than a mere exhibition of incompetence in this direction: were not Prof. Max Müller the party concerned—we might say that it appears almost like predetermined dishonesty.

These are harsh words to say, and calculated no doubt to shock many a European mind trained to look up to what is termed “scientific authority” with a feeling akin to that of the savage for his family fetich. They are well deserved nevertheless, as a few examples will show. To such intellects as Prof. Weber’s—whom we take as the leader of the German Orientalists of the type of Christophiles—certainly the word “obtuseness” cannot be applied. Upon seeing how chronology is deliberately and maliciously perverted in favour of “Greek influence,” Christian interests and his own predetermined theories—another, and even a stronger term should be applied. What expression is too severe to signify one’s feelings upon reading such an unwitting confession of disingenuous scholarship as Weber repeatedly makes (*Hist. Ind. Lit.*) when urging the necessity of admitting that a passage “has been touched up by later interpolation,” or forcing fanciful chronological places for texts admittedly very ancient—as “otherwise the dates would be brought down too far or too near”!³⁹

And this is the keynote of his entire policy: fiat hypothesis, ruat coelum! On the other hand Prof. Max Müller, enthusiastic Indophile, as he seems, crams centuries into his chronological thimble without the smallest apparent compunction. . . .

These two Orientalists are instances, because they are accepted beacons of philology and Indian palæography. Our national monuments are dated and our ancestral history perverted to suit their opinions; and the most pernicious result ensues, that History is now recording for the misguidance of posterity the false annals and distorted facts which, upon their evidence, are to be accepted without appeal as the outcome of the fairest and ablest critical analysis. While Prof. Max Müller will hear of no other than a Greek criterion for Indian chronology, Prof. Weber (*op. cit.*) finds Greek influence—his universal solvent—in the development of India's religion, philosophy, literature, astronomy, medicine, architecture, etc. To support this fallacy the most tortuous sophistry, the most absurd etymological deductions are resorted to. If one fact more than another has been set at rest by comparative mythology, it is that their fundamental religious ideas, and most of their gods were derived by the Greeks from religions flourishing in the northwest of India, the cradle of the main Hellenic stock. This is now entirely disregarded: because a disturbing element in the harmony of the critical spheres. And though nothing is more reasonable than the inference that the Grecian astronomical terms were inherited equally from the Parent stock, Prof. Weber would have us believe that "it was, however, Greek influence that first infused a real life into Indian astronomy" (*op. cit.*, p. 251). In fine, the hoary ancestors of the Hindus borrowed their astronomical terminology and learned the art of star gazing and even their zodiac from the Hellenic infant! This proof engenders another: the relative antiquity of the astronomical texts shall be henceforth determined upon the presence or absence in them of asterisms and zodiacal signs; the former being undisguisedly Greek in their names, the latter are designated "by their Sanskrit names which are translated from the Greek" (p. 255).

Thus “Manu’s law-book being unacquainted with them” [the planets]—is considered as more ancient than Yajnavalkya’s Code, which “inculcates their worship” (p. 249-250), and so on. But there is still another and a better test found out by the Sanskritists for determining with “infallible accuracy” the age of the texts, apart from asterisms and zodiacal signs: any casual mention in them of the name “Yavana,”—taken in every instance to designate the “Greeks.” This, apart “from an internal chronology based on the character of the works themselves, and on the quotations, etc., therein contained, is the only one possible,”⁴⁰ we are told. As a result—the absurd statement that “. . . the Indian astronomers regularly speak of the Yavanas as their teachers . . .” (p. 252). Ergo—their teachers were Greeks. For with Weber and others “Yavana” and “Greek” are convertible terms.

But it so happens that Yavanacharya was the Indian title of a single Greek—Pythagoras; as Sankaracharya was the title of a single Hindu philosopher; and the ancient Aryan astronomical writers cited his opinions to criticize and compare them with the teachings of their own astronomical science, long before him perfected and derived from their ancestors. The honorific title of Acharya (master) was applied to him as to every other learned astronomer or mystic; and it certainly did not mean that Pythagoras or any other Greek “Master” was necessarily the master of the Brahmans. The word “Yavana” was a generic term employed ages before the “Greeks of Alexander” projected “their influence” upon Jambudvipa—to designate people of a younger race, the word meaning Yuvan “young,” or younger. They knew of Yavanas of the north, west, south and east; and the Greek strangers received this appellation as the Persians, Indo-Scythians and others had before them. An exact parallel is afforded in our present day. To the Tibetans every foreigner whatsoever is known as a Peling; the Chinese designate Europeans as “red-haired devils”; and the Mussulmans call every one outside of Islam a Kafir.

The Webers of the future following the example now set them, may perhaps, after 10,000 years, affirm upon the authority of scraps of Moslem literature then extant that the Bible was written, and the English, French, Russians and Germans who possessed and translated or “invented” it, lived, in Kafiristan shortly before their era, under “Moslem influence.” Because the Yuga Purana of the Gârga Sanhita speaks of an expedition of the Yavanas “as far as Pâ~aliputra,” therefore, either the Macedonians or the Seleucidae had conquered all India! But our Western critic is ignorant, of course, of the fact that Ayodhya or Saketa of Rama was for two millenniums repelling inroads of various Mongolian and other Turanian tribes, besides the Indo-Scythians—from beyond Nepal and the Himalayas. Prof. Weber seems finally himself frightened at the Yavana spectre he has raised, for he queries:—“whether by the Yavanas it is really the Greeks who are meant . . . or possibly merely their Indo-Scythian or other successors, to whom the name was afterwards transferred.”⁴¹ This wholesome doubt ought to have modified his dogmatic tone in many other such cases.

But—drive out prejudice with a pitch-fork it will ever return. The eminent scholar though staggered by his own glimpse of the truth, returns to the charge with new vigour. We are startled by the fresh discovery that:—Asuramaya,* the earliest astronomer, mentioned repeatedly in the Indian epics, “is identical with ‘Ptolemaios’ of the Greeks.” The reason for it given is, that “this latter name, as we see from the inscriptions of Piyadasi, became in Indian ‘Turamaya,’ out of which the name ‘Asuramaya’ might very easily grow; and since, by the later tradition, . . . this Maya is distinctly assigned to Romaka-pura in the West.”⁴²

* Dr. Weber is not probably aware of the fact that this distinguished astronomer’s name was Maya () merely; the prefix “Asura” was often added to it by ancient Hindu writers to show that he was a Rakshasa. In the opinion of the Brahmans he was an “Atlantean” and one of the greatest astronomers and occultists of the lost Atlantis. —T. S. R., Acting Editor.

Had the “Piyadasi inscription” been found on the site of ancient Babylonia, one might suspect the word “Turamaya” as derived from “Turanomaya,” or rather mania. Since, however, the Piyadasi inscriptions belong distinctly to India and the title was borne but by two kings—Chandragupta and Dharmâsoka,—what has “ ‘Ptolemaios’ of the Greeks” to do with “Turamaya” or the latter with “Asuramaya”; except, indeed, to use it as a fresh pretext to drag the Indian astronomer under the stupefying “Greek influence” of the Upas Tree of Western Philology? Then we learn that, because “Pânini once mentions the Yavanas, i.e., 3V@Lgl, Greeks, and explains the formation of the word yavanânî—to which, according to the Vârttika, the word lipi, ‘writing,’ must be supplied”—therefore the word signifies ‘the writing of the Yavanas,’ ”⁴³ of the Greeks and none other. Would the German philologists (who have so long and so fruitlessly attempted to explain this word) be very much surprised, if told that they are yet as far as possible from the truth? That—yavanânî does not mean “Greek writing” at all but any foreign writing whatsoever? That the absence of the word ‘writing’ in the old texts, except in connection with the names of foreigners, does not in the least imply that none but Greek writing was known to them, or, that they had none of their own, being ignorant of the art of reading and writing until the days of Pânini . . . (theory of Prof. Max Müller)? For Devanagari is as old as the Vedas, and held so sacred that the Brahmans, first under penalty of death, and later on—of eternal ostracism, were not even allowed to mention it to profane ears; much less to make known the existence of their secret temple-libraries. So that, by the word yavanânî, “to which, according to the Vârttika, the word lipi, ‘writing,’ must be supplied,” the writing of foreigners in general, whether Phœnician, Roman, or Greek, is always meant. As to the preposterous hypothesis of Prof. Max Müller that writing “was not used for literary purposes in India” before Panini’s time (again upon Greek authority), that matter has been disposed of by a Chela in the last number of this Journal.

Equally unknown are those certain other, and most important facts [fable though they seem]. First, that the Aryan “Great War,” the Maha-Bharata, and the Trojan War of Homer—both mythical as to personal biographies and fabulous supernumeraries, yet perfectly historical in the main—belong to the same cycle of events. For, the occurrences of many centuries [among them the separation of sundry peoples and races, erroneously traced to Central Asia alone] were in these immortal epics compressed within the scope of single Dramas made to occupy but a few years. Secondly, that in this immense antiquity the forefathers of the Aryan Greeks and the Aryan Brahmans were as closely united and intermixed, as are now the Aryans and the so-called Dravidians. Thirdly, that, before the days of the historical Rama from whom in unbroken genealogical descent the Oodeypore sovereigns trace their lineage, Rajpootana was as full of direct post-Atlantean “Greeks,” as the post-Trojan, subjacent Cumae and other settlements of pre-Magna Graecia were of the fast hellenizing sires of the modern Rajpoot. One acquainted with the real meaning of the ancient epics cannot refrain from asking himself whether these intuitional Orientalists prefer being called deceivers or deceived, and in charity give them the benefit of the doubt.*

* Further on, Prof. Weber indulges in the following piece of chronological sleight of hand. In his arduous endeavor “to determine accurately” the place in history of “The Romantic Legend of Śākya Buddha” (translation by Beale), he thinks, “the special points of relation here found to Christian legends are very striking. The question which party was the borrower Beale properly leaves undetermined, yet in all likelihood [!!] we have here simply a similar case to that of the appropriation of Christian legend by the worshippers of Krishna” (p. 300, fn.). Now it is this that every Hindu and Buddhist has the right to brand as “dishonesty,” whether conscious or unconscious. Legends originate earlier than history and die out upon being sifted. Neither of the fabulous events in connection with Buddha’s birth, taken exoterically, necessitated a great genius to narrate them, nor was the intellectual capacity of the Hindus ever proved so inferior to that of the Jewish and Greek mob that they should borrow from them even fables inspired by religion. How their fables, evolved between the 2nd and 3rd centuries after Buddha’s death, when the fever of proselytism and the adoration of his memory were at their height, could be borrowed and then appropriated from the Christian legends written during the first century of the Western era, can only be explained by a—German Orientalist. Mr. T. W. Rhys Davids (Jataka Book) shows the contrary to have been true. It may be remarked in this connection that, while the first “miracles” of both Krishna and Christ are said to have happened at a Mathura, the latter city exists to this day in India—the antiquity of its name being fully proved—while the Mathura, or Matarea in Egypt, of the Gospel of Infancy, where Jesus is alleged to have produced his first miracle, was sought to be identified, centuries ago, by the stump of an old tree in the desert, and is represented by—an empty spot!

What can be thought of Prof. Weber's endeavor when "to determine more accurately the position of Ramayana [called by him the 'artificial epic'] in literary history . . ." he ends with an assumption that ". . . the modifications which the story of Râma . . . underwent in the hands of Vâlmiki, rest upon an acquaintance with the conception of the Trojan cycle of legends; and I have likewise endeavored to determine more accurately the position of the work in literary history. The conclusion there arrived at is, that the date of its composition is to be placed towards the commencement of the Christian era, and at all events in an epoch when the operation of the Greek influence upon India had already set in"! (p. 194, fn.) The case is hopeless. If the "internal chronology"—and external fitness of things, we may add—presented in the triple Indian epic, did not open the eyes of the hypercritical professors to the many historical facts enshrined in their striking allegories; if the significant mention of "black Yavanas," and "white Yavanas" indicating totally different peoples could so completely escape their notice;* and the enumeration of a host of tribes, nations, races, clans, under their separate Sanskrit designations, in the Mahabharata had not stimulated them to try to trace their ethnic evolution and identify them with their now living European descendants,—there is little to hope from their scholarship except a mosaic of learned guesswork.

* See Twelfth Book of Mahabhârata, Krishna's fight with Kâlayavana.

The latter scientific mode of critical analysis may yet end some day in a concensus of opinion that Buddhism is due wholesale to the Life of Barlaam and Josaphat,* written by St. John of Damascus; or that our religion was plagiarized from that famous Roman Catholic legend of the 8th century in which our Lord Gautama is made to figure as a Christian Saint, better still, that the Vedas were written at Athens under the auspices of St. George, the tutelary successor of Theseus. For fear that anything might be lacking to prove the complete obsession of Jambudvipa by the demon of "Greek influence," Dr. Weber vindictively casts a last insult into the face of India by remarking that if European "Western steeples owe their origin to an imitation of the Buddhist topest † . . . on the other hand, in the most ancient Hindu edifices the presence of Greek influence is unmistakable" (p. 274).⁴⁴

* [These are the principal characters of a legend of Christian antiquity, which was a favourite subject of writers in the Middle Ages. It is the story of how Barlaam, a hermit of Senaar, converted Josaphat, the son of King Abenner (Avenier) who is supposed to have reigned in India in the third or fourth century A. D. Both Abenner and Josaphat became ultimately hermits. The graves of Barlaam and Josaphat became renowned with miracles. Both these personages found their way into the Roman Martyrology (27 November) and into the Greek Calendar (26 August).

The story is a Christianized version of one of the legends of Gautama the Buddha, mainly from the Ceylonese tradition. The name Josaphat is a corruption of the original Ioasaph, which is again corrupted from the middle Persian Búdásif (Budsaiif = Bodhisattva). The Greek text of this legend, written probably by a monk of the Sabbas monastery near Jerusalem at the beginning of the seventh century, was first published by Boissonade in his *Anecdota Graeca* (Paris, 1832), IV, and is reproduced in J. P. Migne, *Patrologiae cursus completus, series graeca*, XCVI, among the works of St. John Damascene. This authorship is open to questioning, on the basis of careful scholastic analysis.

Latin translations (Migne, *Patrologiae*, etc., series latina, LXXIII) were made in the twelfth century and used for nearly all the European languages, in prose, verse and in miracle plays. In the East, this legend exists in Syriac, Arabic, Ethiopic, Armenian and Hebrew.

Cf. *Isis Unveiled*, Vol. II, pp. 580-81.—Compiler.]

† Of Hindu Lingams, rather.—Ed. Theos.

Well may Dr. Râjendra Lâla Mitra hold out “patriotically against the idea of any Greek influence whatever on the development of Indian architecture.”⁴⁵ If his ancestral literature must be attributed to “Greek influence,” the temples, at least, might have been spared. One can understand how the Egyptian Hall in London reflects the influence of the ruined temples on the Nile: but it is a more difficult feat—even for a German professor—to prove the archaic structure of old Aryavarta a foreshadowing of the genius of the late lamented Sir Christopher Wren! The outcome of this palæographic spoliation is that there is not a title left for India to call her own. Even medicine is due to the same Hellenic influence. We are told—this once by Roth—that “only a comparison of the principles of Indian with those of Greek medicine can enable us to judge of the origin, age, and value of the former,” and “à propos of Charaka’s injunctions as to the duties of the physician to his patient,” adds Dr. Weber—“he cites some remarkably coincident expressions from the oath of the Asklepiads.”⁴⁶ It is then settled. India is hellenized from head to foot, and even had no physic until the Greek doctors came.

SAKYA MUNI’S PLACE IN HISTORY

No Orientalist—save perhaps, the same wise, not to say deep, Prof. Weber—opposes more vehemently than Prof. Max Müller Hindu and Buddhist chronology. Evidently— if an Indophile he is not a Buddhophile, and General Cunningham—however independent otherwise in his archæological researches—agrees with him more than would seem strictly prudent in view of possible future discoveries.*

* Notwithstanding Prof. M. Müller’s regrettable efforts to invalidate every Buddhist evidence, he seems to have ill-succeeded in proving his case, if we can judge from the openly expressed opinion of his own German confrères. In the portion headed “Tradition as to Buddha’s age” (pp. 287-288) in his *The History of Indian Literature*, Prof. Weber very aptly remarks “Nothing like positive certainty therefore, is for the present attainable.” “Nor have the subsequent discussions of this topic by Max Müller (1859), *Hist. A. S. L.*, p. 264 ff., by Westergaard (1860), *Über Buddha’s Todesjahr* (Breslau, 1862), and by Kern, *Over de Jaartelling der zuidelijke Buddhisten* (1873), so far yielded any definite result.”⁴⁷ Nor are they likely to.

We have then to refute in our turn this great Oxford professor's speculations.

To the evidence furnished by the Puranas and the Mahavansa—which he also finds hopelessly entangled and contradictory (though the perfect accuracy of that Sinhalese history is most warmly acknowledged by Sir Emerson Tennent, the historian) he opposes the Greek classics and their chronology. With him, it is always “Alexander's invasion” and “Conquest,” and “the ambassador of Seleucus Nicator—Megasthenes”—while even the faintest record of such “conquest” is conspicuously absent from Brahmanic record; and, although in an inscription of Piyadasi are mentioned the names of Antiochus, Ptolemy, Magas, Antigonus, and even of the great Alexander himself, as vassals of the king Piyadasi, the Macedonian is yet called the “Conqueror of India.” In other words, while any casual mention of Indian affairs by a Greek writer of no great note must be accepted unchallenged, no record of the Indians, literary or monumental, is entitled to the smallest consideration. Until rubbed against the touchstone of Hellenic infallibility it must be set down in the words of Prof. Weber — as “of course mere empty boasting.” Oh, rare Western sense of justice!*

Occult records show differently. They say challenging proof to the contrary—that Alexander never penetrated into India farther than Taxila; which is not even quite the modern Attock.

* No Philario would pretend for a moment on the strength of the Piyadasi inscriptions that Alexander of Macedonia or either of the other sovereigns mentioned, was claimed as an actual “vassal” of Chandragupta. They did not even pay tribute, but only a kind of quit-rent annually for lands ceded in the north: as the grant-tablets could show. But the inscription, however misinterpreted, shows most clearly that Alexander was never the conqueror of India.

The murmuring of the Macedonian's troops began at the same place and not as given out, at Hyphasis. For having never gone to Hydaspes or Jhelum he could not have been at Sutlej. Nor did Alexander ever found satrapies or plant any Greek colonies in the Punjab. The only colonies he left behind him that the Brahmans ever knew of, amounted to a few dozens of disabled soldiers, scattered hither and thither on the frontiers; who, with their native raped wives settled around the deserts of Karmania and Drangiane⁴⁸—the then natural boundaries of India. And, unless History regards as colonists the many thousands of dead men and those who settled for ever under the hot sands of Gedrosia, there were no other, save in the fertile imagination of the Greek historians. The boasted "invasion of India" was confined to the regions between Karmania and Attock—East and West, and Beloochistan and the Hindukush—South and North: countries which were all India for the Greek of those days. His building a fleet at Hydaspes is a fiction; and his "victorious march through the fighting armies of India"—another. However, it is not with the "world conqueror" that we have now to deal, but rather with the supposed accuracy and even casual veracity of his captains and countrymen, whose hazy reminiscences on the testimony of the classical writers have now been raised to unimpeachable evidence in everything that may affect the chronology of early Buddhism and India.

Foremost among the evidence of classical writers, that of Flavius Arrianus, is brought forward against the Buddhist and Chinese chronologies. No one should impeach the personal testimony of this conscientious author had he been himself an eye-witness instead of Megasthenes. But when a man comes to know that he wrote his accounts upon the now lost works of Aristobulus and Ptolemy; and that the latter described their data from texts prepared by authors who had never set their eyes upon one line written by either Megasthenes or Nearchus himself; and that knowing so much one is informed by Western historians that among the works of Arrian, Book VII of the *Anabasis of Alexander*, is "the chief authority on the subject of the Indian invasion—a book unfortunately with a gap in its 12th chapter,"⁴⁹—one may well conceive upon what a broken reed Western authority leans for its Indian chronology.

Arrian lived over 600 years after Buddha's death; Strabo—500 (55 “B.C.”); Diodorus Siculus—quite a trustworthy compiler!—about the 1st century; Plutarch over 700 Anno Buddhae and Quintus Curtius over 1000 years! And when, to crown this army of witnesses against the Buddhist annals, the reader is informed by our Olympian critics that the works of the last named author—than whom no more blundering (geographically, chronologically and historically) writer ever lived—“form along with the Greek History of Arrian the most valuable source of information respecting the military career of Alexander the Great,”⁵⁰—then the only wonder is that the great conqueror was not made by his biographers to have—Leonidas-like—defended the Thermopylean passes in the Hindu-Kush against the invasion of the first Vedic Brahmans “from the Oxus.” Withal the Buddhist dates are either rejected or—accepted pro tempore. Well may the Hindu resent the preference shown to the testimony of Greeks—of whom some at least, are better remembered in Indian History as the importers into Jambudvîpa of every Greek and Roman vice known and unknown to their day—against his own national records and history. “Greek influence” was felt indeed, in India, in this, and only in this one particular. Greek damsels mentioned as an article of great traffic for India,—Persian and Greek Yavanis—were the fore-mothers of the modern nautch-girls, who had till then remained pure virgins of the inner temples. Alliances with the Antiochuses and the Seleucus Nicator bore no better fruit than the rotten apple of Sodom. Pataliputra as prophesied by Gautama Buddha found its fate in the waters of the Ganges, having been twice before nearly destroyed, again like Sodom, by the fire of heaven.

Reverting to the main subject, the “contradictions” between the Ceylonese and Chino-Tibetan chronologies actually prove nothing.

If the Chinese Annals of Sui in accepting the prophecy of our Lord that “a thousand years after he had reached Nirvana, his doctrines would reach the north” fall into the mistake of applying it to China, whereas Tibet was meant, the error was corrected after the XIth century of the Tzin Era in most of the temple chronologies. Besides which, it may now refer to other events relating to Buddhism of which Europe knows nothing, China or Tzina dates its present name only from the year 296 of the Buddhist era* (vulgar chronology having assumed it from the first Huang of the Tzin dynasty): therefore the Tathâgata could not have indicated it by this name in his well-known prophecy. If misunderstood even by several of the Buddhist commentators, it is yet preserved in its true sense by his own immediate Arhats. The Glorified One meant the country that stretches far off from the Lake Mânasa-sarovara; far beyond that region of the Himavat, where dwelt from time immemorial the great “teachers of the Snowy Range.” These were the great Srâman achâryas who preceded Him, and were His teachers, their humble successors trying to this day to perpetuate their and His doctrines. The prophecy came out true to the very day, and it is corroborated both by the mathematical and historical chronology of Tibet—quite as accurate as that of the Chinese. Arhat Kasyâpa, of the dynasty of Moryas, founded by one of the Chandraguptas near Pâtaliputra, left the convent of Pânch-Kukkutarama, in consequence of a vision of our Lord, for missionary purpose in the year 683 of the Tzin era (436 West. era) and had reached the great Lake of Bod-Yul in the same year. It is at that period that expired the millennium prophesied. The Arhat carrying with him the 5th statue of Sakya Muni out of the seven gold statues made after his bodily death by order of the first Council, planted it in the soil on that very spot where seven years later was built the first GUNPA (monastery), where the earliest Buddhist lamas dwelt.

* The reference to Chinahunah (Chinese and Huns) in the Bhîshma Parva of the Mahabharata is evidently a later interpolation, as it does not occur in the old MSS existing in Southern India.

And though the conversion of the whole country did not take place before the beginning of the 7th century (Western era), the good Law had, nevertheless, reached the North at the time prophesied, and no earlier. For, the first of the golden statues had been plundered from Bhikshu Sali Sûka by the Hsiung-nu robbers and melted, during the days of Dharmasoka, who had sent missionaries beyond Nepal. The second had a like fate, at Ghar-zha, even before it had reached the boundaries of Bod-Yul. The third was rescued from a barbarous tribe of Bhons by a Chinese military chief who had pursued them into the deserts of Shamo about 423 Bud. era (120 “B. C.”). The fourth was sunk in the 3rd century of the Christian era together with the ship that carried it from Magadha toward the hills of Ghangs-chhèn-dzongá (Chittagong). The fifth arriving in the nick of time reached its destination with Arhat Kasyapa. So did the last two.* . . .

* No doubt since the history of these seven statues is not in the hands of the Orientalists, it will be treated as a “groundless fable.” Nevertheless such is their origin and history. They date from the 1st Synod, that of Rajagriha, held in the season of war following the death of Buddha, i.e., one year after his death. Were this Rajagriha Council held 100 years after, as maintained by some, it could not have been presided over by Mahâkasyapa, the friend and brother arhat of Sakyamuni, as he would have been 200 years old. The 2nd Council or Synod, that of Vaisali, was held 120 not 100 or 110 years as some would have it, after the nirvana, for the latter took place at a time, a little over 20 years before the physical death of Tathâgata. It⁵¹ was held at the great Saptaparna cave (Mahavansa’s Sattapanni), near the Mount Baibhâr (the Webhâra of the Pâli Manuscripts), that was in Rajagriha, the old capital of Magadha. Memoirs exist, containing the record of his daily life, made by the nephew of king Ajâtasatru, a favourite Bhikshu of the Mahachârya. These texts have ever been in the possession of the superiors of the first Lamasery built by Arhat Kasyapa in Bod-Yul, most of whose Chohans were the descendants of the dynasty of the Moryas, there being up to this day three of the members of this once royal family living in India. The old text in question is a document written in Anudruta Magadha characters. [We deny that these or any other characters—whether Devanagari, Pali, or Dravidian—ever used in India, are variations of, or derived from, the Phoenician.] To revert to the texts it is therein stated that the Sattapanni cave, then called “Saraswati” and “Bamboo-cave,” got its latter name in this wise. When our Lord first sat in it for Dhyana, it was a large six-chambered natural cave, 50 to 60 feet wide by 33 deep.

On the other hand, the Southern Buddhists, headed by the Ceylonese, open their annals with the following event:

They claim according to their native chronology that Vijaya, the son of Sinhabahu, the Sovereign of Lala, a small kingdom or Raj on the Gandak river in Magadha, was exiled by his father for acts of turbulence and immorality. Sent adrift on the ocean with his companions after having had their heads shaved, Buddhist-Bhikshu fashion, as a sign of penitence—he was carried to the shores of Lanka.

One day, while teaching the mendicants outside, our Lord compared man to a Saptaparna (seven-leaved) plant, showing them how after the loss of its first leaf every other could be easily detached, but the seventh leaf,—directly connected with the stem. “Mendicants,” He said, “there are seven Buddhas in every Buddha, and there are six Bhikshus and but one Buddha in each mendicant. What are the Seven? The seven branches of complete knowledge. What are the six ? The six organs of sense. What are the Five? The five elements of illusive being. And the ONE which is also ten? He is a true Buddha who develops in him the ten forms of holiness and subjects them all to the one—the silent voice” (meaning Avalokiteswara). After that, causing the rock to be moved at His command the Tathagata made it divide itself into a seventh additional chamber, remarking that a rock too was septenary, and had seven stages of development. From that time it was called the Sattapanni or the Saptaparna cave. After the first Synod was held seven gold statues of the Bhagavan were cast by order of the king, and each of them was placed in one of the seven compartments. These in after times, when the good law had to make room to more congenial because more sensual creeds, were taken in charge by various viharas and then disposed of as explained. Thus when Mr. Turnour states on the authority of the sacred traditions of Southern Buddhists that the cave received its name from the Sattapanni plant, he states what is correct. In the Archaeological Survey of India, we find that Genl. Cunningham identifies with this cave one not far away from it and in the same Baibhar range, but which is most decidedly not our Saptaparna cave. At the same time the Chief Engineer of Buddha Gaya, Mr. Beglar, describing the Cheta cave, mentioned by Fa-Hien, thinks it is the Saptaparna cave—and he is right. For that as well as the Pippal and the other caves, mentioned in our texts, are too sacred in their associations—both having been used for centuries by generations of Bhikkhus, unto the very time of their leaving India—to have their sites so easily forgotten.

Once landed, he and his companions conquered and easily took possession of an island inhabited by uncivilized tribes generically called the Yakshas. This—at whatever epoch and year it may have happened—is an historical fact, and the Ceylonese records independent of Buddhist chronology, give it out as having taken place 382 years before Dushtagamani (i.e., in 543 before the Christian era). Now, the Buddhist Sacred Annals record certain words of our Lord pronounced by him shortly before his death. In Mahavansa [viii. 1-4] He is made to have addressed them to Sakra, in the midst of a great assembly of Devatas (Dhyan Chohans), and while already “in the exalted unchangeable Nirvâna, seated on the throne on which Nirvâna is achieved.” In our texts Tathâgata addresses them to his assembled Arhats and Bhikkhus a few days before his final liberation:—“One Vijaya, the son of Sinhabahu, King of the land of Lala, together with 700 attendants, has just landed on Lanka. Lord of Dhyan Buddhas (Devas)! My doctrine will be established on Lanka. Protect him and Lanka!” This is the sentence pronounced which, as proved later, was a prophecy. The now familiar phenomenon of clairvoyant prevision, amply furnishing a natural explanation of the prophetic utterance without any unscientific theory of miracle, the laugh of certain Orientalists seems uncalled for. Such parallels of poetico-religious embellishments as found in Mahavansa exist in the written records of every religion—as much in Christianity as anywhere else. An unbiased mind would first endeavour to reach the correct and very superficially hidden meaning before throwing ridicule and contemptuous discredit upon them. Moreover, the Tibetans possess a more sober record of this prophecy in the Notes, already alluded to, reverentially taken down by King Ajâtasatru’s nephew. They are, as said above, in the possession of the Lamas of the convent built by Arhat Kasyapa—the Moryas and their descendants being of a more direct descent than the Rajput Gautamas, the Chiefs of Nagara—the village identified with Kapilavastu—are the best entitled of all to their possession. And we know they are historical to a word.

For the Esoteric Buddhist they yet vibrate in space; and these prophetic words together with the true picture of the Sugata who pronounced them, are present in the aura of every atom of His relics. This, we hasten to say, is no proof but for the psychologist. But there is other and historical evidence: the cumulative testimony of our religious chronicles. The philologist has not seen these; but this is no proof of their non-existence.

The mistake of the Southern Buddhists lies in dating the Nirvana of Sanggyas Pan-chhen from the actual day of his death, whereas, as above stated, He had reached it over twenty years previous to His disincarnation. Chronologically, the Southerners are right, both in dating His death in 543 “B.C.,” and one of the great Councils at 100 years after the latter event. But the Tibetan Chohans who possess all the documents relating to the last 24 years of His external and internal life,—of which no philologist knows anything—can show that there is no real discrepancy between the Tibetan and the Ceylonese chronologies as stated by the Western Orientalists.* For the profane, the Exalted One was born in the 68th year of the Burmese Eeatzana era, established by Eeatzana (Anjana) King of Dewadaha; for the initiated—in the 48th year of that era, on a Friday of the waxing moon, of May. And, it was in 563 before the Christian chronology that Tathâgata reached his full Nirvâna, dying, as correctly stated by Mahâvansa—in 543, on the very day when Vijaya landed with his companions in Ceylon—as prophesied by Lokanâtha, our Buddha.

Professor Max Müller seems to greatly scoff at this prophecy. In his chapter (Hist. A.S.L.) upon Buddhism (the “false” religion), the eminent scholar speaks as though he resented such an unprecedented claim. “We are further asked to believe”—he writes—“that the Ceylonese historians placed the founder of the Vijayan dynasty of Ceylon in the year 543, in accordance with their sacred chronology”!

* Bishop Bigandet, after examining all the Burmese authorities accessible to him, frankly confesses that “the history of Buddha offers an almost complete blank as to what regards his doings and preachings during a period of nearly twenty-three years. . . .”—Vol. I, p. 260.—Ed.52

(i.e., Buddha's prophecy), while "we [the philologists] are not told, however, through what channel the Ceylonese would have received their information as to the exact date of Buddha's death."⁵³ Two points may be noticed in these sarcastic phrases: (a) the implication of a false prophecy by our Lord; and (b) a dishonest tampering with chronological records, reminding one of those of Eusebius, the famous Bishop of Caesarea, who stands accused in History of "perverting every Egyptian chronological table for the sake of synchronisms." With reference to charge one he may be asked why our Sakyasinha's prophecies should not be as much entitled to his respect, as those of his Saviour would be to ours—were we to ever write the true history of the "Galilean" Arhat. With regard to charge two the distinguished philologist is reminded of the glass house he and all Christian chronologists are themselves living in. Their inability to vindicate the adoption of December 25th as the actual day of the Nativity, and hence to determine the age and the year of their Avatar's death even before their own people—is far greater than is ours to demonstrate the year of Buddha to other nations. Their utter failure to establish on any other but traditional evidence the, to them, historically unproved, if probable, fact of his existence at all—ought to engender a fairer spirit. When Christian historians can, upon undeniable historical authority, justify biblical and ecclesiastical chronology, then, perchance, they may be better equipped than at present for the congenial work of rending heathen chronologies into shreds.

The "channel" the Ceylonese received their information through, was two Bhikshus who had left Magadha to follow their disgraced brethren into exile. The capacity of Siddhartha Buddha's Arhats for transmitting intelligence by psychic currents may, perhaps, be conceded without any great stretch of imagination to have been equal to, if not greater than that of the prophet Elijah, who is credited with the power of having known from any distance all that happened in the king's bed-chamber.

No Orientalist has the right to reject the testimony of other people's Scriptures, while professing belief in the far more contradictory and entangled evidence of his own, upon the self-same theory of proof. If Prof. Müller is a sceptic at heart, then let him fearlessly declare himself: only a sceptic who impartially acts the iconoclast, has the right to assume such a tone of contempt toward any non-Christian religion. And for the instruction of the impartial enquirer only, shall it be thought worth while to collate the evidence afforded by historical—not psychological—data. Meanwhile, by analysing some objections and exposing the dangerous logic of our critic, we may give the theosophists a few more facts connected with the subject under discussion.

Now that we have seen Prof. Max Müller's opinions in general about this, so to say, the Prologue to the Buddhist Drama with Vijaya as the hero—what has he to say as to the details of its plot? What weapon does he use to weaken this foundation stone of a chronology upon which are built, and on which depend all other Buddhist dates? What is the fulcrum for the critical lever he uses against the Asiatic records? Three of his main points may be stated seriatim with answers appended. He begins by premising that:—

1st—“. . . if in this manner the starting point of the Northern Buddhist chronology turns out to be merely hypothetical, based as it is on a prophecy of Buddha, it will be difficult to avoid the same conclusion with regard to the date assigned to Buddha's death by the Buddhists of Ceylon and of Burmah . . .” (p. 266). “. . . the Mahavansa begins with relating three miraculous visits which Buddha, during his lifetime, paid to Ceylon” (p. 269). “Vijaya, the founder of the first dynasty [in Ceylon], means Conquest, and such a person most likely never existed” (p. 268). This he believes invalidates the whole Buddhist chronology.

To which the following pendant may be offered:—

William I, King of England, is commonly called the Conqueror; he was, moreover, the illegitimate son of Robert, Duke of Normandy, surnamed le Diable.

An opera, we hear, was invented on this subject, and full of miraculous events, called “Robert the Devil,” showing its traditional character. Therefore shall we be also justified in saying that Edward the Confessor, Saxons and all, up to the time of the union of the houses of York and Lancaster under Henry VII—the new historical period in English history—are all “fabulous tradition” and “such a person as William the Conqueror most likely never existed?”

2nd—In the Chinese Chronology—continues the dissecting critic—“the list of the thirty-three Buddhist patriarchs . . . gives the date of their deaths from Chakiamouni, who died 950 B. C., to Hui-neng, who died 713 A. D., and bears, like everything Chinese, the character of the most exact chronological accuracy. The first link, however, in this long chain of patriarchs is of a doubtful character.” For Western History “if . . . the exact Ceylonese chronology begins with 161 B. C., it is but reasonable to suppose that there existed in Ceylon a traditional native chronology extending beyond that date. . . .” “Therefore, . . . what goes before . . . is but fabulous tradition.”⁵⁴

The chronology of the Apostles and their existence has never been proved historically. The history of the Papacy is confessedly “obscure.” Ennodius of Pavia (5th century) was the first one to address the Roman Bishop (Symmachus)—who comes fifty-first in the Apostolic succession, as “Pope.” Thus, if we were to write the History of Christianity, and indulge in remarks upon its chronology, we might say that since there were no antecedent Popes; and since the Apostolic line began with Symmachus (498 “A.D.”); all Christian records beginning with the Nativity and up to the sixth century are therefore—“fabulous traditions,” and all Christian chronology is “purely hypothetical.”

3rd—Two discrepant dates in Buddhist chronology are scornfully pointed out by the Oxford Professor. If the landing of Vijaya, in Lanka—he says—on the same day that Buddha reached Nirvâna (died) is in fulfilment of Buddha’s prophecy, then “if Buddha was a true prophet, the Ceylonese argue quite rightly that he must have died in the year of the Conquest, or 543 B. C.” (p. 270).

On the other hand the Chinese have a Buddhist chronology of their own; and—it does not agree with the Ceylonese. “. . . the lifetime of Buddha, from 1029 to 950, rests on his own prophecy, that a Millennium would elapse from his death to the conversion of China. If, therefore, Buddha was a true prophet he must have lived about 1000 B. C.” (p. 266). But the date does not agree with the Ceylonese chronology; ergo—Buddha was a false prophet. As to that other “the first and most important link” in the Ceylonese as well as in the Chinese chronology, “it is extremely weak . . .” In the Ceylonese “a miraculous genealogy,” had to be provided for Vijaya, and, “a prophecy was, therefore, invented” (p. 269).⁵⁵

On these same lines of argument it may be argued that:—

Since no genealogy of Jesus, “exact or inexact,” is found in any of the world’s records save those entitled—the Gospels of SS. Matthew (i. 1-17), and Luke (iii. 23-38); and, since these radically disagree—although this personage is the most conspicuous in Western history, and the nicest accuracy might have been expected in his case; therefore, agreeably with Prof. Max Müller’s sarcastic logic, if Jesus “was a true prophet, he must have descended from David through Joseph” (Matt.’s Gospel); and “if he was a true prophet” again, then the Christians “argue quite rightly that he must have” descended from David through Mary (Luke’s Gospel). Furthermore, since the two genealogies are obviously discrepant and prophecies were truly “invented” by the post-apostolic theologians [or, if preferred, old prophecies of Isaiah and other O. T. prophets, irrelevant to Jesus, were adapted to suit his case—as recent English commentators (in Holy Orders), the Bible revisers, now concede] and since moreover—always following the Professor’s argument, in the cases of Buddhist and Brahmanical chronologies—“traditional and full of absurdities . . . every attempt to bring them into harmony having proved a failure” (p. 266), are Bible chronology and genealogies less so?

Have we, or have we not a certain right to retort, that if Gautama Buddha is shown on these lines a false prophet, then Jesus must be likewise “a false prophet”? And if Jesus was a true prophet despite existing confusion of authorities, why on the same lines may not Buddha have been one? Discredit the Buddhist prophecies and the Christian ones must go along with them.

The utterances of the ancient pythoness now but provoke the scientific smile: but no tripod ever mounted by the prophetess of old was so shaky as the chronological trinity of points upon which this Orientalist stands to deliver his oracles. Moreover his arguments are double-edged, as shown. If the citadel of Buddhism can be undermined by Prof. Max Müller’s critical engineering, then *pari passu* that of Christianity must crumble in the same ruins. Or have the Christians alone the monopoly of absurd religious “inventions” and the right of being jealous of any infringement of their patent rights?

To conclude, we say, that the year of Buddha’s death is correctly stated by Mr. Sinnott, Esoteric Buddhism having to give its chronological dates according to esoteric reckoning. And this reckoning would alone, if explained, make away with every objection urged, from Prof. M. Müller’s *A History of Ancient Sanskrit Literature* down to the latest “evidence”—the proofs in the Reports of the Archaeological Survey of India. The Ceylonese era, as given in *Mahāvansa*, is correct in everything, withholding but the above given fact of Nirvana, the great mystery of *Samma-Sambuddha* and *Abhijñā* remaining to this day unknown to the outsider; and though certainly known to *Bhikshu Mahânâma*—King *Dhâtusena*’s uncle—it could not be explained in a work like the *Mahāvansa*. Moreover the Singhalese chronology agrees in every particular with the Burmese chronology. Independent of the religious era dating from Buddha’s death, called “Nirvanic Era,” there existed, as now shown by *Bishop Bigandet (Life of Gaudama)*, two historical eras.

One lasted 1362 years its last year corresponding with 1156 of the Christian era: the other, broken in two small eras, the last succeeding immediately the other, exists to the present day. The beginning of the first, which lasted 562 years, coincides with the year 79 A. D. and the Indian Saka era. Consequently the learned Bishop, who surely can never be suspected of partiality to Buddhism, accepts the year 543 of Buddha's Nirvana. So do Mr. Turnour, Professor Lassen, and others.

The alleged discrepancies between the 14 various dates of Nirvana collected by Csoma de Körös, do not relate to the Nyr-Nyang in the least. They are calculations concerning the Nirvana of the precursors, the Bodhisattwas and previous incarnations of Sanggyas, that the Hungarian found in various works and wrongly applied to the last Buddha. Europeans must not forget that this enthusiast acted under protest of the Lamas during the time of his stay with them; and that, moreover, he had learned more about the doctrines of the heretical Dugpas than of the orthodox Gelugpas. The statement of this "great authority [!] on Tibetan Buddhism," as he is called, to the effect that Gautama had three wives whom he names—and then contradicts himself by showing (Grammar of the Tibetan Language, p. 162, see note) that the first two wives "are one and the same," shows how little he can be regarded as an "authority." He had not even learned that "Gopa, Yasodhara and Utpala Varna," are the three names for three mystical powers. So with the "discrepancies" of the dates. Out of the 64 mentioned by him but two relate to Sakya Muni: namely, the years 576 and 546—and these two err in their transcription; for when corrected they must stand 564 and 543. As for the rest they concern the seven ku-sum, or triple form of the Nirvanic state and their respective duration, and relate to doctrines of which Orientalists know absolutely nothing.

Consequently from the Northern Buddhists, who, as confessed by Professor Weber, "alone possess these (Buddhist) Scriptures complete," and have "preserved more authentic information regarding the circumstances of their redaction"⁵⁶—the Orientalists have up to this time learned next to nothing.

The Tibetans say that Tathagata became a full Buddha, i.e., reached absolute Nirvana in 2544 of the Kali era (according to Sauramanam), and thus lived indeed but eighty years, as no Nirvanee of the seventh degree can be reckoned among the living (i.e., existing) men. It is no better than loose conjecture to argue that it would have entered as little into the thoughts of the Brahmans of noting the day of Buddha's birth "as the Romans, or even the Jews, [would have] thought of preserving the date of the birth of Jesus before he had become the founder of a religion." (M. Müller's *Hist. A. S. L.*, p. 263.) For, while the Jews had been from the first rejecting the claim of Messiahship set up by the Chelas of the Jewish prophet, and were not expecting their Messiah at that time, the Brahmans (the initiates, at any rate) knew of the coming of him whom they regarded as an incarnation of divine wisdom and therefore were well aware of the astrological date of his birth. If, in after times in their impotent rage, they destroyed every accessible vestige of the birth, life and death of Him, who in his boundless mercy to all creatures had revealed their carefully concealed mysteries and doctrines in order to check the ecclesiastical torrent of ever-growing superstitions, there had been a time when he was met by them as an Avatar. And, though they destroyed, others preserved.

The thousand and one speculations and the torturing of exoteric texts by Archæologist or Palæographer will ill repay the time lost in their study.

The Indian Annals specify King Ajatasatru as a contemporary of Buddha, and another Ajatasatru helped to prepare the council 100 years after his death. These princes were sovereigns of Magadha and have naught to do with Ajatasatru of the Brihad-Aranyaka and the Kaushitaki-Upanishad, who was a sovereign of the Kasis; though Bhadrasena, "the son of Ajatasatru" cursed by Aruni—may have more to do with his namesake the "heir of Chandragupta" than is generally known.



HELENA PETROVNA BLAVATSKY
Picture taken in London, in 1884, by Mrs. Laura Langford Holloway



DAMODAR K. MAVALANKAR

Professor Max Müller objects to two Asokas. He rejects Kalasoka and accepts but Dharmasoka—in accordance with “Greek” and in utter conflict with Buddhist chronology. He knows not or perchance prefers ignoring—that besides the two Asokas there were several personages named Chandragupta and Chandramasa. Plutarch is set aside as conflicting with the more welcome theory, and the evidence of Justin alone is accepted. There was Kalasoka, called by some Chandramasa and by others Chandragupta, whose son Nanda was succeeded by his cousin the Chandragupta of Seleucus, and under whom the Council of Vaisali took place “supported by King Nanda” as correctly stated by Taranatha. [None of them were Sudras, and this is a pure invention of the Brahmans.] Then there was the last of the Chandraguptas who assumed the name of Vikrama; he commenced the new era called the Vikramaditya or Samvat and began the new dynasty at Pataliputra, 318 (B. C.)—according to some European “authorities”; after him his son Bindusara or Bhadrasena—also Chandragupta, who was followed by Dharmasoka Chandragupta. And there were two Piyadasis—the “Sandracottos” Chandragupta and Asoka. And if controverted—the Orientalists will have to account for this strange inconsistency. If Asoka was the only “Piyadasi” and the builder of the monuments, and maker of the rock-inscriptions of this name; and if his inauguration occurred as conjectured by Professor Max Müller about 259 B. C., in other words, if he reigned 60 or 70 years later than any of the Greek kings named on the Piyadasian monuments, what had he to do with their vassalage or non-vassalage, or how was he concerned with them at all? Their dealings had been with his grandfather some 70 years earlier—if he became a Buddhist only after ten years’ occupancy of the throne. And finally three well-known Bhadrasenas can be proved, whose names spelt loosely and phonetically, according to each writer’s dialect and nationality, now yield a variety of names, from Bindusara, Bimbisara, and Vindusara; down to Bhadrasena and Bhadrasara, as he is called in the Vayu Purana.

These are all synonymous. However easy, at first sight, it may seem to be to brush out of history a real personage, it becomes more difficult to prove the non-existence of Kalasoka by calling him “false,” while the second Asoka is termed “the real,” in the face of the evidence of the Puranas, written by the bitterest enemies of the Buddhists, the Brahmans of the period. The Vayu and Matsya Puranas mention both in their lists of the reigning Sovereigns of the Nanda and the Morya dynasties. And, though they connect Chandragupta with a Sudra Nanda, they do not deny existence to Kalasoka—for the sake of invalidating Buddhist chronology. However falsified the now extant texts of both the Vayu and Matsya Puranas, even accepted as they at present stand “in their true meaning,” which Prof. Max Müller (notwithstanding his confidence) fails to seize, they are not “at variance with Buddhist chronology before Chandragupta.”⁵⁷ Not, at any rate, when the real Chandragupta instead of the false Sandracottos of the Greeks is introduced and authenticated. Quite independently of the Buddhist version, there exists the historical fact recorded in the Brahmanical as well as in the Burmese and Tibetan versions, that in the year 63 of Buddha, Śísunâga of Benares was chosen king by the people of Pâtaliputra, who made away with Ajatasatru’s dynasty. Śísunâga removed the capital of Magadha from Rajagriha to Vaisali, while his successor Kalasoka removed it in his turn to Pâtaliputra. It was during the reign of the latter that the prophecy of Buddha concerning Pâtalibat or Pâtaliputra—a small village during His time—was realized. (See Mahâparinibbâna Sutta.)

It will be easy enough, when the time comes, to answer all-denying Orientalists and face them with proof and document in hand. They speak of the extravagant, wild exaggerations of the Buddhists and Brahmans. The latter answer: “The wildest theorists of all are they who, to evade a self-evident fact, assume moral, anti-national impossibilities, entirely opposed to the most conspicuous traits of the Brahmanical Indian character—namely, borrowing from, or imitating in anything, other nations.

From their comments on Rig Veda, down to the annals of Ceylon, from Pânini to Matouan-lin, every page of their learned scholia appears, to one acquainted with the subject, like a monstrous jumble of unwarranted, and insane speculations. Therefore, notwithstanding Greek chronology and Chandragupta—whose date is represented as “the sheet-anchor of Indian chronology” that “nothing will ever shake”—it is to be feared that as regards India, the chronological ship of the Sanskritists has already broken from her moorings and gone adrift with all her precious freight of conjectures and hypotheses. She is drifting into danger. We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, “new” land appear and “old” subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected Past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophet’s honours: but still, let this stand as a prophecy.

QUESTION VII.

INSCRIPTIONS DISCOVERED BY GENERAL A. CUNNINGHAM.

BY T. SUBBA ROW, B.A., B.L., F.T.S.

We have carefully examined the new inscription discovered by General A. Cunningham on the strength of which the date assigned to Buddha’s death by Buddhist writers has been declared to be incorrect; and we are of opinion that the said inscription confirms the truth of the Buddhist traditions instead of proving them to be erroneous. The above mentioned archæologist writes as follows regarding the inscription under consideration in the first volume of his reports:—“. . . the most interesting [inscription at Gaya] is a long and perfect one, dated in the era of the Nirvâna, or death of Buddha. I read the date as follows:

—Bhagavati parinirvritte samvat 1819 Karttike badi 1 Budhe, that is, ‘in the year 1819 of the emancipation of Bhagavata, on Wednesday, the first day of the waning moon of Kartik.’ If the era here used is the same as that of the Buddhists of Ceylon and Burmah, which began in 543 B. C., the date of this inscription will be $1819 - 543 = \text{A.D. } 1276$. The style of the letters is in keeping with this date, but is quite incompatible with that derivable from the Chinese date of the era. The Chinese place the death of Buddha upwards of 1000 years before Christ, so that, according to them, the date of this inscription would be about A. D. 800, a period much too early for the style of character used in the inscription. But as the day of the week is here fortunately added, the date can be verified by calculation. According to my calculation the date of the inscription corresponds with Wednesday, the 17th September, A. D. 1342. This would place the Nirvâna of Buddha in 477 B. C., which is the very year that was first proposed by myself as the most probable date of that event. This corrected date has since been adopted by Professor Max Müller.”⁵⁸

The reasons assigned by some Orientalists for considering this so-called “corrected date” as the real date of Buddha’s death have already been noticed and criticized in the preceding article; and now we have only to consider whether the inscription in question disproves the old date.

Major-General Cunningham evidently seems to take it for granted, as far as his present calculation is concerned, that the number of days in a year is counted in the Magadha country and by Buddhist writers in general on the same basis on which the number of days in a current English year is counted; and this wrong assumption has vitiated his calculation and led him to a wrong conclusion. Three different methods of calculation were in use in India at the time when Buddha lived, and they are still in use in different parts of the country.

These methods are known as Sauramanam, Chandramanam and Barhaspatyamanam. According to the Hindu works on Astronomy a Sauramanam year consists of 365 days, 15 ghadias and 31 vighadias; a Chandramanam year has 360 days, and a year on the basis of Barhaspatyamanam has 361 days and 11 ghadias nearly. Such being the case, General Cunningham ought to have taken the trouble of ascertaining before he made his calculation the particular Manam employed by the writers of Magadha and Ceylon in giving the date of Buddha's death and the Manam used in calculating the years of the Buddhist era mentioned in the inscription above quoted. Instead of placing himself in the position of the writer of the said inscription and making the required calculation from that standpoint, he made the calculation on the same basis on which an English gentleman of the 19th century would calculate time according to his own calendar.

If the calculation were correctly made, it would have shown him that the inscription in question is perfectly consistent with the statement that Buddha died in the year 543 B. C. according to Barhaspatyamanam (the only manam used in Magadha and by Pali writers in general). The correctness of this assertion will be clearly seen on examining the following calculation.

543 years according to Barhaspatyamanam are equivalent to 536 years and 8 months (nearly) according to Sauramanam.

Similarly 1819 years according to the former manam are equivalent to 1798 years nearly according to the latter manam.

As the Christian era commenced on the 3102nd year of Kaliyuga (according to Sauramanam) Buddha died in the year 2565 of Kaliyuga and the inscription was written in the year 4362 of Kaliyuga (according to Sauramanam). And now the question is whether according to the Hindu Almanac, the first day of the waning moon of Karttika coincided with a Wednesday.

According to Suryasiddhanta the number of days from the beginning of Kaliyuga up to midnight on the 15th day of increasing moon of Aswina is 1,593,072, the number of Adhikamasas (extra months) during the interval being 1608 and the number of Kshayatithis 25,323.

If we divide this number by 7 the remainder would be 5. As Kaliyuga commenced with Friday, the period of time above defined closed with Tuesday, as according to Suryasiddhanta a week-day is counted from midnight to midnight.

It is to be noticed that in places where Barhaspatyamanam is in use Krishnapaksham (or the dark half) commences first and is followed by Suklapaksham.

Consequently the next day after the 15th day of the waxing moon of Aswina will be the 1st day of the waning moon of Karttika to those who are guided by the Barhaspatyamanam calendar. And therefore the latter date, which is the date mentioned in the inscription, was Wednesday in the year 4362 of Kaliyuga.

The geocentric longitude of the sun at the time of his meridian passage on the said date being $174^{\circ} 20' 16''$ and the moon's longitude being $7^{\circ} 51' 42''$ (according to Suryasiddhanta) it can be easily seen that at Gaya there was Padyamitithi (1st day of waning moon) for nearly 7 ghadias and 50 vighadias from the time of sunrise.

It is clear from the foregoing calculation that "Karttik 1 badi" coincided with Wednesday in the year 4362 of Kaliyuga or the year 1261 of the Christian era, and that from the standpoint of the person who wrote the inscription the said year was the 1819th year of the Buddhist era. And consequently this new inscription confirms the correctness of the date assigned to Buddha's death by Buddhist writers. It would have been better if Major General Cunningham had carefully examined the basis of his calculation before proclaiming to the world at large that the Buddhist accounts were untrustworthy.

COMPILER'S NOTES

[These notes correspond to the respective superior numbers in the text.]

1 All references to A. P. Sinnett's *Esoteric Buddhism* are paged according to the original edition, London, Trübner and Co., 1883.

2 "An English F.T.S." refers to Frederick W. H. Myers.

Frederick William Henry Myers was born in 1843 at Keswick in Cumberland, England. His father was the Rev. Frederick Myers, perpetual curate of St. John's, Keswick. His mother was Susan Harriet, youngest daughter of John Marshall of Hallstead. He was educated at Cheltenham College. He had a brilliant mind from early youth, and had learnt Virgil by heart before he passed his school age. He won the senior classical scholarship in his first year in College. In 1859, he entered for the national "Robert Burns Centenary" competition with a poem, and won second prize. Later he went to Cambridge. There he won various honors, including two scholarships, graduating in 1864.

After graduation, he toured the European continent and spent a year in the United States. In the years 1865-69 he was classical lecturer at Trinity College, Cambridge. From 1872 to within a few weeks of his death, he served on the staff of School Inspectors. Outwardly, his life was uneventful, the earlier years being devoted to poetical work in which he achieved considerable fame, and the last twenty years of his life being spent mainly in psychical research.

At Trinity College he established close relations with Professor Henry Sidgwick who became his valued friend. The early religious views of Frederick Myers underwent great modification, owing to disillusionment caused by wider knowledge. In 1882, he became one of the co-founders of the Society for Psychical Research, others being Prof. Balfour Stewart, Prof. W. F. Barrett (Univ. of Dublin), Prof. Henry Sidgwick, Stainton Moses, Edmund Gurney, Dr. G. Wyld. The Society was formed as a result of a conference convoked by Prof. Barrett, for the purpose of making "an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical and spiritualistic."

In 1886, Myers published a work entitled *Phantasms of the Living* (London: Trübner & Co.), the two bulky volumes of which were the combined production of Myers himself, Frank Podmore and Edmund Gurney. This work was devoted to the establishment of the claim that telepathy, i.e., the transference of thought and feeling from one individual to another, by other than the recognized sense channels, is a proved fact of nature; and that phantasms (or impressions) of persons, especially undergoing a crisis, such as death, are perceived with a frequency inexplicable by chance, and are probably telepathic.

One of the great pioneer-theorists of modern parapsychology, Frederick Myers published a valuable series of papers on what he termed the “Subliminal Self” in the Society’s Proceedings. His purpose, certainly the first of its kind to be found in Western academic research, was, as William James describes it in his *Essays in Popular Philosophy* (1897), “to consider the phenomena of hallucinations, hypnotism, automatism, double personality, and mediumship, as connected parts of one whole subject.” This inquiry, after fifteen years of critical examination, was ably concluded by Myers in his posthumous *Human Personality and Its Survival of Bodily Death* (London: Longmans, Green & G., 1903). These two volumes, extensively documented, represent the conviction that the waking consciousness of man is but a small part of a greater consciousness, and that this unseen self, manifesting in every form of normal and supernormal mental phenomena, is the source and origin of much, if not most, of the remarkable evidence generally attributed to the agency of disembodied spirits. Myers maintains that, instead of making the possibility of human survival less likely, the mere possession by the living of such remarkable and potential, but little-used, faculties evidences a purpose and program beyond the physical body and its death.

Myers became interested in Theosophy and the work of the Founders, and joined the Theosophical Society on the 3rd of June, 1883. It was largely through his interest and instrumentality that the Society for Psychical Research, in 1884, undertook an inquiry into the phenomena connected with Madame Blavatsky. History records that the preliminary conclusion of the investigating Committee was, on the whole, favorable; but that the final decision, as based on the personal Report of Dr. Richard Hodgson, was utterly inimical. In later years Myers spoke bitterly of the claims for H. P. Blavatsky and classed them among the hoaxes of the age, an attitude greatly to be deplored, when contrasted with his earlier sympathetic attitude.

Myers died in 1901 in Rome, and was buried in Keswick churchyard, within sight of his old home. He was a man of “rare intellectual gifts, original, acute and thoughtful, subtle in insight, abundant in ideas, vivid and eloquent in expression. A person at once forcible, ardent and intense.” It was his intuition and intellectual courage that had attracted to him in the early days the attention of the Teachers; and it must be said, in spite of his later change of heart, that he did a great deal of useful work for the Movement

3 This has reference to the researches of Sir William Crookes (1832-1919), distinguished British chemist and physicist, Fellow of the Theosophical Society, and Councillor of its London Lodge.

His painstaking study of electrical discharges in high vacua (Crookes' tube) led him to infer the existence of a "fourth state of matter," which he called "Radiant Matter," and paved the road for the discovery of the electron. His fearless investigation of psychic phenomena under strict test conditions, in the face of scientific disapprobation and ridicule, attracted to him the attention of the Masters who, as would appear from their letters, helped him in certain occult ways.

The student is referred in this connection to the following passages: The Mahatma Letters to A. P. Sinnett, pp. 271-272, 341-342; The Letters of H. P. Blavatsky to A. P. Sinnett, pp. 224-226, 235; The Secret Doctrine, Vol. I, pp. 546-554, 580-587, 620-626.

In the present article, written as it was in the fall of 1883, reference is to Crookes' two outstanding and revolutionary pronouncements on the subject of "Radiant Matter." One is his Address before the Sheffield Meeting of the British Association, August 22, 1879 (See Chemical News, vol. xl, 1879, pp. 91-93, 104-107, 127-131; and Nature, London, vol. xx, 1879, pp. 419-423, 436-440); and the other is his Letter to the Secretary of the Royal Society of London, Prof. G. G. Stokes, dated April 29, 1880 (See Proceedings Roy. Soc., 1880, vol. xxx, pp. 469-472; Chem. News, vol. xli, 1880, pp. 275-276; and Nature, vol. xxii, 1880, pp. 153-154).

4 Johann Karl Friedrich Zöllner, famous German astro-physicist, was born in Berlin, November 8, 1834, and died at Leipzig, April 25, 1882. After matriculating from the "Köllnische Gymnasium" in his native city, he entered the Berlin University, 1855, as a student of Physics and Natural Sciences. After some studies at the University of Basel, 1857, he returned to Berlin and built for himself a small private observatory on a plot of ground belonging to his father, who was a designer and calico-printer. In 1862, he went to Leipzig as an assistant at the Observatory. In 1865, he delivered a dissertation at the University of Leipzig on the Relative Intensity of Light of the Phases of the Moon, and the following year became assistant professor in the Department of Philosophy. In December, 1866, he delivered his thesis entitled *Über die universelle Bedeutung der mechanischen Principien*. In 1872, he was appointed Professor of Astrophysics.

Zöllner made innumerable contributions to astronomical science, which included the determination of the reflective capacity (albedo) of many planets, and a study of their thermal conditions. He made photometric investigations of the Mercurial phases, and conducted observations on the intensity of solar radiations at their source, and of solar temperature. His *Grundzüge einer allgemeinen Photometrie des Himmels* (Berlin, 1861, 4to.) contains a description of a new instrument, the astrophotometer, for the measurement of the light and color of stars. This new invention was soon adopted by the best known Observatories.

He furnished many valuable papers to the publications of the Royal Saxonian Scientific Society, on the constitution of the sun and stars, and published other scientific papers in the *Astronomische Nachrichten* and the *Poggendorff's Annalen*. In his work *Über die Natur der Kometen. Beiträge zur Geschichte und Theorie der Erkenntniss*, written for the 300th anniversary of Kepler's birth, Dec. 27, 1871 (2nd ed., 1872; 3rd ed., 1883), Zöllner expounded the remarkable theory that the brightness of the comets was not due to the alleged fact that they were incandescent through heat, but to the fact that they were glowing with electricity. He also showed that many of the findings of modern science had been anticipated by true philosophers. He gave considerable study to various types of illusions produced on our senses, especially optical illusions, and greatly enlarged the electro-dynamic theory of Wilhelm Weber.

Among his other works, mention should be made of his *Principien einer elektrodynamischen Theorie der Materie*, 1876; and his *Naturwissenschaft und Christliche Offenbarung. Populäre Beiträge zur Theorie und Geschichte der vierten Dimension*, Leipzig, 1886.

In 1877, Zöllner stopped contributing to scientific publications, and began to issue the results of his research in a series of separate volumes entitled *Wissenschaftliche Abhandlungen* (4 vols., Leipzig, 1878-81), which he published at his own expense. He thought this method would preserve a better continuity of presentation.

Zöllner was seriously interested in mediumistic phenomena and conducted extensive research along this line with the celebrated medium, Dr. Henry Slade. His theory of the four-dimensional world and its inhabitants deserves a far greater attention than it has received on the part of scientists. His experiments with Slade are fully described in his *Transcendental Physics*, translated from the German by Charles C. Massey (London, 1880), and reviewed at length by H. P. B. in *The Theosophist*, Vol. II, February, 1881, pp. 95-97.

Zöllner's work with Dr. Henry Slade was one of the direct results of the efforts of H. P. B. and Col. Olcott, who had selected Slade as the most reliable medium for the investigations conducted in 1876-77 at the Imperial University of St. Petersburg. It was after this that Slade resided in London and Leipzig.

Zöllner's interest in psychic matters brought him bitter opposition from various scientific quarters, and he was considered by some of his own former colleagues as merely a crank. The persecution to which he was subjected must have produced a considerable effect upon his general health, as intimated by the remarks in the text to which this note is appended. He died suddenly of a stroke, seated at his desk, only 48 years of age.

Biographical data can be found in F. Körber's study of Zöllner's life (Berlin, 1899), and Moritz Wirth's essay (Leipzig; 1882) which contains a portrait of Zöllner; also in Aksakoff's *Psychische Studien*, 1882 and 1883.

5 This passage from *Magia Adamica* of Eugenius Philalethes (Thomas Vaughan) appears on the unnumbered eleventh page of the section entitled "To the Reader," and not on page 11 of the text itself. H. P. B. emphasizes the fact that the italics are the author's own. Her proofreader, however, was not too particular about this. The passage has been checked with the original edition, London, 1650, and corrected to correspond to it in every particular. See the Biographical Index for a summary of the life and work of Thomas Vaughan.

6 These quotations are from an essay by Sir William Herschel (1738-1822), LL.D., F.R.S., entitled *On the Nature and Construction of the Sun and Fixed Stars*, London, 1801, pp. 3 and 5. The italics do not appear in the original, and so must indicate special emphasis laid on these words by H. P. B.

7 These quotations are from Sir John Herschel's *Familiar Lectures on Scientific Subjects* (London and New York, Alexander Strahan & Co., 1866, xii, 507 pp.), pp. 83-84. The words: "as separate and independent," and "some sort of solidity," as well as the last sentence beginning "yet we do know that . . .," are not italicized in the original.

8 These quotations are from *The Sun: Ruler, Fire, Light, and Life of the Planetary System*, by Richard A. Proctor, B.A., F.R.A.S., London, Longmans, Green & Co., 1871, pp. 382, 384, 386-87.

9 Tyndall's quotations have not been found for purposes of checking.

10 Province of N. E. Iran. Present name for the "Salt Desert" is Dasht-i-Kavir.

11 This may be the paging of the first edition, Gould, Kendall & Lincoln, Boston, 1848. The passage has been checked by the revised ed. of 1851, p. 237.

12 The text of this passage has been compared with the original edition published at Calcutta, in 1819, and the older spellings of Sanskrit names, as well as the rather quaint punctuation, have been kept intact.

13 *The History of Indian Literature*, Albrecht Friedrich Weber, p. 224, fnote 237. Transl. from the 2nd German edition by John Mann, M.A., and Theodor Zachariae, Ph.D., Trübner & Co., London, and Houghton, Osgood & Co., Boston, 1878, xxiii, 360 pp.

14 Also spelled Hiouen Thsang, Hsuan-Tsang, Yuan-Chwang, etc.

15 T. Subba Row Garu was a Vedântin of the Niyoga caste of the Smârta (Adwaita) Brâhmanas. He was born at Cocanâda, July 6, 1856. His native country was the Godâvarî District on the Coromândel Coast of India. His vernacular tongue was Telugu.

His grandfather was the Sheristâdâr of the District, and his maternal uncle was Diwan (Prime Minister) to the Râjah of Pithâpuram. His father died when he was but six months old, and his uncle brought him up. He attended the Cocanâda Hindû School, where he showed no unusual talents. After passing his matriculation examination at that school, he went in 1872 to the Madras Presidency College, where he showed great brilliancy in his studies and won his B.A. in 1876 at the top of his class.

Later in the same year, Sir T. Madhava Row, then Diwan of Baroda, offered him the position of Registrar of the High Court in that State, where Subba Row remained for about a year, returning thence to Madras, where he passed his B.L. examination. Having chosen the law as his profession, he served his apprenticeship under Messrs. Grant and Laing, and was enrolled a Vakil (Pleader) of the High Court in the latter part of 1880. His practice became very lucrative, and probably would have continued to bring him a good income, had he not given most of his attention to philosophy, drawn to it, as he told Col. Olcott, by an irresistible attraction. His brilliant mental ability is well illustrated by the fact that he successfully passed an examination in geology for the Statutory Civil Service in 1885, though this was a new subject to him and he had only one week to prepare himself.

Subba Row gave no early signs of possessing any mystical knowledge and even Sir T. Madhava Row did not notice any such while he was serving under him at Baroda. Col. H. S. Olcott writes:

“I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connection with the Founders of the Theosophical Society: a connection which began with a correspondence between himself and H. P. B. and Damodar, and became personal after our meeting him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been suddenly opened to him; recollection of his last preceding birth came in upon him; he recognised his Guru, and thenceforward held intercourse with him and other Mahatmas; with some, personally at our Headquarters, with others elsewhere and by correspondence. He told his mother that H. P. B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of Gîtâ, Brâhma-Sûtras or Upanishads, he could at once tell you whence it was taken and in what connection employed. Those who had the fortune to hear his lectures on Bhagavad-Gîtâ before the T. S. Convention of 1886 at Adyar, can well believe this so perfect seemed his mastery of that peerless work. . . . As a conversationalist he was most brilliant and interesting; an afternoon’s sitting with him was as edifying as the reading of a solid book. But this mystical side of his character he showed only to kindred souls.

What may seem strange to some is the fact that, while he was obedient as a child to his mother in worldly affairs, he was strangely reticent to her, as he was to all his relatives and ordinary acquaintances, about spiritual matters. His constant answer to her importunities for occult instruction was that he ‘dared not reveal any of the secrets entrusted to him by his Guru.’ He lived his occult life alone. That he was habitually so reserved, gives the more weight to the confidential statements he made to the members of his own household” (The Theosophist, Vol. XI, July, 1890, pp. 577-578.)

H. P. B. and Subba Row were pupils of the same Adept, Master M. As evidence of the very high esteem that H. P. B. had for Subba Row’s occult knowledge, we might recall her editorial remark (The Theosophist, Vol. IV, February, 1883, p. 118) to the effect that “we know of no better authority in INDIA in anything, concerning the esotericism of the Adwaita philosophy” than Subba Row. It should also be remembered that she associated his name with her own on the printed announcement of the forthcoming publication of The Secret Doctrine which appeared on several occasions in the pages of The Theosophist in 1884. At the time, her book was to be “A New Version of Isis Unveiled. With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries.” As she wrote herself to A. P. Sinnett, in the early part of 1884: “And now the outcome of it is, that I, crippled down and half dead, am to sit up nights again and rewrite the whole of Isis Unveiled, calling it The Secret Doctrine and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations.” (Letters of H.P.B. to A. P. Sinnett, p. 64.) This original plan, however, did not materialize. Later, after H. P. B. had received from Master M., on January 9, 1885, a plan for The Secret Doctrine, and had worked on it for quite some time, she sent portions of the MSS. to Subba Row for his opinion and corrections. This was in 1886, when she was in Germany. His judgment was a disappointment to H. P. B., because he found the draft both diffuse and chaotic. This forced H. P. B. to begin all over again, and may have been partially instrumental in producing a grander and more magnificent text.

Approximately at this time, differences arose between Subba Row and H. P. B., mainly on what would appear to be minor points of a philosophical kind, connected primarily with the classification of human principles. While it is not possible to state anything positive in connection with this controversy, there is sufficient evidence to show that the two variants of the teachings concerning the principles were presented in the pages of The Theosophist by order of Master M., who, as will be remembered, was the Teacher of both H. P. B. and Subba Row; and that this so-called controversy was to a very large extent a “put up job.”

However, even if this be true, and we think it is, there remains another, and much more valid reason, for misunderstanding between the two. We must bear in mind that Subba Row was a most conservative and rigid Brâhmana, an initiate into the more esoteric aspect of the ancient Brâhmanical teachings. He was greatly disturbed by the vulgar profanation of the Masters' names which had then taken place, and, as a Brâhmana, he strongly disapproved the fact that H. P. B. revealed to the public some of the inner meanings of the Hindu Scriptures, concealed until then in the secrecy of the inner temples. It is probable that he overlooked the fact that in doing so H. P. B. obeyed her superiors, who were Subba Row's superiors as well.

That this should be done by a woman of European descent was another fact difficult for a rigid Brâhmana to accept. Hence the inner conflict within Subba Row's mind and heart, a conflict which, to judge by outward circumstances at least, brought about his temporary withdrawal from active participation in the affairs of The Theosophical Society. Writing to Mrs. and Miss Arundale, on June 16. 1885, H. P. B. says:

“Such as Subba Row—uncompromising initiated Brahmins, will never reveal—even that which they are permitted to. They hate too much Europeans for it. Has he not gravely given out to Mr. and Mrs. C[oooper] O[akley] that I was henceforth ‘a shell deserted and abandoned by the Masters’? When I took him for it to task, he answered: ‘You have been guilty of the most terrible of crimes. You have given out secrets of Occultism—the most sacred and the most hidden. Rather that you should be sacrificed than that which was never meant for European minds. People had too much faith in you. It was time to throw doubt into their minds. Otherwise they should have pumped out of you all that you know.’ And he is now acting on that principle.” (Ltrs. of H.P.B. to A.P.S., pp. 95-96.)

It is important to bear in mind that in spite of his attitude towards H. P. B. at this later period, Subba Row had not the least doubt that H. P. B. possessed occult power and knowledge, and that she was in constant touch with the Adepts H. P. B.'s occult integrity and the validity of her teachings were at no time doubted by Subba Row. This endorsement by an orthodox Brâhmana is of immense importance.

Subba Row, as a representative, at Madras, of the Sringeri Matham, had considerable influence among the orthodox Hindûs. Therefore his attitude towards H. P. B. did have a profound effect on many minds, to the distress of those who remained faithful to her.

In 1888, Subba Row withdrew from The Theosophical Society. Very soon after this a painful illness descended upon him.

The cause of this affliction was unknown. He died in 1890, only 34 years of age.

Regarding this, Col. Olcott writes as follows (Old Diary Leaves, IV, pp. 234-35):

“On the 3rd of June I visited T. Subba Rao at his request and mesmerized him. He was in a dreadful state, his body covered with boils and blisters from crown to sole, as the result of blood poisoning from some mysterious cause. He could not find it in anything that he had eaten or drank, and so concluded that it must be due to the malevolent action of elementals, whose animosity he had aroused by some ceremonies he had performed for the benefit of his wife. This was my own impression, for I felt the uncanny influence about him as soon as I approached. Knowing him for the learned occultist that he was, a person highly appreciated by H. P. B., and the author of a course of superb lectures on the Bhagavad-Gîtâ, I was inexpressibly shocked to see him in such a physical state. Although my mesmeric treatment of him did not save his life, it gave him so much strength that he was able to be moved to another house, and when I saw him ten days later he seemed convalescent, the improvement dating, as he told me, from the date of the treatment. The change for the better was, however, only temporary, for he died during the night of the 24th of the same month, and was cremated at 9 on the following morning. From members of his family I obtained some interesting particulars. At noon on the 24th he told those about him that his Guru called him to come, he was going to die, he was now about beginning his tapas (mystical invocation), and he did not wish to be disturbed. From that time on he spoke to no one. . . .”

The circumstances involved in the passing of T. Subba Row seem to point to some unexpended Karmic debt which he had to meet and overcome before proceeding further along the path of enlightenment.

The only work of T. Subba Row's which stands as a unity is his series of Lectures entitled Notes on the Bhagavad-Gîtâ. The introductory lecture of this series was given by him at the Anniversary Convention at Adyar, December, 1885, and was published in *The Theosophist*, Vol. VII, No. 77, February, 1886, pp. 281-285. The four actual lectures were delivered a year later, namely, at the Anniversary Convention at Adyar, December 27-31, 1886. They appeared originally in *The Theosophist*, Vol. VIII, February, March, April and July, 1887. They were published in book-form by Tookaram Tatya, Bombay, 1888, though some omissions occur in this edition. The best edition of these Lectures is the one published by Theosophical University Press, Point Loma, Calif., 1934, which incorporates corrections in the text which Subba Row himself considered necessary at the time (See *The Theosophist*, Vol. VIII, May, 1887, p. 511).

T. Subba Row wrote a great many invaluable articles and essays for *The Theosophist*, some of which were, no doubt, inspired by his Teacher. To some of them H. P. B. appended valuable footnotes and comments which are to be found in their correct chronological order in the present series of volumes. Soon after his death, these scattered writings were collected together by Tookaram Tatya, and published by the Bombay Theosophical Publication Fund, under the title of *Esoteric Writings of T. Subba Row* (Bombay, 1895; rev. and enl. ed., Theosophical Publishing House, Adyar, Madras, 1931).

In his obituary notice of Subba Row, Col. H. S. Olcott wrote as follows:

“Between Subba Rao, H. P. Blavatsky, Damodar, and myself there was a close friendship. He was chiefly instrumental in having us invited to visit Madras in 1882, and in inducing us to choose this city as the permanent Headquarters of the Theosophical Society. Subba Rao was in confidential understanding with us about Damodar’s mystical pilgrimage towards the north, and more than a year after the latter crossed into Tibet he wrote him about himself and his plans. Subba Rao told me of this long ago, and reverted to the subject the other day at one of my visits to his sick-bed.” (*The Theosophist*, Vol. XI, July, 1890, pp. 577-578.)

While recognizing the subtle dangers which exist on the path of the true occultist, and the fact that T. Subba Row, in spite of his great advance along occult lines, fell prey to some of them, he undoubtedly was one of the most valuable workers of the early Theosophical Movement through whose mind certain teachings of the Adepts were delivered parallel with those coming through H. P. B., until such time when their paths appeared temporarily to diverge.

16 Quotation could not be found.

17 A History of ancient Sanskrit Literature, so far as it illustrates the primitive religion of the Brahmans, Friedrich Max Müller, p. 13 (Williams and Norgate, London, 1859, 8vo, xix, 607 pp.).

18 Op. cit., p. 13.

19 These quotations could not be checked.

20 These quotations could not be found.

21 Op. cit., p. 14. Italics are H. P. B.’s.

22 Op. cit., p. 6

23 Op. cit., p. 16. Italics are H. P. B.’s.

24 Quotation could not be found.

25 Op. cit., p. 31.

26 Op. cit., p. 11.

27 Op. cit., p. 14.

28 Op. cit., pp. 32 & 33. Italics are H.P.B.'s.

29 Hist. of Ind. Lit., p. 307, fnote 360.

30 Op. cit., p. 309, fnote 363.

31 Rig-Veda, Mandala III, Anuvaka III, Sûkta xxxiv, verse 9: "He gave horses, he gave also the sun, and Indra gave also the many-nourishing cow: he gave golden treasure, and having destroyed the Dasyus, he protected the Arya tribe."

Rig-Veda, Mandala II, Anuvaka I, Sûkta xi, verse 18: "Indra, hero, keep up the strength wherewith thou hast crushed Vrita, the spider-like son of Danu, and let open the light to the Arya: the Dasyu has been set aside on thy left hand."

See Rig-Veda Sanhitâ, a Collection of Ancient Hindu Hymns, transl. from the original Sanskrit by H. H. Wilson, publ. under the patronage of the Court of Directors of the East India Company, London, Wm. H. Allen & Co., 1850, 4 vols.

32 Parapamisos (more correctly Paropanisus), from old Persian paru—mountain. Mountain chain running from West to East through the center of the Southern portion of the Central Asian highlands. It is a prolongation of the chain of Anti-Taurus. The ancients applied this name to that part of the chain which lies between the Sariphi Mountains (mnts. of Kohistan) on the West, and the Imaus Mountains (Himâlayas) on the East, or from about the sources of the river Margus in the West, to the point where the Indus breaks through the chain in the East. It divides that part of the continent which slopes towards the Indian Ocean from the great central table-land of Tartary and Tibet. In the time of Alexander, it was known as Caucasus Indicus, whence the name Hindu-Kush.

33 The Theosophist, Vol. IV, No. 10(46), July, 1883, pp. 253-256.

34 A Hist. of Anc. Sanskrit Lit., p. 274.

35 Op. cit., p. 266. Italics are H.P.B.'s.

36 Main text and quoted material seem to be somewhat confused at this point. The following passage is to be found in Prof. Weber's Hist. of Ind. Lit., pp. 202-203, fnote: "According to Kern, Introd. to his edition of the Brihat-Samhitâ of Varâha-Mihira, 5ff. (1866), the use of the so-called Samvat era is not demonstrable for early times at all, while astronomers only begin to employ it after the year 1000 or so."

37 Weber, op. cit., p. 203, fnote. The last sentence has been italicized by H.P.B.

38 Max Müller, op. cit., p. 275. Italics are H.P. B.'s.

39 These passages could not be found.

40 This passage could not be found.

41 Weber, op. cit., p. 251, fnote 276.

42 Weber, op. cit., p. 253. Italics are H.P.B.'s.

43 Weber, op. cit., pp. 220-221.

44 Italics by H.P.B.

45 Weber, op. cit., p. 274, fnote 321a. The words of R. L. Mitra are quoted from his work *The Antiquities of Orissa, Calcutta, 1875*. Italics are H.P.B.'s.

46 Weber, op. cit., p. 268, fnote 307. All italics are H.P.B.'s. The reference to Roth, as given by Weber, is *Zeitschrift der deutschen morgenländischen Gesellschaft*, xxvi, 441 & 448, 1872.

47 Weber, op. cit., p. 288, fnote 342.

48 Karmania or Carmania (*Καρμανία*), mentioned by Strabo (*Geography*, xv, 726) and Flavius Arrianus (*Anabasis of Alexander*, vi, 28), was an extensive province of the ancient Persian Empire, along the North side of the Persian Gulf, extending from Carpella on the East, to the river Bagrades (Nabend) on the West. It was bounded on the West by Persis, on the North by Parthia and Ariana, on the East by Drangiane and Gedrosia, and on the South by the Persian Gulf. It was divided into Carmania Propria and Carmania Deserta. Its chief city was Carmana (present Kirman) which gives its name to the province.

Drangiana or Drangiane (*Δραγγιανή*), mentioned by Strabo (*Geography*, xi, 516), Ammianus Marcellinus (*Rerum gestarum*, xxiii, 6) and others, was a province at the Eastern end of the Persian Empire, including part of the present Sejestan. It was bounded on the West by Carmania, on the North by Aria, on the East by Arachosia, and on the South by Gedrosia. It formed for a time a separate satrapy. It was watered mainly by the river Erymanthus (or Erymandrus). In its Northern part, it was inhabited by the war-like Drangae, whose capital was Prophtasia.

49 This quotation could not be found.

50 This quotation could not be found.

51 In spite of the seeming ambiguity of the language at this point, “it” refers to the First Council and not to the Second, as is amply clear from all known historical records, including *Mahâvanśa*, III, 19.

52 The reference is to Bigandet’s *The Life or Legend of Gaudama, the Budha of the Burmese, Rangoon, 1866*.

53 Müller, op. cit., p. 267. Italics are H.P.B.'s.

54 The first two quotations in this paragraph are from pp. 265-66, and 268 of Müller’s work. The third one could not be traced. There is, however, on page 266, the following passage: “Before that time then chronology is traditional, and full of absurdities.”

55 None of the italics in these quotations appear in the original text of Max Müller.

56 These quotations could not be found.

57 This quotation could not be found.

58 This quotation is from the work entitled *Archaeological Survey of India. Four Reports made during the years 1862-63-64-65*, by Alexander Cunningham, C. S. I., Simla, 1871, Vol. I, p. 1. At the end of the quotation immediately following the name of Max Müller, a footnote is appended, which reads: "I have since submitted this date to the scrutiny of my learned friend Bâpu Deva Sâstri, the well known astronomer; according to whose calculation the 1st of Kartik badi in A. D. 1276 was a Friday, and in A. D. 1342 a Monday; but in A. D. 1341 it fell on Wednesday the 7th of October N. S., which would place the beginning of the Buddhist era in B. C. 478."

The material contained in the series of "Replies," to which the above Notes are appended, has been reprinted but once, since its original publication in *The Theosophist*. It appeared in a work entitled *Five Years of Theosophy* (London: Reeves and Turner, 1885, 575 pp.) made up of essays and articles on mystical, theosophical and historical subjects selected from the early volumes of *The Theosophist*. Neither in that work, nor in the brief excerpts from the "Replies" which have appeared at various times in subsequent Theosophical periodicals, can any editorial work be detected. As a matter of fact, all reprints perpetuate a large number of typographical and other mistakes, occurring in the original, and treat all the quotations embodied in the text with obvious disregard for their actual wording and punctuation, as found in the original works from which these quotations were taken.

As is the case with other material contained in the present volume, all proper names, technical terms and quotations occurring in the above series of "Replies" have been carefully checked, as far as was possible to do so, and no amount of labor has been deemed too great to carry this out. In the course of this work a considerable number of errors were corrected. As an instance of this, the following words may be cited: Böckt has been altered to Böckh; Uraha to Urabá; Hiung-un to Hsiung-nu; Pritchard to Prichard; Tuisco to Tuisto; Magus to Magas; Aclo to Acla; Susinago to Sisunâga; Vishma to Bhîshma; Vijiam to Vijaya; Valentinian to Valentinus; Devaha to Devadaha. Serious students of today, and in the future, will understand the literary and historical importance of this policy.

September, 1883

THE KHABAR

[The Theosophist, Vol. IV, No. 12(48), September, 1883,
pp. 310-311.]

Sometime ago one of the London daily papers referred to the 'khabar,' as a thing of extreme mystery in India. From all we can learn, the Arabic word khabar signifies news; and as used in India, it means a method of communicating news in some extraordinary manner, which, it is alleged, science fails to unravel. The speed with which the news travels is said to be greater than that of the electric telegraph; but that we take leave to doubt. At any rate, should you walk through an Indian market-place to view the silks of Cashmere, or stroll into a Turkish bazaar in quest of a serviceable saddle, your hospitable native acquaintance will ask: "Have you any news of So-and-so, or of such-and-such a place?" Your reply being in the negative, he may probably proceed to tell you what the khabar says on important affairs transpiring at a distance. To your astonishment, you find, after a few days, or even weeks, that your loquacious Hindu, Turkish, Arab, or Persian friend has told you the truth with tolerable correctness.

The Earl of Carnarvon in his interesting little volume, *Recollections of the Druses of Lebanon*, makes this observation: "No great moral or religious movement can be confined to the country where it is first born, and through all ages—sometimes by a subtle and almost mysterious agency—the spark of intelligence has flashed along the electric chain by which the nations of the East are darkly bound to each other."* And in proof of the existence of this potent agency, he relates that during the Sikh war (1845-6) there were cases in which the news of defeat or victory forestalled the arrival of any letters on the subject; and further that in the late Indian Mutiny the somewhat exaggerated intelligence of General Windham's repulse at Cawnpore actually reached the Indians of Honduras, and the Maoris of New Zealand, in a manner truly astonishing. A relative of the writer of the present notice states, that when in Jerusalem during the Crimean war, he often found that the khabar of the bazaars anticipated the ordinary channels of communication by many days, and, generally, with but little departure from accuracy.

* [Chap. VIII, p. 115.—Comp.]

Various theories have been adduced to account for the marvellous rapidity with which news is transmitted, or intercommunicated amongst nations who possess neither the electric telegraph nor steam-power.

Some even allege that a certain mysterious psychic force is brought to bear between man and man, separated by long distance from each other in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt, that there exists in Eastern countries some means whereby intelligence is conveyed with marvellous celerity, without the aid of either steam or electricity. The subject is worthy of further investigation.—(Chambers' Journal.)

Alas, that there should be no khabar between Universal truths and Western minds! Like the news of the earth's rotundity and heliocentricity which were a stale news for the nations of the Vedic period and left by them as a legacy to Pythagoras, but which had to reach Europe as a scientific fact less than two centuries back,—and even that after finding itself stuck and delayed in the prison of the Inquisitions—the khabar will penetrate into Europe when the nations of the East will have found out something still more wonderful. Only “some allege” that the “khabar” is due to “a certain mysterious psychic force.” “Eppur si muove”—Western friends; and you may find it out some day yourselves, and then, of course, you will believe in it. Till then, however, you will go on repeating, “Can there any good thing come out of ”—Asia? Thus you have done before, and so will you do again.—Ed.

THE THEOSOPHISTS

AS PHOTOGRAPHED IN THE IMPERIAL CENSUS

[The Theosophist, Vol. IV, No. 12(48), September, 1883 p. 311.]

It may be interesting for our friends to learn how our Association is, or rather was (for now they have learned better) viewed, and its tenets described by the officials of Bombay in the recent census. It is an honour to know that the Theosophical fly is thus immortalized and passed on to posterity in the imperishable amber of the Government Records of the Indian Empire; and, it is a matter of sorrow to see once more, how History is generally disfigured—facts being replaced by fiction, and philosophy mixed up with sectarianism.

“Et c’est ainsi qu’on écrit l’Histoire!” exclaimed in despair a French critic after getting acquainted with one of such historical facts, offered as reliable data and trustworthy materials for the future historians. Hundreds of years hence,—unless white ants, those best allies of characters as cruelly distorted by official recorders as have been our own, come to our rescue—posterity will be made to view our Society as a—sect!

EXTRACTS FROM THE “IMPERIAL CENSUS OF 1881.”

(Page 47 from “Operations and Results in the Bombay Presidency,” etc. by J. A. BAINES, F.S.G., of the Bombay Civil Service.)

The lately arisen sect of Theosophists may be regarded as practically an offshoot of Brahmanism in this country, though it has received impulse and support from outside. Any vitality that it may possess in the eye of the Hindu, taking it in a doctrinal light, is probably derived from its affinity to a once popular system of philosophical tenets that owe their being to the new departure taken by the orthodox faith after the success of Buddhism had shown it the necessity of modifying its structure. This cause of attraction to the meditative class of Hindu has been somewhat obscured by the prominence that has been lately given to the aid received by the creed from spiritistic manifestation of the usual description that places any rational and continuous observation of this class of phenomena beyond the reach of the unbiased investigator. The small number of its present adherents, are to be found exclusively in Bombay, and as these sheets are passing through the press, I have received casually the information that in that city, from some mistake in classification, the sect has found its place with Buddhism, but that the number of the soi-disant theosophists is insignificant.

After the above had been written one of the European leaders of the movement wrote to a daily paper stating that they were, and for some years had been, Buddhists as individuals, but as Theosophists they were attached to no faith or creed.—Bombay Gazette, 3rd April 1882.

Ed. Note.—Let us hope the writer has learned better now.

“The number of the soi-disant Theosophists” from being (in the recorder’s views) “insignificant in 1882,” has become at any rate since, namely in 1883, very significant indeed, one should say, considering its 70 Branches in India alone and daily increasing members. Thus we have to remain in the sight of posterity as a sect, “practically an offshoot of Brahmanism” but at the same time “receiving colour from” Buddhism, these two religious philosophies being finally “obscured by the aid given to our creed” from spiritistic manifestations . . . beyond the reach of the unbiased investigator; and, as a natural consequence, entirely out “of the reach” of the somewhat biased and very incorrect recorder—the author of this particular page 47 of the “Imperial Census.” If the “observations and results” with regard to other sects in India have been conducted in the same broad and catholic spirit, and its “observations” are as correct as they are in our own case, then, there remains no doubt but the “results” will be quite disastrous for the future historian who may be moved by the unfortunate idea of trusting to the data given in this monument of labour now known as the “BOOK OF THE IMPERIAL CENSUS in India of 1881.

**FOOTNOTE TO “OF THE SERPENT PYTHON
AND THE PYTHONESSES THROUGHOUT THE AGES”**

By DR. FORTIN, Pres: S.S.O.F.

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 311.]

[The following footnote is appended by H.P.B. to the name and title of the author:]

President of the Theosophical Society of Paris, called “Société Scientifique des Occultistes de France.”

Dr. Fortin is a follower of Hermes, the custodian of the revealed science in Egypt. But Hermetic Philosophy, or rather so much as can be found now of it in traditions, differs in no wise from the Arhat-Tibetan or Aryan secret doctrines, except in its externals, names and later religio-theological additions and interpolations necessitated by the incessant persecution of the clergy.

Thus Neith-Isis has gradually merged into the “Sophia” of the early gnostics, and “Sophia” was metamorphosed into the celestial virgin (the Virgin Mary of the Roman Catholics) of the persecuted Alchemists. If the reader turns to Esoteric Buddhism, Mr. Sinnett’s new book, he will find therein what is meant by “revealed” science at the beginning of every new Round on the Planet. The trinity of the Protestants and the trinity of the Roman Catholics, is as closely related to the Pythagorean “triad” and Tetraktis as the latter is to the Aryan-Arhat-Esoteric septenary system of evolution.

GENTEEL BEGGARS

[The Theosophist, Vol. IV No. 12(48), September, 1883, pp. 312-313.]

[We have just received from a gentleman, an Anglo-Indian Theosophist of the highest rank, and one, whose generous disposition is unfortunately too well known, the following letter:—Ed.]

I am almost daily receiving letters in the spirit of the enclosed. But this is perhaps the most unblushingly impudent I have had, and I am specially requested to send it on to you and so I do. I have given this ingenuous youth my views as to his reasons for wishing to join the Society. But this spirit is too common, and I think it might be expedient to publish his letter (without his name) and while giving him the castigation he so richly deserves, to take opportunity of reiterating the fact, that no person need join the Society in the hopes of thereby obtaining worldly advancement of any kind. There are an awful lot of scamps who need this advice—that other fellow *** of *** has never ceased, since he became a Theosophist, to worry me to do something for him. I think after two years’ probation and patience, I have at last shut him up. I have told him very plainly that he is a mere self-seeker (this is true, for I asked to have his conduct and life looked into before I gave him a probation) endeavouring to use Theosophy as a stepping stone. He replied quoting Shakespeare and calling all the gods to witness how shameful it was for one Brother to thus defame another. I told him I acknowledged no brothership with sham Theosophists like himself, who were the people who brought discredit on a Society, and have now ceased to answer his letters.

“DEAR SIR,

If there be nothing improper, kindly submit my request with your recommendation to Col. H. S. Olcott or Madame H. P. Blavatsky for disposal.

The facts are:—

1. The Free and Private admission in the Society.

2. Any arrangement for my support, as I know English, Persian and Hindi up to the entrance class, also have served as a teacher and clerk in schools and Courts.

3. A little help of Rs. 200 (!) for the payment of debt rising from the non-engagement of mine.

These are most Private things, and can be well proved to you with my other descriptions by Dhyana Yoga.

If succeeded* I shall pray for your further success and prosperity.

I write to you, knowing you to be a Theosophist, for a Brotherhood help of 3 objects; and having a strong hope of success in this matter. Please excuse me for the trouble. An early reply shall highly oblige.

Yours affectionately,

***** ”

I take this opportunity, with the approval of the President-Founder, of once for all warning such selfish and unblushing aspirants, that our Society was not founded for the purpose of affording relief to those who, by idleness, prodigality and often worse, have incurred debts. We never bought, nor do we intend at any future [time] of buying our recruits and proselytes, though we are always ready to help to the best of our ability our modest and worthy members, whenever they are in trouble. Our Society was established for far nobler purposes, and nothing in them would warrant our degrading these lofty aims by offering, in addition to them as a bait, a money premium for joining it; and were we to admit persons of the character of the writer of the above given letter, we should, far from doing good, be doing harm. Every needy and unsuccessful man in the land would be applying on such terms for fellowship, and our ranks would be filled with a class of persons, ill calculated to further our nobler aims, one of which is to render mankind especially Hindus—self-dependent, self-respectful and dignified as were their glorious forefathers.

* The italics are ours.—Ed., Theos.

In direct connection with the present, we would call attention to Para. VI of the Rules of 1883, where the borrowing and especially the begging of money from each other is strictly prohibited “unless business should be transacted between the two entirely outside their connection with the Theosophical Society.”

Our writer begins his application for admission by a cool request for Rs. 200, thus at once breaking Rule VI; and he does not even ask it as a loan! We may at various times have helped many worthy characters to enter the Society, but here is one who, not only expects the remission of his initiation fee, but in addition to it demands the donation of a considerable sum, without ever having done anything himself for humanity, with the exception, perhaps, of the equivocal honour of being born in it. Truly the words of Talleyrand are here exemplified and his definition of gratitude fully borne out, viz., “gratitude—a lively sense of favours to come.” Is it likely, that an aspirant of this nature would be satisfied with his fees being paid and “the small present” of Rs. 200 made him? Certainly not. His gratitude would be of a far more lively character, somewhat resembling the “daughter of the horse-leech ever crying, give, give!” As we observe, the writer only prays for the “success and prosperity” of the expected giver if he gets his money. Indeed, one has seldom read a more mendacious, impudent avowal than this. Then again in para. 2 of his letter he would, in addition to the other trifles solicited, like “some arrangement for his support”!

Truly, were our Society to let go unnoticed such extraordinary pretensions, it would soon have on its hands a task far surpassing that of the Hydra-headed monster’s killing; for, no sooner would one such claim be disposed of, than a hundred more would crop up to take its place. The man prefaces modestly his request by saying “if there be nothing improper” in it. Indeed, the “would-be theosophist” must have a fine sense of what is proper, if this letter is to be considered a specimen of his ideas of the fitness of things.

Having asked “to be excused,” he, the writer, with an additional sense of propriety, subscribes himself “yours affectionately,”—an affection for the anticipated rupees, of course.

To close, I have to say in my official capacity that it is intolerable that high-placed theosophists should be worried in this manner, not only by willing candidates for theosophy with a price-marked label suspended to their applications, but even, shame to say—by initiated members! It is in the hope of relieving the former of such nuisance that I felt it my duty, as a high officer of our association, to pen the above remarks and even to publish—at the very natural suggestion of our long-patient Anglo-Indian Brother—the impudent letter complained of. I hope, it may be a warning for all who would have the unfortunate idea of walking in the steps of either of the two above-mentioned individuals. For, should such a complaint occur again, we may be compelled, by order of the President and Council, to publish not only the begging document, but likewise the full name or names of the paupers.

H. P. BLAVATSKY,
Corresponding Secretary of
the Theosophical Society.
OOTACAMUND, 7th August.

EDITOR’S NOTE TO “A STORY OF THIRTY YEARS AGO”

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 317.]

[This is a story about two apparitions at the moment of death. H.P.B. appends the following closing note:]

Useless to remind our readers that we are a firm believer in the apparition of real disembodied spirits at the moment of their death. Many were the cases in our own family, and to reject the evidence for such occurrences is to invalidate entirely every possible testimony.

This belief is gaining ground very rapidly: and a book called *Essai sur l'Humanité Posthume et le Spiritisme* by Adolphe d'Assier, a positivist and one who disbelieves entirely and opposes Spiritualism as a "Spirit" theory, has just appeared in France.* The Author is as thoroughly convinced of the reality of apparitions after death of what we call "shells" as we are. We propose to review it in our next, translating a good portion of his arguments.

**EDITOR'S NOTE TO "WHAT IS SAUCE FOR THE GOOSE,
IS NOT SAUCE FOR A GANDER"**

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 325.]

[A correspondent quotes the story of a Baptist padri about his visit to the temple of Kâlî-devî at Mugra, Râjputana. After all sorts of ridicule at the expense of the goddess, the padri pulled her nose. Such outrages are not perpetrated by Hindûs upon Christian religious images. The Editor of The Theosophist has upon occasion accused the natives of want of self-respect, and says that in most cases it is they themselves who bring insults upon their heads owing to their proverbial "mildness" and passive indifference. The question is asked: "Would the Brahmins of the Peeplaj Temple have done wisely to bring the Rev. Shoolbred coward before a Police Magistrate, at the risk of having their evidence ruled out of Court and the case dismissed?" To this H.P.B. appends the following note:]

We still maintain that it is extremely unlikely that any decent Magistrate should have failed to do justice to the feelings of the outraged devotees of Kali. But the case might have been settled in a far easier and more speedy way.

* [This important work was translated into English and annotated by Col. Henry S. Olcott, in 1886. It was published under the title of *Posthumous Humanity: A Study of Phantoms* (London: Gorge Redway, 1887, xxiv, 360 pp.). An Appendix has been added showing "the popular beliefs current in India respecting the post-mortem vicissitudes of the Human Entity."—Comp.]

Had the Brahmins of the Temple or even the “Mair guide” after the perpetration of the outrage pulled immediately the reverend Baptist’s nose for it, on the very spot on which he had insulted the goddess, and without offering to him any worse or further molestation beyond nose pulling, “ten to one” he would not have repeated the offence, and it is as unlikely that he should have ever brought complaint or even mentioned this little attempt at *lex talionis* in any missionary organ.

PROFESSOR HUXLEY AND ISIS UNVEILED

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 325.]

One of the articles of the May number of Macmillan’s Magazine is by Professor Huxley, and is entitled “Unwritten History.” It treats of the past geological history of Egypt principally, with a few remarks towards the end on its ethnology. But what surprised me most, was that the whole article might have been plagiarised from *Isis Unveiled*, so wonderfully are the same conclusions arrived at. From the following paragraph, one might almost suppose, that Mr. Huxley had also plagiarised from the later numbers of “Fragments of Occult Truth” as regards past Races and Rounds. “That the Egyptians are not Negroes is certain, and that they are totally different from any typical Semites is also certain. I am not aware that there are any people who resemble them in character of hair and complexion, except the Dravidian tribes of Central India, and the Australians; and I have long been inclined to think, on purely physical grounds, that the latter are the lowest, and the Egyptians the highest, members of a race of mankind of great antiquity, distinct alike from Aryan and Turanian on the one side; and from Negro and Negrito on the other.” Now how is Professor Huxley to make one race of the Australians and Egyptians, without the aid of the submerged Pacific continent, mentioned in *Isis Unveiled*? Though great light has been thrown on nearly every subject, no information is given in *Isis Unveiled* on Southern and Central Africa, and its Negro-tribes. Why is this?

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Ed. Note.—On the exoteric authority of Herodotus, and the esoteric authority of the occult sciences we have shown in Isis that the Abyssinians (though a mixed race at present) and the Egyptians were what Herodotus calls the “Eastern Ethiopians” who had come from Southern India and colonized Egypt and a part of Africa—most of them having inhabited Lanka, not the present Ceylon; but when it was yet part and parcel of the Indian continent and many more islands like Ceylon extended South and formed part of the Aryan’s Lanka of the Ramayana. And though the Egyptians did not belong to the fourth race, yet they were Atlanteans whose islands perished still earlier than Poseidonis.

**THE FINAL RESULT OF THE SAVAGE ATTACK
OF THE ROMAN CATHOLICS ON THE BUDDHISTS AT COLOMBO**

[The Theosophist, Vol. IV, No. 12(48), Sept., 1883, pp. 325-326.]

What we said about the recent religious riots at Ceylon, in the May Theosophist, has been fully verified now by the Report of the Commission appointed to investigate into its causes. The blame is fully due to the intolerance, bigotry and fanaticism of the Roman Catholic ruffianly mob, of the so-called converts (mostly Malabarians); a fanaticism stirred now, in the XIXth century, in as masterly a way by those whose dark aims it serves the best, as it used to be during the dark ignorance of the Middle Ages. The Report speaks volumes; and we leave it to the unprejudiced reader to judge whether,—as many an inimical journal insisted upon at that time,—the inoffensive, quiet, orderly Buddhists who claim but their legitimate recognized rights of free worship in their own native island, were the instigators of the brutal scenes, or those who would willingly wipe out of this globe the very remembrance of every other religion but their own. We reprint the Report from the Indian Mirror, the complete copy furnished to Col. Olcott by H. E. the Governor of Ceylon not yet having reached our hands.

[Here follow excerpts from the Report of the Commission appointed to inquire into the causes which led to the riots in Colombo, on Easter Day, March 29th, 1883, when a Buddhist procession, marching to the Buddhist temple at Kotahena, under a license granted by the Police, was attacked by a large body of Roman Catholics, and many persons were seriously injured, and one mortally wounded. See the article entitled "Theosophy and Religious Riots" (The Theosophist, Vol. V, May, 1883, pp. 197-200) for particulars.

The individuals responsible for the riot were never brought to justice. This occasioned considerable tension between the various religious factions in Ceylon. At the end of 1883, Colonel Henry S. Olcott was delegated by the Buddhist Defence Committee, organized at Colombo, to go to London as the Chief Agent of that Committee, in order to lay before the Colonial Office the grievances in question and to ask for redress. Col. Olcott left for Europe on February 20, 1884, accompanied by H. P. B., Mohini M. Chatterji and others. His Buddhist Mission proved to be very successful. Various reforms resulted from it. Among other things, the birthday of the Lord Buddha—the Full Moon day of Vaisâkha (May)—was proclaimed a full holiday for the Buddhists of Ceylon.

See Col. H. S. Olcott's Old Diary Leaves, Vol. III, pp. 71-73, 112-138, for a detailed account.—Compiler.]

FOOTNOTE TO "REASON AND INTUITION"

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 327.]

[Dr. Franz Hartmann, writing on the above subject and on the problem of Devachan, indulges in the thought that Guiteau, the assassin of President Garfield, "on his arrival in Devachan would probably shake hands with his imaginary (but to him real) partner who inspired the murder. . . ." To this H. P. B. remarks :]

It is to be feared that Guiteau will have little chance of getting acquainted with the Devachanic state. He and his "partner" will meet in avitchi, if not a still more disreputable place.

MISCELLANEOUS NOTES

[The Theosophist, Vol. IV, No. 12(48), Sept., 1883, p. 294.]

[The following two footnotes are appended to Gilbert Elliot's article "Fundamental Truths Eternal," in which subjects of evolution, meteorites, fossils, and Maori creation myths are discussed. The writer says: "Hahn's observations prove life to have existed inside meteorites." To this H.P.B. remarks:]

Please see in this connection the editorial answer to the article "Transmigration of Life Atoms" in our last number, and compare the above latest scientific speculations to our occult theory, viz., that there is neither organic nor inorganic matter or particles, but that every atom is permeated with Life—is in fine the vehicle of Life itself.

["the original power 'Po' "] Po—the Maoric word, reminds one of the Chinese Fo (Buddha) and the Tibetan Po-pha, Supreme Father, Adi-Buddha, the Enlightened, or Buddhi, primeval Wisdom. Philologists should give their attention to this word.

FOOTNOTES TO "AN ENVIABLE DISINCARNATION"

[The Theosophist, Vol. IV, No. 12(48), Supplement to September, 1883, p. 12.]

[A correspondent relates the passing of Babu Jogendra Nath Basu Sarbadhikary, which appears, from circumstances involved, to have been a conscious withdrawal of an advanced disciple and a return to the land of the Himalayan Adepts. The dying young man thrice said to his father: "I am Narayan." To this H.P.B. says:]

Which only means "I have become a spirit (purusha)," i.e., a disembodied man. The sacred formula: Om namo Nârâyânâya taught in the Nârâyana Upanishad (64) has a secret meaning known only to the initiates.

[Later, he repeated the following mantram: “Nârâyana para Veda — Nârâyana parâkshara — Nârâyana para Mukti — Nârâyana para gatih. To this H. P. B. appends the following footnote:]

Our brother may be now repeating, for all the scoffers know, the formula taught in the first two adhyayas of the Chhandogyopanishad. We mean the two missing genuine adhyayas out of the set of ten which composed originally this Brahmana, of which the world knows only eight.

October, 1883.

PROJECTION OF THE DOUBLE

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 1-2.]

In one of the daily issues of the N. Y. World—an influential journal of the great American metropolis—for the year 1878, appeared a description of the events of an evening at the then Headquarters of our Society, in the city of New York. The writer was one of the Editorial Staff, and among other wonders related was the following: Some lady or gentleman among the visitors had doubted the possibility of an Adept to leave his physical body in a torpid state in the Himalayas, and come in his astral body (Mayavi-rupa) across land and seas to the other side of the world. Three or four of the company sat so as to face the two large windows of the room which gave upon the Avenue then brilliantly lighted with the gas of the shops and street lamps. The doubting surmise was barely uttered when these persons simultaneously started in surprise and pointed towards the left-hand window. All looking there saw deliberately and slowly passing on the outside, from left to right, first one, then another figure of Asiatic men, with fehtas on their heads and clad in one of the long white garments of the East. Passing by the window and out of sight, they presently returned, and repassing the window, were seen no more.

Two of the witnesses (Col. Olcott and the Editor of this journal) recognized them, from personal acquaintance, as a certain Mahatma and one of his pupils. The window was nearly twenty feet from the ground and, there being no verandah or other roof for a crow to walk upon—the figures had been moving through the air. Thus, upon the instant and most unexpectedly, the doubter had been silenced and the truth of the Aryan Esoteric Science vindicated. Since we came to India a number of perfectly credible witnesses, Native and European, have been favoured with a sight of similar apparitions of the Blessed Ones, and usually under the most convincing circumstances. Only a few weeks ago at our Madras Headquarters, one appeared suddenly in full light, in an upstairs room and approached within two feet of certain Hindu members of our society, retained the perfectly visible and solid form for about one minute and then receding half a dozen paces—disappeared upon the spot. At Bombay, the astral sarira of Mahatma K. H. was seen repeatedly two years ago—by over twenty members in all—some of whom had been very skeptical as to such a possibility before, proclaiming it after the occurrence as “the most glorious, solemn of sights.” Three times, during one evening the “form,” perfectly recognizable, and seemingly solid to a hair of the moustache and beard—glided through the air from a cluster of bushes to the verandah, in brilliant moonlight . . . and then faded out. Again, the case of Mr. Ramaswamier, B.A., affords proof of the most cumulative kind ever recorded in the history of this branch of Esoteric Science: he first saw a Mahatma’s portrait; then saw him in the “double”; and finally met him in the flesh in a lonely pass in Sikkim, conversed with him for above two hours in his (Mr. R’s) own vernacular—a foreign tongue to the Mahatma—had explained to him many facts relating to the Theosophical Society, and was charged with messages to Colonel Olcott about certain confidential matters which none but himself and this particular Mahatma knew about. The existence of the Mahatmas, their power to travel in the inner, or astral body at will, to preserve full command of all their intelligence, and to condense their “phantom” form into visibility or dissolve it into invisibility at their own pleasure, are now facts too well established to permit us to regard it as an open question.

Objectors to the above propositions are found only among the inexperienced, as objectors to every other new thing have been. There must be a particular moment in every case when doubt and disbelief vanish, to give place to knowledge and certainty. Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt akasa or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of psychic intoxication among the magnetic fumes of its carnality, materialism, and spiritual atrophy.

But other living persons than the Eastern Adepts can project their double so as to appear at a distance from their bodies. The literature of Western mysticism—not to mention the voluminous records of the Orient—contain many instances of the kind; notably the works of Glanvill, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux and many other Roman Catholic writers, and a host beside. Sometimes the figures talk, but usually not; sometimes they wander while the subject's outer body sleeps, sometimes while awake; often the apparition is the forerunner of death, but occasionally it seems to have come from its distant body for the mere pleasure of seeing a friend, or because the desire to reach a familiar place outran the physical power of the body to hurry there soon enough.

Miss C. Crowe tells (*Night Side of Nature*) of a German Professor whose case was of the latter kind. Returning to his house one day, he saw the double of himself pass there before him, knock at the door, and enter when the servant maid opened it. He hastened his pace, knocked in his turn, and when the maid came and saw him, she started back in terror saying “Why, Sir, I have just let you in!” (or words to that effect). Mounting the stairs to his library, he saw himself seated in his own arm-chair as was his custom. As he approached, the phantom melted away into air. Another example of a similar nature is the following, of which the circumstances are as satisfactorily established, as could be desired.*

The story is told of one—Emélie Sagée, governess in a ladies’ school, at Riga, in Livonia. Here the body and its double were observed simultaneously, in broad day, and by many persons. “One day all the school, forty-two in number, were in a room on the ground-floor, glass doors leading into the garden. They saw Emélie gathering flowers in the garden, when suddenly her figure appeared on a vacant sofa. Looking instantly into the garden, they still saw Emélie there; but they observed that she moved languidly and as if exhausted or drowsy. Two of the bolder approached the double, and offered to touch it; they felt a slight resistance, which they compared to that of muslin or crepe. One of them passed through part of the figure; the apparition remained some moments longer, then disappeared, but gradually. This phenomenon occurred, in different ways, as long as Emélie remained at the school, for about a year and a half in 1845 and 1846, with intermittent periods from one to several weeks.

* A condensed version is given by the Hon. R. D. Owen in his *Footfalls on the Boundary of Another World* [pp. 348-57], and all the particulars as to time, place, and witnesses will be found in the recent French work of M. d’Assier *Essai sur l’Humanité Posthume*, etc. [pp. 64-65]. A translation is in *Light* for August 18, 1882 (q.v.).

It was remarked that the more distinct and material the double appeared, the more uneasy, languid, and suffering was the real person; when, on the contrary, the double became feeble, the patient recovered strength. Emélie had no consciousness of her double, nor did she ever see it.”

Much remains to be said upon this most important theme, but it is reserved for another occasion. M. d’Assier’s work (see Footnote) will be reviewed separately.

INTRODUCTORY NOTE TO “LIFE OF GIORDANO BRUNO”

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 12-15.]

It is suggestive that in these Numbers which close the 4th and begin the 5th year of our Magazine, several scientific and philosophical articles should be brought together,—through no predetermination, but owing simply to chance—showing how sooner or later, universal truths will break through the clouds of ignorance and vindicate themselves in this world of routine and prejudice. Mr. Gilbert Elliot’s fine article is one instance—the one that follows—another.*

We owe this chapter from the Life of Bruno to the kindness of Mr. N. Trübner, who, as appears, is the translator of it. We regret—space forbidding—to be unable to reproduce it not only more fully, but to give in each instance chapter and verse from the Aryan philosophies of which Giordano Bruno could know nothing, and in which the reader would find a complete identity of thought and conclusion.

* [Reference is to the article entitled “Fundamental Truths Eternal,” by Gilbert Elliott, F.T.S., The Theosophist, Vol. IV, No. 12(48), pp. 294-295, on evolution, fossils and Maori creation myths. See H.P.B.’s footnotes appended to that article, in “Miscellaneous Notes” for September, 1883.

As to the work Life of Bruno, no author seems to be indicated and the work has not been positively identified.—Compiler.]

But we shall not refrain from the temptation of republishing, at least those parts which show the extraordinary similarity of thought regarding the most puzzling mysteries of nature and man, between most of the great minds that lived during our period of history—beginning with Pythagoras and ending with the German metaphysician Schopenhauer. In the speculations that follow, the martyred philosopher, Giordano Bruno, seems to have come to the same conclusions as Lessing, Germany's great author, and both to have taken them bodily from our Occult Doctrines. As every new discovery in the world of science vindicates one or another of the esoteric tenets, so every time that a hitherto unknown page of the history of a great thinker is published, it brings out to light some philosophical thought that has its very source in the teachings of Occult Science. Content with drawing the readers' attention to the fact, we will say no more and leave our occultists to judge whether the notion is too exaggerated.

[Here follows a long extract, to which two Notes by the Translator are appended.]

WAS WRITING KNOWN BEFORE PANINI?

BY A CHELA

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 18-21.]

[The authorship of this remarkable article is uncertain. In the light of other writings from the pen of H.P.B., this article can hardly be pronounced as being definitely hers, either in style or actual wording. Yet, in many places it approaches her own manner of writing. Some students consider it to have been written by T. Subba Row; others by Mohini Mohun Chatterji; still others think that, whoever may have actually written it, the material was added to and gone over by H.P.B. herself. It is also quite possible that the writer of this epoch-making article may have had direct help and inspiration from one of the Adepts.—Compiler.]

I am entrusted with the task of putting together some facts which would support the view that the art of writing was known in India before the time of our grammarian — the Siva-taught Pânini.

Professor Max Müller puts forward and maintains the contrary opinion ever since 1856, and has the approbation of other illustrious Western scholars. Stated briefly, their position is that the entire absence of any mention of “writing, reading, paper, or pen,” in the Vedas, or during the whole of the Brahmana period, and the almost if not quite as complete silence as to them throughout the Sutra period, “lead us to suppose that even then [the Sutra period], though the art of writing began to be known, the whole literature of India was preserved by oral tradition only.” (Hist. of Anc. Sans. Lit., p. 501.) To support this theory, he expands the mnemonic faculty of our respectable ancestors to such a phenomenal degree, that like the bull’s hide of Queen Dido, it is made to embrace the whole ground needed for the proposed City of Refuge, to which discomfited savants may flee when hard pressed. Considering that Professor Weber—a gentleman who, we observe, likes to distil the essence of Aryan aeons down into an attar of no greater volume than the capacity of the Biblical period—admits that Europe now possesses 10,000 of our Sanskrit texts: and considering that we have, or have had, many other tens of thousands which the parsimony of Karma has hitherto withheld from the Museums and Libraries of Europe, what a memory must have been theirs!

Under correction, I venture to assume that Pânini was the greatest known grammarian in India, ranked among the Rishis and than whom there is no higher in history, whether ancient or modern: further, that contemporary scholars agree that the Sanskrit is the most perfect of languages. Therefore, when Prof. Müller affirms that “. . . there is not a single word in Panini’s terminology which presupposes the existence of writing” (Op. cit., 507), we become a little shaken in our loyal deference to Western opinion. For it is very hard to conceive how one so pre-eminently great as Pânini should have been incapable of indenting characters to preserve his grammatical system—supposing that none had previously existed— if his genius was equal to the invention of classical Sanskrit.

The mention of the word Grantha, the equivalent for a written or bound book in the later literature of India—though applied by Pânini (in I, 3, 75) to the Veda; (in IV, 3, 87) to any work; (in IV, 3, 116) to the work of any individual author, and (in VI, 3, 79) to any work that is studied, do not stagger Prof. Müller at all: Grantha he takes to mean simply a composition, and this may be handed down to posterity by oral communication. Hence, we must believe that Pânini was illiterate; but yet composed the most elaborate and scientific system of grammar ever known; recorded its 3,996 Rules only upon the molecular quicksands of his “cerebral cineritious matter,” and handed them over to his disciples by atmospheric vibration, i.e., oral teaching! Of course, nothing could be clearer: it commends itself to the simplest intellect as a thing most probable. And in the presence of such a perfect hypothesis, it seems a pity that its author should (Op. cit., 523) confess that “it is possible” that he “may have overlooked some words in the Brâhmanas and Sûtras, which would prove the existence of written books previous to Pânini.” That looks like the military strategy of our old warriors, who delivered their attack boldly but nevertheless tried to keep their rear open for retreat if compelled. The precaution was necessary: written books did exist many centuries before the age in which this radiant sun of Aryan thought rose to shine upon his age. They existed, but the Orientalist may search in vain for the proof amid the exoteric words in our earlier literature. As the Egyptian hierophants had their private code of hieratic symbols, and even the founder of Christianity spoke to the vulgar in parables whose mystical meaning was known only to the chosen few, so the Brahmans had from the first (and still have) a mystical terminology couched behind ordinary expressions, arranged in certain sequences and mutual relations, which none but the initiate would observe. That few living Brahmans possess this key but proves that, as in other archaic religious and philosophical systems, the soul of Hinduism has fled (to its primal imparters—the initiates),

and only the decrepit body remains with a spiritually degenerate posterity.* I fully perceive the difficulty of satisfying European philologists of a fact which, upon my own statement, they are debarred from verifying. We know that from the present mental condition of our Brahmans. But I hope to be able to group together a few admitted circumstances which will aid, at least to show the Western theory untenable, if not to make a base upon which to stand our claim for the antiquity of writing. Three good reasons may be postulated for the correctness of the claim—though they will be regarded as circumstantial evidence by our opponents.

I.—It can be shown that Phoenicia was acquainted with writing from the date of the acquaintance of Western history with her first settlements: and this may be dated, according to European figures—2760 B.C., the age of the Tyrian settlement.

II.—Our opponents confess to knowing nothing whence the Phoenicians themselves got their alphabet.

III.—It can be proved that before the final division and classification of the languages, there existed two languages in every nation: (a) the profane or popular language of the masses; (b) the sacerdotal or secret language of the Initiates of the temples and mysteries—the latter being one and universal. Or, in other words, every great people had, like the Egyptians, its Demotic and its Hieratic writing and language, which had resulted first in a pictorial writing or the hieroglyphics, and later on in a phonetic alphabet. Now it requires a stretch of prejudice, indeed, to assert upon no evidence whatever that the Brahman Aryans—mystics and metaphysicians above everything—were the only ones who had never had any knowledge of either the sacerdotal language or the characters in which it was reproduced. To contradict this gratuitous assumption, we can furnish a whole array of proofs.

* Not only are the Upanishads a secret doctrine, but in dozens of other works as, for instance, in the Aitareya Aranyaka, it is plainly expressed that they contain secret doctrines, that are not to be imparted to any one but a Dwija Brahman.

It can be demonstrated that the Aryans borrowed no more their writing from the Hellenes or from the Phoenicians, than they were indebted to the influence of the former for all their arts and sciences. [Even if we accept Mr. Cunningham's "Indo-Grecian Period," for it lasted only from 250 to 57 B. C., as he states it.] The direct progenitor of the Vedic Sanskrit was the sacerdotal language (which has its distinct name but cannot be given). The Vâch—its alter ego or the "mystic self," the sacerdotal speech of the initiated Brahmin, became in time the mystery language of the inner temple, studied by the Initiates of Egypt and Chaldea; of the Phoenicians and the Etruscans; of the Pelasgi and Palanquans, in short, of the whole globe. The appellation DEVANAGARI is the synonym of, and identical with, the Hermetic and Hieratic NETER-KHARI (divine speech) of the Egyptians.

As the discussion divides naturally into two parts as to treatment—though a general synthesis must be the final result—we will proceed to examine the first part, namely, the charge that the Sanskrit alphabet is derived from the Phoenicians. When a Western philologist asserts that writing did not exist before a certain period, we assume that he has some approximate certitude as to its real invention. But so far is this from true, it is conceded that no one knows whence the Phoenicians learned the characters, now alleged (by Gesenius first) to be the source from which modern alphabets were directly derived. De Rougé's investigations make it extremely probable that "they were borrowed, or rather adapted from certain archaic hieroglyphics of Egypt": a theory which the Prisse Papyrus, "the oldest in existence," strongly supports by its "striking similarities with the Phoenician characters." But the same authority traces it back one step farther. He says that the ascription (by the myth-makers) of the art of writing to Thoth, or to Kadmus, "only denotes their belief in its being brought from the East (Kedem), or being perhaps primeval." There is not even a certainty whether, primevally or archaically, "there were several original alphabetical systems, or whether one is to be assumed as having given rise to the various modes of writing in use."

So, if conjecture has the field, it is no great disloyalty to declare one's rebellion against the eminent Western gentlemen who are learnedly guessing at the origin of things. Some affirm that the Phoenicians derived their so-called Kadmean or Phoenician writing-characters from the Pelasgians held also to have been the inventors or at least the improvers of the so-called Kadmean characters. But at the same time, this is not proven, they confess, and they only know that the latter were in possession of the art of writing "before the dawn of history." Let us see what is known of both Phoenicians and Pelasgians.

If we enquire who were the Phoenicians, we learn as follows:—From having been regarded as Hamites on Bible testimony, they suddenly became Semites—on geographical and philological evidence (?). Their origin begins, it is said, on the shores of the Erythraean sea; and that sea extended from the Eastern shores of Egypt to the Western shores of India. The Phoenicians were the most maritime nation in the world. That they knew perfectly the art of writing no one would deny. The historical period of Sidon begins 1500 B.C. And, it is well ascertained that in 1250 Sanchoniathon had already compiled from annals and State documents, which filled the archives of every Phoenician city, the full records of their religion. He wrote in the Phoenician language, and was mistranslated later on into Greek, by Philo of Byblus, and annihilated bodily—as to his works except one small fragment in Eusebius, the literary Siva, the Destroyer of all heathen documents that fell in his way. To see the direct bearing of the alleged superior knowledge of the Phoenicians upon the alleged ignorance of the Aryan Brahmans, one has but to turn to European Universal History; meagre though its details and possible knowledge, yet I suppose no one would contradict the historical facts given. Some fragments of Dius, the Phoenician, who wrote the history of Tyre, are preserved in Josephus; and Tyre's activity begins 1100 B.C. in the earlier part of the third period of Phoenician history, so-called.

And in that period, as we are told, they had already reached the height of their power; their ships covered all seas, their commerce embraced the whole earth and their colonies flourished far and near. Even on Biblical testimony they are known to have come to the Indies by the Red Sea, while trading on Solomon's account about a millennium before the Western era. These data, no man of science can deny. Leaving entirely aside the thousand and one documentary proofs that could be given on the evidence of our most ancient texts on Occult Sciences, of inscribed tablets, etc., those historical events that are accepted by the Western world are only here given. Turning to the Mahabharata, the date of which—on the sole authority of the fancy lore drawn from the inner consciousness of German scholars, who perceive in the great epic poem proofs of its modern fabrication in the words "Yavana" and others—has been changed from 3,300 years to the first centuries after Christ (!!)—we find: (1) ample evidence that the ancient Hindus had navigated (before the establishment of the caste system) the open seas to the regions of the Arctic Ocean and held communication with Europe; and (2) that the Pandus had acquired universal dominion and taught the sacrificial mysteries to other races (see Mahabharata, Book 14). With such proofs of international communication, and more than proved relations between the Indian Aryans and the Phoenicians, Egyptians and other literate people, it is rather startling to be told that our forefathers of the Brahmanic period knew nothing of writing.

Admitting for the argument only that the Phoenicians were the sole custodians of the glorious art of writing; and that as merchants they traded with India; what commodity, I ask, could they have offered to a people led by the Brahmans so precious and marketable as this art of arts, by whose help the priceless lore of the Rishis might be preserved against the accidents of imperfect oral transmission? And even if the Aryans learned from Phoenicia how to write—to every educated Hindu an absurdity—they must have possessed the art 2,000 or at least 1,000 years earlier than the period supposed by Western critics.

Negative proof, perhaps? Granted: yet no more so than their own, and most suggestive.

And now we may turn to the Pelasgians. Notwithstanding Niebuhr's rebuke who, speaking of the historian in general, shows him as hating "the spurious philology, out of which the pretences to knowledge on the subject of such extinct people arise," the origin of the Pelasgians is speculated upon to have been either that of swarthy Asiatics (Pell-asici) or from some mariners—from the Greek Pelagos, the sea; or again to be sought for in the Biblical Peleg! The only divinity of their Pantheon known well to Western History is Orpheus, also the "swarthy," the "dark-skinned"; represented for the Pelasgians by Xoanon, their "Divine Image." Now if the Pelasgians were Asiatics, they must have been either Turanians or Semites, or—Aryans. That they could not be the former, and must have been the last-named, is shown on Herodotus' testimony, who declared them the forefathers of the Greeks—though they spoke, as he says, "a most barbarous language." Further, unerring philology shows that the vast number of roots common both to Greek and Latin, are easily explained by the assumption of a common Pelasgic linguistic and ethnical stock in both nationalities. But then how about the Sanskrit roots traced in the Greek and Latin languages? The same roots must have been present in the Pelasgian tongues? We who place the origin of the Pelasgi far beyond the Biblical ditch of historic chronology, have reasons to believe that the "barbarous language" mentioned by Herodotus was simply "the primitive and now extinct Aryan tongue" that preceded the Vedic Sanskrit. Who could they be, these Pelasgians? They are described generally on the meagre data in hand as a highly intellectual, receptive, active and simple people, chiefly occupied with agriculture; warlike when necessary, though preferring peace. We are told that they built canals, subterranean water-works, dams, and walls of astounding strength and most excellent construction. And their religion and worship originally consisted in a mystic service of those natural powers—the sun, wind, water, and air

(our Soorya, Maruts, Varuna and Vayu), whose influence is visible in the growth of the fruits of the earth, moreover, some of their tribes were ruled by priests, while others stood under the patriarchal rule of the head of the clan or family. All this reminds one of the nomads, the Brahmanic Aryas of old under the sway of their Rishis, to whom were subject every distinct family or clan. While the Pelasgians were acquainted with the art of writing, and had thus “a vast element of culture in their possession before the dawn of history,” we are told (by the same philologists) that our ancestors knew of no writing until the dawn of Christianity!

Thus the Pelasgianic language, that “most barbarous language” spoken by this mysterious people, what was it but Aryan: or rather, which of the Aryan languages could it have been? Certainly it must have been a language with the same and even stronger Sanskrit roots in it than the Greek. Let us bear in mind that the Aeolic was neither the language of Æschylus, nor the Attic, nor even the old speech of Homer. As the Oscan of the “barbarous” Sabines was not quite the Italian of Dante nor even the Latin of Virgil. Or has the Indo-Aryan to come to the sad conclusion that the average Western Orientalist will rather incur the blame of ignorance when detected than admit the antiquity of the Vedic Sanskrit, and the immense period that must have elapsed between this comparatively rough and unpolished tongue when compared with the classical Sanskrit—and the palmy days of the “extinct Aryan tongue”? The Latium Antiquum of Pliny, and the Aeolic of the Autochtones of Greece present the greatest kinship, we are told. They had a common ancestor; the Pelasgian. What then, the parent tongue of the latter unless it was the language “spoken at one time by all the nations of Europe—before their separation”? In the absence of all proofs to the contrary, it might have been expected that the Rig-Brahmanas, the Mahâbharata and every Nirukta should not be treated as flippantly as they now are. It is admitted that however inferior to the classical Sanskrit of Pânini—the language of the oldest portions of Rig-Veda, notwithstanding the antiquity of its grammatical forms, is the same as that of the latest texts.

Every one sees—cannot fail to see and to know—that for a language so old and so perfect as the Sanskrit to have survived alone, among all languages, it must have had its cycles of perfection and its cycles of degeneration. And, if one had any intuition, he might have seen that what they call a “dead language” being an anomaly, a useless thing in nature, it would not have survived, even as a “dead” tongue, had it not its special purpose in the Reign of immutable Cyclic Laws; and that Sanskrit which came to be nearly lost to the world is now slowly spreading in Europe, and will one day have the extension it had thousand upon thousand of years back—that of a universal language. The same as to the Greek and the Latin: there will be a time when the Greek of Æschylus (and more perfect still in its future form) will be spoken by all in Southern Europe while Sanskrit will be resting in its periodical pralaya; and the Attic will be followed later by the Latin of Virgil. Something ought to have whispered to us that there was also a time—before the original Aryan settlers marred the purity of the sacred Sanskrita Bhashya among Dravidian and other aborigines admitted within the fold of Brahmanical initiation—when Sanskrit was spoken in all its unalloyed subsequent purity and therefore must have had more than once its rises and its falls. The reason for it is simply this: classical Sanskrit was only restored, if in some things perfected by Pânini. Neither Pânini, Katyayana or Patañjali created it; it has existed throughout cycles and will pass through other cycles still.

Professor Max Müller is willing to admit that a tribe of Semitic nomads, fourteen centuries before the year one of the Westerns—knew well the art of writing, and had their historically and scientifically proven “book of the covenant and the tables ‘with the writing of God upon them.’” Yet the same authority tells us that the Aryans could neither read nor write until the very close of the Brahmanic period. “No trace of writing can be discovered (by the philologists) in the Brahmanical literature before the days of Pânini.”

Very well, and now what was the period during which this Siva-taught sage is allowed to have flourished? One Orientalist (Böhtlingk) refers us to 350 B.C., while less lenient ones like Professor Weber, land the grammarian right in the middle of the second century of the Christian era! Only after fixing Pânini's period with such a remarkable agreement of chronology (other calculations ranging variously between 400 B.C. and 460 A.D.), the Orientalists place themselves inextricably between the horns of a dilemma. For whether Pânini flourished 350 B. C. or 180 A.D., he could not have been illiterate; for, firstly, in the *Lalita Vistara*, a canonical book recognized by the Sanskritists, attributed by Max Müller to the third Buddhist council (and translated into Tibetan) our Lord Buddha is shown as studying, besides Devanagari, 63 other alphabets specified in it as being used in various parts of India; and secondly, though Megasthenes and Nearchus do say that in their time the laws of Manu were not (popularly) reduced to writing (Strabo, XV, i. 53 and 66), yet Nearchus describes the Indian art of making paper from cotton. He adds that the Indians wrote letters on cotton twisted together (Strabo, XV, i. 67). This would be late in the Sutra period, no doubt, according to Professor Müller's reasoning. Can the learned gentleman cite any record within that comparatively recent period showing the name of the inventor of that cotton-paper and the date of his discovery? Surely so important a fact as that, a novelty so transcendently memorable, should not have passed without remark. One would seem compelled, in the absence of any such chronicle, to accept the alternative theory—known to us Aryan students as fact—that writing and writing-materials were, as above remarked, known to the Brahmans in an antiquity inconceivably remote—many centuries before the epoch made illustrious by Pânini.

Attention has been asked above to the interesting fact that the God Orpheus, of "Thracia" (?), is called the "dark-skinned."

Has it escaped notice that he is “supposed to be the Vedic Ribhu or Arbhu, an epithet both of Indra and the Sun”?* And if he was “the inventor of letters,” and is “placed anterior to both Homer and Hesiod,” then what? That Indra taught writing to the Thracian Pelasgians under the guise of Orpheus,† but left his own spokesmen and vehicles, the Brahmans, illiterate until “the dawn of Christianity”? Or that the gentlemen of the West are better at intuitional chronology than conspicuous for impartial research? Orpheus was—in Greece—the son of Apollo or Helios—the sun-god, according to corrected mythology, and from him received the phorminx or lyre of seven strings, i.e.,—according to occult phraseology—the seven-fold mystery of the Initiation. Now Indra is the ruler of the bright firmament, the disperser of clouds, “the restorer of the sun to the sky.” He is identified with Arjuna in the Samhita and Satapatha-Brahmana (although Prof. Weber denies the existence of any such person as Arjuna, yet there was indeed one), and Arjuna was the Chief of the Pandavas: ‡ and though Pandu the white passes for his father, he is yet considered the son of Indra.

* Chambers’ Cycl. VII, 127.

† According to Herodotus the Mysteries were actually brought from India by Orpheus.

‡ Another proof of the fact that the Pandavas were, though Aryans not Brahmans, and belonged to an Indian tribe that preceded the Brahmans and, were later on Brahmanized, and then outcasted and called Mlechchhas, Yavanas (i.e., foreign to the Brahmans) is afforded in the following: Pandu has two wives: and “it is not Kuntî, his lawful wife, but Mâdrî, his most beloved wife,” who is burnt with the old king when dead, as well remarked by Prof. Max Müller, who seems astonished at it without comprehending the true reason why this is. As stated by Herodotus (v. 5), it was a custom amongst the Thracians to allow the most beloved of a man’s wives to be sacrificed upon his tomb; and “Herodotus (iv. 17) asserts a similar fact of the Scythians and Pausanias (iv. 2) of the Greeks” (Hist. of Anc. Sans. Lit., p. 48). The Pandavas and the Kauravas are called esoterically cousins in the Epic poem, because they were two distinct yet Aryan tribes and represent two nations—not simply two families.

[The reference to Herodotus should be IV. 71. This may be a proofreader’s error, but it may also be one of the instances spoken of by H.P.B. herself, when references seen in the astral light became reversed when she was disturbed in her work.—Compiler.]

As throughout India all ancient cyclopean structures are even now attributed to the Pandavas, so all similar structures at the West were anciently ascribed to the Pelasgians. Moreover, as shown well by Pococke—laughed at because too intuitional and too fair though, perchance, less philologically learned—the Pandavas were in Greece, where many traces of them can be shown. In the Mahabhârata, Arjuna is taught the occult philosophy by Krishna (personification of the Universal Divine Principle); and the less mythological view of Orpheus presents him to us as “a divine bard or priest in the service of Zagreus. . . founder of the Mysteries . . .” the inventor “of everything, in fact, that was supposed to have contributed to the civilisation and initiation into a more humane worship of the deity . . .” Are not these striking parallels? And is it not significant that in the cases of both Arjuna and Orpheus the sublimer aspects of religion should have been imparted along with the occult methods of attaining it by masters of the mysteries? Real Devanagari—non-phonetic characters—meant formerly the outward signals, so to say, the signs used in the intercommunication between gods and initiated mortals. Hence their great sacredness and the silence maintained throughout the Vedic and the Brahmanical periods about any object concerned with, or referring to, reading and writing. It was the language of the Gods. If our Western Critics can only understand what the Ancient Hindu writers meant by Bhutalipi, so often mentioned in their mystical writings, they will be in a position to ascertain the source from which the Hindus first derived their knowledge of writing.

A secret language, common to all schools of occult science once prevailed throughout the world. Hence—Orpheus learnt “letters” in the course of his initiation. He is identified with Indra; according to Herodotus he brought the art of writing from India; his swarthier complexion than that of the Thracians points to his Indo-Aryan nationality—supposing him to have been “a bard and priest” and not a god; the Pelasgians are said to have been born in Thracia; they are believed (at the West) to have first possessed the art of writing, and taught the Phoenicians; from the latter all modern alphabets derive.

I submit, then, with all these coincidences and sequences, whether the balance of proof is on the side of the theory that the Aryans transmitted the art of writing to the people of the West; or on the opposite, and wholly unsupported, one that they, with their caste of scholarly Brahmans, their noble secret sacerdotal and “barbarous” popular vernacular—in the high antiquity, their redundant, high-class literature, their acquaintance with the most wonderful and recondite potentialities of the human spirit—were illiterate until generations upon generations before the era of Pânini the grammarian and last of Rishis. When the famous theorists of the Western colleges can show us a river running from its mouth back to its spring sources in the mountain nullahs, then may we be asked to believe their theory of Aryan illiteracy. The history of human intellectual development shows that humanity always passes through the stage of ideography or pictography before attaining that of cursive writing. It therefore remains with the Western critics who oppose the antiquity of Aryan Scriptures to show us the pictographic proofs which support their position. As these are notoriously absent, it appears they would have us believe that our ancestors passed immediately from illiteracy to the Devanagari characters of Pânini’s time.

Let the Orientalists bear in mind the conclusions drawn from a careful study of the Mahâbharata by Muir in his *Original Sanskrit Texts* (Vol. I, pp. 391, 480 and 482). It may be conclusively proven on the authority of the Mahâbharata that the Yavanas (of whom India as alleged knew nothing before the days of Alexander!) belong to those tribes of Kshatriyas who in consequence of their non-communication with, and in some cases rejection by the Brahmins, had become from twice-born—“Vrishalas,” i.e., made outcastes (Mahâbhârata Anuśâsanaparva, verses 2103 f.):

“Sakah Yavana-kâambojâs tâs tâh kshatriyajâtâyah vrishalatvam parigatâh brâmanânâm adarśanât Drâvidâs cha Kalindâs cha Pulindâs châpy Uśînarâh Kolisarpâh Mâhishakâs tâs tâh kshatriya-jâtayah ityâdi.”* The same reference may be found in verses 2158-9. The Mahâbharata shows the Yavanas descended from Turvasa —once upon a time Kshatriyas, subsequently degraded into Vrishalas. Harivamsa shows when and how the Yavanas were excommunicated. It may be inferred from the account therein contained of the expedition against Ayodhya by the Yavanas and the subsequent proceedings of Sagara that the Yavanas were, previous to the death of the said expedition, Kshatriyas subject to the Government of the powerful monarchs who reigned at Ayodhya. But on account of their having rebelled against their sovereign and attacked his Capital, they were excommunicated by Sagara who successfully drove them out of Ayodhya, at the suggestion of Vasishtha who was the Chief minister and Guru of Sagara’s father. The only trouble in connecting the Pelasgians with, and tracing their origin to the Kshatriyas of Rajputana, is created by the Orientalist who constructs a fanciful chronology, based on no proof, and showing only unfamiliarity with the world’s real history, and with Indian History within historical periods.

The value of that chronology—which places virtually the “primitive Indo-Germanic-period” before the ancient Vedic period (!)—may, in closing this article, be illustrated with a final example. Rough as may be the calculations offered, it is impossible to go deeper into any subject of this class within the prescribed and narrow limits of a magazine article, and without recourse to data not generally accessible. In the words of Prof. Max Müller:—

* [Quoted from Original Sanskrit Texts on the origin and history of the people of India, their religion and institutions, collected, translated and illustrated by John Muir, second edition, revised, in 5 vols., London, Trübner & Co., 1863-71. This passage is to be found in Vol. I, p. 482, and is translated therein as follows:

“These tribes of Kshatriyas, viz. Sakas, Yavanas, Kâambojas, Drâvidas, Kalindas, Pulindas, Uśînaras, Kolisarpas, and Mâhishakas, have become Vrishalas from seeing no Brâhmans.”—
Compiler.]

“The Code of Manu is almost the only work in Sanskrit literature which, as yet, has not been assailed by those who doubt the antiquity of everything Indian. No historian has disputed its claim to that early date which had, from the first, been assigned to it by Sir William Jones.” (p. 61, Hist. of Anc. Sans. Lit.) And now, pray, what is this extremely “early date”? “From 880 to 1280 B.C.,”—we are told. We will then, for the present purpose, accept this authoritative conclusion. Several facts, easily verifiable, have to be first of all noticed: (1st) Manu in his many enumerations of Indian races, kingdoms and places, never once mentions Bengal: the Aryan Brahmans had not yet reached in the days when his Code was compiled the banks of the Ganges nor the plains of Bengal. It was Arjuna who went first to Banga (Bengal) with his sacrificial horse (Yavanas are mentioned in Râjadharma Anuśâsana Parva as part of the tribes peopling it) . (2) In the Ayun a list of the Hindu kings of Bengal is given. Though the date of the first king who reigned over Banga cannot be ascertained, owing to the great gaps between the various dynasties; it is yet known that Bengal ceased to be an independent Hindu kingdom from 1230 after Christ. Now if, disregarding these gaps, which are wide and many, we make up the sum of only those chronological periods of the reign of the several dynasties that are preserved by history, we find the following:—

24	Kshatriya families of Kings reigned for a period of	2,418 years.
9	Kaista Kings reigned for a period of	250 years.
11	Of the Adisur family reigned for a period of	714 years.
10	Of the Bhupal family reigned for a period of	689 years.
10	The Vaidya Rajas reigned for a period of	137 years.
10	Of the Pala dynasty (from 855 to 1040, A.D.)	185 years.
Years		4,393 years.

If we deduct from this sum 1230, we have 3163 years B. C. of successive reigns. If it can be shown on the unimpeachable evidence of the Sanskrit texts that some of these reigns happened simultaneously, and the line cannot therefore be shown as successive (as was already tried) well and good.

Against an arbitrary chronology set up with a predetermined purpose and theory in view, there will remain but little to be said. But if this attempt at reconciliation of figures is shown simply as in every other case claimed upon “critical, internal evidence,” then, in the presence of these 3163 years of an unbroken Hindu line of powerful and mighty kings the Orientalists will have to show, a very good reason why the authors of the Code of Manu seem entirely ignorant even of the existence of Bengal—if its date has to be accepted as not earlier than 1280 B.C.! A scientific rule, which is good enough to apply to the case of Pânini, ought to be valid in other chronological speculations. Or, perhaps, this is one of those poor rules which will not “work both ways”?

PINDAMS AT GYA

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 23-24.]

Referring to N. D. K.’s query and your reply in The Theosophist for June 1883, on the efficacy of funeral ceremonies, may I be permitted to ask for the explanation on the following.

It is generally believed that after death the souls of some men, owing either to their own misdeeds or the influence of evil stars, cling to this earth and wander on it, assuming at times various shapes and remaining in a state of continued unrest; and that the only way by which they can be delivered from this unhappy condition, is through the offering by some one related to them of what is commonly called Pindam laid at the feet of Godadhara, the presiding Deity of Gya. People, whose veracity can hardly be doubted, say that the ghosts very often narrate through the persons obsessed by them the tale of their sufferings, and express the desire that their friends and relatives should offer the Pindam with a view to their speedy deliverance.

If there is any truth in these stories, what is there in the shrine at Gya that emancipates the ghosts when their previous karmas require that they should still hover over the earth; why should the reliquiae of the departed which, under ordinary circumstances, naturally longs to prolong its artificial existence covet its final dissolution? Is it the strong will of the person that offers the Pindam, or is there about the place itself any latent magnetic power that destroys the reliquiae? It is often related that pilgrims on their way to the sacred place see the shadows of their departed relatives imploring them to offer Pindams for their benefit.

It is also affirmed that in order to convince their relatives that their offering of Pindam had produced the desired effect, the ghosts sometimes promise to break the branches off some trees or a piece of cornice from some old buildings which they had haunted and in which they had resided in token of their deliverance; and that they had actually fulfilled their promise as soon as the Pindam was placed at the feet of Godadhara, the time of both the events being in due time found to correspond exactly together. It is further believed by many, that if by some accident the shrine at Gya were suffered to remain without any offerings being made to it, even for one single day, the presiding Asura of the place would rise from his resting place and shake the very world to its foundation.

For any reasoning person who does not blindly follow the Shastras it is a puzzle which he finds difficult to solve, while at the same time he can hardly help believing the stories when related by persons whose truthfulness is beyond question.

If the offerings help really in any way to destroy the Hindu Bhutas, can they also produce the same result upon ghosts which, while they lived on earth had neither any regard for the Hindu religion, nor had they ever heard of Gya and its Pindam?

A short explanation from you would be of an immense value to your Hindu readers as throwing light on one of the most mysterious ceremonies daily performed by hundreds of Hindus coming to Gya from the different parts of India and at a great cost of money and convenience.

A HINDU.

SIMLA,

June 24th, 1883.

Editor's Note.—The answer would be more satisfactory, we think, were it to come from some initiated Brahmin or Yogi. If we believe in bhoots or "shells" who have to wait in the earth's atmosphere for the slow dissolution of their reliquia, we cannot say the same of Godadhara. We believe the latter—as we believe all the other minor Hindu gods and goddesses—no more than the generic name assumed by a host of elementaries who play their tricks upon Eastern credulity as some spooks play theirs upon Western imagination. But this is our personal belief, for which we claim no degree of infallibility. While disbelieving the omnipotence of Godadhara and her threats there seems no reason why we should doubt, at the same time, the word of honest and truthful pilgrims when they tell us that they saw "the shadow of their departed relatives."

The air is thronged with shells—the pale reflections of men and women who lived and whose reliquiae are magnetically drawn to those whom they had loved on earth.

As to the efficacy of Pindam or Srâddha we deny it most emphatically. The custom of such post-mortem offerings having been in existence for long centuries and forming part and parcel of the Hindu religion, they produce effects, only owing to the strong belief in them of the offerers, or the pujarees. It is the latter who cause unconsciously the production of such phenomena. Let there only be a strong medium in the midst of pilgrims (something that happens invariably in a country so full of sensitives as India is), and the intensity and sameness of their thoughts bent constantly and simultaneously upon the object of their pilgrimage, will affect the throng of the elementaries around them. They will repeat that which they find in their friends' brains and clamour for Pindam. After which, following the same idea which develops in the pilgrim's thought, i.e., that the offering will bring on deliverance—they, "the ghosts," will promise a sign of it, and perform the promise mechanically and unconsciously as a parrot would repeat a word, or any trained animal performs an act, led on by the superior intelligence of the master mind, that had trained it to this.

What is it that puts an end to the unrestfulness of the "Ghost"? Nothing particular, most probably: neither the magnetism of the place devoted to the Pindam, nor the strong will of the person who offers it; but simply the absence of any idea connected with the reappearance of the "ghost"; the firm assurance, the implicit confidence of the medium that the "ghost" having been comforted by the offering of the Pindam can no longer return, or feel unrestful. That's all. It is the medium's brain, his own creative power of imagination that calls forth out of the normal subjectivity into abnormal objectivity the ghosts that appear, except in the cases of the apparitions of real spirits at the moments immediately following their death.

No living being, no god or goddess has the power of impeding the immutable law of nature called karma, especially after the death of the person that evolved it.

We would be pleased to see an infuriated asura shaking in its wrath “the world to its foundation.” Many a day, during the invasions of and attacks upon cities by the armies of an enemy, have the shrines remained without any offering as they have often been destroyed, and yet the world moveth not. It is the presiding and hungry, when not simply greedy, geniuses of the shrines, the Brahmins, who need the Pindam, we should say, more than the Godadharas and the omnia gatherum of such. The masses claimed for the quieting of the souls of Christian ghosts paid in hard cash instead of being rewarded mostly in nature are of the same kind and efficacy. And if we are asked to give our honest opinion upon both the modes adopted by the priests of every religion to make the living spend their money in useless ceremonies upon their dead, we say, that both means are in our sight no better than a legal and authorized extortion, the tribute paid by credulity to cunning. Change the name and the story is told of civilized Christians as it is of half-civilized Hindus. But—Mundus vult decipi—and who can prevent a willing man from hanging himself!

ARNE SAKNUSSEMM

[The Theosophist, Vol. V, No. 1(49), October, 1883, p. 25.]

Having just received The Theosophist for June, I find on page 234 a letter from one signing himself “A Junior Student,” and headed—“An explanation wanted.” I now beg you will allow me a few remarks upon the subject, which may, perhaps, prove of a certain importance. Seven or eight years ago, in one of Jules Verne’s works (I forget the title), I read the following: A savant finds in an old book verses in Runic characters that his nephew alone can decipher. These verses contain the proof that an old alchemist Arne Sagnussemm, burnt alive by the Holy Inquisition, had performed a voyage into the interior of the earth via the crater of a volcano in Greenland, &c., &c; a voyage undertaken later on by the uncle and nephew.

This old alchemist, among other extraordinary feats, was the inventor of the double “M” written in Runic characters in a peculiar way. It will be easy to verify the statements, and in case they are found correct, to put down “A Junior Student” as he deserves—for his impertinence.

F. DE TENGNEGELL, F.T.S.

PEKALONGAN,

I. OF JAVA, 7th July.

Editor’s Note.—We thank our Java brother for the information. We have read this work of Jules Verne along with all his other works of scientific fiction as they have appeared: but since one reads certainly not a romance for the sake of its action, descriptions, and analysis of human nature, the names of the fictitious personages used as crystallizing points, or “motor-centres,” by the author are soon forgotten. We did our best to give “Junior Student” facts we presumed he actually wanted; and we hope our Editorial ‘Note’ edified him. But if the party in question got his alchemist out of Jules Verne’s romance, and put his query in a spirit of quizzing, it would only show that he is yet a very junior student, indeed, who has, moreover, a very puerile notion of a joke; and when he blooms into a ‘Senior,’ or a graduate, he will discover what a simpleton he made of himself. The proverb tells us to “Answer a fool according to his folly”; but in this instance our sober answer profited others perchance, if not him. But, perhaps, we do the lad injustice. He may have sent his questions in good faith.

AN APPEAL FOR THE REDEMPTION OF THE POOR PARIAHS

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 26-27.]

A noble movement, one of a most redeeming and high character, is set on foot by several native gentlemen of Southern India, namely, a Society for the Regeneration of the Pariah classes.

Hitherto, these hapless outcastes, or rather, creatures of no-caste, rejected by all their fellow-men, thought that their only way to social and political rather than religious salvation, was by lending a willing ear to the liberal promises made to them by the Missionaries; and thus—they fell an easy prey to these universal way-layers. Had the Padris while baptizing (which does not always mean converting) them, done anything in the way of moral regeneration for this unfortunate class, we would be the first to applaud their efforts. As it is, every European having the misfortune to deal with native converts (of any caste, not only the Pariahs) whether as servants or anything else, will bear out our testimony when saying that Missionary proselytism has done a thousand times more harm to those natives who have succumbed to it than any kind of idolatry or fetishism. Useless to go over a too well beaten ground and repeat that which has been said and better said even by a few honest Christian missionaries themselves. Therefore we applaud most sincerely to the noble undertaking. Once that the Pariahs, among whom there are as many intelligent young men as among any other class, are made to enjoy the benefits of an education that will enable them to think for themselves, the abuses of proselytism must cease. We feel happy to give such a specimen of the growth of philanthropy in the right direction in India as this “APPEAL to the Native Princes, Zemindars, Merchants, Graduates of the University of Madras, and all other educated gentlemen of Southern India.”

[Here follows the text of the Appeal, issued from Bangalore, May 12, 1883, and signed by A. Narasimma Iyengar, Assistant Commissioner in Waiting on H. H. the Mahâ Râja of Mysore, and A. Sreenivasa Chariar, Advocate, and Vice-President, Bangalore Town Municipality. The text outlines the miserable position of the Pariahs, their good qualities and potential capacities for education, and explains the aims of the Association and its objectives.]

“IMPRESSIONS FROM THE INFINITE”

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 27-28.]

For some time past, M. C. W. Rohner, M.D. of Benalla, was busy translating from the Spanish of Balmes trance-utterances of the name that heads this note. Whether the “Impressions from the Infinite” is a name given to the series by the Spanish recorder (or compiler), or by the able Australian translator, we are unable to tell. However it may be, the work is finished, and after the word FINIS, Dr. Rohner has the following:—

EPILOGUE BY THE TRANSLATOR

Readers of The Theosophist, and of the Theosophical writings generally, will have perceived that the “Impressions from the Infinite,” as published in the Harbinger of Light for the last eight or ten months, bear a certain resemblance to some of the more advanced teachings of Eastern Occultism, which circumstance appears to me to illustrate the fact, still doubted in certain quarters, that the “Brothers” exert a silent and world-wide influence on receptive minds. and that the spiritual press in both hemispheres is gradually getting impregnated with theosophical doctrines and the spirit of Occult science. Of Balmes, the inspired writer of the “Impressions,” I know personally nothing more than he, or she, is a Mexican medium of great refinement and spiritual comprehension.

BENALLA, April 1883.

The conjecture is more than possible as far as the general tenor of mediumistic utterances and so-called “Spirit” teachings is concerned. But, although we have not had the time to read as carefully as it may deserve the able translation given by Mr. Rohner, yet from what one is being able to gather from the concluding portion of it, there seems to be a wide difference between one of the essential or, so to say, cardinal tenets of Eastern Occultism and the said “Impressions.” Too much is assumed hypothetically with regard to God—as a “Creator” and a Being distinct from the universe—an extra-cosmic deity, in fine; and too little attention is bestowed upon the only concrete symbol of the latter —inner man.

While the personal deity has and ever will elude scientific proof of its existence, man, its hitherto solitary synthesis as manifested on this earth, is allowing himself, in the case under notice, to be mastered and guided by invisible powers perchance as blind as himself—instead of seeking to obtain mastery over them, and thus solve the mysteries of the Infinite and the Invisible REALITIES. Preconceived Impressions, accepted on blind faith, and along the old theological grooves, can never yield us the whole truth; at best they will be hazy and distorted images of the Infinite as reflected in the astral and deceptive light of the Kama loka. Yet the style of the “Impressions” is beautiful—perchance owing more to the translation than the original.

A PLEA FOR A PERSONAL GOD

P** T** S**, B.A.

[The Theosophist, Vol. V, No. 1 (49), October, 1883, pp. 28-29.]

Can the Editor please enlighten me as to the following:—

1. It is said that the solar system is the evolution of Mulaprakriti according to the latent design, inherent in Chidakasam. Now two things (if they may be so called) are evolved—man and the external cosmos.

(a) The duty of man is to choose between good and evil—to seek the means of making an involution into the state of Nirvana or to seek the means of his total destruction. What is this destruction? Matter is eternal.*

(b) What is now man—was in an imperfectly developed state some ages back or in the previous “rounds,” not so fully responsible for his acts as he is now. Let us go back to the most imperfectly developed state of what is now man. Whence did this state come? If there is only one Life, and if the progress of humanity is to make a series of evolutions or rather involutions from this most imperfectly developed state through the state of the present man to the Nirvana state, there must have been a contrary series from the Nirvana state through the state of the present man to have arrived at the most imperfectly developed state.

* Matter is certainly eternal; and no one has ever said that man was destroyed or annihilated in his atoms, but only in his personality.—Ed.

Is it so?*

(c) Are there any such “rounds” in the life of external cosmos?†

2. Mr. T. Subba Row concurs with J. S. Mill’s conclusion that matter has no noumenal existence but is a permanent possibility of sensation.‡ Do the Theosophists hold that there is no substratum§ underlying all external phenomena?

3. A “chapter of accidents” is, it seems, allowed by the Theosophist in the course of life, and this idea is pushed to such an extent as to say that nature will not be cheated out of its course by accidents, although accidents may intervene and prevent the immediate rewarding of good or punishing of evil by nature. This statement is extraordinary.

* Before our correspondent’s query can be answered, he ought to obtain a sufficient mastery over his ideas to make himself intelligible. We are afraid that his “evolutions” and “involutions” are rather involved in darkness and obscurity. We beg his pardon; but there hardly seems to be any sense in his question. When was it ever stated that there was only one life for man? Our correspondent has evidently mixed up personal human life with the ONE LIFE or Parabrahm? Perhaps he will kindly let us know the short meaning of this very long sentence.—Ed.

† We are not aware of having ever discussed about the “rounds” of any but the “external cosmos” and its many habitats of the septenary chain. What can the writer mean.—Ed.

‡ The present reference to Mr. Subba Row’s “Personal and Impersonal God,” and to his remarks upon J. S. Mill has not the slightest bearing upon what is said in that article. We offer a premium to him who will find any connection between the two.—Ed.

§ The Theosophists are many and of various and many creeds. Each of them believes in whatever he likes, and there is no one to interfere with his private beliefs. The Theosophical Society is no school of sectarianism and holds to no special dogmas. But if, by “Theosophists” our correspondent means the Founders, then all they can tell him is, that “the substratum underlying all external matter,” they believe in, would rather clash with that on what the querist seems to hang his faith—if the two were compared.—Ed.

Whence these accidents?*

4. Some western philosophers of now-a-days, recognizing the fact that there are fixed laws governing the universe as pointed out by materialists, do still hold that a personal God is the author of those laws. Granting the validity of Mr. Subba Row's argument that a conscious Iswar's ego must itself be the effect of a previous cause, we meet with a difficulty presenting itself to our mind, when preparing to receive the doctrine of an unconscious God as truth. There are many events happening in the course of life, referred ordinarily to "chance" as their cause. Now, believers in a personal God account for what is called "chance" as the conscious exercise of the will of God for the good of his creatures—arrangements done by him for their happiness. I shall illustrate what I mean by a fact. G—— was one day sleeping in his room. It is his custom always to sleep with a lantern and a staff by. At about midnight he awoke (but nothing had roused him) mechanically, felt for the lantern, lighted it, leaped out of his bed staff in hand, and looked up. All this without any motive whatever—quite unconsciously; and when he looked up, he perceived a snake right above the place where his head had lain. The snake then dropped down on the floor and he soon dispatched it. This extraordinary phenomenon,† as well as similar ones, which have come under my notice

* From previous causes, we should say, as every other result is supposed to be.—Ed.

† Nothing "extraordinary" in this at all, considering we live in India, a country full of snakes, and that people awake unconsciously very often at the slightest noise. To call the occurrence an "extraordinary phenomenon" and see in it the "protecting hand of God," is positively childish. It would be far more extraordinary, if, granting for the sake of argument, the existence of a personal God, we should be attributing to him no better occupation than that of a body-guard for every man, woman and child, threatened with danger, when he might by a simple exercise of his will, either have kept the snake away without disturbing the poor man's rest, or, what would have been still better, not to have created snakes at all. If St. Patrick, a mortal man, had the power to banish all the snakes from Ireland, surely this is not too much to expect of a personal protecting God that a similar act should be performed for India.—Ed.

(but a few days back, my infant nephew was found one day with a snake wound round his waist) can be easily explained away on the theory of a personal God watching over men (and as G—— believes, appointing angels to watch over them). How would the Theosophists explain these? True it is there are fixed laws of nature reigning in this universe, but these gaps called accidents, must be filled before the theory of an impersonal God can become tenable.

5. What is the moral standard of the Theosophists? Is it utility? What sanction of morality do they acknowledge? These can be easily found out on the theory of a personal God.

You will oblige me very much if you can publish this and remove my difficulties.

NEGAPATAM,

July 14th, 1883.

EDITOR'S NOTE.—To the rather impertinent (No. 5) question of our Negapatam inquisitive correspondent, we answer: The “moral standard of the Theosophists” is—TRUTH—and this covers all. Whether those who believe in a personal, or anthropomorphic deity, or those who call themselves Agnostics, or Atheists, or Buddhists or even Materialists, once that they have joined the Theosophical Society, they are bound to present to the world a far higher “standard of morality” than that which is developed merely through fear of hell or any other future punishment. The love of virtue for its own sake does not seem to enter in, or agitate the centres of our correspondent's reflective faculties. If he would know more of theosophy and its ethics, we would refer him to the Rules of the Theosophical Society, its Objects and Principles.

* Simply that the snake was not inclined to bite. Why does not our correspondent refer to cases where poor innocent children were bitten and died? What had they done not to have been equally protected? Is he prepared to maintain that the thousands that are yearly bitten and killed by snakes in India have offended the deity like Laocoön, whose innocent children shared his fate? Simple assumptions will never do in a theosophical argument. We are not in the least inclined to interfere with our correspondent's belief, and welcome and invite him to believe in anything he pleases. Only if he would remain undisturbed in his faith we would advise him not to meddle with the theosophical literature. That he has not grown up to its intellectual standard—is quite evident, “B. A.” though he may be, and thus signs himself.—Ed.

THE LAWN-TENNIS SCHOOL OF CRITICS

[The Theosophist, Vol. V, No. 1 (49), October, 1883, pp. 30-31.]

Those intellectual prodigies of the Lawn-Tennis clubs—Anakim among critics—who swallow the story of Balaam’s speaking “she-ass” but cannot believe in the Reincarnation of her “soul” agreeably to Pythagoras nor even to Allan Kardec’s doctrine, may be made less incredulous by reading further on the choice bits in the “Ooty Chronicle” of the Madras Times of September 7th. One might suspect from its delicate wit that Sydney Smith is reborn and lurks somewhere among the Eucalyptic Sholas of the “Blue Hills.” Of course, the numerous lapsus linguae et calami of the chronicler and his airy conceits must be caused by a too long sojourn on the mountain tops. On some ill-balanced natures a rarefied atmosphere, while expanding their lungs, has the effect of contracting their brains. To such meteorological phenomenon, have we probably to attribute the correspondent’s assertion that Colonel Olcott “bitterly” complained of the gymkhana sports which made him change the date of his lecture; as also the charming remarks with regard to a made-up story of “broken china,” “General Blank,” “spirits from the vasty deep,” and possible “Kleptomaniacs” in the Theosophical Society. “We do not know”—queries this newspaper prodigy—“what fees are charged . . . for such surprising skill in the art of repairing China ware.” None at all, we hasten to assure him.

Whether a soup-tureen or an entire dinner service makes no difference, and we would not charge even the miserable price in pice and annas paid for every line of such witty gossip as his. Moreover the “Ooty Chronicler” may be glad to hear, that besides China ware, the Theosophical Society undertakes sometimes to mend cracked and damaged brains, by injecting them thoroughly with a saturated solution of common sense, cleansing them of dusty and stale notions of bigotry and prejudice and by thoroughly ventilating the musty premises.

Nor need he feel alarmed or take the trouble of suggesting new amendments in our Rules, namely, “a regulation excluding pick-pockets from membership.” The genial wit of the Nilgiris should know that our Society does not recruit its members in the favourite resorts of the Salvationists—“the dens and ditches of the outscum of the great cities.” And, since it refuses admission to waifs rescued from the “Citadels of Apollyon,” and does not employ Theosophical nautches in the persons of “tambourine lasses” even though promoted to be “golden harp lasses”—there is no cause to fear that a pickpocket whether “converted” or unregenerate, will be taught how to improve the resources of his art by acquiring proficiency in Occult Sciences.

However meagre the production of the “Ooty” chronicler, still, as it is an original one, and as good as could have been expected from that source, and that it exhibits no great malice we reproduce it with pleasure—to show the “inferior race” what passes with the “superior” one as witty criticism upon Aryan philosophy and science. An original production is always more respectable than borrowed blackguardism, such as an article just copied in the Bombay Gazette from a sensational third class New York daily. In the latter the Editor of *The Theosophist* is described as “ONE OF THE MOST IGNORANT AND BLASPHEMOUS CHARLATANS OF THE AGE—viz., Mme. Blavatsky” and the Theosophical Society as the biggest fraud of its kind ever gotten up. As one of Punch’s “self-made” millionaires is made to say when his father’s absence from his evening party was remarked, “We must draw the line somewhere,”—we have an impression that this would be as good a place to draw our line as we shall ever have. At first it was hard to realize that such a blackguardly and uncalled for attack should find its way into a respectable journal.

But since we learned that the Editor of the Bombay Gazette whom we have always known and regarded as a thorough gentleman was at Simla, we wondered no more. Not every sub and acting Editor is a gentleman; and we know of more than one in India quite ready to treat his subscribers to such witticisms (whether original or borrowed) in the style of those direct from Hungerford fish market.

Another philosopher of the “Lawn-Tennis” calibre furnishes a paragraph to the Poona Observer of the 11th September about the recovery of some stolen property by a native shopkeeper through a simple form of ceremonial magic. He suggests that the Government of India might do worse than engage Colonel Olcott to instruct the Police in his particular ‘ism’ or ‘doxy.’ The force would then be the terror of thieves. It would—undoubtedly, and of persons like himself also: for Colonel Olcott’s method when well studied detects a ninny at sight. But take this para full of such happy repartees—out of its harmonious journalistic frame and put it into another and one sees at once the mighty mentality and cultured taste required to cut and set so rare a literary gem.

[Here follows a rather lengthy excerpt from the “Ooty Chronicle,” dated September 5, 1883.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. V, No. 1(49), October, 1883, p. 2.]

[A. Sankariah, F. T. S., President-Founder, Hindû Sabhâ, writing an Open Letter to Col. H. S. Olcott, on the subject of Chelaship, says: “. . . if you . . . study the exoteric and technical System of Hinduism so well as you have studied the Buddhistic system, you will be admitted to all the privileges of the Brahman caste.” To this H.P.B. appends the following footnote:]

Our brother is not aware, it seems, that the sacred Brahmanical thread has been twice given to Col. Olcott—as the highest mark of esteem, of course, and not as an actual admission into caste. The last time, the donor was one of the most celebrated Sanskrit pandits of India, and he made the compliment complete by theoretically taking him into his own Gotra.—Ed.

[This has reference to the following event, related by Col. Henry S. Olcott in Old Diary Leases, II, p. 410:

“On 9th March (1883) I dined at the house of the most learned Brahmin Pandit of Bengal, the late Taranath Tarka Vachaspati, author of the famed Sanskrit Dictionary. He cooked food for me and paid me the highest honor possible in India, by giving me the Brahminical sacred thread, adopted me into his gotra (the Sandilya) and gave me his mantra. This was a sort of brevet conferring of the caste of Brahmin, the first case, I fancy, in which the details of the ceremony had been gone through with a white man, although the thread itself was given to Warren Hastings in his time. The favor shown me was, I was given to understand, to mark the sense of gratitude felt for me by the Hindus for my service in the revival of Sanskrit literature and of religious interest among the Indian people. My deep appreciation of the honor has often been expressed by me since then, and, although an avowed and convinced Buddhist then and now, I have always worn the poita since the venerable Pandit placed the first one about my neck.”]

PAYING THE WAY

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

The late Artemus Ward, a famous American humorist, wishing to prove his effusive patriotism during the late Civil War, said that he was ready to send all his wife's relatives to the army! Some of the liberal advisers and critics of the Theosophical Society seem moved by a like liberal sentiment. Ever since the Society had its current expenses to pay and fixed an entrance fee of Rs. 10 to defray them, these sensitive natures have felt too, too keenly, the false position in which this step was placing it! They were willing—quite too much so—that the unlucky Founders should pay its charges, to the sacrifice of their last garment, if they could not do it by Magic; but an entrance fee—fie! Though every other Society in the world does the same—unless endowed with an interest bearing Permanent Fund, or receiving voluntary subscriptions to the extent of its needs—that does not alter the case. Nor does it, if the objector himself is proved to be paying without murmur his Rs. 75 per annum in the Bombay, or his “entrance donation” of Rs. 10 and “annual subscription” of Rs. 40 in the Madras Branch of the Royal Asiatic Society; or his Rs. 28 per annum in the Madras Agricultural and Horticultural Society; or his life membership fee of ten guineas in either of the Bible, Tract, Religious Knowledge Missions, S. P. G., or Temperance societies; or his entrance and large annual fees in a lodge of freemasons; or in any other body for the carrying on of organized work of a philanthropic character the world over. They are, of course, expected to pay their reckonings out of their annual income, but with the Ishmaels of Theosophy it is quite a different affair. If they chose to dig their Society out of the Aryan tumulus for the good of humanity, certainly they ought to pay for the privilege. They pretend to be philanthropists; let them purchase the luxury, and not for a moment think of their poor relations, their personal wants, or the books, instruments, furniture, or clothing that the money might buy; for philanthropists have no occasion for such luxuries: their reward is in the satisfaction of conscience, the doing of duty!

How serene the brows of some of our own Theosophists in times past, when they have told their humble servants, the Founders, that really it would be better not to charge any Entrance Fee! More than once (and our latest experience dates but from a fortnight back) this has been said by persons who were far richer than the culprits addressed, yet had never offered to give one rupee towards the Society's expenses. They were very liberal with advice but very parsimonious with their cash. If it had been a question of paying salaries to the Founders, or even to subordinate officers, it might have been different. But, since there has never been a rupee paid to any one of the secretaries, most of whom have sacrificed and renounced for ever all worldly goods and yet have to be fed and clothed, nor to any one connected with the management, from the beginning, for his or her services, nor any expectation of its ever being done—it has seemed that the remark, under the circumstances of the advisers' pecuniary relation to the Society, was a superfluous donation! If a computation were made of the aggregate wealth of our members, the sum total of their incomes alone would mount into the millions of pounds sterling. An infinitesimal percentage upon that by way of a voluntary tax would, in a single year, create an endowment whose interest would make the Society independent of all Entrance fees, and they might be dispensed with. That tax, voluntary or involuntary, the Founders will never call for; if it is to be done at all, it must be by others. For so long as they have a rupee of income, if the Society, the child of their souls, needs it for its current expenses it shall have it and thrice welcome. Probably a day may come when such sacrifices will no longer be demanded. Its income may be approaching the point of self-support; but at present, it is not so. A movement was inaugurated by some of the brethren of Madras to pay for the Adyar Headquarters, make the needed repairs, erect some ashrams to accommodate caste visitors, pay for furniture, etc., etc.

The Founders headed the list with a cash donation of Rs. 500, highly approving of the project—although they expect to have to advance above Rs. 5,000 this year besides. Well, out of Rs. 8,500 (all necessary repairs excluded) hitherto, only Rs. 3,200 are paid. The sacred fire of devotion and enthusiasm that burned so brightly at the beginning has flickered away, and the probable consequences are that we will have to pay the rest ourselves. When the Society is placed in a home of its own—like every other respectable body, of whatsoever kind—and rent-paying is stopped, there will be one drain the less upon our private resources. If the day of relief were a little nearer, we should not have said one word upon the subject. And, but for the gratuitous remarks heretofore made by colleagues inside the Society who ought to have had the delicacy to withhold them unless they knew of some other means of paying the honest expenses, we should not have noticed certain malicious slurs in Anglo-Indian journals about the poor little initiation fee which, in contrast with the like charges in other organizations, especially with their often heavy annual dues, to which there is no parallel in our Society—is small enough in all conscience. Nor are we ever likely to claim merit for the practice, from the first followed by us, of paying out of our own pockets the fees of Pandits and other poor scholars, who have loved our cause, but have been unable to give that practical proof of their interest in its work.

THE BUDDHISTS AND GOVERNMENT

[The Theosophist, Vol. V, No. 1(49), Supplement to Oct., 1883, p.5.]

The statement is circulating through the Indian Press, that “considerable indignation is felt in Ceylon at the attempts which the Buddhists are making to pose before the world as the favorites of Government.” This false and malicious rumor is based upon the fact that in one of the temples the simple-minded priests, anxious to show their loyalty, have emblazoned the Royal Arms upon the wall! The simple fact that the fiction was started by that truculent sheet—the Ceylon Observer—is quite sufficient to satisfy any one who knows anything of Ceylon affairs not only of its groundlessness, and also its malicious intent. The Editor never loses an opportunity to inflict pain and harm upon the peaceable Buddhists of that island. He is a sectarian Protestant with a nature as bitter as gall, and is seldom without a libel suit to defend. The poor Singhalese Buddhists are so far from even dreaming that they could “pose before the world as the favorites of Government,” that they are now appealing to the Home Authorities for simple justice—denied them after the murder and maiming of their people by the Roman Catholic mob in the late riots. We are sorry to see our respectable contemporary, the Christian College Magazine, misled by so transparent a humbug as the Observer’s paragraph in question. Whenever the Editor may wish trustworthy data about Ceylon Buddhism or Buddhists, he should apply to some other quarter.

October 27, 1883.

ESOTERIC BUDDHISM AND ITS CRITIC

[Light, London, Vol. III, No. 147, October 27, 1883, p. 473.]

To the Editor of Light.

“Bottom. Let me play the lion too. I will roar, that I will do any man’s heart good to hear me; I will roar, that I will make the Duke say, ‘Let him roar again, let him roar again.’ . . .

“Bottom. Masters, you ought to consider with yourselves: to bring in,—God shield us!—a lion among ladies, is a most dreadful thing; for there is not a more fearful wild-fowl than your lion living, and we ought to look to it. . . . Nay, you must name his name, and half his face must be seen through the lion’s neck; and he himself must speak through, saying thus, or to the same defect, ‘Ladies,’ or, ‘Fair ladies’ (or Theosophists), ‘I would wish you,’ or, ‘I would request you,’ or, ‘I would entreat you, not to fear, not to tremble: my life for yours. If you think I come hither as a lion, it were pity of my life: no, I am no such thing: I am a man as other men are’; and there indeed let him name his name, and tell them plainly he is Snug the joiner.”

Midsummer-Night’s Dream, Act I, scene 2, and Act III, scene 1.

SIR,—In Light of July 21st, in the “Correspondence,” appears a letter signed “G. W., M.D.” Most transparent initials these which “name the name” at once, and show the writer’s face “through the lion’s neck.” The communication consists of just fifty-eight paragraphs, containing an equal number of sneering, rancorous, vulgar personal flings, the whole distributed over three and a-half columns. It pretends to criticize, while only misquoting and misinterpreting Eastern Esotericism. Its author would create a laugh at the expense of Mr. Sinnett’s book, and succeeds in showing us what a harmless creature is the “lion”—“wild-fowl” though he may be; and where he would make a show of wit the letter is only—nasty.*

* [This refers to a Letter written by Dr. George Wyld, severely criticizing A. P. Sinnett’s Esoteric Buddhism, and using sneering and undignified language with regard to Master K. H. It appeared in Light, London, Vol. III, No. 133, July 21, 1883, pp. 329, 333-334.]

I should not address your public, even in my private capacity, but that the feeling of many hundreds of my Asiatic Brothers have been outraged by this, to them, ribald attack upon what they hold sacred; for them, and at their instance—I protest. It might be regarded as beneath contempt, had it come from an outsider upon whom rested no obligation to uphold the dignity of the Theosophical Society; in such case it would have passed for a clumsy attempt to injure an unpalatable cause—that of Esoteric Buddhism. But, when it is a wide open secret that the letter came from a member of about five years' standing and one who, upon the prolongation of the "British Theosophical Society" as the "London Lodge of the Theosophical Society," retained membership, the case has quite another aspect. The cutting insult having been inflicted publicly, and without antecedent warning, it appears necessary to inquire as to the occult motive.

I shall not stop to remark upon the wild résumé, which, professedly "a criticism from a European and arithmetical standpoint," passed muster with you. Nor shall I lose time over the harmless flings at "incorrigible Buddhists and other lunatics," beyond remarking à propos of "moon" and "dustbins," that the former seems to have found a good symbol of herself as "a dust-bin" in the heads of those whose perceptive faculties seem so dusty as to prevent the entrance of a single ray of occult light.

When the first Branch of The Theosophical Society was formed in London, June 27, 1878, Dr. G. Wyld was one of its organizers, and later held for a time the position of President. He subsequently broke his connection with the Society.

It would appear that both H. P. B. and the Mahatmas had considerable trouble with Dr. Wyld. In a letter written to A. P. Sinnett, and received by him March 3rd, 1882, Master M. says: "You speak of Massey and Crookes: do you not recollect that Massey was offered 4 years ago, the chance to head the English movement and—declined? In his place was set up that old grim idol of the Jewish Sinai—Wild [Wyld], who with his Christian rant and fanatical rot shut us out of the movement altogether. Our Chohan forbade us absolutely to take any part in it. Massey has to thank but himself for it, and you may tell him so. You ought to have learned by this time our ways. We advise—and never order. But we do influence individuals." (The Mahatma Letters to A. P. Sinnett, p. 267)—Compiler.]

Briefly then, since the year 1879, when we came to India, the author of the letter in question has made attempts to put himself into communication with the "Brothers." Besides trying to enter into correspondence with Colonel Olcott's guru, he sent twice, through myself, letters addressed to the Mahatmas. Being, as it appears, full of one-sided, prejudiced questions, suggesting to Buddhist philosophers the immense superiority of his own "Esoteric" Christianity over the system of the Lord Buddha, which he characterised as fruitful of selfishness, human blindness, misanthropy and spiritual death, they were returned by the addressees for our edification, and to show us why they would not notice them. Whoever has read a novelette, contributed by this same gentleman to the Psychological Review and entitled "The Man from the East," will readily infer what must have been his attitude towards the "Himalayan" and Tibetan mystics; a Scotch doctor, the hero, meets at a place in Syria, in an Occult Brotherhood, a Christian convert from this "Himalayan heathen Brotherhood," who, —a Hindu—utters against his late adept masters the self-same libels as are now repeated in the letter under notice.*

The shot at Theosophy being badly aimed, flew wide of the mark; but still, like Richard III, "G. W., M.D." resolved, as it appears, to keep up the gunnery—

* The mythical hero of the story would seem to have met at Paris with a certain pseudo Brahmin, a convert to Roman Catholicism, who is giving himself out as an ex-chela of the Hindu Mahatmas. As he is neither a Brahmin nor was ever a chela,—his statements and all corroborative ones to the contrary, notwithstanding—he may have misled, if not the mythical Scotch doctor, at least the actual "M. D.," of London. And, by-the-way, our French Fellows may as well know, that unless this pretender ceases his bogus revelations as to the phenomenal powers of our Mahatmas being "of the devil," a certain native gentleman who has known this convert of the Jesuits from childhood, will expose him most fully.—H. P. B.

“If not to fight with foreign enemies,
Yet to beat down these rebels here at home.”

(Richard III, Act. IV, scene 4.)

The three indignant answers called out by “G.W., M.D.,” having emanated from an English lady and two genuine English gentlemen, are, in my humble opinion, too dignified and mild for the present case.* So brutal an attack demanded something stronger than well-bred protests; and at the risk of being taken by “G. W., M.D.” as the reverse of “well-bred,” I shall use plain words about this whilom friend, but now traitor;—I hope to show the term is not too harsh. As an ardent Theosophist, the grateful, loyal friend of the author denounced—who deserves and has the regard of Mahatma Koot-Hoomi—and as the humble pupil of those to whom I owe my life, and the future of my soul, I shall speak. While I have breath, I shall never allow to pass unnoticed such ugly manifestations of religious intolerance, nay, bigotry, and personal rancour resulting from envy, in a member of our Society.

Before closing I must notice one especially glaring fact. Touched evidently to the quick by Mr. Sinnett’s very proper refusal to let one so inimical see the “Divine face” (yes, truly Divine, though not so much so as the original) of the Mahatma, “G. W., M.D.” with a sneer of equivocal propriety, calls it a mistake. “For just,” he says, “as some second-class saints have been made by gazing on half-penny prints of the Mother of God, so who can say that if my good friend had permitted my sceptical eyes to look on the Divine face of Koot Hoomi I might not forthwith have been converted into an Esoteric Buddhist?”

* [This refers to Letters from A. P. Sinnett, Edmond W. Wade, and Francesca Arundale, published in Light, Vol. III, No. 134, July 28, 1883, pp. 343-344.—Compiler.]

Impossible; an Esoteric Buddhist never broke his pledged word; and one who upon entering the Society gave his solemn Word of Honour, in the presence of witnesses, that he would “defend the interests of the Society and the honour of a brother Theosophist, when unjustly assailed, even at the peril of my (his) own life,” and then could write such a letter, would never be accepted in that capacity. One who unjustly assails the honour of hundreds of his Asiatic Brothers, slurs their religion and wounds their most sacred feelings, may be a very Esoteric Christian, but certainly is a very disloyal Theosophist. My perceptions of what constitutes a man of honour may be very faulty, but, I confess that I could not imagine such a one to make public caricatures upon confessedly “private instructions.” (See second column, paragraph 14 of his letter.) Private instructions of this sort, given at confidential private meetings of the Society in advance of their publication, are exactly what the entering member’s “word of honour” pledges him not to reveal. “Esoteric Buddhist?” No, tell him—

“Thy broken faith hath made a prey for worms.

What canst thou swear by now?”

(Richard III, Act IV, scene 4.)

Your correspondent deprecates “at the outset this Oriental practice of secrecy”; he knows, “that Secrecy and Cunning are ever twin sisters,” and it appears to him “childish and effeminate” to pretend “by secret words and signs to enshrine great truths behind a veil, which is only useful as a concealment of ignorance and nakedness.” Indeed! so he is not an “Esoteric Christian” after all, else I have mis-read the Bible. For what I find there in various passages, of which I cite but one, shows me that he is as disloyal to his own Master and Ideal-Christ, as he is to Theosophy: —“And he said unto them [his own disciples], Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, [the “G. W., M.D.’s” of the day?] all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.” (Mark 4:11-12.)

Shall we characterise this also as “childish and effeminate,” say that the twin sisters “Secrecy and Cunning” lurk behind this veil, and that in this instance, as usual, it was “only useful as a concealment of ignorance and nakedness”? The grandeur of Esoteric Buddhism is, that it hides what it does from the vulgar, not “lest at any time they should be converted, and their sins should be forgiven them,” or as they would say “cheat their Karma”—but, lest by learning prematurely that which can safely be trusted only to those who have proved their unselfishness and self-abnegation, even the wicked, the sinners should be hurt.

And now, may the hope of Bottom be realised, and some London Duke say to this harmless lion, “Let him roar again, let him roar again. . . .”

H. P. BLAVATSKY.

Nilgherry Hills, August 23rd, 1883.

[The same issue of *Light* contains “A Protest of Theosophists,” signed originally by upward of 500 Hindû Theosophists, some of them high Chelas, protesting against Dr. G. Wyld’s arrogant language. *Light* published a selection from the names attached to the original document. The same “Protest” was published in *The Theosophist*, Vol. V, No. 2(50), Supplement to Nov., 1883, pp. 20-21.—Compiler.]

November, 1883.

MORALITY AND PANTHEISM

[The Theosophist, Vol. V, No. 2(50), November, 1883, pp. 33-34.]

Questions have been raised in several quarters as to the inefficiency of Pantheism (which term is intended to include Esoteric Buddhism, Adwaittee Vedantism, and other similar religious systems), to supply a sound basis of morality.

The philosophical assimilation of meum and teum, it is urged, must of necessity be followed by their practical confusion, resulting in the sanction of theft, robbery, &c. This line of argument points, however, most unmistakably to the co-existence of the objection with an all but utter ignorance of the systems objected to, in the critic, as we shall show by and by. The ultimate sanction of morality, as is well known, is derived from a desire for the attainment of happiness and escape from misery. But schools differ in their estimate of happiness. Exoteric religions base their morality on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak of the mischievousness, of such systems of morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. "He that giveth to the poor lendeth to the Lord." The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the "giver to the poor" will be incapable of taking care of himself. But the Mahabharata says that, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering for his goods."

The true springs of morality lose their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.

To avoid such consequences attempts have been made by some recent reformers of religion to establish morality upon the sentiment of gratitude to the Lord. But it requires no deep consideration to find that in their endeavors to shift the basis of morality, these reformers have rendered morality entirely baseless. A man has to do what is represented to be a thing “dear unto the Lord” out of gratitude for the many blessings he has heaped upon him. But as a matter of fact he finds that the Lord has heaped upon him curses as well as blessings. A helpless orphan is expected to be grateful to him for having removed the props of his life, his parents, because he is told in consolation that such a calamity is but apparently an evil, but in reality the All-Merciful has underneath it hidden the greatest possible good. With equal reason might a preacher of the Avenging Ahriman exhort men to believe that under the apparent blessings of the “Merciful” Father there lurks the serpent of evil. But this gospel has yet to be preached.

The modern Utilitarians, though the range of their vision is so narrow, have sterner logic in their teachings. That which tends to a man’s happiness is good, and must be followed, and the contrary to be shunned as evil. So far so good. But the practical application of the doctrine is fraught with mischief. Cribbed, cabined and confined, by rank materialism, within the short space between birth and death, the Utilitarians’ scheme of happiness is merely a deformed torso, which cannot certainly be considered as the fair goddess of our devotion.

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankarâchârya. The starting point of the “pantheistic” (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.

Now knowledge or jñâna is divided into two classes by Adwaitee philosophers, —Paroksha and Aparoksha. The former kind of knowledge consists in intellectual assent to a stated proposition, the latter in the actual realization of it. The object which a Buddhist or Adwaitee Yogi sets before himself is the realization of the oneness of existence and the practice of Morality is the most powerful means to that end, as we proceed to show. The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the center of the Universe. Whatever a man might act, think or feel, the irrepressible “I” is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is. The realization of this harmony is the practical or objective aspect of the GRAND PROBLEM. Practice of morality is the effort to find out this sphere; and morality indeed is the Ariadne’s clue in the Cretan labyrinth in which man is placed. From the study of the sacred philosophy preached by Lord Buddha or Sri Sankara, paroksha, knowledge (or shall we say belief?) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or aparoksha jñâna, and thus lead to the attainment of mukti. It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not realized in practical acts of life. To confuse meum and teum in the vulgar sense is but to destroy the harmony of existence by a false assertion of “I,” and is as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature.

What is meant by the Brahmajñâni being beyond the reach of Karma, can be fully realized only by a man who has found out his exact position in harmony with the One Life in nature; that man sees how a Brahmajñâni can act only in unison with nature and never in discord with it: to use the phraseology of our ancient writers on Occultism a Brahmajñâni is a real “co-worker with nature.” Not only European Sanskritists but also exoteric Yogis, fall into the grievous mistake of supposing that, in the opinion of our sacred writers, a human being can escape the operation of the law of Karma by adopting a condition of masterly inactivity, entirely losing sight of the fact that even a rigid abstinence from physical acts does not produce inactivity on the higher astral and spiritual planes. Sri Sankara has very conclusively proved, in his Commentaries on the Bhagavad Gita, such a supposition is nothing short of a delusion. The great teacher shows there that forcibly repressing the physical body from working does not free one from vâsana or vritti—the inherent inclination of the mind to work. There is a tendency, in every department of nature, of an act to repeat itself; so the Karma acquired in the last preceding birth is always trying to forge fresh links in the chain and thereby lead to continued material existence; and that this tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born—that alone can produce chitta suddhi, without which the capacity of perceiving spiritual truths can never be acquired.

A few words must here be said about the physical inactivity of the Yogi or the Mahatma. Inactivity of the physical body (sthula sarira) does not indicate a condition of inactivity either on the astral or the spiritual plane of action. The human spirit is in its highest state of activity in samâdhi, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be easily seen by any one who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.

When an adept has placed himself en rapport with the universal mind he becomes a real power in nature. Even on the objective plane of existence the difference between brain and muscular energy, in their capacity of producing wide-spread and far-reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the coolie's work can never be compared with the results achieved by the discovery of the steam engine. Similarly the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

From the above considerations it is abundantly clear that the initiatory training of a true Vedantin Raja Yogi must be nourishing of a sleepless and ardent desire of doing all in his power for the good of mankind on the ordinary physical plane, his activity being transferred, however, to the higher astral and spiritual planes as his development proceeds. In course of time as the Truth becomes realized, the situation is rendered quite clear to the Yogi and he is placed beyond the criticism of any ordinary man. The Mahanirvana Tantra says:—

Charanti trigunâtîte ko vidhir ko nishedhovâ.

“For one, walking beyond the three gunas—Satva, Rajas and Tamas—what duty or what restriction is there?”—in the consideration of men, walled in on all sides by the objective plane of existence. This does not mean that a Mahatma can or will ever neglect the laws of morality, but that he, having unified his individual nature with Great Nature herself, is constitutionally incapable of violating any one of the laws of nature, and no man can constitute himself a judge of the conduct of the Great One without knowing the laws of all the planes of Nature's activity. As honest men are honest without the least consideration of the criminal law, so a Mahatma is moral without reference to the laws of morality.

These are, however, sublime topics: we shall before conclusion notice some other considerations which lead the “pantheist” to the same conclusions with respect to morality. Happiness has been defined by John Stuart Mill as the state of absence of opposition. Manu gives the definition in more forcible terms:—

Sarvam paravaśam duhkham
Sarvam âtmavaśam sukham
Idam jñâyo samâsena
Lakshanam sukhaduhkhayoh*

“Every kind of subjugation to another is pain and subjugation to one’s self is happiness: in brief, this is to be known as the characteristic marks of the two.” Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called “matter” towards the other pole called “spirit,” and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the “ascending arc,” and the corresponding plane of the activity of the other force is styled the “descending arc.” A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail.

* [This passage is from the Laws of Manu (Mânava-dharma-śâstra), IV, 160. The original text, however, is slightly different. Transliterated from the Devanâgarî, it runs thus:

Sarvam paravaśam duhkham
Sarvam âtmavaśam sukham
Etad vidyât samâsena
Lakshanam sukhaduhkhayoh

—Compiler.]

[By Mohini M. Chatterji, misattributed to HPB; see Theosophist , March 1884, 142, and Five Years of Theosophy , 1885 ed., 220.]

This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating man's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."

An example will serve to illumine the position. Can a practical student of pantheism, or, in other words, an occultist utter a falsehood? Now, it will be readily admitted that life manifests itself by the power of acquiring sensation, temporary dormancy of that power being suspended animation. If a man receives a particular series of sensations and pretends they are other than they really are, the result is that he exercises his will-power in opposition to a law of nature on which, as we have shown, life depends and thereby becomes suicide on a minor scale. Space prevents us to pursue the subject any further, but if all the ten deadly sins mentioned by Manu and Buddha are examined in the light sought to be focussed here, we dare say the result will be quite satisfactory.

**THE ST. JAMES' GAZETTE
AND ESOTERIC BUDDHISM**

[The Theosophist, Vol. V, No. 2(50), November, 1883, pp. 46-48.]

“Learning is light, ignorance is darkness,” says a proverb. It is good to be learned, when one’s knowledge rests on facts; it is wise to remain modest when our speculations go no farther than hazy hypotheses. It is pretty well known, with regard to Buddhism, that it is the latter kind of superficial knowledge that the most learned of our Orientalists can claim—and no more. From Bishop Bigandet down to Childers, and from Weber to Rhys-Davids, in summing up the results of their knowledge, they have all confessed at one time or another that “despite all that has been written about it, Buddhism still contains many mysteries relating to its history and doctrines that require clearing up; and others of which we [Orientalists] know so far nothing.” Nevertheless, each of them is ready to claim papal authority: he is the infallible interpreter of Buddhist dogmas—chiefly evolved through himself. This conceit has been amply shown now in the Replies to “An English F.T.S.” in our columns. The recipe for making a great “authority” on Oriental religions, especially on Buddhism—the one least understood—is easy enough. Take a tolerably good writer. [He may be as ignorant as a carp as to the true facts, but must have a retentive memory and be acquainted with all the speculations that preceded his own upon the subject.] Let him spin out an extra hypothesis or two—of a nature giving precedence to, and interfering in no way with, other divinely revealed hypotheses and crazes in favour with public prejudice; make other Orientalists of less imaginative temperament taste and approve of it; shake well the mixture, bottle and label it: **THE LAST WORD OF SCIENCE UPON THE SACRED RELIGIONS OF THE EAST**. The authority is ready, and ignorant Mrs. Grundy

“Soft on whose lap, her laureate sons recline”—will crown the new Pope, and force him upon the acceptance of the ignorant public.

Truth and fact will be left out in the cold, to go abegging from door to door. Indeed nepotism in science can be as remarkable as anywhere else, we see!

The above reflections were suggested to us by a satirical article in the *St. James' Gazette*, whose partiality for India and everything connected with it, is too well known to require mention. In its issue of August 24, it introduced to the cultured public a squib as a review of Esoteric Buddhism, and called "The Cosmogony of an Artificial Fifth Rounder." Whether an editorial playing flunkey to Western Orientalism, or a contribution from the pen of an Orientalist, whose feathers were too much ruffled, it is an excellent illustration of what we have said. It is evidently the production of one who has either to defend his own pet hypotheses, or feels it his sacred duty to fight under the banner of recognized authorities "in conjectural sciences," as our Masters so happily call them. It is no review at all, but rather a meaningless, ex-cathedra chaff. Among the many gloating criticisms of Esoteric Buddhism, this "review" is the most coolly impertinent, the most charmingly conceited. Some of its remarks are simply delightful. "Most amusingly bumptious and conceited" in its tone itself, it applies these epithets with very questionable good taste to the author of a work, which it is unable to analyze or even to remotely comprehend. Therefore—we are told, that "the truth of the matter is the author knows nothing about Buddhism." That gentleman, however, having pleaded guilty to the charge in his work, from the first, and being—as far as the subject-matter goes—only an amanuensis, we have hopes of finding him surviving the terrible blow. "Simple, Mr. Sinnett," may yet laugh at no distant a day at his too wise reviewer, whose unblushing bumptiousness asserts itself most brilliantly in various ways. First, we are told, that "it would be a serious task to undertake to give in a few words (as it would, indeed) any sketch of this truly vast and complicated system which is not Buddhism, esoteric or exoteric."

The sentence that we have italicised, finds a prominent place among the ipse dixit of the “Sir Oracles” of Oriental religions. Notwithstanding, the incessant confessions of the Orientalists that beyond the mere exoteric rites and dead letter of Buddhism, they know next to nothing about this system of religious philosophy, the reviewer has the impudent hardihood of rushing to the assertion of his equal familiarity with esoteric and exoteric Buddhism. Witty criticaster reminds us of that naive witness, a tailor, who claimed better acquaintance with the defendant’s murdered father than his son, on the ground that the old coat and hat of the victim had been made and bought at his establishment. On this principle the Orientalists must surely know more of genuine Buddhism than the Buddhists themselves; and that is not very surprising, since it is they, indeed, who have themselves fabricated “Western” Buddhism or the “old coat and hat” which Buddhism wears in Europe. Asiatic scholars who know only of the Buddhist philosophy of Gautama Buddha fail to recognise it in the fanciful theories of Messrs. Weber, Rhys-Davids, Max Müller and others. But before the Orientalists are able to prove that the doctrines as taught in Mr. Sinnett’s exposition are “not Buddhism, esoteric or exoteric,” they will have to make away with the thousands of Brahmanical Adwaittee and other Vedantin writings—the works of Sankaracharya in particular,—from which it can be proved that precisely the same doctrines are taught in those works, esoterically. This criticism is made the more ludicrously absurd by its allusions to the possibility of finding “in place of one Oriental sage (Mr. Sinnett’s guru), two Occidental humourists.” From this rather convenient, if otherwise absurd premise (cherished chiefly by the spiritualists), the reviewer draws his conclusions; he asserts most confidently, that he is “bound in charity to conclude that the Adept guru knows no more than his ingenious disciple about Buddhism.” (!!)

Otherwise he complacently adds—“the misuse of familiar terms—Arhat, Karma, Nirvana, and the like,—would deserve to be qualified by a word too severe to apply. . . .” &c.

We beg to make a remark. If “severe” and irrelevant in its application to the “candid if not overwise disciple” of the doubted “guru,” no adjective would be found strong enough if used in reference to the flippant reviewer. The latter would, if permitted, not only deny any knowledge of the meaning of the commonest words in use in Buddhism to its most learned professors, but would drag down to his own material level the loftiest truths of that religion, simply because he is unable—or shall we say unwilling, for very good reasons—to comprehend the too profound tenets of this grandest of the world’s religious philosophies. The loss is certainly his—not ours.

So much for the “tall talk” of the St. James’ Gazette reviewer. We are hardly surprised to find it receiving a ready hospitality in the columns of our friendly contemporary Light. And it is only as it should be when we see “M. A., Oxon,” greeting it with open arms. Among other things he says that—

“It is almost pardonable to guess that Mr. Rhys-Davids himself has relieved his overcharged feelings in that review by warning Mr. Sinnett of his own private reserves of Buddhism.”

Being such a remarkable medium, “M. A., Oxon,” ought to know instead of merely “guessing.” In his case we might have, perhaps, been justified in replacing the modest word —“guess” by a more proper one, and called it a fact, a revelation, on a par with those in his “Spirit Teachings,” but for a certain scruple. We do not think it fair to hang the reputation of an Orientalist—however mistaken in some of his views—on the inspired utterances of any medium. We hesitate to attribute such a spiteful and profitless criticism to the pen of the famous Pali scholar. We love to think that amid his arduous, and not always profitless, labours, Mr. Rhys-Davids would hardly lose his time and reputation to ventilate his feelings in anonymous editorials, especially when these sentiments are of a character that he would most likely refrain from expressing over his own signature.

But if “M. A., Oxon,” is after all right, then we welcome the threat held out by him on behalf of Mr. Rhys-Davids, of bringing forward “his own private reserves of Buddhism.” That accomplished Pali scholar has studied his Southern Buddhism in Ceylon, we believe, under the same masters of Buddhist religion, who have sanctioned Colonel Olcott’s Buddhist Catechism. That the “Buddhism” of Mr. Rhys-Davids, is in spirit quite at variance with the teachings of the Catechism is evident. Let the Buddhists “choose this day whom they will serve,” whether the esoteric or the exoteric doctrine, the tenets of the Southern Siamese, or of the Southern Amarapura sect. as explained and amplified by the esoteric tenets of the Arhats which are utterly unknown to the Buddhist Orientalists. The fact alone, that Mr. Rhys-Davids, in his Buddhism, defines “Avalokiteswara” (pp. 202-203) as “the Lord who looks down from on high,” is sufficient to show any student of Eastern languages, not to speak of occultism, how deplorably ignorant of the metaphysical meaning of words and names may be the greatest of Pali scholars in the West. Would Mr. Rhys-Davids resent the respectful contradiction were he told that his definition is entirely and diametrically opposed to the real meaning of the term? That Avalokiteswara, so far from being “the Lord who looks down,” is actually “the object of perception” himself. Grammatically the word means either the “lord who is seen” or the “state in which the lord is seen.” Esoterically “Avalokiteswara” is “the Lord,” or our seventh divine principle, the Logos, perceived or sensed during the hours of ecstatic trance by the sixth principle or our spiritual soul. Verily, the greatest, the profoundest mystery is contained in the sacred name—a mystery which it is given to know but to the faithful followers of the All-merciful Master, or to those of Sri Sankaracharya, never to the positivists of the exoteric southern school of Buddhism. We are ready, and shall wait impatiently, for the coming “reserves of Buddhism.”

Meanwhile, we may be permitted to give “M. A., Oxon,” a word or two of friendly advice. He, who presents the world with the “Spirit Teachings,”—a revelation written through his medium by an alleged disembodied “spirit”—and who resents so bitterly any doubt as to the identity of “Imperator,” ought to be more careful than any other as to how he throws doubt and sarcastic slur upon the living teachers of other people. To the world at large, and the average sceptic, “it is better to be a living dog than a dead lion,” “a living slave than a dead master.” Unless the body of the master is shown, the profane will always doubt rather the existence of the dead master than that of the living slave. He who has to tax so heavily the credulity of all but the spiritualists, ought, in charity to himself, to abstain from joining those who seek to throw a doubt upon the existence and knowledge of an Occultist, who, avoiding the world, has reluctantly consented to impart a few of the doctrines he and his fraternity believe in, and who, instead of forcing them upon, would rather withhold those sacred tenets from an indifferent public.

Therefore, when we are chaffingly told that the writer in the St. James’ Gazette “shares an opinion widely held that Koot Humi’s existence and identity are not sufficiently proven to lift him out of the region of myth into that of sober fact,” we would enquire of “M. A., Oxon,” what would be the same writer’s opinion of “Imperator”? Has he reviewed the “Spirit Teachings”? We think not—luckily for “M. A., Oxon.” Had he done so, and found himself forced to choose between an alleged living, and an alleged defunct, master—a man and a spirit—we fear even the sarcastic reviewer of the St. James’ Gazette would have to confess, that, however insufficiently proven “Koot-Humi’s existence and identity,” yet he belongs far more to the “regions of sober fact” than a “returning Spirit.” The Gazette with all its staff of Sadducees led on by the “reviewer,” would not hesitate for one moment to dismiss “Imperator” to the limbo of myth and superstition, and with a far more hideous grin of scepticism on their faces.

Living, as he does, in such a fragile glass house himself, our friend “M. A., Oxon,” might have been expected to show a little more prudence, if not actually of charity, than he generally does with regard to us, and abstain from trying to break the windows of the Theosophical abodes. It is rather startling to find him siding with sceptics and bigoted Christians and quoting with such evident relish the sarcasms of both. It is quite possible that the uninitiated reader should discover (to his own satisfaction only) “that the Devachan of Koot-Humi no more resembles the Buddhist Devachan or Paradise than do the periods of suspended animation . . . the ideal nirvana of Buddhists.” But, unless they are incurable fanatics and ignoramuses, they will be as prompt to find out that Christian paradise and purgatory—if there be any, on the orthodox models—no more resemble the conceptions of Christ upon those subjects, even in his parables, than the meritorious preachings of the members of Temperance Societies are one in spirit with Bible teachings. The miracle of the changing of water into wine; Noah’s little solitary picnic on Mount Ararat, and the distinct affirmation of the talkative vine (Judges ix. 13), that her wine “cheereth God and man”—are as opposed to temperance, as the armless cherubs playing upon the golden harps of orthodoxy clash with the “many mansions in my Father’s house,” and the “Summerland” of the Spiritualists, whose notions are as much, if not more, laughed at as the teachings of Esoteric Buddhism. Yet, between the respective and so diametrically opposed views of Mr. Lillie’s Buddha and Early Buddhism, and Mr. Rhys-Davids’ Buddhism “M. A., Oxon.” shows no preference. Both are good as weapons against the Theosophists. He made a lengthy and a loving review of the former work (which, by the bye, contains as many mistranslations and errors in it, as it has pages) and accepted it as an authoritative document to break our heads with. Its views corroborated those of the Spiritualists by showing belief in spirits and a personal God at “the very root of Buddhism” (!?) hence, Mr. Lillie is accepted as an authority.

Mr. Rhys-Davids' Buddhism, laughing at such God and spirits, and showing Buddha as an uncompromising positivist and materialist, cannot be of any service to spiritualism, but may be used against esoteric Buddhists; and forthwith we find the name of the Pali scholar, with quotations from his supposed effusions in the St. James' Gazette, gracing the columns of Light.

It is precisely to this policy of inimical partisanship, losing no opportunity to insult its opponents, that we express our objection. Very few of the Theosophists are spiritualists, most are against vulgar spiritualism, more still, decidedly anti-spiritualistic in their views. Nevertheless, none of the latter have been so indelicate, and if we may say so, brutal, as to use the columns of their magazine to try to prove *quand même* that the teachings of "Imperator" are due to the brain of his alleged medium; or that he has no independent existence from "M. A., Oxon." Moreover, we would remind that gentleman that, while the author behind the veil of "Spirit Teachings" is known personally but to one man on earth, namely, his amanuensis, "M. A., Oxon," Mahatma Koot-Hoomi is personally known to many. He is a living not a dead man. Yet, however doubted and even laughed at by more than one sceptic we know of, the veracity and good faith of "M. A., Oxon," would never be allowed by the editors of The Theosophist to be publicly (or even privately, for the matter of that) discussed, and he himself traduced in the pages of this journal. "Do as you would be done by" is not, we see, the motto of the Spiritualists. So much the worse for them. In this light they commend themselves still less to the consideration of the Theosophists.

["M. A. (Oxon.)," writing in Light, Vol. III, No. 152, December 1, 1883, p. 519, answers the above by saying in part: ". . . the writer by implication, if not directly, accuses me of 'traducing,' and generally . . . of maligning, Theosophy. I have done nothing of the kind. A slight exercise of memory would, I should have thought, suffice to recall many occasions when I have shown anxiety to gain a fair recognition and hearing for claims that I did not fully accept. As for my poor note on the clumsy badinage of the St. James' Gazette, it has evidently been taken seriously, with no idea that I was poking fun at the critic and not at the Theosophists. . . ."—Compiler.]

**THE REV. W. HASTIE'S KARMA AND THE PROGRESS
OF POESY IN BENGAL**

[The Theosophist, Vol. V, No. 2(50), November, 1883, p. 51.]

According to some contemporaries:—"A copy of the pamphlet containing a full account of the trial of Pigot vs. Hastie, has been presented by the plaintiff to the Revd. defendant, with the following lines written on the fly-leaf:

"To the Revd. Mr. Hastie, with inexpressible admiration and gratitude for his hasty condemnation and relentless Christian persecution of the donor.

"O false Priest! in your hours of ease,
I'm wanton—vile—whatever you please,
And deadly as the baleful shade
By the poisonous Upas made.
When pain was yours, crookedest of men!
Wasn't I a min'st'ring angel then?"

Rev. Mr. Hastie has indulged in defaming and slandering, in a pseudo-Christian pamphlet 200 millions of living Hindus collectively, the milliards of their dead ancestors retrospectively, their gods, lares and penates; and besmeared generously with theologico-missionary mud their wives, mothers and sisters. He has set off Christian morality and virtues against heathen "immorality and vice," and proclaimed in bitter tones his regret that he, the "reverend" writer, and his colleagues of the missions in general, and the Scotch Mission in particular, should not be accepted by the unredeemed gentile of India as exemplars of Christian righteousness. And now he has fallen the first victim to karma—a heathen doctrine accepted unreservedly by the Theosophist, whom, in his day, he spared as little as their pagan brethren, the natives.

Miss Pigot, as the avenging (not "ministering") angel, has left the "Reverend" Hastie to point a moral and adorn a tale, showing at the same time the danger of—telling tales. We, the "unredeemed" and much slandered Theosophists of the UNIVERSAL BROTHERHOOD, can only admiringly exclaim:—"See how these Christians love each other, and how morality is practised by some of them!"

A CHRISTIAN MINISTER ON THEOSOPHY

[The Theosophist, Vol. V, No. 2(50), November, 1883, pp. 52-53.]

Writing to the Indian Mirror, the Rev. C. H. A. Dall says:—

Skeptomai is Greek for “I enquire.” In the radical sense I am a sceptic regarding Theosophy. I do not understand it but am trying my best to find out what it is. I have carefully read the green pamphlet you gave me. I mean that “Full Report of the Proceedings of the Seventh Anniversary Meeting of the Theosophical Society, held at the Framji Cowasji Institute, Bombay, on the 26th of November, 1882” (the “seventh” including four New York Anniversaries?); you may well believe that it held my attention to the end; as a quarter part of it fell from your lips, and from the pen of my cousin Tilden of Simla in the Himalayas. Yes: I see good in it. It is clear that Theosophy just now means freedom. It means self-trust and self-control. It means, today, courage and independence. What I fear is its narrowness, as a plan of life. Nothing is clearer than the fact that old Hinduism strikes for one good thing; and that is worship. It says God is all, and all is God, and nothing exists, or should exist but God. So far, so good. Hinduism and Buddhism would kill feeling, kill enquiry, kill enterprise to secure Union with God—Nirvana, the perfection, at once, of Hinduism and Buddhism, means Rest; rest in the Infinite from work, from study, and from society. I do not want that self-centered rest; here or hereafter. I want rest; eternal, sacred, sure; rest in God, for ever. But not a rest that denies me association with Him and with kindred spirits, in beneficent power. I seek rest in the fellowship with the Initiate and Eternal Worker, Thinker, Lover, Life-giver. I do not wish my son to lose himself in me. And I think Hinduism and Buddhism err, in bidding me lose myself in God. The patriarchal Debendronath Tagore one day said to me “I like your definition of Nirvana, ‘Lost in God’; you have it exactly.” Hinduism and Buddhism, pure and simple, forbid thought; which Life and God command.

Men will think; so there are several schools of Nirvana, or modes of defining it. And one eminent Hindu has assured me that his Nirvana permits the recognition of friends in heaven. To me all religion is Life, and all Life is growth; out of the old stock; and all growth is new. If Theosophy would turn back the sun, and invert the Divine law of progress and evolution, I take issue with it, and deny it. I need not do this more openly than is done by some of your anniversary speakers at Bombay. Yet some of them speak otherwise. For example, Theosophy, on page 77, “is ancient Aryan Philosophy,” and no more. The speaker is an “uncompromising Theosophist” on this line. Whether he accepts the Íswara or the Niriśwara Sankhya, the theistic, or the agnostic, he does not say. He cannot accept both. Manifestly he has a very definite creed, which as he says, defies compromise. He wants old Hinduism and nothing else, this Master of Arts delegate from Rohilkhund. But Mr. Sinnett takes direct issue with him. He says, p. 6, Theosophy “embraces all seekers for truth, whatever their creed.” He bids “the Indian philosopher realize (p. 7) by working with the European, how much his philosophy has to gain by contact with the clear practical methods of thought which European science teaches.” “That quality in the European mind renders it the needed complement” of the Hindu (Aryan). Colonel Olcott endorses his friend, Mr. Sinnett. And the Editor of the Indian Mirror says (p. 19)—“I am concerned more with the practical work of our Society. I do not condemn English education in toto. What I condemn is an exclusive English education, leaving out our national literature and science I do not want to convert the distant past into the immediate future of our country. Such a thing would be the very height of absurdity. What I wish to impress upon my countrymen is to catch our national spirit [quere, of Reverence and God-consciousness?] from a study of the past, and to be guided by its light in our future onward progress.” Who, I ask, can object to this? No sane man.

Again, the delegate of the Puna Theosophical Society, the one Hebrew speaker, values Theosophy as the “key to a correct interpretation of the Jewish scriptures”: (not Aryan, but Semitic.) There is nothing mystic about him. He says, (p. 19) “Not even a tenth part of the members of the Theosophical Society believe in any abnormal phenomena, as a matter of blind faith. They only believe when they know a thing to be true. . . . Not rejecting well-authenticated phenomena, they desire to inquire into the matter without prejudice. Theosophy affords a broad platform for inquiry into every branch of knowledge without prejudice or dogmatism of any sort. It looks upon religion as a part of science: and one of its objects is to inquire deep into the religious systems of old, to find out whether these systems rest on fancies, or on a solid foundation of scientific facts.”

This is Baconian, and no mistake. It is the very business of the Asiatic Society; from the days of Sir William Tones. My fear is that Theosophy will undertake so much as to accomplish very little. “Do a little, and do it well,” is a good motto. Was he a good Theosophist, who, in thought and hope, twenty centuries ago, gathered “all nations,” and said to religions “of the East and of the West,” “I was hungry and you fed me, I was naked and you clothed me” ? And when some of the nations said “how could we feed you when we never saw you?” Jesus replied, “In doing it to your own poor, my brothers,—You did it to me.” This sounds like human brotherhood. So with other sayings of this child of Abraham, and son of David (Theosophist?) such as “call no one your father on the earth; for one is your father, even God; and ye (all men)—are brothers.” And a leading pupil of his said, “Prove all things, and hold fast that which is good and true.” “Glory, honor, and peace (Nirvana) to every man that worketh good.” And another of his pupils said, “In every nation he that feareth God, (hath the Aryan reverence?) and does right, is accepted of God” as a true man.

If this is Theosophy, the more of it the better. This, I take it, made Ram Mohun Roy the true eclectic, who never, so far as I see, called himself a “Christian,”—repeatedly declare himself “a follower of Christ.” See, in Ram Mohun Roy’s *Precepts of Jesus, the Guide to Peace*, his latest and largest work (an octavo of 640 pages) how clearly he proclaims himself a follower of Jesus Christ, after being born a Hindu, and studying many religions. Fair play’s a jewel. All I ask is reason and light and fair play. Colonel Olcott has emphatically declared at Utacamund that he is a friend of radical Christianity, and of radical and essential truth. Past and Present, and in all directions. So far, I agree with him, and Mr. Sinnett.

We extract this letter from the pen of the Revd. Mr. Dall—the cousin of one of our good members at Simla, of the “Himalayan Theosophical Society”—for two reasons. First, to thank him for the fairness of opinion expressed; secondly,—to correct a few erroneous impressions he seems to be labouring under.

Yes; Theosophy is the science of all that is divine in man and nature. It is the study and the analysis, within the known and the knowable, of the unknown, and the otherwise UNKNOWABLE.

“In its practical application it certainly means—freedom (of thought), self-trust and self-control, courage and independence.” And if, all this, how can our revd. well-wisher “fear its narrowness, as a plan of life”?

Nor, is it easy to comprehend how can “Nirvana” which, in our benevolent critic’s estimation, means “LOST IN GOD,” “Rest in God, rest in the Infinite,” suggest to him at the same time, the picture of “association with Him and with kindred spirits. . . the fellowship with the Infinite and Eternal Worker, Thinker, Lover, Life-giver”? Could we, for one moment, anthropomorphize the Infinite; imagine a thinking brain in ABSOLUTE thought, etc., we would yet express our idea otherwise. We would not say “fellowship” and “association” (which words mean in every language mutual association or relationship of persons on equal terms); but rather assimilation or identity with, and absorption in, the ABSOLUTE. Where there is absolute and final blending and identity of a part with the whole there can be no fellowship. There is a vast difference between a separate drop of water thrown back or attracted into the ocean, and two drops of oil and water. The former is a drop “lost in,” absorbed by and assimilated with the Parent Source; there results no “fellowship” or “association” but actual identity in this case. While the drop of oil and the drop of water are two distinct compounds, and though made to associate, in their finiteness, they can never be said to be lost in each other. Therefore, we must take exception to this definition of Nirvana, lowering both man and “God,” by mutual dwarfing. If the definition of Nirvana is “lost in God”—and we accept it, only replacing the latter name by Parabrahm—the Universal Divine Essence—then Mr. Dall’s further addition to programme of Nirvana, i.e., personal fellowship and association with “kindred spirits,” is unphilosophical. It is indeed difficult to understand what he means when we find him saying, “I think Hinduism and Buddhism err in bidding me lose myself in God”; and then informing us in the same breath that the “patriarchal Debendro Nath Tagore” liked his, the revd. Dall’s definition, saying:—“Lost in God; you have it exactly.”

Whatever may be the occult meaning of this evident contradiction, in everything else our critic comprehends Theosophy rightly in his letters.

“Radical” Christianity is as welcome in its ranks as radical Buddhism, Judaism, or Hinduism. For, all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus: an ineradicable, congenital belief in an inner Nature reflected in the inner man, its microcosm; on this our earth, we can know of but one Light—the one we see. The Divine Principle, the WHOLE can be manifested to our consciousness, but through Nature and its highest tabernacle—man, in the words of Jesus, the only “temple of God.” Hence, the true theosophist, of whatever religion, rejecting acceptance of, and belief in, an extra-cosmic God, yet accepts this actual existence of a Logos, whether in the Buddhist, Adwaitee, Christian Gnostic or Neo-Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. Theosophy fights every anthropomorphic conception of the great UNKNOWABLE, and would impress upon the growing world, that its days of babyhood and even adolescence are over and gone by to return no more. Theosophy would teach its adherents that animal man, the finite, having been studied for ages and found wanting in everything but animalism—he being the moral as well as physical synthesis of all the forms and beings through which he has evolved, hence beyond correction and something that must be left to time and the work of evolution—it is more profitable to turn our attention to the spiritual or inner man, the infinite and the immortal. In its higher aspect, Theosophy pities and would help every living sentient creature, not man alone. He is a “good Theosophist,” and so far as exotericism goes, a grand Theosophist who said, and says, to “all nations” and to “all religions” “I was hungry and you fed me, I was naked and you clothed me,” meaning by “I,” the human Logos—spiritual mankind collectively, the spiritual whole manifested in its parts and atoms or—if so preferred, “God manifested in Humanity.”

He is a better one who realizing deeply the profound esoteric meaning of this exoteric parable, feeds and clothes all nations and all religions unconditionally: one ever ready to trace back the personified pronoun “I” not to Jesus only, or even to any of the respective Christs and Gods manifested at different ages and to various nations, but to the universal Logos or divine Ego; one, in fine, who feeds the hungry and clothes the naked irrespective of their creed or nationality—as even the good king Asoka did.

A “personal God” says the true Theosophist, is the creation of the ephemeral and animal, though intellectual man. Therefore, the Rev. gentleman is wrong in querying whether David could be a Theosophist. A man who murders another to deprive him of his wife and thus satisfy his lust may be the “friend” of an anthropomorphic God; he cannot be a Theosophist. He is right, when asking whether Jesus was a Theosophist for “the Son of Man” and the “Man of Sorrow” was one in the full acceptance of the term, and this, perchance, is the very reason why so few have understood and appreciated him and why he was crucified. He was a lover of Truth Divine. No Theosophist, whether Heathen or Christian, Jew or Gentile would ever think of rejecting the ideal Jesus, or refusing reverence to one who during life was one of the noblest and grandest of men, only to suffer the post-mortem degradation of being niched with the pettiest and smallest of gods in the world’s pantheon of deities. The Theosophist only refuses to accept the Jesus Christ of the misinterpreted and grossly disfigured, ecclesiastical gospels. True to the colours of Universal Brotherhood, the Theosophist is always ready to accept undisguised truth; to bow before the man of whatever race or creed, who, being but mortal has struggled onward, and achieving purification through his own exertions, risen to the eminence of the imaginary personal God. But he will ever refuse worship or even recognition, to the virtue and righteousness of that extra cosmic deity. For if he is all that the Theist and Christian maintain him to be, he has no personal merit whatever. If he is, the “god” from, and in, eternity, the culmination of every perfection in heaven and on earth, perfection therefore is his inherent attribute; and what personal merit can there be in a Being that can neither be tempted nor commit sin?

Instead of offering to such god worship, the true Theosophist, who rejects supernaturalism and miracle would be inclined on the contrary, to take such a deity to task and ask him why—Essence of Bliss and Perfection as he is, he yet made man, “nominally” in his own image yet so helpless and so miserable, so sinful and so imperfect. As Buchanan says:—

“Almighty Fiend! who will judge Thee on Thy judgment day?”

This, of course, will be set down as “blasphemy.” But it seems to us that there can be no more blasphemy in analyzing a personal God, which, we maintain to be the creation of man’s mind alone, than, in dissecting morally and physically the creature of God—MAN, made by him in his own physical image for we trust that the likeness can apply still less to the spiritual “image” when one thinks of the average sinful man of this, our humanity?

Thus, a Theosophist will always respect and admire, if not follow a true “servant of Christ.” And he will always openly despise a professing Christian, with not one of the Christ-like virtues; such, for instance as we find mirrored retrospectively in the great light thrown upon some soi-disant Christian teachers, by the recent trial of “Pigot vs. Hastie.” Shall we, Theosophists, feel anything but scorn for the Christians, big and small fishes, who figured in this most disgraceful, legal tragi-comedy? Avaunt, such Christians. They may be fit for the front ranks of the pseudo-christians but not, we hope, even for the background of the Theosophical Society.

THE IONIAN THEOSOPHICAL SOCIETY

[The Theosophist, Vol. V, No. 2(50), Supplement to November, 1883, p. 21.]

The necessity of the organization of committees by our members for the investigation of psychometry and the cognate sciences has been reiterated in these columns over and over again and also by the President-Founder in his public and private discourses. Knowing the splendid results achieved by the Society for Psychic Researches in England, it is a wonder that our advice has not been followed to the extent desired. It is with a real pleasure that we make room for the following letter from the Psychic Research Society to Count Gonemys, F.T.S., of our Corfu Branch. We hope our other branches will not be slow to profit by the example set by the Ionian Society. In each branch according to their numerical strength, committees should be formed for the study of the various elementary branches of Occultism. It is rather strange that those who profess to thirst after knowledge should yet neglect the food placed before them.—Ed.

CAMBRIDGE, 2nd September 1883.

SIR,

We have read with the greatest interest your communication which is exactly within the circle of our investigations and we shall make use of it with great pleasure by printing it in full or by translating it summarily. I regret very much not to be more in the habit of writing in French. The difficulty of expressing myself in this foreign language hampers me so that I cannot express to you as I would my gratitude for a letter which is certainly the most important we have hitherto received.

I hope you will continue to communicate to our Society your experiences and reflexions; they will certainly meet with our utmost attention.

At the next meeting of the council of the Society, which will take place in the month of October, I shall have the honor of proposing you as a member.

Receive, Sir, the assurance of my best respect and believe me.

Your most obliged servant,

(Signed) FREDERICK W. H. MYERS.
