

6. "The Black Bear would seem to represent in some way the earth itself." I agree with Mr. Graham on this point. In the cults of the four elements, the Black Bear people are associated with the earth; blue is the symbolic earth color among the Omahas and Ponkas; blue appears on the tents of those who have had visions of black bears. The Black Bear people, in some tribes, appear to have the control of the land, and not till their consent was gained could certain agents of the U. S. succeed in assigning lands in severalty to the Indians of those tribes! My forthcoming article, "A study of Siouan Cults" (in the 11th. An. Rept. of the bureau of Ethnology) will have much on this subject. Among the Osage, the Black Bear people are a sort of Night people. They have a distinct Night people, however, on the Peace side; and while the Black Bear people of the Omahas are associated with Peace, among the Osages, they are on the War side of the tribal camping circle.

7. Mr. Graham forgets that I furnished fragments of two traditions—one of the Red Hawk people, the other of the Bald Eagle people. He mixes the two. In the tradition of the latter, after the female Red Bird (not the male, as Mr. Graham has it) had been applied to, the people went to "the good land of day." See p. 395 of my paper. In the first tradition, the male Red Bird was met first, subsequently they came to the female bird. The male bird is not mentioned in my fragment of the second tradition.

In the creation story of the Athapascan tribes of Oregon, gained in part by me in 1884, the ash and red cedar are very sacred; and there is a huge serpent that is coiled five times around this world, thus holding it together (See *American Anthropologist*, of Washington, D. C., Vol. II., No. 1, p. 59. 1888.)

With reference to the fylfot cross spoken of on p. xiii, Supplement to the *Theosophist*, Nov. 1892, I would call your attention to a plate illustrating my article on the Mourning and War Customs of the Kansa Indians, in the *American Naturalist* for July, 1885 (pp. 670—680), in which you will find that cross as the symbol of the winčs.

Truly yours,

J. OWEN DORSEY.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XVI.

THEN how are we to regard the authorship of "Isis Unveiled," and how H. P. B.? As to the former, it is unquestionably a collaborated work, the production of several distinct writers and not that of H. P. B. alone. My personal observations upon this point are fully borne out by what she herself admits in her explanatory letters to her family, as quoted by Mr. Sinnett, for she says that all the portions which deal with subjects previously unfamiliar to her were either dictated to her by some Master or written by her Higher Self through the brain and hand of her physical body. The question is highly complex, and the exact truth will never be known as to the share which each of the participants had in it. The personality of H. P. B. was the mould in which all the matter was cast, and which, therefore, controlled its form, coloring and expression, so to say, by its own idiosyncracies, mental as well as physical. For, just as the successive occupiers of the H. P. B. body only modified its habitual hand-writing, but did not write their own,† so in using the H. P. B. brain, they were forced to

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.
H. S. O.

† A very curious fact is to be noticed in this connection, viz., that the "Mahātmā M's" hand-writing, which was so carefully scrutinized by the S. P. R., their experts and agents, and said to resemble that of H. P. B., was a coarse, rough script something like a collection of chopped roots and brush-wood, while the hand-writing of the same personage in the "Isis" MS. and in the notes he wrote me was totally different. It was a small, fine script, such as a lady might have written, and

allow it to color their thoughts and arrange their words after a fixed personal fashion peculiar to it. Like as the daylight passing through cathedral windows becomes colored to the tints of the stained glass, so the thoughts transmitted by them through H. P. B.'s peculiar brain, would have to be modified into the literary style and habits of expression to which it had been by her developed. And even common sense teaches us that the closer the natural identity between the obsessing intelligence and the intellectual and moral personality controlled, the easier should be the control, the more fluent the composition, the less involved the style. In point of fact what I noticed was this, that at times when the physical H. P. B. was in a state of supreme irascibility, the body was rarely occupied save by the Master whose own pupil and spiritual ward she was, and whose iron-will was even stronger than her own: the gentler philosophers keeping aloof. Naturally, I asked why a permanent control was not put upon her fiery temper, and why she should not always be modified into the quiet, self-centred sage that she became under certain obsessions. The answer was that such a course would inevitably lead to her death from apoplexy; the body was vitalized by a fiery and imperious spirit, one which had from childhood brooked no restraint, and if vent were not allowed for the excessive corporeal energy, the result must be fatal. I was told to look into the history of her kinsfolk, the Russian Dolgoroukis, and I would understand what was meant. I did so and found that this

while generally resembling H. P. B.'s own hand-writing, yet differing from it so as to present an appearance of distinct individuality, which enabled me to recognize it as that personage's MS. whenever I saw it. If I ever publish these "Leaves" in book form, I shall give, among many other illustrations, facsimiles of these two styles of hand-writing with the signatures. I do not pretend to account for this fact, I only state it as something which must be recorded. It should be considered hereafter by whatever clever psychological experimentalist may be studying the general phenomenon of psychic writing through mediums, or intermediaries of a similar kind, whether by precipitation, control of the hand, or occupancy of the body. I think that such an inquiry will result in proving that such writing, when as closely analyzed as were the alleged Mahátmá's writings by the S. P. R., *always* resembles that of the intermediary to a greater or lesser extent, and without carrying the implication of bad faith on his or her part. Ignorance, or wilful disregard of this fact caused the S. P. R.'s indictment against H. P. B. to lose almost all its point. The late W. Stainton Moses, M. A., (Oxon), quotes in his work on "Psychography," p. 125, from a letter to him from Mr. W. H. Harrison, formerly Editor of *The Spiritualist*, and a very experienced observer of psychical phenomena, the following remarks about the messages through Dr. Slade: "I noticed that they were nearly always in the hand-writing of the medium; and this, which, to an ignorant person, would have been indicative of imposture, was in favour of the genuineness of the phenomena to an expert. On leaving the room after the séance, I had a short talk with Mr. Simmons, and without telling him what I knew, but merely to test his integrity, I asked him whether the hand-writing on the slates bore any resemblance to that of Dr. Slade. Without hesitation, he replied that there was usually a strong resemblance. This shows the truthfulness and absence of exaggeration incidental to the statements of Mr. Simmons." Mr. Harrison adds that "before Dr. Slade came to London, years of observation at numerous séances had proved to me that the materialised hands common at séances were most frequently the duplicates of those of the medium, and produced nearly the same hand-writing." And yet, in the presence of Slade, and another psychic, named Watkins, alleged "spirit messages" were written in some twenty different languages, none of which were known to the mediums nor written by them in the usual way of writing, but all either by precipitation or the manipulation of a crumb of pencil or crayon laid on a slate, which their hands did not touch.

princely and warlike family, tracing back to Rurik, (ninth century A. D.), had been always distinguished by extreme courage, a daring equal to every emergency, a passionate love of personal independence, and a fearlessness of consequences in the carrying out of its wishes. Prince Yakob, a Senator of Peter the Great, was a type of the family character. Disliking an imperial ukase, he tore it to pieces in full council of the Senate, and when the Tsar threatened to kill him he replied: "You have but to imitate Alexander, and you will find a Clitus in me." (Am. Encyc. VI, 551.) This was H. P. B.'s own character to the life, and she more than once told me that she would not be controlled by any power on earth or out of it. The only persons she actually revered were the Masters, yet even towards them, she was occasionally so combative that, as above said, in certain of her moods the gentler ones could not, or did not, approach her. To get herself into the frame of mind when she could have open intercourse with them had—as she pathetically assured me—cost her years of the most desperate self-restraint. I doubt if any person had ever entered the Path against greater obstacles or with more self-suppression.

Of course, a brain so liable to disturbance was not the best adapted to the supremely delicate business of the mission she had taken upon herself; but the Masters told me it was far and away the best now available, and they must get all they could out of it. She was to them loyalty and devotion personified and ready to dare and suffer all for the sake of the Cause. Gifted beyond all other persons of her generation with innate psychical powers, and fired with an enthusiasm that ran into fanaticism, she supplied the element of fixity of purpose which, conjoined with a phenomenal degree of bodily endurance, made her a most powerful, if not a very docile and equable agent. With less turbulence of spirit she would, probably, have turned out less faulty literary work, but instead of lasting seventeen years under the strain, she would, doubtless, have faded out of the body ten years earlier and her later writings have been lost to the world.

The fact that the psychic's personality distinctly modifies the extraneous writing that is done through her agency or intermediation, gives us, it seems to me, a test by which to judge of the genuineness of any communications alleged to have come from Mahátmá "M," or "K. H." since H. P. B.'s death. While she was alive their communications always, wherever received or by whomsoever apparently written, resembled her own hand-writing to some extent. This is as true of the letters which I phenomenally received on a steamer on the high seas and in railway-carriages, as of those which dropped out of space, or otherwise phenomenally reached the hands of Mr. Sinnett, Mr. Hume and other favoured correspondents of our Eastern teachers. For, wherever she might be, she was the vortex-ring through which they had to work with us in the evolution of our galaxy out of the nebula of modern thought. It did not matter at all whether she were with them in Tibet, or with me in New York, or with Mr. Sinnett at Simla: their co-opera-

tive affinity was psychical, hence as unaffected as thought itself by questions of time and space. We have seen in the phenomenon of letters which were arrested in postal transit, written in, and made to reach me at Philadelphia instead of New York, a striking illustration of this principle in psycho-dynamics (Cf. Chapter II). Bearing this in mind, the important deduction follows that the probabilities are as an hundred to one that any written communication alleged to be from either of the Masters and received since H. P. B.'s death is open to suspicion if the hand-writing is the same as it used to be before that event. Grant the premiss, and the conclusion is inevitable. If all Mahátmá MSS. in her time had to, and did, resemble in some degree her own hand-writing because they were transmitted through her psychical agency, then, of course, none coming to us since May 1891 should resemble it or would be at all likely to, her agency having ceased and her modifying action upon it having been destroyed. Such writings should now resemble the manuscript of the new agent or agents. Of course, I pre-suppose that the evidence for the genuineness of the writing is satisfactory, as it was in the case of H. P. B., whose transmitted communications were often done by precipitation in one's presence, or made to come inside sealed covers, which she had not handled or dropped out of space before one's eyes, or were otherwise phenomenally produced. The precipitated writings of Slade, Watkins and various other mediums come under the same category. Neither a resemblance of a Master's hand-writing, nor the fact that there was more or less likeness to that of the supposed intermediary, would be the least evidence, *primá facie*, of genuineness; quite the contrary: unless every reasonable suspicion of bad faith had been eliminated, the mystical message would not be worth the paper it was written upon, nor the time required to read it. Even when the genuineness is beyond doubt, psychical messages are often commonplace and absolutely valueless, save as psychical facts. I, for one, can say that since 1853, when I first knew of these phenomena, I never gave the least importance to any psychical teaching on account of its reputed authorship, but only for its subject-matter. I strongly advise all my readers to follow the same rule if they would be on the safe side: better far an enlightened skepticism than the most lauded credulity. For, remember that probably no one has ever received a line in English from a Master in his own normal hand-writing and written by him in the usual way, unless possibly we except the note which K. H. formed in my own hand when he visited me in his physical body, one night in my tent at Lahore, in 1883. I should not care to dogmatise even about that, as I did not see him write it, and he may have created the letter then and there through the H. P. B. aura that went everywhere with me. Besides K. H. and the old Platonist above-mentioned, none of the Masters had learnt to write English, and when they did write it, they had to resort to the same abnormal method as that used by H. P. B. at Benares to write the Hindí note, in Devanágari characters, to Swami

Dyânand Saraswati, above alluded to. In this connection the two completely dissimilar hand-writings of Mahátmá M. in the "Isis" MSS. of 1875-7 and the Indian letters to sundry persons after 1879, must be kept in mind. When H. P. B. wrote to the Masters or they to her, on business that was not to be communicated to third parties, it was in an archaic language, said to be "Senzar", which resembles Tibetan, and which she wrote as fluently as she did Russian, French or English. In fact, I have preserved a note I received from one of the Masters while in New York, along the top of which is written, in pure Tibetan characters in a sort of gold ink, the word "Sems dpah." I had shown it to no one all these years, until a few weeks ago at Calcutta, when Pandit Sarat Chandra Das, C. I. E., the Tibetan explorer and scholar, translated it for me as meaning "Of powerful heart"—an honorific title given in Tibet to a Bodhisattva.

There was another and supreme reason why the Masters dare not control and compel H. P. B.'s innate character to be softened and refined into the higher ideal of a benevolent and gentle Sage independently of her own volition. To do so would have been an unlawful interference with her personal Karma—as I may now express it. Like every other human being, she represented, as she then was, a certain personal equation, the fruit of a certain evolutionary progress of her entity. It was its Karma to have been born thus time in just such a tumultuous female body and to have the chances thus offered to gain spiritual progress by a life-long combat against its hereditary passions. To have interfered with that by benumbing the violent temper and suppressing the other personal defects of character, would have been a grievous wrong to her without hastening her evolution one whit: it would have been something like the keeping of a hypnotic sensitive perpetually under the hypnotiser's will, or an invalid permanently stupefied by a narcotic. There were intervals when her body was not occupied by the writing Mahátmás, nor her mind absorbed in taking down what was dictated to her: at least I assume it to be so, although I have sometimes been even tempted to suspect that none of us, her colleagues, ever knew the normal H. P. B. at all, but that we just dealt with an artificially animated body, a sort of perpetual psychical mystery, from which the proper *jíva* was killed out at the battle of Mentana, when she received those five wounds and was picked out of a ditch for dead. There is nothing intrinsically impossible in this theory, since we have the historical fact that the normal personality of the girl Mary Reynolds was thrust aside or obliterated for the space of forty-two years, while her body was occupied, energised and controlled by another personality, which had no knowledge of the eighteen years' experiences and reminiscences of the normal self prior to this replacement. As regards H. P. B., I do not assert but only theorise, for I dare not say positively who this marvel of a woman, or, as M-de Buffon would classify her, this *homo duplex*, was. She was such a bundle of contradictions, so utterly incapable of being classified like any of us common folk, that as a conscientious man I

shrink from anything like dogmatic assertion. Whatever she may have said to myself or anybody else, counts with me for very, very little, for having lived and travelled with her so long, and been present at so very many of her interviews with third parties, I have heard her tell the most conflicting stories about herself. This was not out of malice but mainly, I conceive, to shield her private (*i. e.*, her psychical) life-history from the impertinence of the curious, and baffle unwarranted attempts to trace her up through her long and painful spiritual struggles for knowledge. To have been open and communicative would have been to betray the residences and personalities of her Teachers to that multitude of self-seekers, whose egoistic importunities have ever driven the would-be Yogi to the seclusion of the cave or forest. She chose as the easiest way out of the difficulty to contradict herself and throw the minds of her friends into confusion. How easy it would have been for her, for example, to have told Mr. Sinnett that, when trying to enter Tibet in 1854, *viâ* Bhutan or Nepál, she was turned back by Capt. (now Maj.-Genl.) Murray, the Military Commandant of that part of the Frontier, and kept in his house in his wife's company a whole month. Yet she never did, nor did any of her friends ever hear of the circumstance until Mr. Edge and I got the story from Major-General Murray himself, on the 3rd March last, in the train between Nalhati and Calcutta, and I had printed it in our April number. So as to her age, she told all sorts of stories, making herself twenty, forty, even sixty and seventy years older than she really was. We have in our scrap-books certain of these tales, reported by successive interviewers and correspondents to their journals, after personal interviews with her, and at sundry occasions in which I was present myself.* She said to me in excuse that the Somebodies inside her body at these various times were of these various ages, and hence no real falsehood was told, although the auditor saw only the H. P. B. shell and thought what was said referred only to that! A bit of Machiavellianism, truly, one would say.

I have used the word "obsession" above, but am well aware of its wretched insufficiency in this case. Both "obsession" and "possession" have been made to signify the troubling of a living person by evil spirits or demons: an obsessed person is one vexed or besieged, a possessed

* Cf. an interviewer's report in *Hartford Daily Times*, December 2, 1878. She had been making herself out a sort of Methusaleh, and the correspondent writes: "Very, very old? Impossible. And yet she declares it is so; sometimes indignantly, sometimes with a certain pride, sometimes with indifference or impatience. 'I came of a very long-lived race. All my people grow to be very old..... You doubt my age? I can show you my passports, my documents, my letters for years back. I can prove it by a thousand things.'" It was a large way she had of knocking the numerals about! Like that of the Sikh Akali (*vide* Mr. Maclagan's Punjab Census Report of 1891) who "dreams of armies and thinks in lakhs;"—(a lakh is 100,000). "If he wishes to imply that five Akalis are present, he will say that 'five lakhs are before you.'"

The *Phrenological Journal* for March 1878 contains her portrait and character-sketch. The writer says: "In the course of her long life—for she is upward of eighty years old—etc." I myself heard her tell this yarn to the writer of the article.

person one who is possessed, controlled, overshadowed or occupied by them. Yet what other term is available in English? Why did not the early Fathers invent a more decent word to signify the possession, control, occupancy or overshadowing of a person by good spirits than that of "filling," or even let obsession and possession stand for that also? "And they were all *filled* with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." But this will not help us unless we ignore the circumstance that H. P. B.'s body became, at times, occupied by other entities—how far let the following anecdote suggest. She and I were in our literary work-room in New York one summer day after dinner. It was early twilight and the gas had not been lighted. She sat over by the South front window, I stood on the rug before the mantel-piece, thinking. I heard her say "Look and learn"; and glancing that way, saw a mist rising from her head and shoulders. Presently it defined itself into the likeness of one of the Mahátmás, the one who, later, gave me the historical turban, but the astral double of which he now wore on his mist-born head. Absorbed in watching the phenomenon, I stood silent and motionless. The shadowy shape only formed for itself the upper half of the torso, and then faded away and was gone; whether re-absorbed into H. P. B.'s body or not, I do not know. She sat statue-like for two or three minutes, after which she sighed, came to herself, and asked me if I had seen anything. When I asked her to explain the phenomenon she refused, saying that it was for me to develop my intuition so as to understand the phenomena of the world I lived in. All she could do was to help in showing me things and let me make what I could of them.

Numerous witnesses can testify to another phenomenon which may or may not go towards proving that other entities were sometimes occupying the H. P. B. body. On four different occasions—once to please Miss Emily Kislingbury, and once my Sister, Mrs. Mitchell, I remember—she gathered up a lock of her fine, wavy auburn hair, and either pulled it out by the roots or cut it off with scissors, and gave it to one of us. But the lock would be *coarse, jet black, straight* and without the least curliness or waviness in it; in other words, Hindu or other Asiatic human hair, and not in the least like her own flossy, baby-like, light brown locks. My Diary for 1878 shows that the other two occasions were on July 9, when she did the thing for Hon. J. L. O'Sullivan, ex-U. S. Minister to Portugal, and on November 19, when she did it for Miss Rosa Bates in the presence of six other witnesses besides Miss Bates and H. P. B. and myself. The enemy may suggest that this was but a trick of simple "palming," but that is met by the statement that in the case of the lock given to Miss Kislingbury or my sister—I forget which—the recipient was allowed to take the scissors and cut out the lock herself. I have two locks taken from her head, both black as jet and far coarser than hers, but one distinctly coarser than the other. The former is Egyptian, and the latter Hindu, hair. What better explanation

of this phenomenon is there than that of supposing that the men to whom these black locks had belonged were actually occupying the mâyâvic H. P. B. body when they were removed from the head? But to return to our philological difficulty.

The word *epistasis* will not do for us; for that means "inspection, superintendence, command, management", which does not cover the case. Epiphany is not much better, *epiphaneia* being a shining upon, manifestation, etc., etc. We have no word; yet one is greatly needed at this stage of our psychical research, and for it we must go to the East.

This occupancy by living persons of another living person's body, though so outside our Western experience that we have no word for it is, like all else in psychological science, known and defined in India. *A'ves'a* (pronounced Ahveysa) is the act of possessing, *i. e.*, entering and controlling, a human body belonging to a living being (*jîva*). It is of two kinds: when the Adept's own *ams'a* (*sûkshma s'arîra*), or astral body, is withdrawn from his own physical body and introduced into the other person's body, it is then called *svarûpâves'a*, but when by his mere *sankalpa* (will-power) he influences, broods over, or controls that other person's (*jîva*) body to do that which would otherwise be beyond its power, *e. g.*, to speak an unlearned foreign tongue, to understand unfamiliar branches of knowledge, to instantaneously disappear from the sight of by-standers, to transform itself into a terrifying shape, as of a serpent or a ferocious animal, etc., then the thing is called *saktyâves'a*. This gives us all we need, and so, as we took "Epiphany" from the Greek, why should we not all agree to adopt the easy word *A'ves'a* from the Sanskrit, since it is ready to our hand and means the very thing that we, toddling babes in the nursery of adeptship, must have to get on with in our studies? It applies only to the psychical commerce between two living persons or to the overshadowing and inspiration of a living person by a superior spiritual entity, and must not be degraded to signify the occupancy of a medium's body or its control for the production of phenomena, by a dead man's soul. That is called *grâhana*, and the elementary (dead man's soul) *grâham* (pronounced grah-hum.) The same word is used to express the occupancy of a living body by an elemental, or Nature-spirit. Such occupancy may be (*a*) spontaneous, *i. e.*, effected by the attraction of the elemental towards a psychic; or (*b*) compulsory, *i. e.*, compelled by the will of a sorcerer or magician who has learnt the formulas for subjecting an elemental or elementary to his control. I got in Japan a photograph of a bronze group representing Ko-bo-dai-shi, the alleged Adept founder of the Shingon sect, with two little elementals crouched at his feet and awaiting his pleasure. H. P. B. had also such servants obedient to her.

There is an old and amusing Indian story of how King Vikramâdityâ conquered the obstinacy of the Princess Pés'umadandé who had made a vow to keep silent and marry nobody who could not compel her to answer his questions. The mighty king magician got astride his favourite elementary—not elemental—the Brahmarâkshâs

Bhetâla, and made him transport him into the very chamber of the lady. Finding that she would not answer him in the natural way, he made Bhetâla obsess all her ladies-in-waiting and set them to praising him, telling him a story, and reproaching their mistress for her silence. Thereupon she sent them out of the room. The Princess then drew a curtain between herself and the king, but the spirit was made to enter the curtain and set it talking. The Princess pushed the curtain aside; whereupon her petticoat took up the conversation, and she cast that aside. Then the robe was made to speak, then the under-garment, then the four legs of her *charpai* or lounge; but the stubborn damsel held her tongue. Finally Bhetâla was made to show (materialise) himself as a parrot, was caught by the Princess's order and given to her, and straightway went on to tell a story about the Princess being obsessed by S'ani, the god of Ill Luck. This was too much for her; she flung herself at Vikram's feet, confessed herself vanquished, and as he did not want her for wife, was given by him in marriage to a suitable Prince. The story is given in "Pés'umadandé Kathai," a Tamil story book.

The weighty subject of *A'ves'a* is treated of in the "Laghu Sabdârtha Sarvasva," of Mahâmahopâdhyâya Paravastu Vencatarungâchârya, Vol. I, p. 326, art. *Avatâra*. All intelligent Western readers of theosophical literature have heard of the Hindu theory of Avatârs—the Avatârs of Vishnu, the visible manifestations of the protecting care of God over erring mankind, the proofs of his desire to keep them walking in the path of religious aspiration. Avatâras are of two kinds: *Prâdurbhâva* and *A'ves'a*. The act of assuming a body which is not presided over, or rather animated by, a *jîva*, is called *Prâdurbhâva*, of which Râma and Krishna are cited as examples. What *A'ves'a* is, has been shown above. We find in "Pâncharâtra Pâdmāsāmhītā Charyâpada," Chapter XXIV, verses 131—140, full instructions for performing the *A'ves'a*:

"I now tell thee, O Lotus-born, the method by which to enter another's body (*Pindam*).....The corpse to be occupied should be fresh, pure, of middle age, endued with all good qualities and free from the awful diseases resulting from sin (*viz.*, syphilis, leprosy, etc.) The body should be that of a Brahmin or even of a Kshatriya. It should be laid out in some secluded place (where there is no risk of interruption during the ceremonial process), with its face turned towards the sky and its legs straightened out. Beside its legs, shouldst thou seat thyself in *Yogâsana* (a posture of yoga), but previously, O four-faced one, shouldst thou with fixed mental concentration, have long exercised this yoga power. The *jîva* is located in the *nâbhichakra* (solar plexus), is of itself radiant as the sun and of the form of hamsa (a bird)*

* Hamsa is 'Soham' inverted, which means "That I am", referring to Parabrahm. Thus Parabrahm = Jîvâtma = Soham = Hamsa. But at the same time Hamsa being also the name of a divine bird supposed to possess the power of separating milk from water, it is made to esoterically represent A'tmâ. This is what is meant by the text "of the form of the bird Hamsa". Hamsa is that "silvery spark in the brain," that starry spark which is "not the soul, but the halo around the soul," so vividly described by Bulwer Lytton in the XXXIst Chapter of "A Strange Story."

and it moves along the Idâ and Pingala nâdis (two alleged channels of psychic circulation). Having been concentrated as hamsa (by yoga), it will pass out through the nostrils and, like a bird, dart through space. Thou shouldst accustom thyself to this exercise, sending out the Prâna to the height of a palm-tree, and causing it to travel a mile, or five miles or more, and then re-attracting it into thy body, which it must re-enter as it left it, through the nostrils, and restore it to its natural centre in the nâbhichakra. This must be practised daily until perfection be reached."

Then, having acquired the requisite skill, the Yogi may attempt the experiment of psychical transfer and, seated as above described, he will be able to withdraw his *Prâna-jiva* from his own body, and introduce it into the chosen corpse, by the path of the nostrils, until it reaches the empty solar-plexus, there establishes its residence, re-animates the deceased person, and causes him to be seen as though "risen from the dead."

The story of the resuscitation of the body of the deceased Rajah Amaraka of Amritapura by the Sage S'ankarâchârya, given by Mâdhava, one of his biographers, has been very widely read. A *réssumé* of it will be found in the article "Life of S'ankarâchârya, etc.," contributed by Mr. (now Justice) K. T. Telang, on page 69 of the number of the *Theosophist* for January 1880. The Sage had pledged himself, if granted one month's respite, to answer questions propounded to him by the wife of the Sage Mândana Misra upon the science of Love, with which he, a celibate from childhood, was totally unacquainted. Journeying with his disciples, he reached the vicinity of Amritapura and saw the Rajah's corpse lying at the foot of a tree, surrounded by mourners. This was his chance to acquire the desired knowledge practically, so, leaving his body to the care of his disciples, he withdrew from it his *prâna-jiva*, entered the body of the King, and amid the tumultuous joy of his subjects over the supposed resuscitation, went to the capital and for some months lived the usual Zenana life of a sovereign ruler, and finally answered the questions about love.* The details need not be given here, my object being merely to use the incident in connection with the problem of H. P. B., as an illustration of the recognized power of A'ves'a possessed by a Yogi. Mâdhavâchârya's *S'ankaravijâya* thus describes it:

"Withdrawing the (Prâna) *Vâyu* from the extremities of the toes and emerging through the *brahmarandhra*, the knower of Yoga (S'ankara) entered, and, by slow degrees, occupied the whole body of the dead (King) down to its very feet."

By an interesting coincidence, I had but just read this passage when a certain circumstance flashed into my memory, and I turned over my old New York files of letters and memoranda until I had found the following. It occurs in some notes I made at the time, of a conversation between myself and one of the Mahâtmas, a Hungarian by birth, who, on that evening occupied H. P. B.'s body:

* Vide "Kâma Sutra."

"He shades his eyes and turns down the gas in the standing burner on the table. Ask him why. Says that light is a physical force, and entering the eye of an occupied body, encounters—i.e., strikes against, the astral soul of the temporary occupant, gives it a shock and such a push that the occupant might be pushed out. Paralysis of the occupied body is even possible. Extreme caution must, therefore, be used in entering a body, and one cannot thoroughly fit oneself to it throughout until the automatic movements of the circulation, breathing, etc., adjust themselves to the automatism of the occupier's own body—with which, however far distant, his projected astral body is most intimately related. I then lit a burner of the chandelier overhead, but the occupier at once held a newspaper so as to shade the crown of the head from the light. Surprised, I asked for an explanation, and was told that it was even more dangerous to have a strong top light strike upon the crown of the head than to have light shine into the eyes."

I knew nothing then about the six vital centres (*shat chakras*) of the body; nor was I aware that the most important of them, the *brahmarandhra*, was under the parietal bones; nor that it is the custom in India to break the skull of the burning corpse at that place to facilitate the withdrawal of the astral body of the deceased: moreover, I had not then read the story of S'ankarâchârya's leaving his own body and entering that of the deceased Rajah by that path of the soul. I simply saw what the Mahâtma did, and wondered over his explanation; but now, in the fullness of time, the mystery is cleared up and the cases of New York and Amritapura are mutually related. By the light of the latter and the teachings of Aryan occult science, one can more readily comprehend the mystery of the former. Whereas before all was dark, and we had not even a name at our disposal to explain the fact, we can now see that it is possible for any one versed in Yoga to occupy the body of another living person, when the astral body of its owner has been withdrawn and the empty house is placed at the disposal of visiting friends. The bearing which this matter has upon the problem of H. P. B. is most evident; as I shall try to show in the next chapter.

H. S. OLCOTT.

(To be continued.)

THEOSOPHY AT THE WORLD'S FAIR.

FOR several months prior to April 1893, the General Secretary of the American Section of the T. S., together with Mr. Geo. E. Wright, Present of the Chicago Branch T. S., endeavoured to procure an assignment to the Society of a date in the Parliament of Religions, so as to present the subject of Theosophy; but was not successful until just before the Seventh Annual Convention of the American Section, April 23-24, 1893.

At this Convention Bro. George E. Wright made a report in the matter, and what follows is abstracted from his report for dissemination among members by order of the Convention.

The World's Fair at Chicago has two sides or aspects: the first, the commercial one; the second its literary, philosophical, and intellectual side. The second phase is technically known as the Worlds' Congress Auxiliary. It takes in a great many subjects, not the least being the Parliament of Religions. Beginning in May the different Congresses are: Woman's Progress, Public Press, Medicine and Surgery, Temperance, Moral and Social Reform, Commerce and Finance, Music, Literature, Education, Engineering, Art, Architecture, Government, Law, Political Science, Science and Philosophy; in September: Labor, Religion, Missions and Church Societies, Sunday Rest; October: Public Health, and Agriculture.

The World's Congress Auxiliary is officially constituted as follows:

1. A central organization authorized by the Directorate of the World's Columbian Exposition, and recognized by the Government of the United States as the proper agency to conduct a series of World's Congresses in connection with the Exposition.

2. A local Committee of arrangements for each Congress. The Committee constitutes the means of communication and action between the auxiliary and persons and organizations that will participate in a given Congress. This Committee of arrangements consists of a comparatively small number of persons who reside in or near the place where the Congresses are to be held.

3. Each Committee has adjoined to it and constituting its non-resident but active Branch, an Advisory Council, composed of persons eminent in the work involved, and selected from many parts of the world. The members of such Councils cooperate with the proper Committees by individual correspondence.

The Parliament of Religions begins on Monday, September 11th, and continues seventeen days. Following is a condensed statement of the programme:

September 11th.—Address of welcome, and responses by representatives from Great Britain, Continental Europe, India, China, Japan, Australia, Canada, Africa, and South America.

September 12th.—Origin, and universality of belief in God. Primi-

tive form of Theism as witnessed by the oldest sacred writings. God in History and in the light of Modern Science.

September 13th.—Man, his nature, his dignity, his imperfection. The nature of life. Various beliefs regarding the future life. Human Brotherhood as taught by the different historic religions.

September 14th.—Religion essentially characteristic of humanity. Expression of the relations between God and Man. What constitutes a religious, as distinguished from a moral, life. Spiritual forces in Human Progress.

September 15th.—Importance of a serious study of all systems of Religion. The Dead Religions, what they have bequeathed to the living? To what degree has each religion justified the God of all the Earth in the historic evolution of the Race?

September 16th.—The study of the Sacred Books in literature. Religion as interpreted by the world's Poets. What the Jewish, Christian and other sacred literatures have wrought for mankind.

September 17th.—Religion and the family. The Marriage Bond. The Domestic Education of Children.

September 18th.—The Religious Leaders of mankind. Incarnation claimed by different Religions. Their Historicity and worth. The sympathy of Religions.

September 19th.—Religion in its relation to Natural Sciences and to Arts and Letters. Can the knowledge of Religion be scientific? Has the Science of Religion given aid to the other Sciences?

September 20th.—Religion in its relation to Morals. Essential Oneness of ethical ideas among men. Agnostic notions of Conscience, Duty, and Right. Ethical systems and Ethical types produced by various historic faiths. Different schemes for the restoration of fallen Man.

September 21st.—Religious and Social Problems. Religion and Wealth. Religion and Poverty. Religion and Temperance. Comparative benefits conferred upon Woman by different Religions.

September 22nd.—Religion and Civil Society. Love of Country. Observance of Law. Perils of Great Cities. Is Present-day Religion adequate to meet the requirements and dangers of modern life?

September 23rd.—Religion and the love of Mankind. The Fraternity of Peoples. Duties of European and American nations toward China. International justice and amity. Arbitration instead of War.

September 24th.—The present Religious condition of Christendom. What Religion has wrought for America?

September 25th.—Religious Reunion of Christendom.

September 26th.—The Religious Union of the whole Human family. The World's Religious debt to Asia, Europe and America. What are the points of contact and contrast between the different Religions as disclosed by the preceding Conferences?

September 27th.—Elements of perfect Religion as recognized and set forth in the different Historic faiths and characteristics of ultimate Religion. What is the centre of the coming Religious Unity of mankind?

The Religious World in its great branches will be represented in this truly œcumenical Conference. There will be Buddhist scholars, both from Japan and India and probably also from Siam. Our own beloved Brother and Fellow-Theosophist, H. Dharmapála, Secretary of the Mahábodhi Society, has been commissioned to represent the Southern Buddhist Church. It is expected by the Auxiliary Managers that he will be one of the greatest attractions in the Parliament of Religions, and every courtesy will be extended to him by them during his stay in Chicago. The Local Committee on the Theosophical Congress hope to secure his services also during our Sessions. But leaving that aside for the present and returning to the general Parliament, I may say that at least one of the high priests of Shintoism is expected to be present. Two Moslem scholars, eminent in India, have accepted invitations. The eloquent Mozoomdar will speak for Progressive Hinduism. Arrangements are being made to secure papers from orthodox Brahmins. The Chinese Government has commissioned a scholar to represent Confucianism. It is expected that Parsis from Bombay will speak of their ancient faith. Jewish Rabbis of Europe and America are in earnest sympathy with this movement. The interest in the exposition and in the approaching Congress will draw to Chicago numerous representatives of the historic religions.

The Catholic Archbishops of America, at their meeting in New York in November 1892, took action approving the participation of the Catholic Church in the Parliament of Religions. To name over the list of Protestant Churches which have arranged to take part in it, would be but to make a schedule of the whole orthodoxy.

Our assignment of dates is, in every respect, of the most satisfactory nature. In the first place we are granted a separate and distinct Congress of our own, which will be duly and officially advertised as the Theosophical Congress. We are not lumped in, as many Societies are, among several others under some general head, thus losing much of our individuality and no little of the publicity which is sought in such an affair. On the contrary, every effort will be made by the World's Congress Auxiliary to attract attention to our Congress and to give it the most favourable auspices.

Then, as to the dates of our Sessions, could anything be better? The Parliament of Religions formally opens on Monday, September 11th and we are assigned to the following Friday and Saturday, September 15th and 16th, 1893. The Unitarian and Universalist Societies meet at the same time, and certainly we can make a showing that will compare favourably with these organizations. As a matter of fact, there is no reason why Theosophy should not make a pronounced

success on this occasion. We have our philosophy which has stood the test of ages. All of the really great philosophers of the past have taught it. Many of the most advanced thinkers of the present day, materialistic as it is, have embraced it. The Theosophical Society includes some of the most brilliant intellects in all lands. Our orators are eloquent, and our writers convincing. Where can they find a better opportunity to spread Theosophic ideas than right here in this wonderful Parliament of Religions, the meeting-place of the best minds in Europe and America, the intellectual centre towards which, in this year 1893, all the culture of the world will turn, whose proceedings are officially sanctioned by the Government of the United States, whose every act will be fully and faithfully recorded in the daily press, whose official records will be preserved in durable form, and, finally, whose Sessions will form a grand historical event, marking the change from the old dispensation of darkness and dogmatism to the new era of light, liberty of thoughts and religious expression, and, above all, the spirit of universal fraternity with which the Theosophical Society is animated, and of which it is indeed the standard-bearer?

All Sessions will be held in the new Art Palace on the Lake Front, and during some of the time several Congresses will be in progress simultaneously. There are, in the building, two enormous halls capable of holding 3,000 to 4,000 people each, and, besides, there are a dozen smaller halls accommodating from 300 up to 1,500 each. The Art Palace is erected in a Park just in front of the Auditorium Hotel, near the centre of Chicago. The Fair proper is held at Jackson Park, some distance towards the outer limits of Chicago.

In accordance with the rules of the Managers of the Auxiliary, the Local Committee of the Theosophical Congress is named from citizens in or near Chicago. They are as follows: George E. Wright, *Chairman*; Prof. Frederic G. Gleason, Alpheus M. Smith, Mrs. E. H. Pratt, Dr. Elizabeth Chidester, Mrs. M. M. Thirds, Judge R. Wes McBride, Judge Edward O'Rourke, Mrs. Gen. M. M. Trumbull, and Mrs. Anna Byford Leonard.

The Advisory Council is given in the Bulletin which will be officially issued by the Fair Managers. The Chairman of that Council is William Q. Judge, as Vice-President of the Theosophical Society. The necessity of having representatives in Chicago is the reason for Bro. Wright being Chairman of the Local Committee; the need of having a General representative in America caused Bro. Judge to be selected as Chairman of the Advisory Council; otherwise, of course, Col. H. S. Olcott would have been its Chairman as President of the T. S.

On the 26th April, a cable of information was sent to Col. H. S. Olcott at Madras, India, asking for his approval of the plans so far matured and the general appointments made, and under date of April 29th, he replied by cable from there that he approved if we thought the matter judicious, he being too far away to know all the facts. He thus

approves, as there can be no question of the propriety of our being represented in the Religious Parliament.

The General Secretary of the Indian Section being present at the Convention, April 23rd, gave a written approval of these plans and pledged the endorsement and co-operation of the Indian Section. A cable was, at the same time, sent to the European Section, and its officials replied giving their hearty approval also, and Mrs. Annie Besant telegraphed that the dates assigned were suitable for her, and that she would be at the Congress and address it under one of the heads provided. Efforts are being made to have the best speakers in the T. S. attend the Congress, and it may be possible to have Brothers Mead, Keightley, Burrows and others from England, and, perhaps, others from the Indian Section. Precise information cannot be given on these points now, as correspondence must first be had. In the United States we can, of course, obtain several good speakers.

While the Fair pays for the necessary Bulletins issued by us, it furnishes no money for such matter as the present nor for other incidental expenses. Therefore, under the resolution passed by the last Convention of April, I beg to ask all members who can afford it, to send me contributions for those expenses, no matter how small or large such remittances may be, and to specify in the letter accompanying any that they are for this object.

WM. Q. JUDGE,

Gen. Sec., American Section, T. S.

Approved :

H. S. OLCOTT, P. T. S.

COLORS.

(Continued from page 548).

"Living beings have colors of six kinds, viz., Krishna (black), Dhúmra (smoke-like),* Níla (blue, or indigo, or both), Rakta (red), Haridrá (yellow, the color of turmeric) and S'ukla (white). These colors are considered superior and more pleasing according to the above order of succession. From the preponderance of Tamas follows black color, corresponding to the Immobile Kingdom (Sthávara). From the preponderance of Rajas follows the color of smoke, corresponding to the Animal Kingdom. From the preponderance of Rajas and Satva follows the Níla color, corresponding to the Kingdom of the Prajápatis. From the preponderance of Satva follows yellow color, corresponding to the Deva Kingdom. From pure Satva proceeds white color, which is related to the liberation of Jívas from bondage, even when alive. By the action of white color, a Jíva becomes void of impurities and sorrows, and having nothing more to strive after, attains perfection. But this is exceed-

* Dhúmra and Níla-lohita, both appear to be names of the violet color. Dhúmra is, however, a lower form of violet—a base mixture of the real violet Níla-lohita, the color of the Rudras.

ingly difficult. For a Jíva only after thousands of births knows the real teachings that give bliss, and then by the perception of A'tmá, as pointed out in those teachings, attains that state. The destiny of beings follows the white and other colors, and the colors follow the cyclic flow of the Satya and other Yugas. The destiny of each of the other colors, excepting white, is fourteen-fold. There are also innumerable subdivisions of the fourteen. It is by the influence of the Gunas (Satva, Rajas and Tamas) that a Jíva ascends higher spheres, stays there, and comes down from them respectively. The destiny of black color is a very low one. By the influence of this color, a Jíva goes to Naraka (hell or Avíehí). After suffering the pangs of Naraka for lakhs and lakhs of years, the Jíva next attains smoke color. Under the action of smoke color, it has to suffer from heat, cold and the like. In this state, the impurities at last fade away, and dispassion arises in the mind of the Jíva. Then that Jíva attains Níla color. When Satva arises in its mind, the Jíva becomes free from Tamas, and attaining red color, moves about in the Human Kingdom, and tries to obtain final bliss by the exercise of its own free intellect. Then for one Kalpa, it remains chained to merits and demerits. At last it obtains yellow color. Then for a hundred Kalpas, it enjoys the state of Devas and again attains the human state. Finally it gives up the human state and once more attains the state of Deva, and for innumerable Kalpas remains in Deva-loka. Then it successively passes through nineteen thousand states and finally becomes liberated from all Karmas that result in enjoyments and sufferings. Other Kingdoms also like the Human Kingdom attain successive progresses and degradations. The Jíva always attains the human state after enjoyment in Deva-loka. After performing good works for eight Kalpas, it at last attains liberation. If, in the fulness of time, a Jíva after its fall from the Deva state again performs bad deeds, then it has to assume the worst color,—black.

"O King of Asuras, now hear in detail, how a Jíva attains perfection. It remains in red, yellow and white color for seven hundred Kalpas of Deva measure. Mahátmás, on the attainment of white color, can go to any Loka they please. The state of white color is different from the wakeful, dream, and trance states. If a Jíva becomes attached to Yoga powers, it has to remain for one Kalpa in the four highest of the seven worlds, viz., Mahar, Tapas, Jana and Satya. At the end of that Kalpa, it attains liberation. One, who, though free from likes, dislikes and other faults, does not succeed in perceiving Brahmá, and hence recedes from the Yoga power, remains in the seven worlds (Bhur, &c.) for one hundred Kalpas. Then it again takes birth as man. Then it again rises successively through the higher worlds and then passes beyond the seven worlds. In passing through the seven worlds, it witnesses the ever-recurring births and deaths of people and gets Vairágya (dispassion). Then realising the transitoriness of even the higher worlds, and being indifferent to them, it remains in Jívaloka. Then it attains the unchanging, boundless world. Some call this world that of Ananta

(the endless), some that of Nara (man), and some that of Brahmá....."

"Yudhisthira said :—O grand-father, I think Vritra, the King of Asuras, foresaw his own good future and therefore did not express any sorrow. In reality, he passed his days always in happiness. Those that are fixed in the white color, are of pure birth and perfected, have never again to pass through the Animal Kingdom and the Narak. They have never again to be re-born. Those that remain in the yellow and the red color—even they, *though rarely and by some misfortune*, become attached to Tâmasic actions and have to revert to the Animal Kingdom. However that may be, we are all excessively attached to pleasures and pains. Therefore we shall have to attain the black state or some other extremely degraded state.

"Bhîshma said :—'O King of Dharma, you are of perfectly controlled mind and have come from the pure family of Pându. Therefore you shall go to Deva-loka. There, after enjoyment of pleasures, you shall be reckoned as a Siddha or perfected being. Therefore do not fear. Pass your days in happiness'."

The above is a translation of one of the most mysterious passages of Mahâbhârata, S'ânti Parva. Bhîshma related to Yudhisthira, in chapter 280, this mysterious conversation between Sanat-kumâra and Vritrâsura. Perhaps a deeper and more comprehensive occult teaching is not to be found in the exoteric writings of the East. Let us analyse the teaching in its various aspects.

NATURE AND ORIGIN OF COLORS.

Let us examine some of the results of Western investigation relating to colors.

The color of light is different according to the length of the undulation producing the light. A red light is due to a comparatively long undulation, while a violet light is due to a short undulation.

The *light* in the yellow part of the spectrum has the greatest intensity, and that in the violet the least.

A thermometer placed in different parts of the spectrum indicates a higher *temperature* as it moves from violet towards red.

The *chemical action* differs in different parts of the spectrum, the action being more energetic in the violet than in any other part.

The natural color of bodies results from the fact that of the colored rays contained in white light, one portion is absorbed at the surface of the body. The bodies that reflect or transmit all colors are white, those that reflect or transmit none are black.

Now let us understand these investigations in the light of Eastern teachings.

All phenomena in the physical, astral, psychic, or other planes are produced by the action of the *three root-properties* of matter, or their combinations and transformations upon *root-matter*, or its transformations.

Mûla-Prakriti is Root-Matter. Its primary transformations are Mahat, Ahankâra and the five Tanmâtras.

The root-properties of matter are Satva, Rajas and Tamas.

Satva is *laghu* (light, as distinguished from heavy) and *prakâs'aka* (illuminatory, that which makes things manifest).

Rajas is *Upastambhaka* (that which causes attraction or union) and *chala* (that which causes motion).

Tamas is *guru* (heavy) and *vâranaka* (that which obscures).

The above definitions are taken from I's'vara Krishna, the greatest authority on Sânkhya.

All motion is due to Rajas. Acting on Satva, it produces upward motion, acting on Tamas, it produces downward motion.

Satva acting on Rajas becomes a disintegrating force, and tends to make things light and transparent.

Pure Satva prevails in the highest sphere, Satya Loka.

Pure Tamas prevails in the lowest, Naraka.

In the intermediate spheres or worlds, all the three root-properties are present always in different combinations. They become complex in consequence of the different planes they work upon.

The transformations of the root-properties are different forms of energy in the physical plane, and different forms of perception, volition and intellection in the higher planes.

Generally speaking, the transformations of Satva are perceptions and mental buoyancy on the mental plane, and transparency, lightness, heat, light, &c., on the physical plane.

Cheerfulness and lightness will thus be seen to be different forms of the same force acting on different planes.

Transparency and clear perception are in the same way one and the same thing on different planes.

Heat is the action of Satva against the cohesive tendencies of Rajas.

Light is the manifest of things on account of the presence of Satva, as wisdom is on the mental plane.

The transformations of Rajas are attachments, desires, likes and dislikes on the mental plane and all forms of attraction and repulsion on the physical plane. Cohesion, adhesion, electricity and magnetism, are all due to Rajas. Distraction of the mind and restlessness, corresponding to constant and perpetual motion, imperfect perception, dim vision corresponding to translucence, deceptive joy, but real misery, perpetual bondage of births and re-births corresponding to a repeated continuance of the same state within certain limits of attraction and repulsion—these are the principal features of Rajas.

The movements of Rajas left to itself are neither upward nor downward, but are in different directions on the same horizontal plane.

The transformations of Tamas are heaviness, drowsiness, indolence, and obscurity and want of perception on the mental plane, and heaviness, inertia, darkness and opacity on the physical plane.

Gravitation, downward motion is a principal feature of Tamasic action.

Satva, by prevailing over the created affinities of beings, takes them over to the higher spheres.

Rajas, by creating perpetual affinities, keeps them restlessly bound to the same sphere.

Tamas draws them down to the lowest spheres of imperception and darkness.

Rajas by its ever-active, attractive and repelling energies is a potent factor of creation.

Tamas would bring down creation to darkness and destruction, but for the buoyancy imparted by Satva which, in fact, preserves creation.

When that buoyancy is removed, stars and planets gravitate against each other, fight, and are consumed by the action of Tamas.

Re-incarnation of the presiding spirit of Satya Loka is therefore necessary, according to Bhágavata, to infuse fresh Satva into creation, from time to time.

Satva is in its essence joy; Rajas is in its essence misery; Tamas is in its essence delusion.

“Príti-apríti-visháda-átmakáh.”—I’s’vara Krishna.

I have considered the root-properties of matter, or rather its root-forces, in detail in order to understand all that has been said in the above extract, as well as to understand the nature and properties of color in the light of that extract. The subjoined table has been prepared to shew at a glance the comparative analysis of colors given in the Mahábhárata.

NAME OF COLOR.	HOW FORMED.	BEINGS CORRESPONDING TO THE COLOR.
Black	Predominance of Tamas	The Mineral and the Vegetable Kingdom.
Smoke or Violet	Predominance of Rajas	The Animal Kingdom.
Níla (Indigo or Blue).	Predominance of Rajas and Satva.	Prajápati.
Red	Freedom from Tamas and growth of Satva.	Human Kingdom.
Yellow	Predominance of Satva	Deva Kingdom or the Higher Elementals.
White	Pure Satva	Jívanmuktas or Beings liberated from the bondage of births, even when alive.

White color is due to pure Satva and black color is due to pure Tamas, *i. e.*, when all the color undulations being combined together form one *upward* undulation or the rays are drawn *upwards* and reflected or transmitted *back*, white color is produced.

When all the rays are combined together to form one *downward* undulation, *i. e.*, while all the rays are drawn downwards and are absorbed and are not reflected back or transmitted, black color is produced.

All the other color undulations are transverse, as the result of two or more root-properties.

Now we have seen that all motion is due to Rajas. That motion is retarded more by the heaviness of Tamas than by the lightness of Satva.

Now Tamas is absent in red and Rajas prevails over Satva. The motion is therefore greatest, the wave-length longest in red.

Tamas is also absent in yellow, but Satva prevails over Rajas. In blue or indigo, both Rajas and Satva have to counteract Tamas. In violet, Rajas alone has to counteract Tamas. The wave-length is therefore the shortest in violet.

But it is a matter for consideration whether, as Tyndall puts it, the color of light is determined solely by its wave-length.”

For it is not only in the length, but *also in the direction* of the wave that the color rays differ from each other.

It is a matter of calculation whether the element of *direction* will, in any way, interfere with calculations based upon the doctrine of interference of light. I earnestly invite the attention of scientists to this point.

PROPERTIES OF COLORS.

First let us consider the physical properties of colors.

The light in the yellow part of the spectrum has the greatest intensity, and that in the violet the least.

Why? Luminosity, as we have seen above, is due to Satva, which prevails most in yellow, while Tamas, the obscurer, prevails most in violet. The researches of Fraunhöfer, Herschel, and other eminent scientists on this point, do not explain why yellow, which has a shorter wave-length than red, and which is not an all-extreme color in the spectrum, should have the greatest luminous power.

As to the calorific effects also, an explanation is offered by the occult theory. Higher temperature means the action of Satva in trying to prevail over Rajas. This condition is fully satisfied in red, and is least satisfied in violet, where the disintegrating force, Satva, is dormant. The temperature rises as the thermometer is moved from violet towards red.

The chemical properties chiefly noticed are the *blackening* of chloride of silver, the transformation of phosphorus from transparency to *opacity* and the *fading* of vegetable coloring matters. At a glance, it will be observed that these phenomena are due to Tamas, and so the action must be most energetic in the violet ray.

Now, these are properties of color on the physical plane. Western Physical Science ignores the properties of color on the higher planes. It is with these, however, that the occult student is chiefly concerned. The extract says that the colors are higher and more pleasing in their order. With the evolution of beings, their color changes from black towards white. It is the color of a being that determines his essence, his position in the scale of evolution. But the essential colors do not always manifest themselves through the thick coating of man, which affords opportunities of dissimulation. But taking a general view (subject to all possible exceptions), there is a striking illustration of the transformation of colors with the evolution of mankind. We have dark-colored races, copper-colored races, and yellow-colored races in the order of their general evolution. The manifestation of true color also takes place with the subordination of physicality to spirituality. For the color of the physical body may be different from that of the real self and unless the two are assimilated, the real color does not manifest itself.

When by evolution, Sâtvic colors prevail in a Jîva, it becomes spiritualised, and, on account of its buoyancy, moves about in all the higher spheres. At last when all the colors are drawn upwards, it becomes a white man. He then rises superior to all transformations and becomes Satva pure and simple. He becomes a liberated being, a resident of s'veta Dvîpa, or the White Island.*

There is one other passage in the above extract, which I shall notice in the present article. It is only white beings that are altogether free from the chance of reverting to animal births. But yellow and red beings may revert to such births, *rarely and by some misfortune*. This is the only authoritative assertion in the Hindu texts, that man does not revert to the Animal Kingdom, except *rarely*. The rarity, as one can very easily see, means spiritual death. But this must be so, when the color of man is red or yellow and not when it is a lower one. For Tamas is entirely subordinated in these two colors. This reconciles the seeming difference between Hinduism and Theosophy. For before the in-dwelling of the Kumâras, men might revert to animal births. This cannot be denied even by the most ardent Theosophists. And as the Purânas and Sanhitas do not speak of man at a particular stage of evolution only, it cannot be said that the general proposition that they lay down is altogether untrue. I may have something more to say in my next as regards the evolution of colors in beings.

PURNENDU NARAYANA SINHA.

(To be continued.)

Author's Note.—In connection with the preceding article, the following analysis by Bell of the pleasing and the painful expression of the face will

* We cannot agree with our contributor's argument that the colour of the physical body is proportionate to spirituality. It is well-known that the colour of the skin is more or less the result of climate. Probably the writer does not wish to be taken literally. His remarks may refer to the "Astral Man."—Ed.

be read with interest:—In joy the eye-brows are raised, and the mouth dilated, the result being to open and expand the countenance. In painful emotions, the eye-brows are knit by the corrugator muscle, the mouth is drawn together and, perhaps, depressed at the angles. Now, in the joyful expression, there is obviously a considerable amount of muscular energy put forth; a number of large muscles are contracted through their whole range. So far the principle holds good. Again, in pain the same muscles are relaxed, but then, other muscles are in operation; so that the difference would seem to be, *not difference of energy, but a different direction to the energy*. This fact has the air of a paradox, and has been considered a puzzle.

OLLA PODRIDA.

IN the December number of the *Theosophist*, Babu Nakur Chandra Bisvas has some remarks on the derivation of our word Thibet. It is very evident that Thibet is a corruption of the Chinese word Tûfan, which, as early as the Chinese dynasty Tang, was pronounced Tu-po and Tu-bod. An inscription at Lhassa, dated 822 A. D., gives this name, at the time of the Chinese dynasty Han, as can be seen from the travels of the merchant, Sulaiman, in 851 A. D. Again Thibet was known as Tupoté to Liao of the Tartar dynasty, which reigned in the eleventh century in the North of China.

In the May number of the *Theosophist*, Mr. S. V. Edge, in the article entitled "To whom Honor is due," claims the discovery of the true source of the Nile for Padre Pais in 1618. We now know from the discoveries of Mr. H. M. Stanley, Dr. Bauman, and others, that the true source of the Nile lies about Lat. 2° S., and Long. 30-E; whereas the discovery of Padre Pais lay about Lat. 10.-N. and Long 40-E., and was the source, not of the Nile (Babrel Jebelkir—White Nile), but of the Blue Nile (Babrel Azrek). The same mistake was made by the traveller Bruce a century and a half later. But no doubt remains that to the ancients from the earliest times it was known that the Nile rose in the Mountains of the Moon. The ancients were right in this, as in the many other matters which discoveries every day are bringing home to us; but scarcely Padre Pais. Still, not having the map before me, but merely his statement that the Mountains of the Moon are in Ethiopia (Hebesh or Abyssinia), I may be doing the worthy Padre an injustice. In Speke's Book of Travels, he shows an ancient Hindu map, hundreds of years prior to Padre Pais, in which both Lake Tanganika, the other Lakes, and the Mountains of the Moon are given. But all this only adds to the renown of the occultist, P. Athanasius Kircher, who put Padre Pais right in spite of himself, by his map; and Mr. S. V. Edge should favor the readers of the *Theosophist* with some account of the marvellous crypts existing beneath the pyramids, and elsewhere, to which he (Kircher) alludes in his *Subterranean World*.

There seems to be a great deal of information to be found in the pages of ancient writers as to the existence of the Phœnix, that mythi-

cal and immortal king of birds. The best account is given by Tacitus, who puts its last appearance in A. D., 28, while Pliny (Hist. Nat. x 2, 5.) and Dio (lviii, 27) place it two years later. Tacitus says: "In the consulship of Paulus Fabius and Lucius Vitellius, after a long series of ages, the bird called the Phœnix arrived in Egypt, and furnished the most learned of the Natives and Greeks with occasion for much speculation concerning that marvel. The circumstances in which they agree with many others of a doubtful character, though not undeserving of record, I purpose reciting. That it is a creature sacred to the sun, and in the form of its head and the various tints of its plumage distinguished from other birds, all who have described its characteristics are agreed: as to the number of years it lives, accounts vary. The most generally received fixes it at 500 years: but there are those who affirm that one thousand four hundred and sixty-one years intervene between its visits; and assert that the three former Phœnixes appeared, the first in the reign of Sesostris, the next during that of Amasis; and that one was seen in the reign of Ptolemy, the third King of Egypt of the Macedonian race, and flew to the city of Heliopolis, accompanied by a vast retinue of other birds, gazing with admiration on the beautiful miracle. But the accounts of antiquity are enveloped in doubt and obscurity: between Ptolemy and Tiberius the interval was less than two hundred and fifty years: whence some have believed that the present was a spurious Phœnix, and did not proceed from the regions of Arabia, nor observed any of the instincts which ancient tradition constantly attributes to the genuine bird: for the latter having completed his course of years, on the approach of death, builds a nest in his native land, and upon it sheds a generative power, from whence arises a young one, whose first care, when he is grown up, is to bury his father: neither does he go about this task unadvisedly, but takes up a heavy piece of myrrh, tries his strength in a long excursion; and as soon as he finds himself equal to the burthen and the passage, he takes his father's body upon his back, carries it all the way to the altar of the sun, and consumes it in the fire thereon. These accounts are not entitled to unqualified credit, and their uncertainty is increased by the admixture of matter palpably fabulous; but that this bird has been at sometime seen in Egypt, is not questioned." In concluding this account of the Phœnix from Tacitus, corroborated as it is by both Pliny and Dio, to say nothing of others, may I be permitted to observe for the benefit of our good friends, the militant missionaries, that there is considerably more evidence as to its appearance, than there is as to the facts preached by them to prove the existence of their anthropomorphic deity. Like the rest of the world, they glorify the letter and kill out the spirit. Suppose the Phœnix a mere symbol, might it not then be taken to represent the *Avatárs* appearing in the world at intervals of several centuries. Tacitus places the interval between each appearance of the Phœnix at 500 years. But if we take the interval at about 600 years, what do we find? First, Gautama Buddha appears a little more

than 600 before Christ: and a little more than 600 after Christ appears Mahomed. And another 600 years after him, we have the great Buddhist Reformer, Tsong-kha-pa. And another interval of 600 years brings us into the nineteenth century, when we Theosophists are given to expect the appearance of yet another *Avatár* on this world of ours. As to the other interval of 1461 years, that is about the usual period a religion introduced by an *Avatár* lasts, for any good purpose.

In these days, when even Islam is coming into vogue by the preaching of Mr. Quilliam in Liverpool, and of Mr. Webb in America, it may not come amiss to learn what that enlightened man, the traveller Bruce, had to say regarding Mahomedan countries visited by him in the middle of last century. Bruce was no mere globe-trotter, but as much at home in Eastern countries as Sir Richard Burton himself. The four volumes of Bruce's travels are still the most interesting of their kind, even at the present day. Bruce's chief merit is that he is never mealy-mouthed, but says what he has to say with a delicious freshness and directness. He explains: Mahomet prohibited all pork and wine; two articles which must have been before very little used in Arabia. Grapes here grow in the mountains of Yemen, but never arrive at maturity enough for wine. They bring them down for this purpose to Loheia, and there the heat of the climate turns the wine sour before they can clear it of its dregs, so as to make it drinkable; and we know that, before the appearance of Mahomet, Arabia was never a wine-country. As for swine, I never heard of them in the peninsula of Arabia, unless, perhaps, wild in the woods about Sana, and pork was from early times prohibited by Jews before the coming of Mahomet. The only people, therefore, that ate swine's flesh must have been Christians, and they were a sect of little account. Many of these, moreover, do not eat pork yet, but all of them were oppressed and despised everywhere, and there was no inducement for any other people to imitate them. Mahomet then prohibited only what was merely neutral, or indifferent to the Arabs, and indulged them in that to which he knew they were prone.

As regards polygamy, Bruce's theories are somewhat bizarre, while his controversy with his opponent, Dr. Arbuthnot, regarding the birth-rate of the sexes in Eastern countries, is decidedly amusing. He says: I know there are authors fond of system, enemies of free enquiry, and blinded by prejudice, who contend that polygamy, without distinction of circumstances, is detrimental to the population of a country. The learned Dr. Arbuthnot, in a paper addressed to the Royal Society, has maintained this strange doctrine in a still stranger manner. He lays it down as his first proposition, that in *femine-masculino* of our first parent Adam, there was impressed an original necessity of procreating, ever after, an equal number of males and females. The manner he proves this has received great incense from the vulgar, as containing an unanswerable argument. He shows, by the casting of three dice, that the chances are almost infinite, that an equal number of males and females should not be born in any year; and he pretends to prove,

that every year in twenty, as taken from the bills of mortality, the same number of males and females have constantly been produced, or at least a greater proportion of men than of women, to make up for the havoc occasioned by war, murder, drunkenness, and all species of violence to which women are not subject. I need not say that this, at least, sufficiently shows the weakness of the argument. For, if the equal proportion had been in *femine-masculino* of our first parent, the consequence must have been, that male and female would have been invariably born from the creation to the end of all things. And it is a supposition very unworthy of the wisdom of God, that, at the creation of man, he could make allowance for any deviation that was to happen, against the commission of which, his positive precepts ran. Weak as this is, it is not the weakest part of this artificial argument, which, like the web of a spider too finely woven, whatever part you touch it on, the whole falls to pieces.

A. BAXON, F. T. S.

(To be continued.)

A'TMAVIDYA'VILA'SA OF SADA'S'IVA BRAHMA'.

(Continued from page 537.)

20. S'ántáhankriti doshah
susamáhita mánasah kopí.
Púrñendu s'is'irabhávo
rájatyánandasatyachid rasikal.

20. His defect of haughtiness having been extirpated and his mind having been well placed (concentrated), he, with his nature cooled down, shines like the full moon, knowing well existence, intelligence and happiness.

21. Tishthan paratradhámni
svíya sukhádyá paravas'ah kopí.*
Kvápídhýatyati kuhachit
gáyati kutrápi mityati svairam.

* *Svíya sukhásváda paravas'ah*, is another reading.

21. He stays in others' houses as in his own house, and is never dependent upon his own things. He contemplates somewhere. He sings somewhere, and somewhere he dances in solitude.

22. Agrihítánka kalankah
pras'amíta sankalpa vibhramah prájñah.
Nyakrita káryakalápah
tishtyápúrña símani kvápi.

22. Never minding scars and stains on his body, and having calmed down all fluctuating ideas, and putting away all worldly routine, he, the learned, stands on the shore of repletion.

23. Chapalam manah kurangam
cháru grihítvá vimaras'a vágurayá.
Nigamáranya vihárah
s'rántah syete svadhámni kopyekah.

23. Having caught the capricious deer of his mind intelligently in the net of investigation, and wandering in the wilderness of the *Vedas* (the holy lore), he, being exhausted, sleeps all alone in his own house.

24. Dáruna chitta vyághram
dhíramanah khadga dhárayá hatvá.
Abhayáranye kopi
svaira vihári jayatyekah.

24. Having killed the cruel tiger of his indignation by the sharp edge of the sword of his knowledge, he, all alone, wanders victoriously in the tranquil forest.

25. Sajjana hridaya sarojo
nmílanakara dhíkara prasarah.
Kopi yamivara púshá
nirdoshas'charati chidgagane.

2nd and 3rd lines read also thus:—*Nmílana patu dínakaraprasarah
Koyam yativara púsha.*

25. His rays of knowledge causing to blossom the lotus of the hearts of good people—he, the sun of the best of Sages, (the only sun as per other reading) traverses, spotless, the sky of intelligence.

26. Kuvalaya vikása kárana—
majñána dhvánta kaumudí prájñah.
S'uddhomuníndra chandrah
surasevyo lasati Vishnu pade.

26. The pure moon of the king of Sages, who is fit to be worshipped by the Devas, shines in the path of Vishnu (sky), shedding down the moonlight which drives away the darkness of ignorance and is the cause of the blossoming of the blue lilies.

27. Svánandámrita sekaih
ántarasantápa santatim s'amayan.
Chitram achañchala vrittih
chidvyomni bháti yogivarya ghanah.

27. Calming down the series of internal burnings by the nectar-like drops of his own joy, the *Yogi*, like a cloud, (Sage) gleams in the sky of intelligence with unfluctuating course. This is most wonderful.

28. Sumanas saurabha mañjula
sañchára niváritákhila s'rántih.
Samyami cháru samíro
viharatyánanda sampadáráme.

28. The *Yogi*, after driving away all his exhaustion by wandering agreeably amid the sweet scents of flowers, plays in the pleasure-garden of the wealth of joy.

29. Nis'reyasa sarasa phale
nirmala vijñána pallava manojñe.
Vitatebhayavipinatale
yatis'itikantho vibhátí kopyekah.

* Another reading *Nis'reyasa sára phale vítabhaye vipinatale.*

29. Beneath the juicy fruits of beatitude, among the tender and charming leaves of pure knowledge and in the wilderness from which fear has disappeared, the incomparable peacock* shines.

30. Nissárahavana marutala—
mutsáryánanda sára sampúrne.
Varasarasi chinmayesmin
parahamsah kopi divyate svairam.

There is another reading in the first line, *bhuvana* for *bharana*—both meaning the same in sense; *bhuvana* meaning the world and *bharana* place.

30. In the spot which has been selected after rejecting the useless mirage-grounds and which is full of joy, and in the pleasant pond of intelligence, the excellent swan dives all alone.

31. Nikhilágama pallavite
nigamas'iras tantra s'italodyáne.
Madhutara mañjula váchal
kújannáste kavindra † kalakanthah.

† *Yatíndrá* is another reading.

31. The peacock possessing the most charming and soft voice, sits cooing in the garden cool with the treatises of the *Vedas*, the tender leaves of which are all the doctrines of divinity.

32. Dárita mohamadebho
dúrikrita dúrita s'árdúlah.
Vibudhottama simhavaró
viharatyánanda vitata kántáre.

32. The mighty lion wanders in the vast wilderness of joy, after having torn to pieces the strong elephant of ignorance and driven away to a distance the tiger of sins.

33. Ajñána mriga varojjhita
vijñánottunga s'ringa s'ikharitale.
Mati salila s'italángo
yati mada kalabho virájate viharan.

33. The stout and young elephant is seen refreshing his body by the waters of intelligence, and wandering on the highest peak of the mountain of knowledge, which has been abandoned by the most powerful of beasts, the lion of ignorance.

34. Násáñchala nihitáksho
námádibhyo nivartita svántah.
Tatiní tateshu tatvam
dhyáyannáste munih kopí.

34. A certain Sage sits on the banks of a river meditating upon

* The peacock, lion, elephant, &c., are used to express the qualities of the perfect yogi. It should be remembered in reading these verses that the Sanskrit metaphor cannot be rendered into perfectly elegant English, if the sense of the original is at all to be preserved.—*Ed.*

truth, fixing his eyes on the tip of his nose, and diverting his mind from the external world of names,* &c

* *Námádibhyah*.—Ancient philosophers of India classed the external world into *náma*, and *rúpa*, the latter being supposed to have taken origin from the former. The expression simply means the external known by names and forms.—*Trans.*

35. A's'ávasáno mauní
nairás'yálankriti s's'ántah.
Karatala bhikshâ pátrah
tarutala nilayo munir jayati.

35. The calm Sage who has controlled his desires and who has, for his sole ornament, renunciation, who carries in his arm the begging bowl, and who has his abode underneath the trees, reigns supreme.

36. Vijanávani kuñjagrihe
mañjula pulínaika mañjutara talpe.
S'yete kopi yatíndrah
s'ama sama sukha bodha vastu nistantrah.

36. It is, in truth, a king of *Yogis* who lies down in the most soft bed of the sand bank, in the beautiful bower of solitude, tranquil in his patience, and in his own happy knowledge of things.

37. Bhútala mridutara s'ayyá
s'italavátaika chámara s's'ántah.
Ráka himakara dípo
rájati yatirája s'ekharah kopí.

37. The chief king of the *Yogis* in his bare earth bed refreshes himself by the *chauri* (fan) of the cool breeze, having for his light the full moon.

38. Vipula s'ilátala phalake
vimala saridvári parivritodáre.
Mandam malayaja pavane váti
prasvipiti kopi yatirájah.

38. On the broad rock couch, surrounded by the pure river waters, and with the soft south-breeze blowing gently, the king of the *Yogis* enjoys his sleep.

39. A'ntaramekam kíñchit
santatam anusandadhan mahá mauní.
Karaputa bhikshám as'nan
natatihivithyám jadákritih kopí.

39. The great and silent Sage, ever contemplating upon some one spot (his soul), and eating the alms falling into the cup in his hands, yet wanders in the streets in the shape of a fool.

40. Pravilápya jagadas'esham
paris'ishtákhandavastu paratantrah.
Prás'náti kabalam ásyé
prápyam prárábdha karmaná kopí.

* *Práptam* is another reading.

40. After renouncing the world entirely and depending upon the one remaining thing which alone is imperishable*, he eats the handful (of alms) which falls into his mouth, and which he obtains by *Prárabdha Karma*.

41. Nindati kimapi na yogí
nandati naiváparam kimapyantah.
Chandana s'ítala hridayah
kandalitánanda mantharas svánte.

41. The Sage does not curse internally at anything, nor does he feel happy internally at anything. His heart is as cool (refreshing), as a sandal-tree, with sprouts of joy within himself shooting out on all sides, like those one sees in a forest.

(To be continued).

S. M. NATES'A SA'STRI.

THEOSOPHIC FREETHOUGHT.

There is more faith in honest doubt.

Believe me, than in half the creeds.—TENNYSON.

IN *Lucifer* for April 1893 appears "An Interesting Letter", written by Mr. Wm. Q. Judge to an Indian Brother, which, in our opinion, calls for the frankest possible criticism. Certain statements made therein appear to us so far-reaching in their tendency, and at the same time so contrary to the spirit which has hitherto animated the T. S., that to pass over them without comment or protest would amount to a consent we are by no means inclined to yield to them.

Mr. Judge's letter is nothing less than a declaration of his creed on certain matters directly related to the Theosophical movement, and, as coming from one who holds a prominent position in the Society, it cannot fail to carry with it an importance which would not attach to the same statements when coming from a junior member of our body.

We do not propose to deal with the apparent indiscretion of such a declaration of personal beliefs at the present immature stage of the Society's growth, since every Member of the T. S. is entitled to perfect freedom of expression; but with the tendency of that declaration, we think it right to deal as frankly and publicly as possible. "The fears you express of the T. S. leading to dogmatism or fanaticism," says Mr. Judge, "seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true or to be the accepted view of the T. S., great danger would result." Mr. Judge knows perfectly well that the constitution of the Society is such as to preclude any collective and authorised statement of creed; but the very publication of the letter we are discussing, in common with much that has lately come from the same pen, is in itself a "leading to dogmatism" and to the forming of a "creed," which Mr. Judge, holding

* All-pervading (P)—(Ed.)

the position he does, cannot be ignorant of. The publication of an article containing arguments which sustain a belief, is quite another thing. When, however, a statement emanates from a person whose opinion is believed to possess the weight of experience—such as Mr. Judge claims for himself in as many words—there goes with it the force of something more than mere opinion, in short, the weight of authority; and when received as true by others who have not as yet proved it for themselves, it amounts virtually to a dogma. In support of this we quote from an article, upon the opposite page of the same number of *Lucifer*, written by H. P. B., which seems to stand, as if by fatality, against the assumption of Mr. Judge. It is said that a full statement of facts *pro* and *con* "would be more honest than to lead less learned people.....into grave errors by allowing those under the hypnotic influence of 'authority,' and thus but too inclined to take every ephemeral hypothesis on trust, to accept as proven that which has yet to be proved."

We do not mean that Mr. Judge would willingly, by the suppression of proofs in any direction, lead any one into "grave errors," but we think the tendency to do so is proportionate to the whole field of assertion—an ever-growing area in regard to certain Theosophical problems—which is not covered by proof or logical argument; and in this respect the italicised words have special meaning in the present case.

Of course we are prepared to find that many members of the T. S. will resent the inference that they are under "the hypnotic influence of authority," but such resentment can only be honestly expressed when each person has determined to what extent the opinions he holds are independent conclusions worked out by himself or based upon personal experience, and how far they are merely beliefs taken upon authority as true. A personal creed, if advanced at all by a member of the T. S., should, we think, be logically deduced and not dogmatically asserted; for it is this emphatic and persistent assertion by individuals, which finally leads to dogmatism, if not challenged in a truth-seeking spirit by all to whom it may be made. And no one will deny that "authority" in this direction is especially dangerous to the welfare of a body designed for the universal upholding of intellectual freedom and spiritual equality.

Hence we cannot conclude otherwise than that a personal declaration of belief coming from Mr. Judge and unsupported by any evidence showing how, in the face of general experience, he has attained that belief, is extremely inimical to the spirit of our Society. It cannot be denied, we think, that this declaration was *intended* to influence the opinions of others, because, being a private letter, there would not otherwise have been any reason for its publication, since no one has publicly objected to the views held by Mr. Judge. What the tendency of this influence is, can only be fully known by a critical survey of the statements made.

It is said: "And when we come to examine the work and foundation of the T. S. and its policy, I find it perfectly proper for me to assert as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to the Masters as ideals and facts." It is true that the constitution of the Society provides the right of out-spoken belief by every one of its Members, but beyond the work and teaching of the Society there is, or ought to be, no "policy," and certainly the T. S. was not founded for the purpose of representing the Masters either as "ideals" or "facts," but for the sole purpose of opening up views of man and the universe which would ultimately make the ideal of everyone realisable in himself. Therefore the line of progress for the T. S. does not lie "in fidelity to the Masters as ideals and facts," however it may be in the case of an individual, but in fidelity to the Cause which binds us together, and to that ideal of spiritual freedom which, as a body, we are striving to realise.

It is equally true that no one has a right to deny to Mr. Judge "the privilege of asserting his beliefs in those Beings"; but, on the other hand, when this belief is said to be based upon experience—similar advantages not falling to the lot of the large majority—and especially when no proofs of such experience accompany the assertion, it is apt to appear, in the eyes of the unprivileged masses, as a claim to spiritual election, distinction, superiority and personal fitness. This leads to exclusiveness and tends to establish a fictitious gradient of merit, which is opposed to that principle of brotherhood upon which the T. S. is founded.

When we are further told that the assertions are made "in obedience to an old order of the Masters and under a law of mind," and that "the existence of the Masters has been persistently declared (in America) by so many," we can only conclude that the "law of mind" referred to is that of hypnotic suggestion, by which even the assertions in a common advertisement are at length accepted as true. This law, taken advantage of by certain men in the world's history, has led to all the fallacies and horrors of the anthropomorphic creeds. Mr. Judge may be well assured of his own motives; but has he any control over those of others? If not, why this reckless assertion? Experience is for the individual, and knowledge is proportioned to capacity; but for a man of clear vision to lead a number of blind people to the top of a mountain, will not increase their horizon, but only lay them open to grave dangers; and the fact that he is willing to take the responsibilities will not forefend them. Yet this is the line suggested by Mr. Judge's "policy," for, according to him, the open road for members of the T. S. is that of a blind belief in the existence of Beings of whom they have no personal experience, for we know that "the class of persons in the T. S. who, out of their own experience, know that the Masters exist," cannot be identified with the "so many" who have "persistently declared" it. And seeing that this policy is the outcome of "an old order" we can only suggest that our Fellow-Theo-

sophists should disentangle their "ideals" and "facts," and choose between them.

We do not say the assertion that the Masters exist is in itself dangerous, but only the declaration from persons holding responsible positions, unaccompanied by such evidence as shall enable one to consistently and honestly maintain and re-assert it; while the belief upon logical grounds in the existence of the Masters, needs no evidence, since it is only an opinion which, as such, every person has a perfect right to assert.

Another dangerous dogma advanced by Mr. Judge is the statement that "a very truism, when uttered by a Mahátmá, has a deeper meaning for which the student must seek, but which he will lose if he stops to criticise and weigh the words in mere ordinary scales." This, at first sight, appears to be but a puerile travesty of intellectual methods, which, when spoken seriously, would commend itself only to the most ignorant and credulous of persons; but if we push it to its ultimate issue, as Mr. Judge seems anxious to do, its thoroughly noxious and unwholesome nature becomes simply overpowering. In the first place, who is to be the interpreter of the "deeper meaning" of a truism? Mr. Judge will probably say, and with perfect safety, 'each one for himself'; though this will infer many "deeper meanings," according to the respective ability of different persons to read into the text of a truism something which it does not bear upon its face. What then becomes of your *truism*? Certainly we cannot avoid seeing in this policy an efficient weapon for the future Theosophical sectary.

But this is not the most serious aspect of the statement. Applied to a body of people, it may readily follow that the interpretation of a truism will be taken upon "authority", asserted and re-asserted, until the ductility of a language is exhausted in the endeavour to make every supposed utterance of a Mahátmá mean everything but what it literally imports. For if this happens when the basis is "a mere truism"—and it is amply provided for in Mr. Judge's latest aphorism—what would follow in regard to the veiled utterances of the *Secret Doctrine* and other statements emanating from the Mahátmás, perhaps even the propounder of this new dogma has not contemplated!

Of the same nature as the above and of equally dangerous tendency, is the statement, in regard to messages received from a Master, that

"The signature is not important. The means of identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, water-mark, what-not, all are useless. As to 'Master's seal,' about which you put me the question, I do not know. Whether he has a seal or uses one is something on which I am ignorant.* In my experience I have had messages from the

* In regard to this statement we can only remark that Mr. Judge's memory must be seriously defective. We must therefore remind him that a very important step in connection with the re-organization of the Esoteric Section of the T. S. was taken, after the death of H. P. B., on the authority of a certain message, purporting to come from one of the Mahátmás, and which bore, as Mr. Judge will now remember, a

Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite?"

Hardly! and for the sake of the large number who are so eager to assert the existence of the Masters, but whose intuition will hardly stand the strain required by this singular "means of proof and identification," we could have wished Mr. Judge had been *less* definite. For, shorn of all external means of certitude, there can only remain for the majority the obvious question—Upon whose authority can a particular message be said to come from a Master? We think it will be admitted that personal claims and assertions would ill supply the place of "signature, seal, papers and water-mark" in a matter of such importance. The opportunities for fraudulent practices offered to unscrupulous persons by this unique method of "identification" are too obvious to need comment.

To sum up: it appears from Mr. Judge's letter that:—

1. A Theosophist of high-standing and authority in the Society has a right to widely affirm the existence of the Masters as a matter of personal experience, without adducing proofs of his experience.
2. That others may, unchallenged, assert the same with equal force, upon the authority of his unproved personal statement.
3. That so long as he is prepared to take the Karma of such assertions, it is not a matter of concern to any other member of the same body.
4. That the progress of the T. S. lies in fidelity to the "assertions" of a few of its members.
5. That a truism when uttered by a Mahátmá becomes something more than a truism.
6. That letters received from a Mahátmá will not permit of the usual tests of identification.
7. That the only test is one's own intuition.

This, in brief, is Mr. Judge's creed with regard to the Mahátmás and their latter-day communications.

Before going further, it should be understood that we, the writers hereof, believe in the existence of Adepts in occultism, accepting these Masters of wisdom as a logical outcome of the theory of evolution, and as a link in the infinite chain of conceivable intelligences. We believe also in their relations as Gurus or Teachers with certain classes of persons called S'ishyas or Chelas. Our ideas of them, however, prevent us from believing that the sentiments, if such they may be called, expressed in Mr. Judge's letter, would be recognized by them as based upon sound principles.

seal-impression, said by him to be that of "the Master." No doubt Mr. Judge will take the opportunity of either rectifying his statement or of showing how his acting upon the authority of "the Master's" seal at one time, and professing ignorance of it at another, may be regarded as consistent.

Freethought, used in its highest and widest sense and not in unreasoning protest against any existing religious or philosophical beliefs, is the essential spirit of Theosophy. The application of this principle in the building-up of the intellectual fabric of our movement, emphasises its utility and the need for its preservation; and any attempt to enunciate dogmas which tend to undermine the catholicity of our constitution, should be regarded as dangerous to the Theosophic Cause. Theosophy will lose the characteristics of a synthetic philosophy whenever the employment of the eclectic system is abandoned in favour of an existing body of doctrine, insistence on which, as authority, constitutes a creed. A river is such only by the continual inflowing of its tributaries. Yet Mr. Judge's method of intellectual franchise is best illustrated by his elastic use of the truism, by which he would, under certain conditions, make "the barrel smaller than its bung-hole," those conditions being established by the assertions of a "certain class of persons in the T. S."

Happily, however, some of us have been led to regard Theosophy from quite another stand-point, viewing it as the broad ocean of human thought fed by the rivers of all nations, and not as a mountain-stream whose single source is known. And in regard to that great edifice of truth which man has been building through the ages, Theosophy is greater than the corner-stone, wider than the temple itself; for it is the underlying verity of all the creeds, the broad earth upon which the building is founded. Out of it have come all the materials for the work and no man can call them his own. No doctrine can cover this ground, nor any body of people claim exclusive use of its resources. Truth will suffer no monopoly and every man may assert his right to representation in the spiritual commonwealth which Theosophy upholds before the world.

Consequently, we are averse to the modern attempt to define Theosophy, to limit its teachings to a select number of current works, to urge those teachings upon authority, to prescribe methods of proof which open up a way for fraud and credulity, and to indicate a particular mental attitude or line of action as pre-eminently that of progress.

And if the day should ever come—as now seems probable—when, through disregard of that principle of intellectual freedom and honesty which hitherto has been the lode-star of our movement, Theosophical doctrines are replaced by sectarian dogmas, and we shall not have uttered our protest and warning while yet there was time, we should feel that not only had we been faithless in our duty as Members of the Society, but also disloyal to that Truth for the furtherance of which we have pledged ourselves.

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THE LAW OF PSYCHIC PHENOMENA.*

AS the small boy picks up wind-falls under a fruit tree, some of which are fairly ripe on one side, while that which was farthest from the sun sets his teeth on edge, and both sides together are liable to produce a disagreeable after-effect, so the man who is curious to know something about the great problem of existence may, if he likes, pick up a great many half-ripe wind-falls which the present shaking of the tree of knowledge by the wind of enquiry is scattering over the field of literature. One of the most interesting of the lately fallen half-ripened fruits of the great tree aforesaid, and one of the least likely to set his teeth on edge, is the "working hypothesis" put forward by Mr. Thomson Jay Hudson of Washington, U. S. A., "for the systematic study of hypnotism, spiritism, mental therapeutics, etc.," under the title of "The Law of Psychic Phenomena."

The author has evidently an extensive knowledge, both theoretical and practical, of his subject, and the first two-thirds of his book are admirably worked out; but towards the end he empties his whole theory into the lap of a curious kind of nondescript Jesus, whom he has been at the pains to model out of the old religious clay moistened with his own reading of the significance of recently discovered psychic phenomena. Mr. Hudson acknowledges that he has never seen the phenomenon of "materialisation," and the reader wonders, when he learns this, how it came to pass that he has ventured to advance so ambitiously comprehensive a theory, or "working hypothesis", without taking into consideration all the facts appertaining to one of the most astounding sides of the many-sided subject; but when he comes to the chapters that relate to Christ, the reader perceives that underlying all the ideas previously put forward there has been this peculiar view of Jesus and his mission, which must have acted as an unconscious motive for publication, and as an unconscious bias all the time, however skilfully the author has concealed that fact, perhaps even from himself.

Mr. Hudson tells us that there are three schools of Hypnotism:—

1. The Nancy School, which attributes all the phenomena, including the induction of the hypnotic state, to the power of suggestion, and looks for an explanation of the phenomena in the psychic powers and attributes of man.

2. The Paris School, which ignores suggestion as a necessary factor and seeks an explanation on the bases of physiology and cerebral anatomy.

3. The Mesmerists, who ignore suggestion as a necessary factor at any stage of their experiments, and explain the whole on the magnetic fluid theory.

* "The Law of Psychic Phenomena, a Working Hypothesis for the systematic study of Hypnotism, Spiritism, Mental Therapeutics, &c." By Thomson Jay Hudson. London: G. P. Putnam's Sons, 24 Bedford Street, Strand. Chicago: A. C. McClurg & Co.

Each of these schools can show results, just as every school of psycho-therapeutics justly boasts of cures that approach the miraculous. Any theory, therefore, seeking to explain all the facts must account for the various results obtained by all the sects of psychic healers and of hypnotisers. Mr. Hudson accepts the theory of suggestion unreservedly, but regards the mesmeric methods as useful means for the establishing of suggestions, partly by enabling the operator to concentrate his attention and at the same time to impress the imagination both of himself and of the subject, partly because there is, he thinks, a real "fluid," or something equivalent to a fluid that operates.

The author's theory is briefly this: Man has two minds, the line of demarcation between which is clearly defined, and these have different functions. Each is endowed with separate and distinct attributes and powers, and capable of independent action.

"The objective mind takes cognisance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning.

"The subjective mind takes cognisance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions, and the store-house of memory. It performs its highest functions when the objective senses are in abeyance. In a word it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism."

One subjective mind can communicate freely with another telepathically. In mesmerism, the hypnotic effect is, to some extent, mutual, which enables telepathic rapport to be established, whereas in simple hypnotism this is not the case.

Mr. Hudson strongly asserts the impossibility for the hypnotiser to cause his subject to commit crimes against the latter's grain. The subjective mind is always on the alert in sleep, hypnotic or other, and during the experiments conducted before an audience—which are generally taken as proof that the subject can be forced to do anything through deferred suggestion,—the subjective mind of the subject takes in the fun and acts as the operator wishes; but when it is no longer an experiment by which the hypnotiser desires to prove his theory, the subjective mind of the subject, aware of that fact, is influenced by auto-suggestion, under which head come the moral principles and the habits of a lifetime; so that to argue that a person when hypnotised would commit a crime because he pretends to do so, is like arguing that an actor would commit a murder in reality, because he does so on the stage. Many instances are adduced to show that when in real life hypnotic suggestion has been used to cause a crime to be committed, it has utterly failed, being overpowered by the strongest kind of suggestion—pre-existing auto-suggestion.

Mental healing in every form is the result of suggestion,—the subjective mind, which controls function, acting on the body in some as yet unknown manner exactly according to the impression produced on it. Of all methods, mesmerism is the most powerful for healing, “because it combines oral suggestion with mental suggestion, and employs in addition that mysterious psycho-physical force, or influence, popularly known as animal magnetism.”

The author develops “a new system of mental therapeutics” of much interest, which he claims will not only enable almost every one to cure all the diseases amenable to mental treatment, but will also put it in his power to keep himself in perfect health. The “New System” is the practical realisation of the following seven theoretical propositions, all of which are established by Mr. Hudson in his book :

“1. There is inherent in man a power which enables him to communicate his thoughts to others, independently of objective means of communication.

“2. A state of perfect passivity on the part of the percipient is the most favourable condition for the reception of telepathic impressions and communications.

“3. There is nothing to differentiate natural sleep from induced sleep.

“4. The subjective mind is amenable to control by suggestion during natural sleep just the same as it is during induced sleep.

“5. The condition of natural sleep, being the most perfect passive condition attainable, is the best condition for the reception of telepathic impressions by the subjective mind.

“6. The most perfect condition for the conveyance of telepathic impressions is that of natural sleep.

“7. The subjective mind of the agent can be compelled to communicate telepathic impressions to a sleeping percipient by strongly willing to do so just previous to going to sleep.”

“The conclusion is irresistible that the best possible condition for the conveyance of therapeutic suggestion from the healer to the patient is attained when both are in a state of natural sleep; and that such suggestions can be so communicated by an effort of will on the part of the healer just before going to sleep.”

The person who wants his “subjective mind” to act, either when he is asleep or while he is in a normal state, must address it as if it were a separate entity; in this way he can compel it to accept suggestions that at first it refuses as absurd, for he has only to reiterate them, the resistance growing less at each repetition.

In acting therapeutically it is best not to let the patient know that any effort of the kind is being made to heal him, for then no counteracting auto-suggestion in the shape of doubt of the result is set up in his mind.

One peculiarity about the subjective mind is that it cannot reason inductively. It cannot put facts together and draw a conclusion; but its power of deducing consequences in logical order from premises supplied to it by the objective mind is almost perfect. Among the premises imposed upon the subjective mind in hypnotism is that which concerns its own identity; and there can be no question that the subjective mind of a hypnotised person firmly believes itself to be the individual whose name is given to it. The importance of this fact comes into full view when the phenomena of Spiritualism are sought to be brought under hypnotism, for Mr. Hudson approaches the Theosophical view, when he insists that all the phenomena are the work of the medium's astral body or subjective mind believing itself honestly to be the spirit it claims it is; he says, “The subjective mind or entity, possesses physical power; that is, the power to make itself heard and felt, and to move ponderable objects.”

Now, the memory of the subjective mind is absolutely perfect; and one subjective mind is able to know by intuition, or otherwise, all that is in any other subjective mind or subjective memory with which it is *en rapport*; the consequence is that when “the subjective mind of the medium, being controlled by suggestion, believes itself to be the spirit of any deceased person whose name is suggested”, it has no difficulty in giving details which seem to prove the identity of the “spirit”. The author supports these propositions very plausibly, by showing that the intelligence at work is always that of the medium or of some sitter present, and that any direct question involving a knowledge of facts not in the latent memory of those present, or perhaps within the reach of the medium's clairvoyant power, is never answered. Clairvoyance, Mr. Hudson is inclined to think, is resolvable into telepathy, and he only accepts it provisionally.

The subjective mind is a very good servant, but a very bad master. In fact, if it gets control of the individual the result is madness, while genius is the perfect obedience of the subjective mind to the commands of the objective. The objective mind, or reason, should always keep the subjective mind to its legitimate function of preserving the individual and perpetuating the race. The subjective mind is, in fact, a kind of “guardian angel,” and it is the “spirit guide” of the spiritualist, as well as the obsessing “demon” of the Church of Rome, and as well as the elemental of the Theosophist; for the subjective mind is an “entity” which, not only believes itself to be whoever or whatever it is directly or indirectly suggested to it that it is, but moreover assumes that actual form when it makes itself visible, as in certain conditions it can. The Oriental Adepts, we are told, know that secret, and the author quotes one of these “Oriental Adepts” as having said in his presence, “I have often been asked the question, what is an adept? An adept is a spirit-medium who knows that the power to produce his phenomena resides within himself, and who possesses the intelligence and power to control

it". This would hardly be allowed by Theosophists to be a very *complete* description of an "Adept", but it is all that our author gives us.

The "subjective entity" seems to perform its duty of guardian angel rather badly, for it constantly allows its charge to be buried alive. One of the most striking chapters of the book is devoted to this question, for Mr. Hudson maintains that catalepsy, so far from being a disease, or even a symptom of a disease, is simply a deep sleep, and, as such, an effort of Nature to cure disease. It should be looked for by the physician, welcomed, and allowed to run its natural course, *the patient being invariably on the road to recovery if it be not interfered with.*

About one case in a week of premature burial, either threatened or accomplished, is, we are told, accidentally discovered in the United States, and almost all those who are rescued declare that they were acutely conscious of all that went on around them, but were unable to stir. This continuance of the cataleptic state is attributed by our author to the suggestions of the surrounders, and he even supposes that the patient is hypnotised into the idea that he is actually dead, an idea which many of those rescued declare that they had.

What would become of a person dying with a strong impression on his mind that there is no future life? Mr. Hudson answers that question exactly as H. P. B. did. He says that they would be prevented by that suggestion from experiencing anything after death, and Mr. Hudson thinks they would probably be reincarnated.

Ghosts, he thinks, do not, properly speaking, exist. There are three ways in which a person, at the moment of death, can leave an impression in the world of matter. First, by impressing a friend, who sees him, either at the moment or soon after, as in "deferred suggestion." Second, by leaving what might be called a *form-taking* thought in a certain locality, the object of which is to give information of some fact, generally a crime. Third, by leaving a psychic influence in a certain place, generally of a disagreeable nature; and persons in the flesh can leave this kind of psychic influence, as well as those who have died.

After death, we are purely subjective entities, according to our author, so it is of the greatest importance that we get ourselves properly hypnotised before we die, since our dream after death will depend thereon. As he puts it, "the first proposition of my theory is that the death or practical extinction of the soul (N. B.—the "subjective mind" of the early chapters becomes a "subjective entity" further on, and this "subjective entity" develops into "the soul" in the latter part of the book), as a conscious entity is the necessary result of unbelief in immortality. The second proposition is that the soul, having attained immortality through belief, is then subject to the law of rewards and punishments according to the deeds done in the body."

Jesus is credited by Mr. Hudson with a complete knowledge of the scientific theory of psychic phenomena—namely, the theory which he, our author, has worked out nearly nineteen hundred years later. "Faith,"

therefore, on which Jesus so continually insisted, and which is absolutely necessary for hypnotic phenomena and for "miracle," is the key to immortality. But if our future life is to be an hypnotic dream on a magnificent scale, and if it depends on ourselves whether we shall have any dream at all, it surely must be in our power to give ourselves any *post-mortem* dream we like. This is where Mr. Hudson's theory touches more closely on theosophic speculations than he may be aware. If the after-life depends on auto-suggestion, and the principles, habits, and beliefs of a lifetime are the principle factors in auto-hypnotism, the conception of the future life we will form, will be the natural result of our whole lives, and not decided by us according to the mere wishes of the "objective mind," and this is exceedingly like the operation of the law of Karma. But that law, to have any scope, requires the companion doctrine of Re-incarnation, and on that point our author says that he has no definite opinion.

The great merit of Jesus in the eyes of Mr. Hudson lies in the supposed circumstance that he was the first to announce to the world the momentous fact that without a belief in a future life there is no immortality for man. In that way, Christ "brought Immortality to light." But it may be doubted whether the hypnotic immortality he has thus revealed is a blessing. If the theory of our author be true, it would seem that there must, at this moment, be countless millions of Christians undergoing the "torments of the damned", because they died in the belief that they deserved to go to Hell.

On the whole, Mr. Hudson deserves the sincere thanks of every student of psychology. His "Working Hypothesis" is of great interest, and he has thrown real light on several fundamental points in hypnotism, and shown how intimately that subject is connected with Spiritualism and with Magic. Where he would seem to be weak is in his attempt to bring *all* the psychical phenomena within the domain of the still embodied subjective mind, leaving both spirits and elementals without any work to do, at least as far as the production of phenomena goes. What becomes of the "subjective entity" when it is divorced by death from its objective lord and master is not said, but if these entities, so perfectly amenable to hypnotism as to take on any shape and any character suggested to them, are floating round us in myriads, all inter-communicating with each other, as would seem to be a legitimate inference from our author's data, why then there does not seem to be any particular need of either "spirits" in the spiritualistic sense, or spiritual beings other than human, to account for all the phenomena of occultism? But if we regard ourselves as merely one link in the chain of being, it would appear that whether we live on after death or not must be a cosmic question, determined by other considerations than our own fancies, or the fancies implanted in our minds casually by others. It is when the dreams of the hypnotic subject come in contact with the facts of nature here below that their

“unsubstantial” character is shown, and if there be a series of facts in the “four-dimensional world” corresponding to those in this three-dimensional one, it is hard to see any reason why the fancies of the subjective entity should have any greater effect on them than the fancies of the hypnotised subject have on the facts of this material plane. If immortality be true, we may be pretty sure it exists as a fact in Nature, and that our imaginings will as little change that fact as the ideas a man forms about Madras, will alter his actual experiences of Madras when he gets there. The actual facts of a future order of things may be expected, when they are experienced, to prove more powerful, if it be merely as hypnotic suggestions, than any impressions a person can take over with him from this order of things.

R. H.

SRI SANKARA'CHA'RYA'S SWA'TMA'NIRU'PANAM.

(Concluded from page 562.)

139. I am free from *Varnas* (race-distinctions) and *A's'rams* (periods of life). I am composed of the very syllables constituting a metre. I am one who is respected by honorable persons. I am inexpressible by speech. I dwell in the significance of words.

140. I cannot be known with the aid of a thousand-and-one *S'ástras* by those whose minds have not undergone the training of *Sama* and *Dama*. I am a refuge for the learned. I am the dispeller of all doubts.

141. I am free from the six kinds of *bhavas* (or changes). I am free from the six kinds of tastes. I have no dislike. I have not the six *kos'ams*. I am free from the multitude of the thirty-six *tatvas*.

142. I am the very form of *Jñánic* happiness. I am the *Kalpavriksha* granting the object of *Samádhi*. I have no *Samsára*. I am directly known through *A'tmavidyá* (i.e., Divine Knowledge, or Theosophy).

143. I am both *havyam* and *kavyam*. I have no notion of good and bad. I am *Vishnu*, *S'iva* and *Brahmá*. I am also the progenitor of them.

144. I have no impurity. I have a heart free from the sorrows of *Samsára*. I am the series of letters ending with the letter *ksha* (which constitute the Sanskrit alphabet). I am the cause of all different transactions.

145. What is the good of saying much? I am this whole moveable and immoveable universe. Are not the spray, the foam and the waves of the ocean one and the same thing with the ocean?

146. My protector is neither a mother, a father, a son, brothers, nor anybody else; but the *Guru's* foot placed on my head is my sole protection.

147. There is the foot of the *Guru*, and in beholding it there is infinite grace. Whatever is taught by the *Guru* rests in the heart. There is nothing more to be gained by birth.

148. The *Guru's* grace, which is brimful with the essence of the rays of the moon, which is like *Kalpavriksha* in granting desires, and which is cool, lessens the heat of the heart and relieves the pangs of mind.

149. The one and *chit*-like female serpent, having swallowed up the huge frog called the unsteady mind, and thus being satiated, quietly sleeps in the cave of the heart.

150. In my happy, intelligent, ocean-like, self, the countless world-like bubbles constantly spring and burst.

151. By sailing in the ship of the *Guru's* grace, driven by the wind of the good deeds of former births, I have crossed the deep ocean of *Samsára* and its storm-tossed waves of intolerable sorrows.

152. During the lapse of delusive darkness, this whole world composed of “*this*,” “*that*,” &c., is seen. But while the Sun of Intelligence is rising, I can see nothing whatever. What a miracle is this!

153. I do not salute the deities; rejecting the deities, I do not serve God. Afterwards, I do not observe the prescribed duties. But I salute myself who am endeavouring to become such a person.

154. He who thus delights in the constant contemplation of the advantages of *A'tma-bodha*, i.e., the Divine (self-knowledge), will attain the highest stage of *Nirvána*, after the exhaustion of the effects of *Prá-rabdha Karma*.

155. *Dakshinámúrti* composed this work, called *Swátmánirúpanam*, which destroys our delusive darkness, and tides us over the raging and boisterous sea of *Samsára*.

156. The sun-like *S'rínivása Guru*, who cures the blindness of ignorance and who opens or develops the artificial lotus of *Vijñána* (i.e., Knowledge), illumines the sky of my mind.

(Finis.)

NOTES ON

SWA'TMA'NIRU'PANAM.

1. *Insurmountable*, &c.:—The knowledge and recognition of the difference between Self and everything else, i.e., *Dvaitism* or the Doctrine of Duality—is an impassable barrier in the way of the seeker of salvation—*Mumukshu*. He who desires to enter on the path of salvation must recognise and realise “that united spirit of life” which is one's “only true self.”—(*Light on the Path*, I, 16).

7. The five kinds of miseries are:—

(1) *Avidyákles'a*:—Believing oneself *Jiva*.

(2) *Abhinavakles'a*:—Not giving up *Samsára*—“the wheel of births and re-births”, and its causal mind.

(3) *Asthítakles'a*:—Madly wallowing in the mire of sensations.

(4) *Rágakles'a*:—Avarice; inordinate desire for results.

(5) *Dveshakles'a*:—Abusing others for disappointment of expectation (*vide* Telugu *Sítárámánjaneyam*, Canto I, verse 61, Notes).

13. *Ahankára*:—Personality; Egoism. This is addressed as a person and hence the use of the personal relative pronoun *whò* in connection with it.

14. *A'nanda*:—Is the *Bliss of Brahm*.

21. For an explanation of *Jiva* and *Is'vara*, vide *S'ri S'ankarâ-chârya's Tutva Bodh*, Query 31.

83. This despises the folly of persons that are duped by the outward appearances of things.

89. This verse will be clearer still if read in the light of the logical explanations on "Verbal" and "Real" Propositions, as well as the "Propria" by way of (1) "Consequence", and by way of (2) "Effect."

95. Here there is a clear and distinct reference to the esoteric meaning of the Register of *Chitragupta* recently brought to light in Theosophic Literature. (Vide, *Theosophist*, Vol. VIII, p. 106.)

108. "The devotee obtains the objects of his desire from me, through whatever deity he worships," says *S'ri Krishna* in *Bhagarudgîtâ*, VII, 22.

109. *Badabâ* is, according to the *Purânas*, the sub-marine fire which absorbs the excessive water of the oceans and thus saves the earth from being deluged.

115. *Dharma*:—Desire for the discharge of duty; or desire for doing good deeds.

Artha:—Desire for wealth.

Kâma:—Desire for sensual pleasures.

Moksha:—Desire for deliverance from worldly fetters.

120. *Yuga, Kalpa, &c.*:—"One day of *Brahmâ* is called a *Kalpa*, and a *Kalpa* is that portion of time which intervenes between one conjunction of all the planets on the horizon of *Lanka* at the first point of Aries and a subsequent similar conjunction. A *Kalpa* embraces the reign of 14 *Manus* and their *sandhis* (intervals); each *Manu* lying between two *sandhis*. Every *Manu's* rule contains 71 *Mahâyugas*; each *Mahâyuga* consists of 4 *Yugas*, viz., *Krita, Treta, Dvâpara*, and *Kali*; and the length of these four *Yugas* is respectively as the numbers 4, 3, 2 and 1.

The number of the sidereal years embraced in the foregoing different periods are as follows:—

	Mortal years.
360 days of mortals make a year	...
<i>Krita yugâ</i> contains	... 1,728,000
<i>Tretâ</i> do	... 1,296,000
<i>Dvâpara</i> do	... 864,000
<i>Kali</i> do	... 432,000
The total of the said 4 <i>yugas</i> constitute one <i>Mahâ yuga</i> .	4,320,000
Seventy-one of such <i>Mahâ yugas</i> form the period of one <i>Manu</i>	... 306,720,000

Mortal years.

The reign of 14 *Manus* embraces the duration of 994 *Mahâ yugas*, which is equal to ... 4,294,080,000

Add *sandhis*, i. e., intervals between the reign of each *Manu*, which amount to 6 *Mahâ yugas*, equal to 25,920,000

The total of these reigns and interregnums of 14 *Manus* is 1,000 *Mahâ yugas*, which constitute a *Kalpa*, i. e., one day of *Brahmâ*,—equal to ... 4,320,000,000
(Vide, *Theosophist*, Vol. VII, pp. 115-16, and *Isis Unveiled*, Vol. I, p. 31.)

127. The twenty-four *Tatvas* are:—

The 5 Knowledge-giving or Higher Senses.

The 5 Organs of Action or Lower Senses.

The 5 Principles of Breath or Life.

The 5 kinds of Sensations.

The 4 divisions of Mind.

For a detailed explanation of these 24 *Tatvas*, the reader may, with advantage, refer to the writer's English Translation of *S'ri S'ankarâ-chârya's A'tma Bodh*, verse 12 and notes thereon; vide also notes on verse 141, *post*.

128. *Devatâs* = good spirits.

Daityâs and *Nis'âcharas* = evil spirits.

129. *Anâhata*, sound, is probably what is implied in the "Voice that speaks where there is none to speak." (*Light on the Path*, Section I, Rule 21); in the "Song of Life" (*Ibid* II, 5); in the "Melody" (*Ibid* II, 6); and in the "Harmony" (*Ibid* II, 7). And it is also very likely the one sound of *Om*. *Anâhata* is one of the *chakras* or centres of energy. (Vide, *Theosophist*, Vol. VIII, p. 107.)

131. For this difference of *Jiva* and *Is'vara*, vide note on verse 21, *ante*.

132. According to the *Purânas*, *A'dis'eshu* (the serpent) and the mystic Mountain *Meru* support the earth. The *Châranas* are, perhaps, one of the orders of Nature-Spirits. The *Purânas* say that Cupid, who was trying to tempt away *S'iva* from his holy *tapas* (meditation), was at last burnt to ashes by the frontal fiery eye of *S'iva*. The esoteric meaning of this latter account is most palpable. The good overcomes the tempting evil by its inherent virtue. And for the esoteric meaning of the former account, vide *Theosophist*, Vol. VI, p. 285, Article on "Earth-quakes," by D. K. M.

136. *Purodâs'a*:—"The libations (*savanâni*) to the gods would not remain on the altar. The gods saw the rice-cakes (*purodâs'as*). They portioned them out for each libation, that they should absorb the libations. Thence their libations were retained. When, therefore, (at the libations), rice-cakes are portioned out for retaining the libations, the libations offered by the sacrificers are then really preserved. The gods made these rice-cakes *before* (the *soma* offering). Thence it is called *purodâs'a* (from *puro* before)." (Vide, *Aitireya Brahmanam* of

Rig Veda, translated by Mr. M. Haug, Ph. D., Vol. II, Book II, Chap. 3, pp. 122-23).

For *Yáma*, &c., vide, *S'ri S'anakarácharya's Harimidastotram*, Note on verse 41.

139. *Varnas* means castes. This term refers to the well-known four castes of the Hindus.

A's'rams are the different periods and states of life. They are:—

- (1) *Brahmacharya*:—houseless celibacy.
- (2) *Grihasta*:—family life as a house-holder.
- (3) *Vánaprastha*:—religious life in a forest.
- (4) *Bhaikshya*:—mendicancy.

(Vide also the *Theosophist*, Vol. VII, pp. 257 and 654; and *Bhagavad-gítá*, IV, 13).

140. *Sama*:—"It consists in obtaining perfect mastery over the mind (the seat of emotions and desires), and in forcing it to act in subordination to the intellect."....."*Sama*, then, is really the breaking-up of the Law of Association of Ideas, which enslaves our imagination; when our imaginations is purified, the chief difficulty is removed." (Vide, *Man: Fragments of Forgotten History*, Chap. X, pp. 152-53).

Dama:—It is "the complete mastery over our bodily acts." (*Ibid* p. 153 and *Theosophist*, Vol. V, p. 282).

142. *Kalpavriksha*:—This is the celestial tree of *Puránic* fame which is said to grant whatever is desired. *Samsára* is "the wheel of births and re-births." (Vide, *Man: Fragments of Forgotten History*, Chapter IX, p. 129). In the beginning, or on the surface, it is very delicious, but in the core contains poison.

143. *Havyams* are the oblations offered to the fire on auspicious occasions, such as religious rites of marriage, &c. And *Kavyams* are those offered on ominous or woeful occasions, such as the annual ceremony of the dead. The *Mantrams* of the former terminate with *Sváhá* before the offering of the oblations; and those of the latter, with *Svádhá*.

155. *Dakshinámúrti* is one of the *Avatárs* or incarnations of *S'iva*. Thus most reverently and modestly *S'ri S'anakarácharya* ascribes the composition of this work to Lord *S'iva* who, in the *Dakshinámúrti Avatár*, teaches *Jñánam* to countless Rishis underneath a *vata-vriksha* (banyan tree).

166. In this verse the author adores and reveres *S'rínivása—Vishnu*. Thus the staunch advocate of Advaitism—*S'ri S'anakarácharya*—reveres both *Vishnu* and *S'iva* finding no difference between them. The reader will be much benefitted by comparing verses 105 to 144 with *Bhagavad-gítá*, X.

B. P. NARASIMIAH, F. T. S.

THEOSOPIY IN THE WEST.

THE TENDENCY TOWARDS DOGMATISM.

"I speak of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgment."—"KEY TO THEOSOPIY."

IN the April number of *Lucifer* under the heading "An interesting Letter written to an Indian Brother" Mr. Wm. Q. Judge of New York gives expression to some of his opinions and methods of work as follows:—

1. "And when we come to examine the work and the foundation of the T. S. and its *policy*, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that *our true progress lies in fidelity to Masters as ideals and facts*. Likewise it is perfectly proper for another to say that he does not know anything about the Masters—if such be his case—but is willing to work in and for the T. S. But he has no right to go further and deny my privilege of asserting my belief in those Beings."

2. "So also further; I have the right to say that I think *a constant reliance on Masters as such ideals and facts*—or either—will lead the T. S. on to greater work. And he has his right to say, that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper."

3. "I belong to that class of persons in the T. S. who, out of their own experience, know that the Masters exist and actually help the T. S. You question the expediency, propriety, and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for the many."

4. "I am not acting impulsively in my public statements as to the existence of Masters and help from them. It is done upon an old order of theirs and under a law of mind. The existence of Masters being a fact, the assertion of that fact made so often in America has *opened up channels in men's minds* which would have remained closed had silence been observed about the existence of those Beings. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from blank materialism."

5. "And the Masters have said: 'it is easier to help in America than Europe because in the former our existence has been persistently declared by so many.'"

6. "You may call this a common-place remark as you do some others, but for me it has a deep significance and contains a high endorsement. *A very truism, when uttered by a Mahátma, has a deeper meaning for which the student must seek, but which he will lose if he stops to criticise and weigh the words in mere ordinary scales.*"

Speaking about a Mahátma letter published in the August Number of the *Path* for 1891, Mr. Judge says as follows:—

7. "The signature (to the letter) is not important. *The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, water-mark, what-not, are useless.*"

"The presence or absence of a seal is nothing to me; *my means of proof and identification are within myself, and everything else is trumpery.*"*

* The italics are mine.—N. D. K.

The whole of Mr. Judge's article needs careful perusal, as it raises important questions connected with the well-being of our Society.

1. It is not clear, in the first place, what the writer means by the words—"the *policy* of the T. S." This policy may, I think, be stated in short, to be,—a strict regard for truth, a sincere desire to increase our knowledge by the *careful examination and study* of facts, theories and teachings, and honest and *well-directed* efforts to impart true *knowledge*, and *not mere beliefs*, to others, leaving every one to think and judge for himself and form his own opinions.

In the "Theosophical Glossary" H. P. B. defines "Mahátmás" as "exalted Beings who, having attained to the mastery over their lower principles, are thus living unimpeded by the man of flesh, and are in possession of knowledge and power *commensurate with the stage they have reached in their spiritual evolution.*"

How very, very little do we know what spiritual evolution *really* is, what its different grades are, what trials, difficulties and trainings those men must have gone through, not only in a single life, but in a *series* of lives, who are said to have attained to spiritual knowledge. Without having a correct knowledge to some extent of the theory, and more especially the *practice* of Occultism, we can scarcely form even an approximate idea as to what the Masters actually are. All the arguments that we can bring forward, and some little evidence that is available, lead some who study the subject with an unbiassed mind, to grant the probability of the existence of spiritually-developed men: but this is an inference only. Even those who say they have on some occasions seen such men or their astral forms, could scarcely know what powers the objects of their vision possessed, or in what particular ways they were actually and effectively working for the benefit of humanity. All these and many other things are simply left to the imagination of each one who gives some thought to the subject.

In the case of real phenomena, and phenomenal communications, how are we to know what the power is at the other end of the line? Before the formation of the T. S., when Spiritualism alone held the field, every extraordinary manifestation was freely attributed to the spirits. Now-a-days in our Society most of us are given to attributing everything good, or out of the general run, to the help of the Masters.

2. Mr. Judge asserts that "our true progress lies in fidelity to Masters as ideals and facts; that a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work; that the assertion of the fact of the existence of the Masters made so often in America, has opened up channels in men's minds which would have remained closed, had silence been observed about the existence of those Beings."

Does not the Christian missionary come canting after us with exactly the same words? Substitute the words "Jesus and Saviour" for "Masters" in the sentences of Mr. Judge, and they will read like a propaganda of the Evangelist preachers.

In the West, those persons who have cause to disbelieve in the Bible, and are in search of a religious philosophy, are attracted by the Eastern theories of Karma and Re-incarnation which are altogether new to them, and when "bold and persistent" assertions are made regarding the existence of the Masters, these statements are often taken upon mere trust, and the void left in some minds after the dethronement of the personal God or the Saviour, is attempted to be filled up by the idea of the "Masters."

In a letter written by H. P. B., about a year previous to her departure, referring to the subject of the 'Masters', she thus writes:—"Owing to *want of judgment, direction and determination*, great misconceptions arose concerning them. I was under the most solemn oath and pledge never to reveal the whole truth. All that I was permitted to reveal was, that there existed somewhere, such great men, that some of them were Hindus, that they were learned as none others in all the ancient wisdom of Gupta Vidyâ, and had acquired all the Siddhis, not as represented in tradition, and the blinds of ancient writings, but as they are in fact, and in nature, and also that I was a Chela of one of them. However, in the minds of some the most wild and ridiculous fancies soon grew up concerning them. They were referred to as Mahátmás, and some enthusiastic friends belittled them with their strange fancy-pictures."

Misconceptions invariably arise when there is not enough evidence to judge properly about any given subject. H. P. B. tells us that she was under a solemn pledge, and therefore had to keep silence. If, then, she who was the one most competent to enlighten us upon this point, refused to give us proper information, and we have no other means of knowing anything definite about so important a subject, are we to work up our imaginations to a point where Faith is engendered and then bring to bear our 'fidelity' upon the visionary picture of the 'Masters' evolved out of our hopes and aspirations? Is such a state of things in any way desirable? Does not H. P. B. herself tell us that 'in the minds of some the most wild and ridiculous fancies soon grew up, regarding the Masters, and even friends belittled them by their strange fancy-pictures'? Is not the drawing of 'fancy-pictures' even now going on in many a brain? And who are to be held responsible therefor, but those who, in their extreme enthusiasm to serve the 'Masters,' imagine that the mere assertion that such beings exist, is likely to work wonders and draw large numbers into the Society.

Those who are real Masters of Wisdom are not to be flattered by vain adulation and eager attempts to trumpet the fact of their existence all over the world, without putting before that world carefully verified facts, and cogent reasons that would carry conviction to thoughtful minds. Plausible arguments could be adduced for many things that have no basis in fact.

Is it not strange that while preaching on one side, the great doc-

trine of Karma and Salvation by *personal merit* alone, some of our prominent Theosophists should, on the other hand, try to instil the idea that "constant reliance on Masters as facts and ideals will lead the T. S. on to greater work," thus placing Self-reliance,—the great lever of progress and improvement,—entirely in the back-ground? Are the Masters to be dragged down to our low level to make good our shortcomings?

Of what use is it to glorify those, the very basis of whose existence requires that they care not one jot for the praise or blame of the men of our world, but that they give help to, and work for the good of, the whole of Humanity, finding ways and means wherever they can?

It is erroneous to suppose that their work is limited to our Society alone. If fitting instruments be needed by them to work through, they could be much better found in men who are seriously desirous of knowledge and are careful to investigate and sift so as not to be misled, than in those who are given to idle imaginings and refuse to investigate.

Pointing to a person or persons (even without mentioning names) as worthy to be the high guides of religious and spiritual knowledge, on whom we are to rely, is a sure means of producing misconceptions and differences and the raising up of sects and dogmas.

In a short time the votaries would commence to speak of '*My Masters*' and '*Thy Masters*,' and try to run each other down, for, between '*Meum*' and '*Tuum*,' there is never-ending strife.

In the commencement of his letter, Mr. Judge has been careful to say that the "T. S. has no creed; it has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others." The Society has certainly not declared for any doctrine or creed, and yet some of its members may slowly and almost unconsciously raise up creeds and doctrines in our midst. When a member of such long-standing as Mr. Judge, holding the office of General Secretary of the American Section and Vice-President of the Society, who has made himself so well known by the activity that he has caused to grow up around him, asserts certain things even as his personal belief, he must, from the very nature of his position, draw towards him numerous followers. Every member has certainly the right to state his belief, but if members went on simply asserting their beliefs, we should scarcely be the wiser for it, and simply get into a muddle of vague ideas. Far more than the beliefs, we want the evidences and reasons for the beliefs, and if those are not forthcoming, our members need not go on talking about their beliefs, over and over again, nor try to lead other members into those beliefs.

The subject of the existence of the Masters—not merely recluses leading an austere life—but men with god-like powers, having a knowledge of, and mastery over, the laws of all the planes of existence from the spiritual down to the material, is a most difficult one. It is quite evident that none of us can gauge the height and depth of such powers,

if a Being alleging to possess the same appeared before us. All that we know about them is by inference and analogy only. The evidence that may be found here and there, and which, if properly verified, would be useful on this point, requires amplification. Scientific observation, careful investigation, and a zealous regard for the strictest accuracy of statement, is very much needed.

3. Mr. Judge tells us that he "knows *out of his own experience* that the Masters exist." Such experiences being extremely valuable to the whole Society, he could do nothing better than systematically and exhaustively bring forward his experiences for the benefit of us all. Not only he, but other members also, who may have had such experiences,—and particularly those experiences which have come to pass since H. P. B's departure—would greatly help their fellow-members by allowing them to share in the knowledge of their experiences. Many who have merely an inferential belief in the existence of the Masters very properly choose to keep their opinions to themselves. The "concealment" lies with those who persistently make assertions and keep back the facts and reasons upon which they rely. There is no virtue whatsoever in boldly making an assertion, and withholding the evidence upon which the assertion has been based.

4—5. In defence of his policy, Mr. Judge refers us "to an old order of the Masters, and a law of the mind." We cannot understand what particular law of the mind he alludes to. He also quotes some lines of the Masters as to its being easier for them to work in America than in England. As we do not know anything about the old order—which, up to this time, has never been published,—or the opinion about America being the favoured land, probably Mr. Judge will enlighten us fully on this point, as to how, when, and where, these communications were received.

6. We are again told that "a very truism, when uttered by a Mahátmá has a deeper meaning for which the student must seek." In the first place, however, we must have evidence to convince us that the alleged 'truism' was actually written by a Mahátmá; and in the second place, we ought to have some reasons for straining our imagination and mystifying the simple words in which a self-evident truth has been expressed. By trying to judge simple matters with *extraordinary scales*, we may land ourselves into the difficult position in which the author of the "Occult World" put himself, when, owing to his great reverence for his correspondent,—instead of remarking the obvious mistakes in a letter—he put together mutilated sentences, thinking they expressed some grand idea.

7. The last and most important dictum of Mr. Judge teaches us that in the case of alleged communications from Masters, he does not care one iota for all the external evidence in connection therewith. He thinks it quite useless to inquire, how or whence the letter came, whether there was any possibility of any one having played a trick, whether the handwriting, signature and seal are genuine or not. All these and various

other things on the physical plane are quite beneath his notice. He informs us that the "means of proof and identification *are located within himself.*" His inner intuition, or perception, or something, is the infallible guide, and so there is no arguing with him, even if all the external evidence in connection with a message is doubtful. We do not know whether there are other members also in the West, who have developed this peculiar inner perception! Some people may find certain inner indications to guide them in various instances, but why should the external evidence in such cases be deemed to be 'trumpery'? If this is the method by which we are to make investigations in matters outside our general experience, then we must very soon come to grief. Whenever the developed internal perceptions of different people happen to clash, we should require a high initiate among us, to decide the point by his *ipse dixit.*

In the early days of the Society, much vagueness, and inaccuracy, and many hasty assertions, found their way into the movement. A part of this was excusable at the time, but now the most jealous regard for truth, accuracy of statement, and a banishment of everything tending in the remotest degree to mislead or delude, are peremptorily needed. Eager enthusiasm showing the maximum amount of boldness with a minimum amount of evidence, is scarcely commendable. There is "great need of *unbiassed and clear judgment*" in those who are taking a part in the promotion of the different objects of the Society.

This is just the time when we should take stock of all our shortcomings, and try to "see ourselves as others see us." Let us rely honestly on the few facts we have, rather than try to represent ourselves as being in the possession of vast stores of knowledge and evidence. It is the duty of every thoughtful member in the Society to watch the present tendency of our movement, to note all faults and failings conscious or unconscious, to discuss them in all their aspects and bearings, and prevent the Society from degenerating into a sect and drifting off towards a sand-bank of some form of dogmatism or another.

The points noted above, and others of a like kind, need careful and dispassionate ventilation and discussion, and I sincerely trust every one who has the interest of the Society at heart will assist in this matter and not refuse to lend a helping hand.

N. D. K.

DIVINATION AND AUGURY IN A MODERN LIGHT.

HUMANITY, from remotest ages, and in every country, has been able—or believed itself to have been able—to consult superior and unseen intelligences on the course of action it should pursue in times of emergency. The writer of the following remarks is not going to pose as one who has a superior degree of illumination to throw upon the explanation of this belief and practice; but merely as one who has wandered

through most of the camps of investigation that are exploring the occult veins of past ages for gold, and who has observed this subject from various standpoints and in various lights and has, perhaps, passed over the whole field of enquiry. A few years ago the subject would have been dismissed as a remnant of past superstition, or, at least, as of only an archaeological interest. To-day many will be more inclined to see whether there may not have been some reason, if not wisdom, in the habit of consulting the unseen upon our course of action.

It is in this broad sense that we shall use the terms Divination and Augury. It will be needless here to enumerate all the various methods adopted by individuals and nations, or to enquire from what source the Etruscans, Egyptians, Delphians, Magi, Indians, Mexicans, Negroes, South-sea Islanders and other people who have practised these arts, derived them. But, as all these practices will not come under the same explanation, it will be as well to classify them in groups according as they seem to be due to the same cause or to bear some superficial similarity.

In the first class may be placed the cases where the judgment was based on the action of animals and not of human beings or on natural operations independent of human action, such as the movements of birds, of dying victims, appearances and cries of beasts, the boiling of water, settling of dregs, blowing of leaves, and drifting of waifs.

Next akin to the first come judgments made from the fortuitous movement of human agents, such as dice and lots, the flinging up of sticks and staves, the haphazard opening of books, spontaneous utterances and ejaculations of the voice, automatic writing and drawing.

In the third class we may put the divinations which appeal to, or rest upon, a supposed higher inspiration of the automatic consciousness and judgment—such as the decision of Number on which Geomancy was based, and the decision of right moments of time or 'elections' by which Horary Astrology foretells the issue of events. Under this heading may be classed prophecy by dreams, and impressions by the choosing or cutting of cards, the picking of petalled flowers. A fourth class may be made of divination by human beings in abnormal states—in fire, in frenzy, in hypnotic trance, ecstacy, states of clairvoyance, clairaudience, in lunacy, madness, epilepsy, in giddiness—as whirling dervishes—in fasting and being drugged. In the fifth class we may place the records of omens, taken from the great operations of Nature—such as the movements of clouds, the weather, lightning and thunder, earthquakes, darkness, plagues or divine appearances, divine voices, necromancy and ghostly apparitions, fairies and elementaries. As a last class, there will remain the auguries which depend on the assumption that there is a fixed destiny, and that this destiny can be interpreted by certain signs, such as the marks of the hand and forehead, and the movements of the planets as in Palmistry, Natural and Political Astrology. In the domain of the unknown, the abnormal, the miraculous, the divine, the transcendental,

the mystical, the supernatural, the psychical, spiritual, various groups the of modern students are now hard at work investigating, and we must note the special standpoints of these various groups.

To begin with—there is the school of Modern Mental Science, as recognized by European Universities and Learned Societies, of which school, Carpenter, Bain and Ferrier are examples. Of these, there are two divisions, those getting at the limits of consciousness by anatomy of the brain and experiments on bodies of animals, by the severing of nerves and the changing of conditions of light, heat, food, environment; and the less material school who admit, as facts to be considered, the introspection of trains of thought, states of feeling and even dreams and presentiments.

Persons of this School have thrown very little light on any of the classes of practices specified above. To them, the possibility of deciding on a course of action by any means of augury or divination is either a delusion of superstitious barbarians or a fraud of mercenary impostors—an impossibility transcending the limits they give Nature as Materialists. But some of this School are less narrow in view and hold an Agnostic position on the subject—admitting vaguely—as they would also of miracles, the possibility of divination, but maintaining that it is a waste of time in trying to explain them: that our present work should only be to collect more facts and reserve our judgment.

A third division of this first class may be mentioned—the Scribes and Pharisees imbued with dogmatic Church teachings. They are afraid for the sake of their Scriptures to deny the possibility of divination entirely, but admit that the Divine Being has occasionally warned or advised by some supernatural means, but that all other records in history or private experience are imposition and delusion.

Out of this original group there have arisen two other groups now being recognized by public opinion, the Psychical Researchers and the Mesmerists or Hypnotists. The first set in England to secede from the School of Carpenter and Mental Science, and to turn their eyes to the soul of man, were the Psychological Society founded by the late Serjeant Cox, whose views are set forth in his book—“What am I?” The banner of this party was picked up by the Society for Psychical Research conducted at present by Mr. F. W. Myers, Professor and Mrs. Sidgwick and other recognized observers. These admit observation of facts about dreams, and thought-transference and kindred subjects, provided these facts are stated on evidence that would be accepted in a Court of legal enquiry, or by scientific experts. By these means, they have established a vast amount of private experiences, which corroborate the practices of divination of old, but when they are asked to account for them, they are very cautious. They will only admit a further extension of the capabilities of the mind or consciousness to cognize its environment and future, or to impress its feelings on the consciousness of others; but they are afraid, as yet, of admitting publicly the existence of beings extra-

neous to incarnated consciousness, whether Gods, Demons, Spirits of the departed or Elementaries. If a consciousness fancies another consciousness is acting on it from without and from the unseen, that external consciousness may be proved to be either an extraordinary manifestation of a latent sub-, or super-consciousness of our own, or the impress by telepathy of some living person's thoughts, feelings and will.

To persons adopting this view of things, the possibility of augury must rest upon the possibilities of the sub-consciousness. Mr. Myers would not, perhaps, go as far as the ancient Sages, and say we are all gods if we only knew it, but he has been forced to endow the sub-consciousness with very divine gifts. It is able, apparently, to foresee the consequences of action much more clearly than the working consciousness does. It has a larger purview of the environment and an extraordinary memory of the past, of things even unconsciously observed and a rapid sympathy with the feelings of others, but in some ways it is sillier than the reasoning consciousness. The latest publications of the Society are now admitting that this sub-consciousness under abnormal circumstances is able to automatically control the action of the body and thoughts, and herein Mr. Myers finds an explanation of all the augury in our second and third classes. He would explain, we may presume, divination by the augur's staff, sybilline books, openings of Bibles, drawing of lots, geomancy, dreams and such kind, as he would the modern planchette, clairvoyance and card-telling, *viz.*, by the superior powers of the “subliminal consciousness” to cause automatic actions and choice, and to read other people's desires. But the augury of other classes, such as that by the action of birds and animals, direct voices, appearances in the flesh of Divine beings, his theory cannot explain. He must either deny their possibility or wait for further enlargement of his views.

Now, let us pass on to the Mesmerists and their modern cousins, the Hypnotists among the French medical savants. These derive their light on this subject by experiments on the powers of the human mind when thrown into a somnolent or automatic state of consciousness by means of passes and suggestions. The fourth of our classes of augury would naturally be best explained by them. A Delphic Priestess, or a Sybil, or a dancing Dervish, has no mystery for them. Hypnotism or Statuolism (self-hypnotisation) explains it all. The view of the majority of scientific Hypnotists is much the same as that of Mr. Myers, as to the abnormal power of the sub-consciousness when the normal consciousness is suspended. A mesmerized subject can foresee illnesses, diagnose complaints, prophesy coming events; they have no doubts on that point. Consequently they have no difficulty in explaining thereby vaticination as mentioned in our second and third classes. But, as regards the actual existence and help in such matters of beings external to ourselves, they are mostly sceptical. Mesmerized clairvoyants do sometimes see, hear and describe such external beings invisible to the normal sight, but Dr. Charcot, like Mr. Myers, would prefer to explain that fact as a self-delusion of the

sub-consciousness caused by previous misconceptions. But there is a large party of these explorers, more or less under the ban of the orthodox materialistic and scientific schools of hypnotists, who affirm that these phenomena described by clairvoyants can only be explained by the actual veridical existence of these beings and their communication with ourselves in abnormal states.

Out of the views and experiences of this last party, tempered also with those of Swedenborg, arose the group we shall next consider, *viz.*, the Modern Spiritualists. These went further than the mesmerists, in believing that these abnormal states may be induced by other means than passes and suggestions, *viz.*, by sitting in circles, and consequent development of mediumship, and, as their mediums persisted like mesmerized clairvoyants in maintaining that they saw and heard other invisible beings, the spiritualist camp maintained the existence of these beings as a fact, and then went beyond the mesmerists in affirming that a susceptible subject can be mesmerized not only by living incarnated operators, but also by these unseen beings, provided these unseen beings have certain conditions allowed them, *viz.*, tranquillity or passivity of the minds of all present, absence of disturbing influences in the ether, like strong light, the presence of harmonious vibration of the air as caused by music, perfumes and incense,—and the presence of the bodily emanations (or magnetism) of certain others in the circle.

Once admit this possibility as a fact and nearly every case of augury becomes easily explained. The unseen spirits can automatically move the mediumistic fingers to draw, the tongue and lips to give utterances, the hand to draw a card or a lot; and if a man's movements, why not also, *a fortiori*, a bird's, a beast's? They can make a bird to fly across your path or a beast to howl. But the spiritualists do more than this. They have definitely decided that these unseen intelligences are those of human spirits disincarnated, not necessarily dead, possibly severed, in the form of a spirit-body or "double," from the flesh, temporarily, by a trance, abstraction, or deep slumber—but still human. This theory—if it can only once be accepted by an enquiring mind through some personal experience—will throw another flood of clear light on the augural practices of the ancient Etruscans and Romans, and indeed of all the Semitic and Indo-European nations. If these beings are human, they would naturally continue to take an interest in their descendants, especially if these descendants kept up the old spirit that animated them, and, if these beings had a wider purview of the environment, it was worth while to consult their advice; hence every Roman family and Gens consulted the spirits of its ancestors; and the nation, going to war, did the same. When experience taught the diviners that these beings could influence movements of muscles and thoughts automatically, various codes were devised by which these spirits could communicate their ideas, and, as long as parties of both sides were aware of these codes, communications between the two worlds could be easily kept up. There is, perhaps, no reason in itself

why a raven should be a sign of ill-fortune; but let it be settled by the code that a raven croaking under special strange circumstances means disaster, and a white swan means prosperity, and an eagle something else, and that numbers mean something, and the direction something, then friends in the unseen world could communicate as the operator in the Morse code of telegraphy does when the receiver knows that a short stroke means "e" and a long one means "t."

So in the same way with throwing the staff, dreams, consulting of cards; prophecy by means of them requires the possession of a mutual code, be the understanding what it may, and differing possibly among different people; but, given the code, and a person whose muscles or movements may be influenced, and the explanation and reasonableness of the practice is easily seen. Here may be also an explanation of the practice called Horary Astrology, of deciding on a course of action by casting a figure of the heavens for the precise moment when the thought first presented itself, or the event that started the proposal occurred. If we have an established code, understood by certain denizens of the spirit-world, that a certain position of a planet means encouragement and another means warning, we can easily be advised by unseen friends who have only to wait for a certain moment of time and then to prompt the thought in our brain to cast a figure.* They could also, of course, just as easily prompt a feeling directly of success or danger within our brain, and they do so, perhaps, only we are apt to think such promptings to be the promptings of ourselves. It is difficult to say—according to the spiritualist's theory—what are our own thoughts and what are impressions from others, each man's brain being apparently a musical instrument, on which sometimes the owner plays, and sometimes his co-spirits, if I may use the term.

F. W. THURSTON, M. A.

(To be continued.)

Reviews.

OUR MAGAZINES AND CONTEMPORARIES.

Lucifer.—May. The "Watch-Tower" deals with the attitude of the Archbishop of Canterbury towards the Parliament of Religions to be held at Chicago. Needless to say, His Grace declines the offer of representation of the Church of England, either from fear of open discussion or from spiritual pride, both of which are fairly represented in the unique attitude of the jealous guardians of the Protestant Church. The discovery of the new Syriac version of the Gospels by Mrs. Lewis, on Mount Sinai, is an interesting item. Professor Max Müller comes in for his share of criticism,

* If this be the case, then the "denizens of the spirit world" must also produce the event for which the figure is drawn; and since events are also indicated by what are called "directions" from the nativity of the subject, the said "denizens," in order thus to impress at a *particular time*, must also control the birth of the subject, so as to make the natal and the horary figures point to the same result. The explanation is more perplexing than the fact itself.—*Ed.*

and it is evident that Oriental studies are no equivalent for polemics, for the Professor gives himself away considerably. G. R. S. Mead concludes his useful "Notes on Nirvāna." H. T. E. has some interesting remarks on "Science and the Esoteric Philosophy." Annie Besant concludes her treatise on "Death—and After?," and gives the various post-mortem and other states whence communications may be had by suitable living mediums. "Theosophy or Psychological Religion", the latest work of Prof. Max Müller, is ably reviewed in part in an article by G. R. S. M., which is to be continued. C. J. writes a very informing article on "Tibetan Buddhism."

The Path.—May. E. B. Rambo contributes an interesting paper on "A view of Grecian Mythology", in which he traces some analogies with Theosophic thought. Lakshman argues for the existence of "Rishis, Masters and Mahātmās," and is sincere, if not convincing, in all that he says. "Faces of Friends" introduces the well-known Pacific Coast Theosophical Lecturer, Mr. Allen Griffiths, of whom a good portrait is reproduced. William Brehon writes upon "Glamour: Its purpose and place in Magic." Applied to many of the contested phenomena of early Theosophic days, it is in contradiction to a great many supposed facts and certainly does not explain them. Push the idea of "Glamour" far enough in explanation of abnormal appearances and other sense-impressions, and we shall begin to question seriously the existence of the super-normal at all. There is no reason why the writer should defeat his own ends for want of a little definition. "The Theosophical Society as related to Brahmanism and Buddhism," by William Q. Judge, begins with an introductory note in which the "prevailing form of belief in India" is reported to be "Brahmanism." If by this is meant Hinduism, which includes the Vedic beliefs and religious observances of the "three castes," the statement may be regarded as accurate. It is rather curious to hear an American citizen speak of himself as a "follower of the Vedas," but Mr. Judge is evidently sincere in his desire to rid Brahmins of the idea that Theosophy is partial in its treatment of the various religions. But if the idea that Theosophy is a Buddhist movement were ever seriously entertained, it is mainly due to ignorant writers of the public press in England and America.

Le Lotus Bleu.—April. "The Theory of the Tatwas" by Guymiot is continued. "The Life of Events" is the beginning of a series of articles by L. D'Erveux, in which he proposes to "demonstrate his beliefs concerning the march of events, their mode of evolution and their course; in short, their life." The "Study of the Secret Doctrine," "Man," and other current articles are continued.

Sophia.—May. This number opens with two memorials, one dedicated to H. P. B., the other to Bro. E. Montoliu y de Togoies. "The Seven Principles of Man" is continued, and "Occult and exact Science" concluded.

Theosophical Siftings.—Vol. VI, No. 3. Mr. P. W. Bullock opens a paper "On Gems," by Mr. F. L. Gardner, with some introductory remarks showing the instinctual appreciation of gems to have existed in all nations and among all grades of people from the very earliest times. Mr. Gardner goes further, of course, in his paper, and not only gives some scientific reasons for the prevailing belief in the virtues of different gems, but also shows the wide use to which this knowledge or belief was put in ancient religious rituals, and in various forms of divination and magic. With this number the T. P. S. issues a list of rare and valuable books upon magic and the occult sciences, which are for sale by them.

BHAGAVAD GI'TA.*

Dr. Hartmann has done good service to German readers of mystic works by bringing out this cheap popular edition of what he well calls the most important book in the world. His work is, however, not only a readable translation in which technical terms are expressed by the words of daily life, but he has enriched his version with a choice collection of quotations from European mystical writers, the authors most frequently cited being Boehme, Eckhart, and Thomas-a-Kempis. In this way he has endeavoured to bring the deeper meaning of the Sacred Lay more fully home to the general reader unversed in Oriental literature. It would be a good work for some of our Lodges to set themselves to systematically collect parallel passages to the Gītā in English and other languages, with a view of publishing a similar edition. Could not the Theosophical Publishing Fund bring out a cheap translation of this sacred book? That of Wilkins, the only cheap one available, by no means does justice to the poem.

MAGNETISM.†

In this brochure, the writer gives some account of his own experience as a healing magnetiser, together with a number of quotations from various authors in defence of organic magnetism, a short bibliography of works on the subject, and a number of letters from grateful patients whose sufferings he has relieved.

Herr Reichel is a born magnetiser of unusual power; his description of his own feeling of the magnetic current streaming down his arms and hands, even when he is not actually engaged in magnetizing a patient, is most interesting. Together with this feeling, he has a strong impulse to give off the fluid from himself to some other body, and on days when he treats no patients, he is compelled to get rid of the oppression caused by the accumulation of the fluid by voluntarily directing it on to some object. The force of the current is felt to increase during the actual treatment of patients. He has no experience of the transference of pain from his patients to himself, feeling no inconvenience after magnetising, beyond a sense of fatigue, which only lasts some three minutes.

The working of his influence on his patients is very varied, some sensitive ones fall asleep as soon as he places his hands upon them, others become sleepy as soon as they enter his house, some feel but slight effects. He very rightly enforces the absolute necessity of moral purity and freedom from passion in one who would be a magnetic healer. Hypnotism, he carefully distinguishes from magnetism—only one who possesses the power of directing the magnetic fluid on others can magnetise; a magnetiser can invariably awake any one who falls asleep under his influence, this is not always possible in the case of hypnotisers.

We hope that the success of this little book, which is practically a second edition of "Der Heil-Magnetismus," will encourage our author to fresh literary efforts, and that in a future work he will give us a fuller narrative of his personal experiences and methods, omitting controversial

* Die Bhagavadgītā, translated, etc., by Dr. Franz Hartmann, Braunschweig, 1892.

† Der Magnetismus und seine Phänomene, von Willy Reichel, Magnetopath. K. Sigismund, Berlin, 1892.

matter and long quotations. There are plenty of works in defence of magnetism, but there are few persons more competent than Herr Reichel to instruct students by describing *from their own knowledge* the phenomena of animal magnetism, and amid the mass of works on "hypnotic suggestion" in all its branches, one on these lines would, we are sure, prove acceptable to many.

THEOSOPHY OR PSYCHOLOGICAL RELIGION.

Next month, we hope to publish a review of this new book of Prof. Max Müller, together with a criticism of his recent article in the *Nineteenth Century*. These are unavoidably held over this month for want of space.—*Ed.*

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, May, 1893.

We had a very full meeting at Head-quarters on "White Lotus Day," considering the hour—2 P.M.—fixed for the little commemorative ceremony, and the difficulty many of our members have in getting away in the middle of the day. H. P. B.'s rooms were again thrown open, and the most beautiful white flowers had been sent, which loving hands had arranged, and whose perfume, scenting the atmosphere of the rooms, brought back—almost too vividly—to our minds that memorable day when the shell containing the cast-off garment of our beloved Teacher passed, laden with flowers, out of her rooms into the brilliant sunshine of that May day, two years ago.

It seems that we have again to spare Mrs. Besant from her place this autumn, and this time she will be away longer than ever—nearly six months. Theosophy has been fortunate enough to secure two days out of the seventeen appointed for the Religious Parliament, to be held at the World's Fair, in September; and, of course, Mrs. Besant will be one of our representatives there. From thence, I believe, she will proceed to Japan, *en route* for India; she had hoped very much to have been able to take Australia on her way, but steamers do not fit in, and much valuable time would be wasted, with too little to show for it afterwards. However, I do not think matters are definitely fixed; we only know that our sister will not return to us till about March 1894—and, selfishly speaking,—we do not altogether like the prospect!

Mrs. Besant has just returned from a short trip to Holland, where, she tells us, she met with great success. Crowded meetings, a conversazione held at the new Head-quarters, crammed to suffocation; and everywhere the greatest interest aroused, the press giving columns of notices to the lectures.

Two new Charters have been issued since I last wrote, both to Spanish Centres; Madrid and Barcelona. Our Spanish brethren, you see, are as active as ever, a small but faithful band.

I am glad to be able to tell you that Miss Cooper, our Blavatsky Lodge Hon. Secy., has returned from a long visit to the country, feeling and looking really better in health than she has done for a long time.

The Foreign Correspondence Scheme started by the Bournemouth Lodge seems to be a capital one, and is working well, I believe. It is an idea

which other Lodges will probably take up and carry out for themselves, as it makes so very much for fraternal union and sympathy, not to mention a useful exchange of ideas.

A class for the study of Elementary Theosophy has been recently started at the Bow Centre. The class meets every Sunday, and promises to work well, members from Head-quarters occasionally going down to aid in discussion.

* * * * *

Prof. Max Müller has evidently had severe qualms as to how the title of his lately-published book (of which I wrote you last month) would be received, and has therefore apparently deemed it necessary to avert misconstruction by the publication of a somewhat fatuous and self-contradictory article in the current number of the *Nineteenth Century*, and which he calls "Esoteric Buddhism." Mystery in Buddhism! He will have none of it, and, after admitting that there is much yet to learn, and many valuable MSS. to be gone through, promptly pronounces an opinion on what he himself shews to be insufficient basis. Mr. Max Müller would fain level everything down to fit in with his own wooden ideas and limited point of view, with the inevitable result that he lays pitfalls for himself, into which he immediately falls. We cannot, at any rate, complain of want of attention just now; we are receiving it on every hand.

Professor Huxley, too, has his rap at Buddhism, and the trend of Eastern thought generally, which, of course, he misunderstands. Lecturing at Oxford the other day, he is reported—in the *Times* of the 19th instant—to have said, that

"It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealists.....Gautama proceeded to eliminate substance altogether, and to reduce the cosmos to a mere flow of sensations, emotions, volitions, and thoughts, devoid of any substratum. However this may be, Gautama doubtless had a better guarantee for the abolition of transmigration, when no trace of substance, either of A'tman or of Brahmá, was left behind; when, in short, a man had but to dream that he willed not to dream, to put an end to all dreaming. This end of life's dream is Nirvâna. What Nirvâna is the learned do not agree. But, since the best original authorities tell us that there is neither desire nor activity, nor any possibility of phenomenal re-appearance for the Sage who has entered Nirvâna, it may be safely said of this acme of Buddhistic philosophy—the rest is silence."

Thus far Prof. Huxley. Comment, from our point of view, would be entirely superfluous, not to say absolutely useless.

I came across a really interesting little mystic tale in *Blackwood* the other day (in the April number). The story is called "A Visitor and his Opinions," with the sub-title "A Story of the Seen and Unseen." The "Visitor" is wrapped in mystery throughout. He appears from nowhere in particular, apparently descending from mid-air on to the cliffs near Dover, one evening. Of course "there was something indefinable in his pose," and he is always enveloped in a mysterious light, which shines on everything immediately around him, but leaves his own face in the dark. He has the air of a prince, and, although totally unknown, everybody bows instinctively before him, imagining him to be "Somebody"; such is his air of majesty, and so great is the impression he makes on all. He receives mysterious letters from great noblemen, signed in "strange lettering" which no man could

read; and after investigating life in Dover—for to investigate modern life has he apparently come—goes to stay in a large country-house, with the great nobleman, who pays him greater deference than he would render even to his Sovereign, and who seems to know from whence and who “the Stranger” is. Finally he disappears suddenly, from the midst of a crowd of people to whom he had been talking, and “one man cried in mockery, ‘I told you he was a Mahâtma from Thibet!’” No one ever knows who he really was, whence he came, or whither (and *how*) he went. The tale is a most moving and a beautifully-told one; but seems to have no aim, as the “Visitor” does not do very much to help, and speaks throughout of Jesus Christ as *the* One Divine Man who ever lived, which at once marks the story as proceeding from a Christian mystic source.

Astrology—or rather the study of it—seems to be very much on the increase. Under the heading “The Revival of Astrology” one of the magazines recently gave some most interesting information about the extraordinary headway it is making, concluding with the words:—“We may pooh-poo these as much as we please; the fact remains that they are steadily forcing themselves on our attention.” “These” referring to “Hypnotism, Spiritism, Theosophy,” &c. Mr. Stead, too, has taken the matter up in his usual enterprising fashion, and discourses thereon in the current number of the *Review of Reviews*.

The inevitable Fourth Dimension is coming in for a good deal of discussion and attention. Mr. Stead, in the April *Review of Reviews* wrote largely thereupon, dubbing it “Throughth,” as being a word expressive of the capacity to “see through stone walls,” &c. Prof. H. Schubert tackles the subject in the *Monist* for last month, too, in a paper nearly fifty pages long, and which he entitles “The Fourth Dimension: Mathematical and Spiritualistic.” He takes up a distinctly hostile position to the latter, although, of course, favourable to “scientific investigation” of all phenomena.

A. L. C.

OUR NEW HEAD-QUARTERS IN AMERICA.

THE CONVENTION OF THE AMERICAN SECTION T. S.

To the Editor of the “*Theosophist*.”

DEAR SIR,

You will receive in due course from Mr. Judge the official report of the proceedings of the American Section Convention just concluded, and, doubtless also, from your own correspondent, Mr. Patterson, in his usual monthly letter, a more detailed account of all that was said and done. But, as there were some points which may escape the notice of both, though of interest to our Indian members, I send you the following brief account of some things which attracted my attention especially.

This was my first introduction to the new Head-Quarters of the T. S. in America, which, though legally the property of the Aryan Branch of New York, yet stand to our movement in America in the same relation as Avenue Road does to it in Europe. The house which has been purchased on Madison Avenue is, in appearance, a private residence, and stands in one of the best parts of New York, not too far from the business centre, yet on a street lined with residences, not shops or offices. The building is of handsome brown stone, large, and commodious. Besides the basement, where

the Aryan Printing Press is established, there are four floors, the first, or ground-floor, being reached from the street by a broad flight of steps, so that the basement is not a mere cellar, but really a well-lighted fifth storey capitally adapted for its present purpose.

The whole of the ground-floor has been thrown into one, to form the Aryan Meeting and Lecture Hall, which will seat comfortably about 200 or 250 people. Besides the hall, there is only one quite small room cut off at the end from the entrance hall, which is used for the Branch Library, a very fine and complete one.

Above on the first floor is the “Path” Office formed by throwing two rooms into one, and in front of it is the General Office of the Section, and Mr. Judge’s small private office. All the rooms are fitted with water supplies, and there is a good bath-room as well as quite a number of most useful cupboards and closets.

The Aryan Lecture Hall is lighted by electricity, as are the passages, &c., but, above stairs, they still use gas.

At the back, on the third floor, occupying the same space as the “Path” Office below, is the Reading-Room and Reference Library of the Section, and a room which serves as office for the League of T. S. Workers, the Press Bureau, and other subsidiary organisations in the Section. To the front are two more rooms, one large and one small, which are used for E. S. T. work, private meetings, and so on.

The space on the fourth floor is divided into eight nice bed-rooms occupied by members of the staff, and by the janitor who takes charge of the building.

The house, with the needful alterations, cost about \$ 47,000, or rather more than one lakh and fifty thousand rupees, of which one lakh and five thousand rupees remain on mortgage, while the balance of over Rs. 45,000 has been already paid off by the devoted efforts of the members of the Section. But as the property has improved in value and could now be sold at a profit of at least Rs. 15,000, the financial position is quite satisfactory.

The interest on the mortgage and the current expenses for the up-keep and so forth, are met by the rents paid by the Aryan T.S., by the Section itself, by the E. S. T., &c., and by the members of the Staff for the rooms they use. They each pay their own fair share on a strictly business basis and thus the immense step in advance for our movement represented by the establishment of these permanent Head-Quarters, has been rendered possible.

In the Reading Room of the Section on the third floor has been placed that portion of the ashes of H. P. B. which was entrusted to the loving care of the American Section. A very handsome slab of variegated yellow marble, with gold lettering, has been let into the wall at one end. In this is a crystal glass window behind which, in a copper safe, stands the white granite sarcophagus wherein those venerated ashes were deposited on April 23rd 1893, in my presence and that of five others, by Mr. Judge. When Mr. Judge’s design (which he proposes shortly to reproduce in the *Path*) is finished, it will, indeed, form a memorial worthy of the respect we owe to our Teacher.

Of the staff of workers who are now gathered in these quarters, I should like to speak at greater length than space permits, the more so as but few of them are known by name outside of the Section in America, where their

devotion, their untiring zeal and energy, are appreciated as they deserve to be. Besides Mr. Judge and Mr. Fullerton, to whose self-forgetting labours the present progress and the wonderful strides made by our movement in America are so largely due, I must, at least, mention by name some of the others.

One of our oldest members in the U. S., Mr. Page, formerly of St. Louis, has now charge of the "Path" Office, and fulfils his responsible duties to the satisfaction of all our members. Mr. Pryse, a brother of our member of the same name who has charge of the "H. P. B." Press in London, assisted by three other members, runs the Aryan Press; and besides these Miss Stabler and Mr. Fussell are invaluable in all departments of Theosophical work properly so called, as is also Mr. Hecht who has charge of the Central Office of the "League" and also runs the Press Bureau with most gratifying results, as the attitude of the newspapers towards Theosophy abundantly shows.

But I must not omit an old friend and a companion of the old days at Lansdowne Road with H. P. B., Mr. Claude F. Wright. As he will himself admit, his stay in America has wrought the most wonderful change in him. He has developed into an admirable and most persuasive speaker and lecturer, displayed a capacity for organisation and a practical insight and grasp of the needs of Branches and Members, which has gained him respect and deep affection in the many Branches in America which he has visited or organised. He has all the tact of an Irishman, with the practical "grip" of the American and, should he be recalled to London, our Brothers in America will sadly miss him.

But the most gratifying thing of all, in my eyes at least, is the warm and truly brotherly feeling which pervades the whole place. Every one is received as a real friend and brother, every member who may happen to drop in is made to feel not only that he is heartily welcome and that all are glad to see him, but that he is, in very deed, a part of the work, a living unit in the life of the whole. There is no exclusiveness, no assumption of superiority anywhere, no keeping of any one outside. This seems to me the true spirit of Theosophy, and its influence makes itself felt not only in New York, not only on the actual visitors to the Head-Quarters, but pervades the whole Section, binding it together, giving it coherence, vitality, the strength that comes from unity and the sense of real true Brotherhood.

It was this same spirit which made the Convention itself such a great success. So strong was it, that the reluctance of members to disperse after the various meetings and gatherings was almost comical. It seemed as if, to use an Americanism, they all felt "so good," they could not tear themselves away.

Of the business proper of the Convention I shall say next to nothing, nor of the two very successful public meetings, held in the fine Scottish Rite Hall. These will be dealt with by others. But I must not pass over in silence the very strong feeling of devotion to the cause of Theosophy and the work of the T. S. which was so marked a feature of this year's Convention. It was very evident that Theosophy had transformed the lives, hopes and ideals of many typical Americans, so that they were filled with an eager desire to impart to others the benefits they had themselves received.

B. K.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XVII.

THE first effect of proving the collaborate nature of "Isis Unveiled," is to confirm our critical view of its registered author: she remains a mental prodigy, yet drops out of the literary class which includes such giants of knowledge as Aristotle, Longinus, Buddaghosha, Hiouen Tshang, Alberuni, Mádhaváchárya, Nasireddin—the Persian philosopher and cyclopædist, and, in modern times, Leibnitz, Voltaire, Spencer, etc. The justness of her self-estimate is shown and, without ranking as erudite, she becomes an almost unique problem among Western people. If the theory of Bacon's authorship of Shakespeare's plays be disproved, then Shakespeare's production of them, when his vagabond disposition and commonplace character are taken into account, supports the theory that, like H. P. B., he was but an agent of greater, unseen, living intellects, who controlled his body and used it to write things far beyond his normal capacity. The comparison is to his advantage, because we find in his works a far deeper knowledge of human nature and wider grasp of intuitive knowledge than in hers. His natural mind (or that which was drawn from) seems to have contained from the beginning all that he would ever be obliged to utilise; whereas she appears to have been the subject of a distinct mental evolution.

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.