

"While it is true that there are persons who, having had no opportunity for investigation, still deny the reality of the hypnotic phenomena ** among the thoughtful persons who have enjoyed opportunities for investigation, the reality of hypnotism is as generally accepted as any well-established scientific truth of recent years."

Then, making a distinction between hypnotism and mental suggestion, and attributing such success, as the different schools of "mental healers" have had, to the latter, and speaking of a case reported by "one of the most scholarly members of the Massachusetts Medical Society," he says,

"In the course of time she again faced the fateful hour which had heretofore been fraught with agony beyond human conception and prostration which wrecked her system. But during the interview she had placed herself under a mental healer and, strange to say, passed the ordeal with scarcely any pain, and a few days later was able to leave her bed and look after the duties of her home."

In an article entitled "The World's Religions at the World's Fair," contributed by a Christian clergyman, we find the following:—

"The fact that such extensive preparations are now being made to have a congress of all the world's religions at the world's fair, is certainly a very marked indication of the rapidly growing interest in the study of other faiths besides our own. * * * * The hour is here when religious facts are to be brought under the influence of *scientific study*. * * * * The scientific study of religious thought, or comparative religion, as it is often called, is yet but in its infancy. * * * * It now seems to be almost absolutely certain that every religious system has some real central truth underlying it, which it is ever trying to bring more clearly to view. * * * * The ever-present, central truth of the Brahminical religion was to find the *real thing*. * * * * When Buddhism appeared it shifted the problem from the *being to the becoming*. * * * * The central principle of the Chinese religion, * * * * has ever been to find man's duty toward his fellow-man. * * * * The Egyptian was always trying to solve the mystery of the life beyond. * * * * Now that we feel that every religion has some central truth throughout its entire life, we feel these should be carefully studied, by being placed side by side and compared, so that we can see the vital relation that exists between them, as we seek for such relations in other things."

In "What Psychological Research Has Accomplished," we find:—

"Each of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The self manifests itself through the organism, but there is always some part of the self unmanifested, and always, as it seems, some power of organic expression in abeyance, or reserve." Speaking of trances, which he has observed, the writer says, "The trances I speak of have broken down for my own mind the limits of the admitted order of nature. Science, so far as science denies such exceptional facts, lies prostrate in the dust for me; and the most urgent intellectual need which I feel at present is that science be built up again in a form in which such facts shall have a positive place. Science, like life, feeds on its own decay. New facts burst old rules; then newly divined conceptions bind old and new together into a reconciling law."

H. T. PATTERSON, F.T.S.

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सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER VIII.

WE may now take up the story of the formation of the Theosophical Society and show what led up to it, who were the people who formed it, and how its aims and objects were defined.

The way had been prepared for the organization of such a society by the active discussion, first, of Spiritualism and afterwards of some portions of Eastern spiritualistic ideas. This had been going on since my *N. Y. Sun* report on the Eddys appeared, in August of the previous year (1874), and had been tenfold intensified since H. P. B. and I met at Chittenden, and used the press for the exposition of our heterodox views. Her piquant published letters, the stories that were afloat about her magical powers, and our several affirmations of the existence of non-human races of spiritual beings, drew into our acquaintanceship numbers of bright, clever people of occult leanings. Among these were scientific men, philologists, authors, antiquarians, broad-minded clergymen, lawyers and doctors, some very well known Spiritualists, and one or two gentlemen journalists attached to metropolitan papers, only too eager to make good "copy" out of the business. It was an audacious thing, certainly, to stand, defiant of public prejudice, and assert the scientific legitimacy of ancient Magic in this age of scientific scepti-

* 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 then 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 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 phenomena 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.

cism. Its very boldness compelled public attention, and the inevitable result was that, in time, those whom the discussion had drawn together in sympathy should group themselves together as a society for occult research. The attempt of May 1875, to form such a nucleus in a "Miracle Club" having failed, for the reason stated in Chapter I, the next opportunity presented itself when Mr. Felt lectured privately to a few friends of ours, in H. P. B.'s rooms at 46, Irving-place, N. Y., on the 7th September of the same year. This time there was no failure: the tiny seed of what was to be a world-covering banyan tree was planted in fertile soil and germinated. I regret to say that, to my knowledge, no official memorandum exists of the persons actually present on that particular evening, though one of them, the Reverend J. H. Wiggin, an Unitarian clergyman, published in *The Liberal Christian* of Sept. 4th, a notice of a similar gathering during the previous week, at which the fact of Mr. Felt's promised lecture was, I think, announced for the evening of the 7th. He names H. P. B., myself, Signor Bruzzesi, a New Jersey judge and his wife, and Mr. Charles Sotheran (who had procured for him from H. P. B. an invitation to be present). He expresses his wonder at the range and depth of the conversation, remarking:—

"It would be discourteous to detail the minutiae of a friendly conversation where there was no desire for publicity nor any magic display, or offer notions about it. The phallic element in religions; recent wonders among the mediums; history; the souls of flowers; Italian character; the strangeness of travel; chemistry; poetry; Nature's trinity; Romanism; gravitation; the Carbonari; jugglery; Crookes' new discoveries about the force of light; the literature of Magic—were among the topics of animated discussion lasting until after midnight. If Madame Blavatsky can indeed bring order out of the chaos of modern spiritism she will do the world a service."

On the evening of September 7th, Mr. Felt gave his lecture on "The Lost Canon of Proportion of the Egyptians." He was a remarkably clever draughtsman and had prepared a number of exquisite drawings to illustrate his theory that the lost canon of architectural proportion, employed by the Egyptians, as well as by the great architects of Greece, was actually preserved in the temple hieroglyphics of the Land of Khemi. His contention was that, by following certain definite clues one could inscribe what he called the "Star of Perfection" upon a certain temple wall, within which the whole secret of the geometrical problem of proportion would be read; and that the hieroglyphs outside the inscribed figure were but mere blinds to deceive the profane curiosity-seeker; for, read consecutively with those within the geometrical figure, they either made undecipherable nonsense or ran into some quite trivial narrative.

This diagram consists of a circle with a square within and without, containing a common triangle, two Egyptian triangles and a pentagon. He applies it to the pictures, statues, doors, hieroglyphs, pyramids, planes, tombs and buildings of ancient Egypt, and shows that they agree so perfectly with its proportions that they must have been made by its rule.

He applies the same canon of proportion to the master-pieces of Greek art and finds that they were, or might have been, carved without models by this rule. It is, in fact, the true canon of Nature's architecture. The late Dr. Seth Pancoast, M. D., of Philadelphia, a most erudite Kabbalist, being present, categorically questioned Mr. Felt as to whether he could practically prove his perfect knowledge of the occult powers possessed by the true ancient magician; among others, the evocation of spirits from the spatial deep. Mr. Felt replied as categorically that he had done and could do that with his chemical circle. "He could call into sight hundreds of shadowy forms resembling the human, but he had seen no signs of intelligence in these apparitions." I take these details from a contemporary cutting that I find in its proper place in our Scrap Book I, but to which the name of the paper is not attached. It looks as if it had been cut from Mr. Wiggin's paper, *The Liberal Christian*.

Felt's theory and drawings were so captivating that J. W. Bouton, the publisher of symbolical books, had contracted with him to bring out his work in 1,000 pages folio, with numberless illustrations, and advanced a large sum for copper plates, graving tools, presses, &c., &c. But having to deal with a genius burdened with a large family and exasperatingly unpunctual, the thing dragged along until he lost all patience and the final result was, I believe, a rupture between them and the grand work was never published.

Mr. Felt told us in his lecture that, while making his Egyptological studies, he had discovered that the old Egyptian priests were adepts in magical science, had the power to evoke and employ the spirits of the elements, and had left the formularies on record; he had deciphered and put them to the test, and had succeeded in evoking the elementals. He was willing to aid some persons of the right sort to test the system for themselves, and would exhibit the nature-spirits to us all in the course of a series of lectures, for which we were to pay him. Of course, we passed an informal vote of hearty thanks for his highly interesting lecture, and an animated discussion followed. In the course of this, the idea occurred to me that it would be a good thing to form a society to pursue and promote such occult research and, after turning it over in my mind, I wrote on a scrap of paper the following:

"Would it not be a good thing to form a Society for this kind of study?"—and gave it to Mr. Judge, at the moment standing between me and H. P. B., sitting opposite, to pass over to her. She read it and nodded assent. Thereupon I rose and, with some prefatory remarks, broached the subject. It pleased the company and when Mr. Felt, replying to a question to that effect, said he would be willing to teach us how to evoke and control the elementals, it was unanimously agreed that the society should be formed. Upon motion of Mr. Judge, I was elected Chairman and, upon my motion, Mr. Judge was elected Secretary of the meeting. The hour being late, an adjournment was had to the following evening, when formal action should be taken. Those present were

requested to bring sympathisers who would like to join the proposed society.

As above stated, no official record by the Secretary of the attendance at this first meeting survives, but Mrs. Britten quotes, in her "Nineteenth Century Miracles" (p. 296), a report which was published in a New York daily and copied into the *Spiritual Scientist*, and from her book I take the following extracts:

One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society, to be known as the Theosophical Society. The suggestion was entirely unpremeditated, and was made on the evening of the 7th inst. in the parlors of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabbala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The Managing Editors of two religious papers; the co-editors of two literary magazines; an Oxford, L.L.D.; a venerable Jewish scholar, and traveller of repute; an editorial writer of one of the New York morning dailies; the President of the New York Society of Spiritualists; Mr. C. C. Massey, an English visitor [barrister-at-law]; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers besides Colonel Olcott; a partner in a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience. During a convenient pause in the conversation, Colonel Olcott rose, and after briefly sketching the present condition of the spiritualistic movement; the attitude of its antagonists, the Materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient theosophies and their sufficiency to reconcile all existing antagonisms; and the apparently sublime achievement of Mr. Felt, in extracting the key to the architecture of Nature from the scanty fragments of ancient lore, left us by the devastating hands of the Moslem and Christian fanatics of the early centuries, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organise a society of Occultists and begin at once to collect a library; and to diffuse information concerning those secret laws of Nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science."

This being from an outside source and published within a few days of the meeting, is even more welcome than if official, as it shows conclusively what I had in mind when proposing the formation of our Society. It was to be a body for the collection and diffusion of knowledge, for occult research, and the study and dissemination of ancient philosophical and theosophical ideas: one of the first steps was to collect a library. The idea of Universal Brotherhood was not there, because the proposal for the Society sprang spontaneously out of the present topic of discussion. It was a plain, business-like affair, unaccompanied by phenomena or any unusual incident. Lastly, it was free of the least sectarian character and unquestionably anti-materialistic. The little group of founders were all

of European blood, with no strong natural antagonism; as to religions, and caste distinctions were non-existent. The Brotherhood plank in the Society's future platform was, therefore, not thought of: later on, however, when our sphere of influence extended so as to bring us into relations with Asiatics and their religions and social systems, it became a necessity and, in fact, the corner-stone of our edifice. The Theosophical Society was an evolution, not—on the visible plane,—a planned creation.

I have an official report of the meeting of September 8th, signed by myself, as Chairman, and W. Q. Judge, as Secretary, which I will quote from our Minute Book:

"In consequence of a proposal of Col. Henry S. Olcott, that a Society be formed for the study and elucidation of Occultism, the Cabala, etc., the ladies and gentlemen then and there present, resolved themselves into a meeting and, upon motion of Mr. William Q. Judge, it was

Resolved, that Col. H. S. Olcott take the chair. Upon motion it was also Resolved, that Mr. W. Q. Judge act as Secretary. The chair then called for the names of the persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Mme. H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simons, H. D. Monachesi, C. C. Massey, of London, W. I. Alden, G. H. Felt, D. E. de Lara, Dr. W. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens: (all present save one).

Upon motion of Herbert D. Monachesi, it was Resolved, that a committee of three be appointed by the chair to draft a constitution and by-laws, and to report the same at the next meeting. Upon motion, it was

Resolved, that the chair be added to the Committee. The chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to be such Committee.

Upon motion, it was Resolved, that we now adjourn until Monday, September 13th, at the same place, at 8 P. M.

The Society, then, had sixteen *fornlers*—to use the most apposite term—not founders; for the stable founding was a result of hard work and self-sacrifice, of years, and during a part of that time H. P. B. and I worked quite alone in the trenches, laying the strong foundation. Our colleagues either went out entirely, or became listless, or were prevented by force of circumstances from devoting their time and efforts to the work. But I must not anticipate.

Their participation in the formation of the Society having given them historical importance in our eyes, a few notes may be added as to the personalities enumerated in the above list.

Mr. Newton is a wealthy gentleman, of high character, still living in New York, and still holding the thankless office of President of the New York Society of Spiritualists, which he then held. He is, or was then, President of the Photographic Section of the American Institute;

is a great authority in practical photographic science, the inventor of the dry-plate process, and was one of the chief officers—President, if I am not mistaken—of the Scoville Manufacturing Company. He is a man of dauntless moral courage, most tenacious of his opinions and, having been for many years a firm Spiritualist, withdrew from our Society when he found that neither Mr. Felt nor H. P. B. were going to show him either an adept or an elemental. I have much personal regard for Mr. Newton, and am sorry he could not have continued a member of the Society.

The late Dr. Seth Pancoast, who became one of our Vice-Presidents, is mentioned above as an eruditè Kabbalist. The Kabbala was the study of his lifetime and he had collected a very valuable library of occult books. He wrote a notable work upon the therapeutic and occult properties of the blue and red rays of the spectrum. A note of his, dated May 28th, 1875, happens to be lying by me on the table as I write. It relates to the question of his buying a certain magic mirror that had been brought under my notice. Dr. Pancoast writes:

“I have no use for the mirror. I know the process of making them and could get one up at the cost of about five dollars. The communications received through them will depend (as to character and truthfulness) upon the ceremonies they have been subjected to by the makers. If I purchased such a mirror I should want to know its history, which would include that of its maker, and proof as to which side of Nature it is designed to represent. Magic, you are aware, has two sides—the dark and light. With the former I have no affinity, and, therefore, no inclination to practice it. The preparation of magic mirrors *must* be intended to represent one or the other side—one being directly the opposite of the other.”

H. P. B. always spoke with great respect of Doctor Pancoast's erudition, but when it came to putting theory to the test, by evoking the unseen elemental races which guard the threshold of knowledge, he confessed he lacked the courage, though she frequently offered to assist in the ceremonies and, if necessary, face the worst of the phantoms alone.

William Q. Judge, now so well known throughout the world, had become acquainted with us shortly before this memorable meeting. He was then a young man of twenty-four, a law clerk in the office of E. Delafield Smith, Esq., U. S. Attorney for the Southern District of New York. Born in Dublin, in 1851, he had come to America with his parents in 1864 and been admitted to citizenship and the Bar in 1872, three years before his Karma prompted him to write me and ask for an introduction to H. P. B. When he came to see her, by appointment, no celestial or terrestrial portents warned him or us that he would be what he now is in the Society; not even the silvery tinkle of a fairy bell. He was just an ordinary, every day sort of young man, brought up under the spiked yoke of hard Methodism, but with a depth of occult tendency in him, hardly suspected as yet by himself, and not in the least visible outwardly. There can be no better proof of this latter than in the fact that H. P. B. objected to my even making him a Councillor of the Society, when it was forming. All his theosophica

future lay before him, and his evolution up to what he now is, is one of the most surprising facts in T. S. history. Modest, unassuming, eager for occult instruction, and always ready to do his share of the work, he gradually won H. P. B.'s friendly regard and kept it until she died; although our relations with him were interrupted for some time before we left for India, and for several years afterwards his absences in Mexico and Venezuela prevented his doing anything to keep life in the movement in America. For lack of stimulus, the talent of leadership, for which he is now so marked, was then latent in the germ. The responsible journeys to the two countries named developed it, and from 1884, when he met H. P. B. in Europe and visited India, dates his palingenesis. The hour had found its man. Though so very much my junior in both age and experience, I liked him from the first; and have always fully appreciated his excellent qualities, as they developed themselves in the course of time. The crowning proof of my regard has just been given in my accepting him as my successor in office; which I hope he may fill even more acceptably than I have.

The Mr. Sotheran mentioned is a relative of the famous London bookseller of the same name; a bookish and agreeable but unrestful young man, then a clerk of Messrs. Sabin & Sons, booksellers, and connected in a literary way with their trade journal, *The American Bibliopolist*. He was a bibliophile by heredity, had a decided taste for occult reading, and in the early days gave us useful help in forming the Society (of which he was a founder), and took much trouble in finding quotations, borrowing books and otherwise, for H. P. B. He also brought several good members, besides the Revd. Mr. Wiggin, into the Society. His nervous and (at that time) badly trained mind and temperament kept him and his friends in turmoil; three months after the Society was formed there was a terrible row, which put him out of membership, and led to much bitter speaking and writing by him; which caused us, for future protection, to change the T. S. into a sort of Masonic body, with signs and passwords; but, six months later, he came back into the fold, after making amends for the past, and when we left for India, he was still an F. T. S. When the first volume of “Isis” was nearly all stereotyped, it was Sotheran who caused us to alter the title, “The Veil of Isis,” which H. P. B. had accepted from me, and which will be found running throughout that volume, at the head of the left-hand pages. He came in one day with a copy of W. Winwood Reade's book on the British Druids, and showed us that it bore the very title we had innocently adopted; and with our publisher's assent too, for he seemed as ignorant as ourselves until then of the existence of such a book. The title “Isis Unveiled” was then adopted by H. P. B. at Mr. Bouton's suggestion; but only after very great hesitancy, for H. P. B. did not like the pretence of unveiling Isis when, at the very best, she meant only to lift very slightly one corner of Nature's garment of Mâyá.

Of Charles Carleton Massey it is useless to say more than that he was in America at that time for the purpose of visiting Chittenden and

verifying my descriptions of the Eddy phenomena. He brought me an introductory letter from Mr. W. H. Harrison and—as before stated—was became lifelong friends. Mr. Massey is one of the ablest metaphysicians in Great Britain, and one of the most lucid and scholarly writers on psychical subjects. He and Mr. Stainton-Moses were founders of the Society for Psychical Research, and Mr. Massey is the Translator and Editor of Zöllner's "Transcendental Physics" and Du Prel's; "Philosophy of Mysticism." His lamented father was an M. P. and once Finance Minister of the Indian Government.

Dr. Simmons was a New York physician of repute; Mr. Monachesi a reporter, Italian by birth and very psychical in temperament; Dr. John Storer Cobb, our first Recording Secretary and now a leader in the cremation movement, was an English Barrister and a Doctor of Laws; and Mrs. Emma Hardinge Britten has been before the public about forty years as a Spiritualistic medium and authoress. In the latter capacity she brought out "Art Magic" and "Ghostland," two famous books, of the reputed Adept author of which she called herself the "secretary" and "translator." By a curious coincidence, the announcement of "Art Magic" was made simultaneously with the formation of the T. S. There is so much to be said about this book and its production that it had better not be introduced near the end of a chapter.

Of the remaining formers of the Society, it may be said that Mr. de Lara was a learned and most loveable old gentleman, of Portuguese Hebrew extraction, for whom H. P. B. and I felt a great affection and who remained an F. T. S. until his death, which occurred two or three years later. He was brought to us by Mr. Sotheran, as also his daughter, Mrs. Alice B. Rhyne, the poetess.

Mr. W. L. Alden, now so well known in London literary circles, was then an editorial writer on the *N. Y. Times*, of great repute for his caustic and humoristic criticisms upon current topics. I met him in Paris last Summer, after many years of separation, and learnt that he had been holding an important consular appointment under the American Government. He had an amusing adventure in New York, I recollect, at about the beginning of our acquaintance. He was then an editorial contributor to the *N. Y. Daily Graphic* and I was writing for the paper my Chittenden letters. A host of eccentric people were attracted to the editorial rooms to ask idle questions, and they bored the Editor, Mr. Croly, so much that at last he published a cartoon one day, representing himself standing at bay, with a revolver and huge pair of shears, to defend himself against an irruption of "long-haired men and crop-haired women" Spiritualists. But one morning there came an aged man in Eastern garb, who carried a strange-looking, evidently very old, book under his arm. Saluting the editorial staff with grave courtesy, he began talking about my letters, and about Western and Eastern Spiritualism. All left their writing-tables and clustered about him. When he spoke of Magic he turned quietly towards

Alden, whose occult tastes nobody had until then suspected, and said "Do you believe there is truth in Magic, Sir?" Taken aback, Alden replied: "Well, I have read "Zanoni" and think there may be something in it." By request, the stranger showed his queer book to the Editors. It proved to be a treatise upon Magic, written in Arabic or some other Eastern tongue, with numerous illustrations interspersed with the text. All were very much interested, Alden especially; who, at parting, asked the old gentleman if he might have some further talk with him. The latter smilingly assented and gave him an address at which to call. When Alden went there, however, it proved to be a Roman Catholic image and book-shop; my friend found himself sold, and ever after, for months, fruitlessly kept a sharp eye upon the people he met, in the hope that he might once more see the mysterious Asiatic. I was told by Mr. Croly that the man never revisited the *Graphic* office: it was as if the earth had swallowed him. This unexpected appearance and sudden disappearance of mysterious people who bring rare books to the right man; or who impart useful hints that put him on the right path through the swamp of difficulties through which he is bravely floundering towards the truth, is not an uncommon experience. Many a case of the kind has been recorded in religious history. Sometimes the visit is made during the waking hours, sometimes in visions of the night. The revelations sometimes come in "flashes"—flashes of the *buddhi* in upon the *manas*—begetting great discoveries in science; as the idea of the spectroscope flashed in upon the mind of Fraunhofer, that of the nature of lightning upon Franklin's, that of the telephone upon that of Edison, and that of ten thousand other great facts or laws upon other minds open to suggestion. It would be deemed exaggeration to say that every aspirant to arcane knowledge has his chance to get it, once in his lifetime, yet it is true, I believe, that the percentage of those who have is an hundredfold greater than people imagine. It is the individual's misfortune if, through ignorant misconceptions as to how such a messenger should look, or with what phenomenal portents his message should be delivered, he "entertains an angel unawares" or elbows him in the street without feeling even a tremor to divert his attention from a passing cab. I speak of that which I know.

(To be continued.)

H. S. OLCOTT.

WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

No. 4.

(Continued from page 53.)

ALL the gods—powers of the principle of *Buddhi*, and the archetypes of the world of phenomena, are at the time of rest existent, but in the indiscrete principle of *Mahat*. The *Buddhi*—the essence of phenomenal existence—itself is but a phase of *Mahat*. What then is the distinction between the phenomena of *Buddhi* on the external plane, the *Buddhi* itself in man, and the *Hiranyagarbha*, the primal undifferentiated source of *Buddhi* and its phenomena? On this says the *Kathopanishad* :—

“Whatever is here is there; what is there, the same is in sequence here. “Whoever sees as if there were many here, gets from death to death.”

The commentary on this runs as follows :—

“That none might suspect that the changing life, which as found (in the objects of the universe), from Brahma down to the motionless (gross matter) looks by reason of various differentiae as if it were different from Brahm, is really different from it, (the S'ruti) says:—Whatever is here, differentiated as cause and effect, and appearing to those who cannot discriminate as if it were possessed of the characteristics of changing, different states, is subjectively the same that is there—the Brahm whose very nature is absolute consciousness, and who is devoid of all the characteristics of changing, different states. And whatever is there—that which rests in this subjective state,—the same is here—this that appears as possessed of the characteristics of name, form, cause and effect. It is none other.

“Such being the case, whoever, being bewildered by ignorance (*avidyā*) characterized as it is by the cognition of separateness in the substance (underlying each) of the characteristics, sees the many in this undifferentiated Brahma, and has the notion that he is distinct from Brahm, and that the Parabrahm is distinct from him, gets from death to death—viz., is born and dies again and again. Hence it is not thus that he should look upon the singleness of *Vijnāna* (the unconditioned consciousness of the principle of *Mahat*). What a man should be conscious of is the notion “I am Brahm”—the Brahm that without a break pervades the All, like *A'kāśa*.”*

This means to say that both the object and subject—all the seven principles, are but aspects of the one universal substance known as Parabrahm. This one substance (*vastu*) manifests itself in seven ways. Each of these seven manifestations has a constituent vibratory motion of its own, and it is so ordered that the vibratory motion of the one being higher than that of the other, a scale of gradation is established among the seven principles. The higher rules the lower, and becomes in the economy of nature the *immediate* cause of its manifestation and sustentation.

* The soniferous, ethereal form of gross matter—the *tatva* underlying the all-pervading, visible space.

It turns out thus that the principle of *Buddhi*, the essence of phenomenal existence, and the mortal that has to become the immortal, while being but an aspect of the One Substance, is nothing but a putting forth, as it were, of the indiscrete principle of *Mahat*. A cloud is made up of innumerable drops of water. You cannot however in a cloud distinguish one drop from another. As soon however as the cloud begins to turn into rain, the drops begin to separate. Each of them has now a distinct individuality, and yet each individual rain drop is but an aspect of the whole. Similar is the relation between the *Mahat* and the *Buddhi*. While the former is the cloud, the latter is the rain. And each individual *Buddhi* is a rain-drop. Each individual *Buddhi*—each man—is therefore an aspect and a child of the principle of *Mahat*. And the principle of *Mahat* himself, sometimes called Brahmā and Iswara, is but an aspect of the One Substance. When we contemplate the constitution of man in this light, we see that for each individual *Buddhi*, the true self, the real man is the same one principle of *Mahat*. In that state the many merge into the One. Hence the true self of all men is One.

Then comes the question of looking upon this phenomenal universe—the principle of *Buddhi*—as a totality of distinct subjects and objects. It is evident that when consciousness is centred in the principle of *Buddhi*, the notion of separateness must be its ruling phenomenon. For, as we have seen, separateness is of the very nature of the principle of *Buddhi*. In the principle of *Mahat* the “I” is but One. In the *Buddhi* it becomes more than one. The “I am” of the *Mahat* becomes the “I am I” of the *Buddhi*. The qualification of the second “I” becomes possible only when there are more similar principles than one to be contradistinguished from one another.

When however consciousness is centred in the principle of *Mahat*, when from the region of the “I am I” it passes into the kingdom of the “I an,” the idea of unity becomes the ruling passion of the mind.

Separateness engenders selfishness, and unity altruism. The text of the Upanishad under discussion lays down altruism as the aim and object of human life; and so it really is, inasmuch as the merging of the *Buddhi* into the *Mahat* or, in other words, the transference of human consciousness to that principle, means the securing for man of freedom from all the miseries of life, and the possession of the highest knowledge and power and love.

Whoever is conscious of there being separation in this phenomenal universe, of one man being in reality different from others, of the passions and their external causes being really different from themselves, and being therefore objects that might, and in fact must, be run after if they are to be obtained,—whoever has such an idea to rule his consciousness is again and again born. Why? Because evidently it is only in this state that there is a possibility of sympathy between the human being and the world of phenomena. When the notion of separateness in your mind rules you, sympathy inevitably draws you towards the

world where separateness is the very breath of life. When however your consciousness is transferred to the one source of the many, when the ruling passion of your constitution becomes the notion that you are one with the One Life of the universe, then you can alone live in unity with the principle of *Mahat*, and the world without loses all its power over you. You recover your lost heritage in the kingdom of heaven, and are no longer compelled *volens volens* to run after the phenomena of *Manas*.

Selfishness then is at the bottom of all the miseries of human life. Wherever selfishness rules, whether it be in an individual or in a nation, that individual or that nation is most assuredly putting an insurmountable obstacle between itself and final beatitude. The first step of initiation into the higher life is altruism, and this is the sole indication of the bend of human life towards spirituality. But to return to our commentary. S'ankara evidently draws a sharp line between the lives of man and the universe. The one is the constantly changing life of phenomena, the continuous influx and efflux of causes and effects. This is the life which the principle of *Buddhi* leads in connection with the principles of the *Manas*, the *Arthas* and the *Indriyas*.

Behind this is the permanent, unchanging life of *Mahat*, the principle which lies at the root of the phenomenal world. In the phenomenal world there obtains a distinction between the knower and the known, and these again are cognized as existing separately from knowledge. In the world of *Mahat* however there is no such distinction. All the three merge into the one apparent consciousness, as independent of, though the necessary source of the notions of the knower, the known, and the act of knowledge. It is out of this *Mahat*, says the Commentator, that the three in the sequence of evolution come. Hence the names and forms,—the various and varying appearance of *Buddhi*—are all impermanent, and in this sense unreal. If it were not for the differentiating attributes of time and space, they would look what they are—the One. Hence, according to this great philosopher, must the attempt of man be to realize the great truth which lies hidden in nature—"I am Brahm." It means of course that the real man is the *Mahat-avyakta-purusha*. The realization must be a true, earnest and active realization, not a parrot-like assertion to be made an excuse for a thousand instances of infamous conduct.

Well, the description thus given of the *Mahat* and the *Buddhi* is of the highest practical and theoretical importance. It is however one link only of the chain. The entire chain of this description is completed by the next two *S'rutis*. They run thus:—

"By the *Manas* alone is known (and is to be known) that nothing here "is manifold; whoever sees here, as it were, the many, goes from death to "death." (11. 4.)

"The soul (*Purusha*) of the measure of a thumb is seated in the "middle subject. (*A'tma*), this lord of all that was and all that is to "be, turns not away from it in hate." (12. 4.)

The commentary on these texts runs as follows:—

(11. 4.) "Prior to attaining to the consciousness of unity, it is only by the "*Manas* purified by teachers and experience, that the unity of Brahm is "reached. When (the consciousness) is reached that there exists but the "Brahm and nothing besides, then the *avidyā* which generates and maintains "the notion of separateness, vanishes, and thus in this, the Brahmic (state), "there is nothing separate—no, not even an atom. As to him however who "does not give up the notion caused by the darkness of *avidyā* and who sees as "if there were the many in this Brahmic state, he surely goes from death to "death—yes, if there be permitted even the slightest external appearance "of separateness."

(12. 4.) "Then again does he describe the same Brahm which is the sub- "ject here. 'Of the measure of a thumb'. The lotos of the heart is of the "dimensions of a thumb; being qualified by the internal organ' which mani- "fest itself through its hollow, (the *Purusha* is spoken of as being of the "measure of a thumb); just like space as it is in a piece of bamboo of the "dimensions of a thumb. The *Purusha* is so called because every thing is "full of it. Knowing this that sits in the middle subject—the (middle) body "—to be the lord of whatever has been and whatever is to be, he turns not "away from it in hate."

The notion then of the unity of the universe is to be arrived at only through the *Manas*. The *Manas* of the *Kathopanishad* is, as we have seen in a former paper, a plane of subtle matter, which of its own constitution takes in all the motions of the external body that come to it from the plane of objects, and out of which constantly evolve other forms in external matter. This is the brain mind proper, devoid of will and self-consciousness. The will is the function of the higher principle of *Buddhi*, and self-consciousness is the characteristic of the still higher plane of *Mahat*. This however by the by. We have here to do chiefly with the *Manas*. The *Manas* receives the impressions of the world without through the plane of objects. Hence one of its powers is external perception. Another of the basic powers of *Manas* is the composition of these percepts, which means the creation of newer and newer concepts. This is the power of imagination in its widest sense.

Its third basic power is to re-imprint these new forms upon the plane of objects, and thus cause the appearance on the gross plane of improved types of creation.

It is this machine of three-fold function that is placed in contact with the external world. From the very nature of its constitution we see that the mind with every manifestation of its power becomes capable of more and more improved action. The gross body and the principle of objects becoming more and more improved, lay bare higher and higher mysteries of the world without. The mind is thus supplied with better material for its new creations, which are therefore necessarily more improved. Thus inevitably is there an evolution of higher and higher capacity. The knowledge and the powers which are thus being by experience acquired, are an edifice gradually raised upon the three basic powers we have enumerated. The process of this experiential acquirement is called technically *adhyāropa* in the Vedānta philosophy.

We are here treading upon very delicate ground. It is of the highest importance to understand the proper meaning of the word *adhyāropa*. It consists in the process of the external impressions, and the consequent manifestations of power taking root in the mind, and thus for the time being marking off the intermediate stages of evolution. This mental evolution begins of course theoretically with no acquirement and ends in infinite knowledge and power. It will be evident to the reader on but little reflection, that, as soon as the infinity of knowledge and power is reached, the process of *adhyāropa* must naturally cease to exist. Because then there remains no further necessity of experience. The process of *adhyāropa* is then only possible as long as there is limited knowledge and limited power. The cessation of this process is technically called *apavāda*. In the process of mental evolution both these processes are being carried on simultaneously. For with every single manifestation of *adhyāropa*, there is an addition of knowledge and power, and thus so far an approach to the infinite.

It is evident from the above that as long as there is necessity of further experience in the mind, there can only be a consciousness of the separateness of the knower, the known, and the act of knowledge. And as we go deeper into the analysis of the mind, we see that limited knowledge and power are necessarily at the root of the notion of the separate and independent existence of each of the powers of cognition, emotion, will and desire. We see also that our emotional and passional nature is the necessary product of *avidyā*, finite knowledge and power, for these are all of them given birth to by the habituation of the mind to various percepts and concepts.

When there remains no necessity of further experience, when omniscience is reached, then is seen the unity of all nature. It is then that the consciousness of man is centred in the *Mahat*, and it is then that his life becomes the source of ever increasing happiness to all humanity. But what for himself? He becomes his own master, and passes out of the power of necessity. As long as the *Manas* is not perfected there remains the necessity of further experience, and for obtaining this experience, the human monad must pass from death to death. When the consciousness of unity is awakened, there remains no further necessity of experience, and therefore no necessity of dying again and again.

All these considerations tend to show that the real man—the principle of *Mahat*—is all-pervading—one for all. The question then naturally arises, how is the real man related to the lower self, the plane of separateness and selfishness? What sort of a connection does there exist between the all and the individual, the infinite and the finite. The *Purusha*—the all-pervading as it radically implies—is enshrined in the *Buddhi*—the middle *A'tma* as the Upanishad has it, and which the commentator explains by the word *S'arīra*—a body. The *Buddhi* is evidently called the middle *A'tma* because there are three principles above and three below it. This *Purusha* the Upanishad describes as the lord, the

real owner of all that has been and all that is to be. What else can this mean but the past and future experiences of the human monad. The commentary explains sufficiently well the reason why this all-pervading *Purusha* is said to be of the dimensions of a thumb.

(To be continued).

RAMA PRASAD.

IGNORANT PERSECUTIONS.

MORE than six centuries ago at the village of Apegaum, near Paithan, there lived a Brahmin boy named Vithal, who in early life became proficient in the Vedas and other Shâstras, in Sanskrit grammar and poetry. He showed, however, no inclination for leading a literary life, but only felt happy in religious devotions, and after great difficulty, having obtained permission from his parents, he set out on a pilgrimage to the various Hindu shrines.

Reaching Alundi one morning, he bathed and sat at the river-steps in contemplation, when Sidopant, an opulent resident of the place, came there, who, seeing the intelligence beaming on the face of the boy, invited him to dine and put up at his place. Sidopant had a fair and clever daughter named Rakhmabai, and in a very short time a marriage was arranged between the young Vithal and the handsome Rakhmabai. Tradition would have it that the God Pandharinath appeared in the dreams both of Sidopant and Vithal and suggested the alliance, telling the latter that he would have three sons and a daughter by the marriage.

However that may be, the nuptials were soon celebrated with great pomp. Vithal thereafter went on a pilgrimage to Rameshwar, and returning thence, went, with his wife and father-in-law, to his parents where he asked forgiveness of them, for not informing them beforehand of his marriage and was soon reconciled to his family. His parents, however, lived only a short time longer, and after their death he went at the request of Sidopant to live at Alundi.

Being all along a student of the *Bhaktimarga* he went on constant pilgrimages to Pandharpur. Twelve years thus rolled away and, finding he had no issue, the thought of becoming a *Sanyasi* (religious ascetic) took intense possession of his mind. For days together, every night, he went on expressing his intention to his wife who, however, gave him no reply. One night she being sleepy muttered something like a half assent, and taking advantage of it he started early in the morning, determined to leave his wife and home for ever.

He did not halt long at any place, but went straight to Benares where he became the favourite pupil of Shripadswami, a famous gurn, and took the name of Chaitanyaswami.

The virtuous Rakhmabai, hearing of this, commenced to pass her time in religious contemplation and regularly made her daily peregrinations round the sacred As'watha tree. One day, as she was making

her rounds she saw standing before her a holy ascetic before whom she at once bowed down. The ascetic struck by her remarkable appearance blessed her in these words: "Be thou the mother of sons." At these words the history of her life crowded upon her mind and she felt confused. There was also a ludicrousness in the situation and she felt disposed to laugh. The ascetic asked her the reason, when summoning her courage she related to him how she was separated from her husband. The ascetic went home with her and satisfying himself that the story was true, told Rakhmabai and her father to accompany him to Benares.

The ascetic was no other than Shripadswamy himself. He had left Vithal in charge of his *Math*, but he was unaware that Vithal had deserted his wife. The Swamy felt wrath with his pupil, who no sooner saw his guru accompanied by Rakhmabai, than he laid his head upon the feet of his Master and felt repentant. The guru taking pity on him ordered him to go back home and live with his wife.

It was a hard task for Vithal but he cheerfully obeyed the orders of his guru. Coming back to Alundi with his wife, fresh difficulties awaited him. The whole of the population of the place, from the Brahmins down to the lowest Sudras, commenced to look down upon him. That one who had become a Sanyasi and taken the vow of abstention from married life should again return to the connubial state was to them a sacrilege. Meetings after meetings were held by the Brahmins and at last they passed a resolution putting Vithal and his wife and those that held any intercourse with them—out of caste. Rakhmabai's father, not to excite unnecessarily the ire of his caste, provided a separate house for his daughter and son-in-law and kept them at a distance. Social ostracism was ten times more terrible than it is now. Shunned by all, the noble pair resignedly lived a life of seclusion, and three sons and a daughter were born to them within the space of twelve years. All the children subsequently became famous for their marvellous powers, but the greatest of them was Dnyaneshwar who was born in A.D. 1272.

Vithal, finding the dreams of his early years fulfilled by having got the four promised children, thought he had fulfilled his duty in married life, and he went with his wife and little ones to the assembly of the twice-born Brahmins and begged of them to give him and his wife *prayaschit* (penance) and restore him to the caste, for the sake of his children. The *Dwijas*, however, were inexorable and told him that death alone was a fit penance for such a sin.

Driven thus to desperation Vithal left his home to put an end to his life, and in a short time his wife followed suit.

The helpless children then went up to the Brahmins over again to be restored to caste. The Brahmins of Alundi had not the moral courage to remove the unjust ban from the innocent children, and yet, ashamed to give them a blank refusal, they gave them a letter to the Brahmins of Paithan who were left to decide the matter.

The story of the little boys and girl trudging to Paithan with the letter, the Brahmins there procrastinating and putting them off, is touching in the extreme. Dnyaneshwar, the boy Yogi, showed however such astonishing powers that the Paithanis prescribed some nominal penance and restored him and his brothers and sister to caste. Leaving aside the many stories of his marvels, there can be no doubt that Dnyaneshwar was an extraordinary youth. His great work, the Dnyaneshwari, still occupies the foremost position as the most learned commentary in Mahrathi on the *Bhagavatgita*. He died at the early age of twenty-two, and the very Brahmins who had ignorantly slandered the patient Vithal and his wife, begged to kiss the feet of their children, and even to this day the descendants of those Brahmins daily read his works and frequently go to Alundi to worship at the shrine of him whose parents were so mercilessly reviled and subjected to such cruel ostracism.

Human nature now is no better than it was six hundred years ago. Civilization—so-called—has multiplied in a vicious manner the ways in which ignorant malice and mean revenge try to satisfy themselves. The Brahmins of Alundi and the Deccan ceased to slander Vithal after his death, but poor H. P. B.'s memory must needs be dragged from its repose—even after her decease—and made the subject of foul attacks. Certain Spiritualistic papers have, of late, been very active in this respect, but all their machinations must come to naught. Sooner or later they and their followers will recognise the greatness of her whose reputation they now so artfully attempt to assail.

N. D. K.

THE "CUNNING MAN," ONCE MORE.

[Although several reports of more or less satisfying interviews with Govinda Chetty have been published in this magazine, place is readily given to the following one; the best, we think, of all. The narrative is so clear and precise as to leave no doubt upon an open mind that the now famous South Indian seer has very distinct psychical powers. The case is surely predestined to quotation in future works on abnormal mental powers.—Ed., *Theosophist*.]

THE experiences of Mr. Peacocke and Mr. Gopala Charlu with the Kumbakonum "Cunning Man" have already been recorded in the *Theosophist*; the result of another experiment with him may, therefore, be of interest and value.

In the beginning of September last, when voyaging from Singapore to Madras, I took the opportunity which presented itself of personally interviewing the miracle-worker, and testing his singular powers of mind-reading. Consequently, I disembarked at Negapatam, and, proceeding to Madras by train, broke my journey at Kumbakonum.

To preclude any suspicion of previous arrangement, I informed nobody of my intention, and reaching the town late at night, proceeded at once to the Travellers' Bungalow.

The next morning, before breakfast, I called on Mr. K. Narain-sawmy Iyer, a member of the Theosophical Society, who lives in the city some two miles from the Bungalow. He was too busy himself to find the time to go with me, but he very courteously promised to find a friend to do so. The first person we called on was out. The next was at home, and at once acceded to the request to escort me to Govind Chetty and interpret for me. He was a young Hindu gentleman who has recently passed his University Examination and is now living on his private means. He said he was interested in the subject but not personally a friend of the seer, who on one occasion abused him very roundly, and that we must take our chance of finding him in a good humour and disengaged. I state these facts to show the unlikelihood of any collusion or confederacy. He promised to call for me immediately after breakfast, and I was warned not to tell anyone of the questions I was going to ask. If I wrote them out, to seal them under cover; but to write them was unnecessary. I preferred, however, to do so; "*Littera scripta manet.*"

As soon therefore as I got home I wrote down the following questions, folded up the paper in an envelope, fastened the latter down and placed it in a letter-case in my pocket:—

1. What is the exact time and hour of my birth?
2. Shall I change my profession soon? If so, shall I leave India?
3. When shall I marry?

The first question would test his powers of reading the past: the other two I set with the definite purpose of testing the possibility of prophecy. The power of the mind in this respect cannot be too often tested by definite experiment.

After breakfast, my escort called for me, and we drove to the village where Govind Chetty lives, some six or seven miles out. Arrived at his house, we found an attendant or member of the seer's household lolling in the doorway. We asked if the master would accord us an interview. The message was taken in, and the answer returned that he was busy: we must wait. A chair was brought for me and we sat in the porch of the very miniature bungalow that forms the residence of a village gentleman.

My friend and I passed the time in conversing in English on Spiritualism and Theosophy. After about twenty-five minutes a Hindu gentleman issued forth with an umbrella under his arm, cast a glance at me, touched his forehead in a hurried salaam and passed on down the street. He was about forty-five years old, well built, broad-chested, with an intellectual forehead and a physiognomy, the prominent nose, strong jaw and firm set mouth of which indicated power. A short black moustache set off his face which I should call handsome. His eyes were rather small and restless, but I did not notice any particular signs of the dissipation he is said to indulge in. He was not dressed like a yogi, in ashes and dust, but in the ordinary clean linen of a Hindu gentleman with his caste marks painted on his forehead.

My escort nudged me and said, "Mr. Govind Chetty," and asked the attendant where he was off to. "Probably to worship," was the answer, "as it is the day to worship the family deities."

But the seer had hardly gone fifty yards down the street when he seemed to have changed his mind. For he returned to his house, asked whether I should like some cocoanut milk to drink, gave orders for some and passed again in-doors.

I thought to myself test mediums in the West might take a hint from this seer of the East. Sometimes, I am told, he refuses to see his visitor and pretends to be too busy—whatever distance the latter may have come to see him.

In ten minutes' time, when I had finished my refreshment, he issued out again and, beckoning us to follow him, took us across to his office over the way.

Seated on a mat—without a word of previous conversation—he commenced writing rapidly in Tamil, remarking quietly as he wrote, "This gentleman is a poet and has written poems." My friend interpreted his remarks. This is right, so far as the facts that I gained the Chancellor's medal for English verse at Cambridge and have published a translation of Grillparzer's *Medea* entitle me to be called a poet. He continued writing rapidly, chewing some betel, humming and screwing up his face, now into a smile, now into puzzled frown. His eyes seemed to be rather inverted, and he only now and then glanced at the paper he was writing on, but at times he paused and re-read what he had written. He did not hold my hand, or look in my face, or use any aid for thought-reading. It seemed to me more like automatic writing or writing-mediumship. He had all his remarks so ready to hand that he seemed annoyed because his pencil would not write them fast enough. When he had written about a page or so, he stopped and made some ten heaps at random with cowrie shells lying on the mat. Then in a brusque manner he told my friend to write down some ten numbers like 1314, 725, 45, and to ask me to choose one. Then he wrote a little more and asked me to choose another, and so on. This is generally thought to be a little "bunkum" on his part: it may have the effect of arresting the thoughts or concentrating them. When he had finished writing he asked me to sign or initial the bottom—so as to prove that he did not change the letter or add to it—then folding it into two, lengthways, he stuck it in my friend's outside breast-pocket, so that the upper half protruded, and asked me to give any quotation in any language and I should find it anticipated phonetically to the best of his ability in the letter he had just written, and which I had signed. Knowing this to be a part of his wonderful performance, I had made up my mind days before what I should quote, so as to preclude the possibility of my mind being forced at the time by will-power. I had selected a quotation unlikely to be known to a Hindu and, although for the moment my mind hesitated about giving a line from Homer or Virgil, as he particularly said any language would

do, I determined to adhere to my original choice and said, "Lead kindly Light, amid the encircling gloom."

He then said that in my pocket were three questions written, and asked me to read them out, adding that I should find them all answered in his letter. I found my letter in the letter case as I put it: the envelope had no signs of having been tampered with and I called my friend's attention to corroborate the fact. I opened it and read out my questions. Then he asked me to take the letter from my friend's pocket and get him to interpret it.

The following is the interpretation which I have compiled from the translation given me by more than one Tamil gentleman:—

Answers.

(1). Your birth-place is Ceylon. Your name—Thurshan.

(2). Your profession—School-master.

(3). You are a very clever and learned person. You will get married after some time.

Remarks.

(1). Right. I was born at Colombo, Ceylon. Nearly right.

(2). Right. I am Assistant Master at the Martiniere, Lucknow.

I must here state that facts (1) and (2) were communicated by me to my escort on my way out, who, being a complete stranger to me, asked me out of curiosity some questions about myself. Our driver was a hired Tamil boy. It will be seen that as no words or letter passed between Govind Chetty and my escort, previous to the writing of the letter, there was no possibility of fraudulent communication of these two facts, but I have no doubt the circumstance was of assistance to the Thought-reader, not only because he had two minds to read but also from the idea having recently passed through my conscious cerebration and being fresh and strong in my brain. None of the other facts, however, rightly stated by the seer, were previously disclosed by me.

(3). An answer to question 3. After my reading out the three questions, he verbally gave more details, not without going through the ceremonial of asking me to give more numbers. He said, after I had given three numbers, that my views as to marriage were peculiar (and he gave these views correctly which was a thing remarkable for a Hindu to do): that this kept me from marriage but that, in a year's time, or so, I should

Answers.

(4). The hour of your birth is twelve hours after sunset, in the month of *Vaigási* (May-June.) You are now in your 39th year.

(5). You have passed the examination in the *Shâstras* (equivalent to saying—you are a graduate in Arts).

(6). From your 40th year you will have influence, and amass capital or money.

(7). You will not return to the West to stay there. You will get a large Coffee Plantation.

(8). To testify to the accuracy of this you will quote: "Lead kaingil lighte yamid."

(9). The planets you are born under make you an independent character, refusing to have reliance in anybody but yourself. You are a lover of truth. In your new profession you will therefore be guided by your own ingenuity or intuition. No money has accumulated in your hands at present.

Seeing I was struck by this power of anticipating thought as well as reading it, he offered to give me another experiment: he wrote two words in Tamil, looked at me and asked me to name a flower. I will describe the process of my thoughts; for I took a minute to give my answer and observed myself. First the word violet strongly suggested itself to me:—twice I was on the point of saying it, then rose occurred but was rejected—then I recollected I always associated lilies of the valley with a sister who died young, and whose influence might be present, and in her honour I would say lily—which I did. The seer then showed the two words (which he had held in view all the time) to my friend, they were "*alli, lilee*"—the first being the Tamil word for the flower,* the second the phonetic reproduction of the word I should utter. The seer is not supposed to know a word of English, and, as he has lived in a village

Remarks.

probably be induced to marry under some peculiar circumstances specified.

(4). Right. I was born May 23, 1853, about 6 p. m., according to my mother's recollection.

This answers my first question.

(5). I am an M. A. of Cambridge.

(6). I hope so, but it does not seem at present at all probable.

(7). This answers my 2nd question and is in the nature of a distinct prophecy, but I must here state that when I was recently in Singapore the idea of fruit plantations crossed my mind, and I made enquiries as to the tenure of land in the Straits' Settlements. Therefore it may be a case of mind-reading simply. The future will show.

(8) The quotation is phonetically given with remarkable accuracy for a Tamulian, but the last half of the line seems to have been too much for him.

and not been educated in Government schools, this is probably the case. In the course of a conversation which followed, he told some more facts about myself, specifying among other things that, after a planter's life for two years, I should become a merchant—that I should attain to some great mental or psychic gifts and that I should die at an age he named.

He seemed highly pleased with his success and, in excellent humour with me, promised to do my horoscope—parted with me with an almost boyish effusion of spirits, accompanying me to our vehicle and accepting a cheroot to seal our acquaintance.

So ended my experience of the "Cunning Man" of Kumbakonum. I am convinced he is a remarkable percipient for thought-reading, both of subliminal and supraliminal consciousness.

I may, perhaps, some other day be able to testify to his powers of prophecy.

In order to see what he has in common with test mediums of Spiritualists, I asked whether he ever saw or heard spirits. He laughed and said "never,—he did not believe in the aid of spirits for his powers."

FREDERICK WILLIAM THURSTON, M.A.

Lucknow.

S'RI S'ANKARA'CHA'RYA'S MAHA'VA'KYADARPANAM.

OR

THE MIRROR OF MYSTIC EXPRESSIONS.

Translated from the original Sanskrit Text by B. P. Narasimiah, B. A., F. T. S.

(Concluded from page 20).

233. How wonderful it is that while every man looks upon the formless pollution as having some form, and plainly asserts, with an unflinching faith in himself, that he lives in pollution; unlike this, a learned man, though his identity with *tat* or *truth* be often taught by *S'ruti*, yet can never know the *truth of himself* or *self-truth*; in brief, he does not know *himself*.

234. Foolish people, seeing the stone in a building built thereof, eagerly listen to the sayings of the worshipper who says, "that stone is *Vishnu* himself, render your services to it, and it will grant your request"; and they serve the idol: (but) they never welcome the teaching of the *Veda* which explains the identity of Self and *Brahman*.

235. People do not value the teaching of the *S'ruti*, "thou art *Brahman*" which is borne out by the *Sástras* also, as much as they value the public news.

236. Giving up *Karma* (action), which causes births in various wombs and is the fountain of miseries, realize the *Sat* existing in thy heart, oppose the love of *Anátma* (or body), and cherish the conception of *A'tma* by hearing and meditation. Then from thy mind the concep-

tion of duality and difference (*i.e.*, birth and death, pleasure and pain, &c.), vanishes like as the illusion of a mirage.

237. He who ensnares beings by the threads of affection for the protection of procreation—*him* I salute.*

238. The regular series of beliefs in the visible have obliterated our knowledge of the *Truth* or *Brahman*. By destroying this confusing mass of belief, *Brahman* alone will be seen.

239. The learned man will try to cast off name and form, the offerings of *Avidyá* (ignorance); and from casting these off, in the comprehension of *Brahman*, he himself shines as *Brahman*.

240. He who is thirsty need only remove the weeds from off the water nor need he further try to purify the same: for, when once the weeds are removed, the water becomes pure and drinkable.

241. Just as the water in a vessel becomes hot by the power of fire, even so *Aham* ("I" or the sense of self) become *Sat* by the grace of *Tat*.

242. The *Ahankára* built upon *Deha* (body), *Indriya* (senses), and *Prána* (Life), possesses power by the grace of *Brahman*. These *Aham*, &c., in themselves shine as powerless and dead things, and bear not in the least the name of *Sat*.

243. To those good persons, who by their undivided action or conduct, in themselves experience the eternal, incessant bliss, of what good is either *Indra-loka*, *Brahma-loka*, *Vishnu-loka*, or even the very *Síra-loka* itself.

244. To those who regard everything as *Brahman* and whose minds are absorbed in *Brahman*; who is *Brahmá*, who is *Vishnu*, and what yields the happiness of their *lokas*?

245—46. Wherever the mind has an attachment and affection, there it exists by that very form. This is a psychological principle. There is no doubt that the mind will be subjugated by that learned man, by whom the mental quality of attachment and its assumption of the very form of the object of such attachment and affection, will be conquered.

247. For the person who knows *A'tma*, it is as easy to conquer the mind as it is to open and shut the eye-lids.

248. Tell me, where does the mind go of the learned man who says, "I am *Brahman*, and not body," who is thus conscious of his own intelligent existence (or body of intelligence, literally)?

249. Tell me, where does the mind go of the learned man who everywhere destroys the conduct of the mental affection and attachment assuming the very form of the object of such attachment?

250. Say, where does the mind go of the learned man, who with the mind full of *Chit* (or *Gnyána*), perceives whatever is heard, seen, recollected, or possessed; in brief, everything, as *Brahman*?

* This is said sarcastically.

251. So long as there is scope for the mind to conceive (such differences as) "I", "that", and "this", so long there exists external action; but as regards one who looks upon "I", "this", and everything as pure and elevated *Sat* alone, where is room (for such external action) ?

252. The *Muni* who has developed himself by incessant practice, lives in *Brahman* with a desire for the happiness resulting from the bliss peculiar to *Brahman* (or bliss of *Brahman*).

253. The belief in "this person", "I", "this", &c., is said to be *Manas*; and its absence (is) the absence of *Manas*, resulting in the non-dual and one *Brahman*.

254. Conceiving such differences as the knower, &c., the mind displays itself in diverse forms; but, just as in sleep when the mind becomes inactive the distinctions also disappear, so also is it in *Samádhi*.

255. Listen, O learned man, mind alone is *Jiva*; mind is the universe; mind is *Isah* (Ruler); mind is *Máyá*; mind alone causes bondage; and the death of mind is *Mukti*; and this is true.

256. He whose productive mind, which produces the conceptions of knower, &c., is disappearing, remains sublime and perfectly blissful.

257. The learned man does not in the least distinguish between the inside and outside of a thing. To him such a state is of the greatest profit, and is the highest goal.

258—59. That state of living in the consciousness of the one *A'tma* is the highest bliss. The learned man, who, with the fire of *Gnyána*, burns to cinders the notion of *Anátma*, and lives entirely in the path of *Brahman*, is, even while living, freed or absolved. The learned man who lives in *Brahman*, or like *Brahman*, is freed from the *Upádhis* such as *Sthúla*, &c. Though he is living from the earthly point of view, still he, having no *Sansára*, is freed or absolved, (*i.e.*, though he is in the world, yet he is not of the world).

260. The deluding recognition of "I" and "mine" in the body, its qualities, its actions, and its consequences or conditions, is in itself the *Sansára* to the learned.

261. *Him*, who does not do while living what is usually done by the living, all people speak of as *Jivanmukta*—freed even while alive.

262. *He* who while living, like one freed or absolved, with his "Brahman-bathed" *Buddhi*, does not recognise the "I-ness" and "my-ness" in the body and the bodily qualities—*him* the great Sages call *Jivanmukta*.

263. *He*, who does not recognise in the body, senses, &c., the common-place perceptions of the "I" and "mine", and who remains indifferent and neutral, is said to be *Jivanmukta*.

264. The *Brahman*-knowing *Mahátma*, who sees, thinks, and knows well that all this is *Brahman* alone, dwells in *Brahman*, remains in the form of *Brahman*, and imbibes the divine bliss of *Brahman*.

265. This learned *Muni*, rejoicing in *A'tma*, becomes imbued with the light of *A'tma*, sees everything, is united to *A'tma*, and is always enjoying the bliss of *A'tma*.

266. He is self-contented, happy, joyful, actionless, and, being freed while yet alive, bathes in the ocean of bliss.

267. He who is free from the sense of "I" and "mine" is said to be freed or absolved even when yet alive. The distinction between the freed and the fettered is only the absence of the conceptions of body, &c., typified by "I" (the *absence* in the former, and the *presence* in the latter).

268. To have the notions of "I" and "mine" only as shadows following the physical body while alive, is the typical character of a *Jivanmukta*.

269. Not to recollect the past, nor to anxiously question the future, and to be philosophically indifferent to the present or what happens now, is the typical character of a *Jivanmukta*.

270. To look upon things that are naturally distinct and different, and upon all the good and all the bad, with an equal and indifferent eye, ignoring all such distinctions, is the typical character of a *Jivanmukta*.

271. To regard both prosperity and adversity in one and the same light, and thus to be unaffected by both is the typical character of a *Jivanmukta*.

272. Does the knower of *Brahman*, who has himself been translated to the complete blissful condition of *Brahman*, desire to delight in empty fancies ?

273. While even a child, possessing sugar, is delighted with it and not with mud, how can the knower of *Brahman*, giving up *Brahman*, rejoice in the false self or *S'aríra* ?

274. The idea of a person fastening his *átma* on objects of sense and desiring to delight therein, is like the act of a person who conveys the milk drawn in his house to another's house for the purpose of drinking it there.

275. O learned one, the cause of *Sansára* in an embodied person is tendency or *Vásaná*, which is the power, *Prakriti*, and *Avidyá* known as *Vikshepa* (thrower).

276. Beings return again from deep *Sushupti* (sleep) by the force of the actions of *Vásaná* (tendency.)

277. All people, prompted by their own tendencies, enter into every all *kind* of action. The web of *Sansára* is woven of the cords of tendency. To be freed from such tendency is the salvation of the knowers of *A'tma*.

278. *Vasishtha* said to *Ráma*. "O *A'tma*-knowing *Ráma*, the destruction of tendency is *Mukti* (salvation)". Therefore tendency is worthy of destruction.

279. For the person who has cast off *Avarana* (*upadhic* cloaks or covers) by being enlightened upon the identity of *Brahman* and Self, it is possible to destroy tendencies by walking in the path of *Brahman*.

280. In eradicating the practice completely and also the whole mass of tendencies, to the *Yathi*, *Videkaivalyam* (salvation without rebirth) itself as a matter of course happens, and not by any other means.

281. The complete destruction of the *Sthûla*, *Sûkshma*, and *Kârana S'arîras* ought to be wrought by their appropriate means.

282. The *Sthûla S'arîra* is what is made of food; the *Sûkshma S'arîra* is composed of tendency (*Vâsanâ*); and *Mulagnyânam* (or primordial ignorance) is what is called *Kârana S'arîra*.

283. The *Brahma*-knowing *Yathi* should promptly destroy *Kârana S'arîra* by the force of the knowledge of the identity of self with *Brahman*.

284. Looking upon this world always as *Brahman* and completely destroying the body of tendency (*Sûkshma S'arîra*), the knower of *Brahman* attain *Mukti* characterised by the highest happiness.

285. Burning the treble, well-known *Karman*, *i.e.*, mental, oral and physical actions) in the flames of the knowledge that he is *non-doer*, and becoming free from them (*Karmas*), he must destroy the *Sthûla S'arîra*.

286. When the whole universe composed of "I," "this," "the world," &c., is always and irresistibly regarded as *Brahman* with the knowledge of *Brahman* alone, then that is to be known as the complete ruin of death.

287. When with the knowledge of *Brahman* such beliefs as "I," "mine," "this," &c., vanish, then there is said to be the death of the *Sûkshma S'arîra*.

288—91. When the *Sûkshma* and *Kârana S'arîras* are dying out, if the feelings of pleasure or pain, of what falls to one's lot will, without any antidote or counteraction, not be felt, then it may be said to be the end of the *Sthûla S'arîra*.

The best kind of *Mukti* for the good man is that in which there is not the slightest residue left of the *Sthûla Sûkshma* and *Kârana S'arîras*. Therefore for the sake of attaining *Nirvânic* happiness, with much effort and with their appropriate means, the (said) three bodies should be destroyed by good men. The practice hostile to such a course is said to be the *Asat pravarthi* (unrighteous conduct, or the *Left Hand Path*.)

292. From this bad conduct grow selfishness (or the consolidated and concentrated sense of "I") and the sin of desire. By their growth even learned men undoubtedly fall.

293. It is by the *Yathi* alone, who recognises both in self and in the universe the all-perfect *Brahman*, that *Mukti* is attainable; and not to the discoverer of differences and distinctions.

294. Both the *S'ruti*—"Yathahyevysha-ethasmimudaram"—and also *Gnyânes* allege the absence of *Mukti* to the discerners of differences.

295. For him who everywhere with the sight of *Brahman* sees everything as *Brahman* alone, his tendencies sink away swiftly along with his very actions.

296. Even the learned man will have the notions of such differences as "I," "this", &c., by means of tendency (or *Vâsanâ*); by destroying such differential notions the universal notion results; and then alone one will gain unobstructed knowledge or *Gnyâna*.

297. While this knowledge is becoming less and less obstructive, everything becomes force—like *Brahman* itself to the mind; *Sansâra* never springs from thence; and the ultimate upshot is blissful happiness.

298. According to the opinion of learned men, the most feasible means of trampling out tendency is to quit the notion of the world and to cherish the idea of *Brahman*.

299. By looking upon everything always and everywhere as purely formed of *Sat*, the destruction of tendency happens; this is certain, and need not be doubted.

300. Casting off the idea of "I am *deha*" and capable of being polluted by the touch of a *Chandâla* (pariah) and becoming purely *Sat*-made *deha* (*i.e.*, assuming the form of *Brahman*), the *Muni* will remain in that condition.

301. Completely destroying *Dvaita* by the fire of knowledge that "I," "this," and everything are *Brahman*, the *Muni* will become *Advaita*.

302. By the knowledge that he has become *Brahman*, pouring a full oblation of the knowledge that he is *deha*—into *Brahman*, the sacrificial fire—the *Muni* will have no *S'arîra*.

303. Always looking upon this whole world as a thing seen in a dream, the pacific *Muni* will always remain like *Brahman*.

304. The learned man, rejecting the notions of "I", "mine", and "this", and viewing everything as *Para-Brahman*, himself remains silent in that single practice. This alone is the mode of practising *Samâdhi*.

305. What was asked by you in the beginning as regards the destruction of *Prakriti* (*Agnyânu* or *Mâyâ*), that I shall now succinctly tell you with pleasure.

306. The fact of regarding the workings of the whole visible universe with their peculiar tendencies solely as *Brahman*, destroys (*Agnyâna*) *Prakriti*.

307. Just as the false conception of a serpent in a rope is ultimately recognised as the rope itself by the intelligence of the wise (*i.e.*, when viewed intelligently by the wise); even so the fact of looking upon

this universe) as *Brahman* with the help of *Prathyakdrishti* (*Gnyánadrishiti*=Gnyánic sight) tends to destroy (the separate cognition of) the universe.

THE END.

THE HERMETIC PHILOSOPHY: THE ESOTERIC KEY OF EAST AND WEST.

PART I. SOURCES OF INFORMATION.

WHEN George Smith unearthed the royal archives of Nineveh, the uninstructed eye would have seen nothing in his find but a miscellaneous heap of broken potsherds, utterly useless unless some modern Arab Job might need a scraper. Yet herein lay the records of a mighty empire. Painfully, and piece by piece, the fragments were put together, till a word here and there made its appearance out of the chaos, words grew into sentences, and one tile often served to correct or explain another, or to furnish a clue to an obscure word, or sentence; duplicate tiles were found sometimes, whereby missing passages could be supplied, and gradually the infinite patience of the explorer was rewarded, and the treasures of the great library were made once more available, after an obscurity of some twenty-five centuries.

Much of the same nature must be the task of him who would now search out the treasures of the Hermetic Philosophy. Fragments exist in fairly large numbers, but to the superficial observer all chaotic, self-contradictory, and hopelessly corrupt, their very interpreters at variance among themselves, and still more at variance with what is known of the esoteric philosophy; it is small wonder if seekers after truth are repelled from the study, as we know many have been, and have pronounced the occultism of the West not to be worth a moment's earnest thought. Yet vast treasures lie there for the explorer who will but have the faith and patience sufficient to find them, as I hope to be able to prove.

The first necessity is to see clearly what it is that we are in search of, so that we may have good reason to believe that we are not following an *ignis fatuus*, through a morass of mere bewilderment. There has been through the ages a tradition of a vast store of strange and inscrutable wisdom in ancient Egypt, and all the great nations of antiquity in the West who had mystic knowledge, professed, to a large extent at all events, to draw their knowledge from Egyptian sources. The precise relation which in primitive times existed between the schools in ancient Egypt and the venerable esoteric teachings of India and China can hardly, perhaps, be yet solved; whether one was derived from the other and which was the elder, or whether, as is more probable, both developed side by side from a common origin must, for the present at all events, be left shrouded in the mists of antiquity. This much however we may say that the similarity of their teachings (when once the key to the difference of language is discovered, so that the terms of one system can

be translated into those of the other) and the strange likeness of their symbols, point to a more than superficial resemblance, and indicate that the same great truths, under much the same forms, were at one period simultaneously taught in the East and West.

If this be so, an accurate knowledge of both would give us the synthesis which would eliminate what is obscure in both, and go far to restore, in its ancient completeness, the great system of esoteric philosophy once revealed to the initiates, the key to all the mysteries of heaven and earth, the veritable *scientia scientiarum*. Such is the reasoning that appears to demonstrate the importance of studying side by side the Eastern and the Hermetic systems.

It has been said that the great initiates of ancient Egypt never intended that their marvellous teachings should be lost to the world, but rather that they should be always accessible to whosoever had the courage, the fortitude, and patience to seek for them aright. And how then is the search to be made? All the nations of antiquity who came in contact with Egypt and learnt of her the profound wisdom which was hidden in her mysteries, adopted and handed on to their own disciples that which they had learned, but in every case it was not the pure wisdom of Egypt which they took away and handed down, but it was coloured by their own characters and preconceptions—in other words, every observation was affected by the personal equation of the observer. As in an observatory the personal equation of the observers can only be ascertained and allowed for after a diligent comparison of the observations made by a great many, so here a true idea of the real philosophy taught in Egypt can only be obtained by a diligent comparison of the various systems and teachings derived therefrom. To attempt this the student must disencumber himself of all the superfluous baggage of preconceived ideas and prejudices, and must start on his exploration with a firm determination to seek for and to follow the truth wheresoever it may be found, any preference of any one system over another, or any prejudice against any one will certainly hamper him in the treading of a path which needs the fullest vigour and energy of every faculty of body, soul, and spirit, and thus will absolutely bar his success. Such is the labyrinth in which the great masters of old have hidden their wisdom, and such are broadly the qualifications which alone can enable the student to thread it with success. A brief glance now over some of the principle records, wherein clues to the archaic wisdom of Egypt may be expected, will be of service, as showing the nature of the ground to be traversed, and the sources whence light may be expected; and first let the student for ever put away the idea that in any extant book he will find the Hermetic philosophy, or that there is any work in the world which is absolutely reliable thereon. The philosophic gold of the mystic teachings does not thus lie in nuggets on the open path waiting to be picked up. It is the rich reward of the diligent seeker, after years or ages of hard striving.

First, then in Egypt itself, we have the works of Hermes Trismegistus himself, the famous Smaragdine Table, source and fountain of all the Hermetic wisdom of the world, but alas! the Smaragdine Table by itself is about as useful to the student as might be the stanzas of the "Book of Dzyan" without a commentary; less so indeed for the "Book of Dzyan" would be simply unintelligible; while the Smaragdine Table proves, by the very multitude of contradictory interpretations, how misleading its mere words can be without an interpretation. The same thing may be said of "The Divine Pymander," and of "The Virgin of the World," though taking these works together they become to a small extent mutually illustrative, and for those who can interpret them, some light is thrown by the hieroglyphics of the old temples, and the ritual of the "Book of the Dead." The lapse of centuries however has so far separated us from these ancient Egyptians that without some guide their thoughts and words must remain a sealed book to us. We must try to find a connecting link in those nations and races who learned the wisdom of Egypt from the fountain head, but who are nearer to us and therefore more within our comprehension. And first of these we must place the tribe of the Beni-Israel, the Hebrews who came out of Egypt in the palmiest days of Egyptian learning. Moses, their leader, was learned in all the wisdom of the Egyptians we are told, so *à priori* we might expect to find some light thrown on the Egyptian arcana by the books and traditional wisdom of the Hebrews. Without here going into any antiquarian discussions there is little doubt that the "Sepher Bereschith" was written down at a very early date, but the "Sepher Yetzirah," the "Zohar," and the rest of the works now collectively spoken of as the Qabalah, were not committed to writing till comparatively recent times, and in these latter is the key to the esoteric wisdom of the "Sepher Bereschith", now known as the book of Genesis. However it is not in antiquarian arguments that we can test the value of the Hebrew learning. If we wish to open a lock we do not trouble ourselves much about the history and name of the maker of the key, the prime question is—will it fit the lock? The Qabalah does explain many of the obscurities of the old Egyptian learning, as it has come down to us, quite sufficiently to afford a very strong probability of the truth of the account which ascribes its origin to the teaching which Moses received in the temples. Still, however, the clue is only partial, not all of the wisdom of Egypt is enshrined in the Qabalah, and what there is, is much coloured by the personal equation, so to say, of the Hebrew interpreters, possibly altered and corrupted by generations of transcribers before it reached the stage of being written down and published. Fortunately therefore the Beni-Israel were not the only pupils of Egypt; the mysteries of Cybele, the great earth mother in Phrygia, were derived from Egypt, and these again were the parents of the Eleusinian and Bacchic mysteries, whereof we have a fairly complete account. In this way also were derived the mythological histories of ancient Greece, which under the

guise of fable contained some of the profoundest occult truths. The reign of Alexander the Great, which brought Jews and Greeks together in large numbers to Alexandria, re-united the two schools, which started respectively from the Hebrew Qabalists and the Phrygian worshippers of the mystic Cybele, once more in the land of their origin, to form the school of the Neo-Platonists; and here a careful study of the works of Ammonius Saccas, Plotinus, Jamblichus, and others of the same school becomes necessary, for these being near to our own time are comprehensible to us, or comparatively so, and thus may serve to explain the more recondite and obscure texts of ancient Hermes and the Qabalah. Another school which took its rise in Egypt, and spread over Arabia is that which has left traces in all the learning which Europe has derived from the Arabs, the science of numbers to a large extent explanatory of the Qabalah and above all the great science of alchemy and its allied science of astrology. Much of the profoundest occult value relating to the importance of alchemy and its true interpretation is to be found in a book now alas! almost unattainable "A Suggestive Enquiry into the Hermetic Mystery"—for, of course, I do not here mean the mere vulgar idea of transmuting of metals into gold, which is all that modern materialism can see in the labours of the alchemists and their philosophy. In regard to the mystic science of numbers, Pythagoras cannot be passed over, and his work will fill the gap between the Greek and Egyptian mathematical schools, and show the great occult teachings which lie behind the common rules now dinned into every school-boy's head, with the smallest possible idea of their real import and value. Pythagoras standing between Plato and the Qabalah gives many strange and unexpected clues to both. Yet one more of the ancient schools there is whose tenets must be studied in order to get all the light that can be exoterically thrown upon the Hermetic philosophy, and that is, of course, the great body of philosophers and initiates now collectively known as the Gnostics, not only those late, and often corrupt and ignorant sects, whose chief claim to distinction was as a heretical sect of the Christians, whose doctrines they misunderstood and perverted, but the earlier and great philosophers, among whose ranks might be found some of the wisest and greatest of the primitive Christians, including St. Paul himself and also pre-Christian philosophers and mystics whose occult works are still among our most treasured possessions.

These various schools represent the fragments into which the old Hermetic wisdom of Egypt has been broken and which must be recovered and pieced together in order that out of their variations a synthesis may be formed, wherefrom somewhat of the old mystic knowledge may be learned. The number and extent of these fragments and the difficulty of access of many of them account sufficiently for the very little that is known of the Hermetic Philosophy; and the astounding self-confidence of mankind whereby "Fools rush in where Angels fear to tread" may sufficiently account for the ignorant and misleading summaries and

criticisms which abound, whose authors generally have had access to but one or two, at most, of all the sources of information and have misunderstood and misquoted that.

But it is not only among the ancient philosophers whose works are published and extant that the knowledge of the Hermetic mysteries is preserved, as in all the great occult schools there were, and are still, associations, or colleges of Hermetic initiates; many will of course scoff at the idea that there are now extant schools of the Hermetic initiates just as many have scoffed at the idea of the Tibetan Mahâtmas, but there is no help for it, the scoffers must continue to scoff, for the initiates and those whose high privilege it is to be their pupils cannot break the condition of silence, though, as with the great adepts of the East, from time to time a certain portion of the knowledge hitherto held closely veiled is allowed by its custodians to become exoteric. Besides these and, as it were, linking them to the purely exoteric schools, stand the schools whose existence is known and whose members are openly avowed to be such, yet whose arcana is preserved secret. Of these the most important is the great order of the Freemasons; yet it may be gravely doubted how far the Freemasons have kept the secret wisdom entrusted to them; they have the outer shell, the rites and ceremonies which once were the veils guarding, yet illustrating, the profoundest mysteries; but to the bulk of Freemasons these are but the emptiest show, and for this reason many spurious, meaningless and indeed vulgar additions have crept into the most solemn ceremonies, rendering the true interpretation of them very difficult. Yet that there are mysteries symbolized by the ritual, and men who are capable of understanding them, is evident from the works of such men as Ragon, Oliver, and Keneth Mackenzie. There are also Temples of the famous Rosicrucian fraternity, wherein the ancient Hermetic knowledge, or much of it, is still preserved sacred from the eyes of the profane.

Another great source of information must not be passed over in silence. It is a distinct part of the Hermetic teaching that there always are on the earth those who, by virtue of certain capacities, and of following a certain mode of life, may be able to attain the knowledge of the Hermetic mysteries at first hand, as it were, without the arduous study which is usually an indispensable condition. In such way we are told was obtained "The Perfect Way," one of the most deeply occult works that has been written for very many years on the Hermetic lines. There is a certain amount of danger however in this method, for the knowledge so obtained is apt to be coloured, and often unconsciously so, by the strong personal feelings or prejudices of the seer. It is indeed a mode of reading in the astral light the teachings there deposited by initiate-teachers many centuries by-gone, and unless the reader be impersonal, almost beyond what is given to mortal man to attain, he or she is well-nigh certain to read the ideas and prejudices belonging to the human personality along with the teachings of the master; in fact one wants an H. P. B. to distinguish between the two, and to give us the master's words entire and unmutilated. From such seership, when

unaccompanied by honesty, and from certain (fortunately rare) cases of members of occult fraternities who have broken their pledges, has arisen a class of pretenders who angle for the gold of the credulous by offering to teach an easy road to occult powers for money. These abound in America where their dupes seem to be legion. Some of these frauds have been exposed and broken up, but there are still many in existence, and a grave warning may be given to those who think, to quote St. Peter, "that the gift of God may be purchased with money," for this in fact is what they pretend to sell, whether it be disguised under the name of initiation fees, or any other plausible pretence, the fact remains that whoever offers to teach occultism for money breaks one of the most essential conditions of knowledge, and is either grossly ignorant, or a pledge-breaker. In the offer to teach for money we may discern the impostor, and in the application of the mystic wisdom to the conditions of modern life, and social and political problems, we may usually trace the personal equation of the seer. Socialism, Woman's Rights, Labour Problems, *et hoc genus omne* have all been exploited as the direct outcome of the Hermetic Philosophy, but (though the statement will probably bring down the wrath of many excellent persons on my head) I cannot find that the world is any better, or the study of the Hermetic Philosophy is at all advanced thereby.

It will be my humble endeavour in the ensuing papers to give a brief outline of what is known, and as much as may lawfully be told, of this great school of Philosophy and to leave the practical application thereof for each reader to find out for himself.

(To be continued.)

J. W. BRODIE-INNES.

A FRAGMENT OF AN OSAGE TRADITION.

IT is often in what may be termed the outside studies of the Theosophical student, that the value of the "Secret Doctrine" is most fully felt. The constant striking resemblances to the theories outlined in this book come home to us more strongly when we meet them, as it were, at first-hand; and the satisfaction that is felt at the recognition of some theory as being one of general application to all traditions is in itself an ample reward for the persevering student. While avoiding the danger of regarding the "Secret Doctrine" as in any degree infallible, we most of us recognise what an inestimable treasure we have in a book, which does not force upon us a set of dogmas, but gently and clearly sets forth the striking resemblances of the various world-creeeds, giving at the same time a rational explanation of a selection of archaic teachings which may be taken as representative ones.

It is necessary in the interests of that spirit of active research which our Society has always fostered, never for a moment to lose sight of the fact that the teachings of the books which have been transmitted to us by the Custodians of Wisdom should be supplemented by

active, outside study on the part of ourselves. The proofs which we would fain furnish to the world that our books contain many keys for the solution of traditional lore, can be more readily adduced when the striking similarity of the various branches of tradition become every day more fully impressed on our minds.

In the hope of helping in some way towards this end, I have been tempted to deal at length with some interesting traditions which have lately come under my notice. Some few days ago, I was reading with very deep interest the Annual Report of the U. S. Bureau of Ethnology for 1884-85, when I chanced upon a very instructive paper by the Revd. J. Owen Dorsey on Osage Traditions.* So strangely do the traditions of this North American Indian Tribe resemble those of other nations, and in a great measure the stanzas of the "Secret Doctrine," that I have expanded the notes made at the time into an article for the *Theosophist*.

Mr. Dorsey, while on a visit to the Osage, in the Indian territory, learned of the existence of a Secret Society of seven degrees. In this Society, it was alleged, the traditions of that people have been preserved to the present day. Unfortunately, owing to the shortness of his visit, the learned author was unable to gain more than two fragmentary accounts of the Society, including parts of two traditions. The elder members of the secret order, it appears, have tattooed on their bodies a certain symbolic chart or diagram. The author gives a copy of this diagram which was furnished to him by a member of the tribe. A description of this follows. At the top is a sketch of a tree on the banks of a river. This tree is a cedar, and is called the "tree of life." It is represented with six roots, three on either side. Below the river, at the left, is a large star—the Morning Star. Next is a group of six stars, then the Evening Star, and another small star. Beneath these are seven stars,—the Pleiades. These are between the Moon, on the left, and the Sun, on the right. Under these are a hatchet and a peace-pipe, on the right and left respectively. Then follows the most curious part of the picture. A red oak-tree, above which are four worlds, or, perhaps, as we should say—planes. The worlds, or planes, are represented by four parallel horizontal lines, the upper three being each supported on two pillars, the lowest resting on the red oak-tree. This tree like the cedar above mentioned, has six roots, three on each side. Above the topmost world, or plane, hovers a bird with outstretched wings. A path leads to the root of the oak-tree on either side of which are small figures intended to represent heavenly bodies or beings. The above is a more or less complete description of the symbolical chart as given by Mr. Dorsey.

It will be better, perhaps, before proceeding to the text of the fragment of Osage legend given by the learned author, to examine the symbolical aspects of this chart, from the standpoint of the suggestive

teachings of the "Secret Doctrine." For this purpose we may group the most important objects in our allegorical picture as follows:—

- (a). The cedar-tree and river.
- (b). The planets.
- (c). The peace-pipe and hatchet.
- (d). The bird with outstretched wings hovering over the upmost world or plane.
- (e). The four planes or worlds, and the oak-tree supporting the fourth.

The cedar-tree, as we are informed, is called the "Tree of Life." There seems to be scarcely any legend or religious myth, which does not contain the "Tree of Life" under some form or another. I have only to mention the *As'wattha*, the sacred fig-tree, tree of life and being, whose destruction is said to lead to immortality, of which it is said in the *Bhagavad Gîtâ* :

"Here below its form cannot be known, nor its end, nor its beginning, nor its whole nature or constitution. When one has cut down this large-rooted *As'wattha* by the solid weapon of indifference, then that seat may be sought for, from which they who have reached it never return."*

The *Yggdrasil* tree of Scandinavian Mythology, another tree of life, whose roots the Midgard snake gnawed, will also occur to the reader. The *Popul-Vuh*, *Tzite* tree and the Tibetan *Zampun* may also be mentioned, both of them being the trees of life of the nations to which they belong. A commentary on the esoteric doctrine quoted in the "Secret Doctrine" says:—

"The trunk of the *As'wattha* tree (the Tree of Life and Being, the Rod of the Caduceus) grows from and descends at every beginning (every new manvantara) from the two dark wings of the Swan (Hansa) of Life. The two serpents, the ever-living and its illusion (spirit and matter), whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!†

From the fact that we have to deal with two trees in the present piece of Osage symbolism, it would seem that the cedar is intended to represent the "great mundane macrocosmic tree," and the oak, on the fourth plane, that of matter, the microcosmic tree, in which are enclosed the prototypes of our races. The river on which the cedar-tree stands seems to occupy the same relation as the well beneath the *Yggdrasil* tree. The river seems also symbolical of life from the fact that its waters are in a state of motion. It is represented in the diagram with five branches, but of these no account or explanation is given.

It will be well before going further, to take a glance at the whole chart in order to obtain some idea of its general meaning. At the

* pp. 377—97.

* Chap XV.

† Vol. I. p. 549.

top of the picture, as already described, we have the cedar tree of life growing on the banks of the river, symbolical of the Macrocosm. The next group of symbols—the stars and planets, of course stand for the conscious guiding intelligences of the Universe, including the creators of man and the adjusters and upholders of the laws of the Universe. From the Unknowable—that Infinite Consciousness of which it is impossible to form any conception, we have a graduated series of conscious Intelligences till we reach man. Some of these Intelligences, we are told, have perfected consciousness, since they have been through the circle of necessity, have had experience of the various forms of life, others are purely spiritual, having yet to enter upon our form of conscious existence. It is impossible to refer in more than general terms to these Intelligences, concerning whom most valuable accounts are to be found in the “Secret Doctrine.” In dealing with the Osage *S'tokas* later on, I shall have to refer to them again.

We now come to the four planes, for planes I think we must call them. Above these four planes is a flying bird. The bird of the Osage mythology is called a “red bird,” and there can be no reasonable doubt, but that is identical with the *Kálá Hansa* of the Hindu writings. To give a full explanation of *Kálá Hansa* here is impossible and I must refer my readers to the “Secret Doctrine,” where they can glean for themselves. The allegory of the Hansa which, when given milk mixed with water for its food separated the two, drinking the milk and leaving the water, is well known. In general terms the Hansa, to quote the words of the “Secret Doctrine,” represents “Divine wisdom, wisdom in darkness beyond the reach of men.” A note in the same book on the “Birds of Life” of the different mythologies is interesting:

“Whether the genus of the bird be *cygnis*, *anser*, or *pelecanus*, it is no matter as it is an aquatic bird floating or moving on the waters like the spirit, and then issuing from those waters to give birth to other beings.”

In terms of human consciousness, the bird seems representative of the three highest planes the “divine and formless world of spirit.”*

The conceptions of the four form-planes of the Universe and the planetary chain are familiar to all students of “Esoteric Buddhism” and the “Secret Doctrine.” The Monad, we are taught, descends from the world of spirit and passes seven times round the chain, each round repeating on a higher scale the evolutionary work of the preceding round. The two arcs of the evolutionary circle may thus be regarded, the one as the descending arc, when the Monad descends from spirit into matter, the other as an ascending one, when the Monad reascends from matter to spirit. In this seems to lie the only possible explanation of the two curious symbols—the war-axe and the pipe of peace, which are on either side of the planes. The former may represent the descent into matter—differentiation, the latter, unity, reascent into spirit. But this is of course doubtful.

* See “Voice of the Silence,” p. 5.

The roots of the oak-tree presumably represent human races. In the Scandinavian mythology, the Ases created Man's form from the *Ask* or ash-tree, and in the *Popol-Vuh* it was from the *Tzite* tree that the Mexican *third* race of men were created.

A few words are now necessary with reference to the account of their race history given by one of the Osage to Mr. Dorsey. This account is not very clear, in some respects it resembles the written mythology, in others, it differs somewhat. There is apparently the same difficulty to be met with in the endeavour to construe these Osage traditions as in those of other races—the Maya for instance. The tradition may have reference to the development of a particular race, more than to the general scheme of human evolution. If so, interpretation becomes much more difficult. In the present case, the verbal tradition, which I am now about to deal with, seems to be racial, while the written appears to deal as much with the broad scheme of evolution as the symbolic chart itself. However my readers must judge for themselves. It is too much to expect that all the pieces will make a complete square, the most one can do is to make a selection of the best ones.

The following is the substance of the account given by Mr. Dorsey of the “journey of the people.” The journey began at a point below the lowest upper world (plane as I have called it), *i. e.*, No. 3 counting from above, No. 2 counting from below. The people then had neither bodies nor souls, though it is said they existed in some unknown manner. They descended from the world on which their journey began to the highest one, where they obtained human souls in the bodies of birds. They then travelled down till they reached the red oak-tree, which, as we have seen, supports the fourth plane or world. Here the paths of the people separated, some went to the right, some to the left. The former were warlike, the latter peaceful, or rather the former killed and ate animals, while the others subsisted on roots and vegetables.

It will be evident to the reader that there are certain points in the narrative as far as we have gone which are difficult to reconcile with the teachings of the “Book of Dzyan.” The journey of the “people,” if we can use such a word, for they then had neither souls nor bodies, is stated to have begun on the plane immediately above, what we are regarding as the physical, from whence they ascended to the topmost of the form-planes where they received souls. In the “Secret Doctrine” we have it stated that the Monads descended from the three upper, formless planes to the first of the form-planes, thence through the intervening ones down to the physical. The evolution of the Monad and the astral-physical body was *pari passu*, the Manas or principle of intelligence being added when the other two evolutions were advanced far enough to permit of the making of a complete human entity by the addition of a thinking, rational principle. In the Osage tradition the account differs, and this may be real or only apparent, there may have been a misunderstanding somewhere in the narration of the legend, or its fragmentary nature may lead us to

the belief that important parts of the narrative have been omitted. If we take the expression "the people began their journey," as meaning — the Monads commenced their cycle of evolution, their obtaining souls would probably refer to the addition to the Manasic principle, while the furnishing of bodies would include the astral-physical evolution of the "Secret Doctrine." But then the process is in the wrong order. The addition of a mind principle, without a physical or astral organism for its manifestation, would be useless. It will be remembered that it was after $3\frac{1}{2}$ rounds that the Manasa-putra entered the bodies prepared by the inferior creators, the Lunar Pitris, and the fact that it was after ascending to the *third* world that the "people" received souls may be in some way parallel to these teachings. However there are differences of detail in all mythologies and traditions, the main incidents are what we must look to and these are almost invariably similar. We have in this Osage tradition apparently three streams of evolution: (1) The Monadic. (2) The Intellectual, or Soul. (3) The Physical or Astral; as in the teachings of the "Secret Doctrine." We have the two "Trees of Life," with their branches, the "Bird of Life," the Planetary Beings, the Planes of the Manifested Universe, which are all in themselves sufficient to draw our careful attention to these Osage records.

We must now pass on to the written traditions as quoted and translated by Mr. Dowsey. We shall find here more corroboration, and undoubted references to the Progenitors of Humanity, as described in the "Secret Doctrine."

The following are extracts from the author's translation:—

"The first of the race

"Was saying, 'Ho brother! the children have no bodies.

"We shall seek bodies for our children.

"Ho, younger brother! you shall attend to it.'

"They reached one upper world and stood.

"There they were not human beings.

"Ho, younger brother! the children have no bodies,' he was saying

"We must seek bodies for our children.'

"They reached the second upper world and stood.

"They were not human beings, etc.

"They reached the third upper world and stood.

"They were not human beings, etc.

"They reached the fourth upper world and stood.

"There they became human beings.

"Still, the children were without (human) bodies.

"We must continue to seek bodies for our children.'

"They returned to the third upper world and stood.

"The children were really without bodies.

"Ho, younger brother,' the children have no bodies, he was saying

"We must continue to seek bodies for our children.'

"They returned to the second upper world and stood.

"The children did not find bodies for themselves, etc.

"They came to a fine red oak and were standing on it.

"On a very fine day they came hither and stood.

"Kaxe-wahü-sa (the Black Bear), who was then moving,

"Came directly to them and stood.

"Ho, elder brother,' (said the Black Bear)

"You shall continue to burn my feet for me.'

"Ho, Kaxe-wahü-sa! was he (the Tsion) saying

"Kaxe-wahü-sa went to the star Watse-tuqa.

"Ho, grand-father,' he was saying.

"The children have no bodies.'

"Watse-tuqa replied, 'can I give the children bodies?'

"I am not the only mysterious one;

"You shall attend to it a while longer.'

The faithful Kaxe-wahü-sa then visited the various planetary beings; that of the Star Watse-miqa; the "Mysterious one of Day"; the "Mysterious One of Night"; the guardians of the Moon, the Pleiades, the constellation of the Three Deer, the Morning Star and the Small Star; finally he resorted to the "female Red Bird," "who had been moving, was sitting on her nest". To him the bird replied:

"I can cause your children to have human bodies from my own.

"My left wing shall be a left arm for them.

"My right wing shall be a right arm for them.

"My mouth shall be a mouth for them.

"My forehead shall be a forehead for them.'

The female Red Bird finally furnished each part of the body for the bodiless children, and then addressed them:

"You shall continue to exist without any cause of destruction for your race.

"Your children shall live as human beings.

"The speech (or breath) of children will I bestow on your children.'

Thus ends the fragment of tradition describing how the first of humanity received bodies. A few remarks on this are now necessary before proceeding to the process by which they received souls.

The first point worthy of note in this, as in the "Book of Dzyan," is the manifest reluctance of the higher intelligent Powers to have anything to do with the making of man. Says the last-named ancient work treating of the building up of man:—

"The Breath needed a mirror of its body; 'we gave it our own,' said the Dhyanis. The Breath needed a vehicle of desires; 'It has it,' said the Drainer of Waters. But Breath needs a mind to embrace the Universe; 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. "The form would be consumed were I to give it mine' said the great Fire.....Man remained an empty, senseless Bhûta."

This has reference to the reluctance or inability of the Powers to endow man with Intelligence. As regards the furnishing of a physical body for him, there does not seem to have been much difficulty. In

the Osage tradition, however, the unwillingness extended to the creation of bodies for nascent humanity, as well as to the furnishing of souls. A like answer was returned in both cases, and each power replied: "I have an everlasting road in which I must keep: I am not the only mysterious one. You must still seek for help."

And now as to the mysterious Kaxe-wahü-sa and the still more incomprehensible female Red Bird. The former seems to have acted as a mediator between the bodiless Monads and the Cosmic Intelligences. Can we find parallels for, or explanations of, these beings? The Black Bear would seem to represent in some way the earth itself. It is on the fourth plane that the Bear seems to exist. We have in the *S'lokas* of the "Book of Dzyan" the earth applying to the "Lord of the Shining Face" informing him that his house is empty and asking him "to send his sons to people this wheel." The "Lord of the Shining Face" replies: "Raise thy voice to other lokas; apply to thy father, the Lord of the Lotus, for his sons . . . thy people shall be under the rules of the Fathers. Thy men shall be mortals." Possibly also Kaxe-wahü-sa may typify some superior intelligence who, as it were, acted as an ambassador for the bodiless Monads. What this mysterious Bear meant when he exclaimed, "You shall continue to burn my feet for me," I am entirely at a loss to explain. The old saying concerning a "bear on hot bricks," occurs to one, but it seems hardly applicable here.

The female Red Bird, who furnished bodies, is entirely different from the male Red Bird who provided Souls, the one represented with outstretched wings, whom I have endeavoured to identify with Kálá Hansa. It is difficult to see clearly the meaning of either of these birds as far as their relation to the building up of humanity is concerned. They may typify two distinct classes of Creators like those mentioned in the "Secret Doctrine,"—the Agnishwatta and Barbishad Pitris. It is worthy of note, that the bird who furnished bodies is *female* or *lunar*; the one who provided Souls, *male* or *solar*.

The endowing of man with intelligence, as related in the Osage tradition, bears a strong resemblance to the description of the process by which a body was furnished for him. Unfortunately this part of the narrative was never given in full to Mr. Dorsey, and the fragment ends abruptly. After the male Red Bird had been applied to for aid, all the other powers refusing, the people went to the "good land of day," and "in four revolutions or gyrations of the upper worlds became human beings."

The concluding lines of the fragment seem to have a racial significance and are consequently very difficult to interpret. Arrived at the fourth revolution of the upper world, the people stood on a Sycamore tree at harvest time. They met with a stranger called "Young Hanka", and two other persons also arrived to help them. It was ultimately decided that these two, whose names were Tsiou and Watsetse, should seek a land where the children (the Monads) "might become men." There

is then a reference to a "Female Beaver" but the history of this *personage* was never given to Mr. Dorsey.

I append here two short quotations from the Scandinavian Mythology and the Hermetic Teachings, which, when compared with the *S'lokas* of the "Secret Doctrine" and the traditions of the Osage, will show at a glance the essential similarity of all four. As already stated, it is only in general conceptions that we can hope to find this identity, and in the Osage fragments I have given above, I think there is enough in general outline, and in some cases, in detail, to show us that this North American Indian Tribe had their form of the universal world-traditions. The following are the extracts which I have made:—

THE HERMETIC TEACHINGS.

"The Ruler and Master of the Universe resolved then for the penance of the souls, to mould the human organism, and having called me to Him, said Hermes, He spoke in this wise:—'O soul of my soul, holy thought of my thought, how long shall earthly nature remain sad? How long shall the creation already produced continue inactive and without praise? Bring hither before me all the Gods of Heaven.'"

Thus God spake, quoth Hermes, and all obeyed his decree.

"'Look upon the earth,' he said to them, 'and upon all things beneath.'

"Straightway they looked, and understood the will of the Lord, and when He spoke to them of the creation, asking of each what he could bestow upon the race about to be born, the Sun first replied:—'I will illumine mankind.' Then the Moon promised enlightenment in her turn, adding that already she had created Fear, Silence, Sleep and Memory. Kronos announced that he had begotten Justice and Necessity. Zeus said, 'In order to spare the future race perpetual wars, I have generated Fortune, Hope and Peace.' Ares declared himself already father of Conflict, Impetuous Zeal and Emulation, Aphrodite did not wait to be called upon: 'As for me, O Master,' she said, 'I will bestow upon mankind Desire, with Voluptuous Joy and Laughter, that the penalty to which our sister Souls are destined may not weigh on them too hardly.' These words of Aphrodite, O my son, were welcomed gladly. 'And I,' said Hermes, 'will endow human nature with Wisdom, Temperance, Persuasion and Truth; nor will I cease to ally myself with Invention. I will ever protect the mortal life of such men as are born under my signs, seeing that to me the Creator and Father has attributed in the Zodiac, signs of knowledge and intelligence; above all, when the movement which draws thereto the stars is in harmony with the physical forces of each' **

THE SCANDINAVIAN MYTHOLOGY.

"For a hearing, I pray, all Holy Beings, and the sons of Heimdall, high and low. Thou, O Walfather, wouldst have me set forth in order, the histories of men as far back as I remember."

* * * * *

"Then all the powers, the most High Gods, assembled at the judgment seat and took counsel together, who should create dwarf-kind from the bloody surf and the giants' black bones; they fashioned out

* "The Virgin of the World," pp. 9, 10.

"of the earth, in the image of man, many dwarfs as Durinn commanded.
 "Till out of this host there came to the house three Anses, mighty and blessed. They found Ask and Embla† helpless and futureless on the ground.
 "The breath of life was not in them; they had neither feeling, nor motion,
 "nor utterance, nor comely hues. Woden gave the breath of life, Kenir
 "feeling, Lodur utterance and comely hues.

"I know an ash, a high-towering, holy tree, called Ygg-drasil, besprinkled
 "with white loam, whence come the dews that fall in the dales.

"It spreads ever-green over the Weird's burn; whence come the three
 "Virgins of manifold wisdom, from the Well beneath the tree. They have
 "laid down the fate, and chosen the life and spoken the destinies of the
 "children of men."‡

The present article has been written as much with the intention of stimulating research as of affording information. The wide nature of the subject has precluded the giving of more than the barest outlines of the esotericism which seem to lurk beneath these apparent fables of the Osage. There is a great need in our Society of those who will be willing to search everywhere for corroboration and elaboration of those teachings given in the "Secret Doctrine," which many of us are now prepared to accept as containing, at all events, some part of the pure wisdom underlying the various mythologies and traditions. I have endeavoured as far as possible to avoid any straining of interpretations to make these Osage mythologies tally with those of the "Secret Doctrine;" for it is not my purpose to in any way argue for the acceptance of the teachings contained in the latter. The "Secret Doctrine" cannot be forced on the world, its value will increase as time goes on and mankind begins to realise that every religion has a like foundation, a common fount from which the share of life-giving water of each is drawn. Seeing that it is the object of our Society to emphasise this underlying unity, it is thus the duty of individuals, as far as lies in their power, by the comparative study of religions, mythologies, traditions and folk-lore to bring this home to the world at large. With the aim of stimulating this enquiry the present has been written, and the hope is expressed that readers will fill in details not given, and in cases where the interpretation does not seem to hold good, cast about for a firmer and surer one.

The time is surely not far distant when we shall all be seeking for the underlying wisdom instead of disputing over the external form. If such is the case, we shall understand the spirit in which an Osage chief spoke these words: "Of course we do not believe that our ancestors were the birds and animals told of in tradition. These things are only *wa-wi-ku-shá-ye* (symbols) of something higher." And the old chief pointed to the sky.

PERCIVAL GRAHAM, F. T. S.

† The first pair of human beings.

‡ *Theosophist*, vol. VIII., art. "Norse Mythology."

WILLIAM STAINTON MOSES.

ONE of the best of men, most cultured of scholars and truest of friends, left the World on the 5th September last, when W. Stainton Moses, M.A., died. In my "Old Diary Leaves" I have mentioned the close friendship that existed between us since 1875, when the late Epes Sargent made us mutually acquainted, and my high regard for his talents, integrity and scholarship. He was seven years my junior and would have stopped, no doubt, to write my obituary notice but for that terrible influenza that carried him off, as it did H. P. B. and thousands more. Last summer I went to see him at Canterbury, and we passed a delightful day together; visiting the Cathedral, sauntering through the streets, enjoying the society of friends, and talking by the hour about those spiritual questions that most interested each of us. He was then suffering from the *sequela* of the disease, and said he should not be surprised if he had to succumb in the long run. His only anxiety was lest he might not live to finish two or three books he had planned out in his mind. I tried my best to persuade him to fly from the horrible winter climate of London and come and work up his materials into books at Adyar: a favorite project that he and Massey and I had discussed for years. But he could not see his way to it, for he had his work cut out for him at the West, in the spiritualist movement, and he said he must die at his post. Our parting was like that of brothers, and as if each had had a presentiment of its being the last, we shook hands and said good-bye a dozen times at the railway station, and waved farewells until the train took me out of sight. He was a man to love, respect and trust; a friend that one would ever count upon at any distance and in all emergencies. He had a commanding influence among Spiritualists, one due to the elevation of his personal character quite as much as to his ripe scholarship and his thorough acquaintance with the literature and different aspects of psychical science. His views were broad and catholic upon those subjects, and but for the bigotry of the majority of Spiritualists, he and I would have gone far towards establishing those friendly relations between our two parties that in reason should subsist. We both knew that it was a suicidal policy for the two bodies to be wrangling and mutually hating, when a common foe—Materialistic Agnosticism—was undermining the foundations of spiritual belief—our mutual belief—and hence of religious conviction. In 1888, he proposed to me that, if I would manage to keep H. P. B. in a gentle mood towards Spiritualists, he would use his best influence with the latter to come to a more brotherly understanding with the Theosophists. I did my part easily; H. P. B. agreeing to spike her cannon for the term of the experiment; and he began writing benevolently about us in *Light*. We used to see each other often that season in London and compare notes. His very first kind words about us brought him a shoal of protests, charges of treachery, taunts and jibes: no bigoted sectarian church could have been more intolerant. He read me extracts from some of the letters, printed some in *Light*

and at last told me, sadly, that he should have to give it up or he should lose all his influence with his party. It was the knowledge of this fact, corroborated amply by the brutal treatment she has personally received from leading Spiritualists, that helped to make H. P. B.'s later criticisms upon Modern Spiritualism so bitter. If all Spiritualists had been as broad-minded as Stainton Moses, and a tenth part as practically versed in Psychology as H. P. B., there would be now a close alliance between them and ourselves, to our mutual advantage.

We have hanging in the Adyar Library an excellent portrait, on satin, of Stainton Moses, as he looked in the years 1876-7. It was phenomenally produced by H. P. B., in my presence, in a moment of time. Later, when I come to record in my "Old Diary Leaves" the interior life of our first Head-quarters residence, I shall describe this picture and its method of precipitation. For the moment it suffices to say that I sent it to Stainton Moses with H. P. B.'s consent, and he gave it me back for the Adyar Library, at my request, when we met in 1888. Its chief peculiarity is that it depicts him as he then appeared in the astral, while he was making powerful exertions to "project" himself in the "double." We were in constant correspondence then, he asking a multitude of questions about all sorts of psychical subjects, and trying to come and see us in his astral shape. One evening, when H. P. B. and I were hard at work on the MSS. of "Isis Unveiled," we both, as by a single impulse, turned our heads towards the folding-doors, and caught an instant's glimpse of Stainton Moses. It was but for a flash and then was gone. On the table before me lay a card, giving the differences of time between New York and other cities of the world. This suggested looking at it and at my watch and noting the hour. By the next post I wrote him the facts, and by the next incoming steamer received from him a letter telling me that, at such an hour on such a day, he thought he had succeeded in getting a sight of us. The dates corresponded and our letters crossed each other in mid-ocean: so we may write that down as a valid phenomenon.

I write this at Adyar and my boxes of letters are at Ooty, so I cannot show, as I otherwise might, his sweet spirit and eager yearning after basic spiritual truth. But that will keep. I recollect the interesting fact that one of the alleged spirits who taught him, called himself "Magus," that he usually brought to his medium the sense of a peculiar Eastern perfume, and a vision of three balls, or points, of light, grouped in a triangle. Now this latter is a symbol of the Brotherhood of our adepts, and used by them in many ways. (My readers may recollect that in the flower-born ring H. P. B. made for me, the three little diamonds were similarly disposed). Among H. P. B.'s frequent phenomena was her power to cause an oily attar of a great fragrance, to exude from the palm of her hand. She told me that "M.A. (Oxon)"—Stainton Moses' pseudonym—was receiving help from our Adepts, and it seemed to me

that this "Magus", with his light-symbol, his Eastern odor, and the tone of his teachings, as my friend reported them to me, might very well be one of the Brotherhood. As a matter of curiosity, I, one day, got H. P. B. to cause the attar to exude from her hand and impregnate a flock of fine cotton wool; which I did up in silk, wrapped in oiled silk, packed and sealed in a little box, and sent to Stainton Moses. He wrote me back that the perfume was identical with that which was so familiar to him. I leave the fact without farther comment, stating only what passed between us two. Massey says, in a nobly phrased biographical notice in *Light* for September 17th, that our friend took for a time a warm interest in the development of the Theosophical Society, "but never got over the distrust excited by an attempt" to persuade him that "Imperator was a Mahátma." The discussion (with H. P. B. mainly) about the identity of this high intelligence caused friction at times, but never the least interruption of our pleasant relations.

It is hard to forecast what English-speaking Spiritualists will do without this most worthy leader; the loss would seem irreparable; yet it may be that Nature will put some now unsuspected, yet equally great worker in the vacant place. We constantly deceive ourselves into believing that chaos is come when great men die, for the world's wheels roll on as they did before. None of us is indispensable, not one; it is only the intimate friends, the closest associates of the departed who have no hope of repairing their loss and who mourn inconsolably. Yet to those who believe in a life hereafter and in the survival of thought and consciousness, death is, neither to the one gone ahead nor to those left behind, a catastrophe. I have no details yet about Stainton Moses' last hours, but I am sure he must have met the change without a tremor. For many years he had been in close intercourse with that other plane of life, and to pass into it must have been to him like a happy homecoming. From what I know of the systematic way in which some controlling powers ordered his ways, I should be surprised if he had not known the time of his demise; if he had not been able, long in advance, to say:—

"I hear a voice you cannot hear,
Which says I must not stay,
I see a hand you cannot see,
Which beckons me away."

H. S. O.

DOES THE SOUL SURVIVE?

THIS is the title of the fourth of the series of Hellenbach's posthumous articles which have been appearing in the *Sphinx*. Its contents do not appear to the present translator as likely to be of equal interest or value to the readers of the *Theosophist* as the preceding, and, let us hope, the subsequent members of the series. Hence it has been decided to give merely a summary analysis of the argument, so as to preserve the continuity of Hellenbach's general line of thought.

After emphasising the fact that the "Soul" cannot be "demonstrated" after the fashion of a chemical analysis or an anatomical preparation, but that of necessity its existence and survival after the destruction of the "body" must rest upon inference, Hellenbach proceeds to argue by analogy, (a) that the soul must belong to the class of "imponderable" substances of which the luminiferous ether may stand as the type; and (b) that its survival or indestructibility will be adequately proved if we can show that human life is equivalent to a *manifestation of force*.

This (b) he argues is proved by the following facts (1) that life overcomes the force of gravity in bodily movement; (2) that human action, willing and thinking is undeniably the doing of work; and (3) that the living organism overcomes the ordinary laws of chemical affinity, as is shown by the decomposition of the organic structures following death.

The value of these arguments seems to the translator very questionable: first in view of modern researches, and second, in view of the fact that the fundamental difference between force and matter, or rather matter in motion, which involve *both* space and time, and thought and feeling which involve *time only* has not been dealt with by Hellenbach.

Having thus briefly and inadequately, in a paragraph or two, disposed of these questions, the author then proceeds to buttress his position by citing as empirical proof of soul-survival the many well attested cases of the apparition of living, dying and dead persons. His instances are well selected, and he gives full weight to that remarkable collection of evidence, due to the untiring industry of the late Mr. Edmund Gurney, contained in the two volumes of "The Phantasms of the Living."

With some general remarks, gibes at the "wilful ignorance" of scientists and philosophers on this subject, and a reference to his favorite, Kant, Hellenbach concludes this article by affirming that the question which forms its title must be answered in the affirmative.

Thus, the most difficult and important problem of all those with which he deals in this series of articles, is answered by Hellenbach affirmatively, after what seems to be a quite inadequate discussion; and as a result the reader is left with a feeling of intense dissatisfaction that the great hopes held out to him in the first article of this series have been so poorly realised.

A TRANSLATION OF THE SA'NKHYA-TATTWA-KAUMUDI OF
VA'CHASPATI MISRA.

(Continued from page 38.)

KA'RIKA' XLVII.

5 forms of Error.
28 of Disability.
9 of Contentment.
8 of Perfection.
—
50

There are five forms of Error; twenty-eight of Disability: arising from the Imperfection of the Organs; Acquiescence has nine forms; and Perfection eight.

The forms^(a) of error are ignorance, egotism, passion, hatred and attachment to the body: respectively called, obscurity (*Tamas*), delusion (*Moha*), extreme delusion (*Mahāmoha*), gloom (*Tamisra*), and utter darkness (*Andhatamisra*). Egotism, &c., partake of the nature of error, though, as a matter of fact, they are its products. A certain object being erroneously determined by Ignorance, Egotism and the rest, partaking of the nature of Ignorance, become attached to it. It is for this reason that the revered Vārshaganya (Vyāsa?) declares Ignorance to be made up of five component parts.

Now the author states the sub-divisions of the five forms of error:—

KA'RIKA' XLVIII.

Sixty-two sub-
divisions of Error.

Of Error there are eight forms, as also of Delusion; extreme Delusion is ten-fold; gloom eighteen-fold; and so is also utter Darkness.

Of Ignorance—
eight forms.

"Of Error," i. e., of Ignorance, "there are eight forms."

Ignorance of the form of Error consists in mistaking non-spiritual Nature, *Buddhi*, *Ahankāra* and the subtle elements, Eight of Delusion. for Spirit, and hence these non-spiritual things are eight in number. Error is said to be eight-fold. The "tra" refers the eight forms to Delusion. The gods having attained the eight occult powers, consider themselves to be immortal, and their powers also to be everlasting; this is the error of egotism, and since this has the eight *Siddhis* for its object, it is said to be eight-fold.

"Extreme Delusion is ten-fold." By *Extreme Delusion* is meant the attachment to the objects of sense, sound, odour and the rest—which are ten-fold, each of the five being either divine or otherwise; and hence having these for its object, Extreme Delusion is said to be ten-fold.

(a) *Abhinives'a*—is a technicality of Yoga Philosophy. It is defined by Patanjali (*Yoga Sutra* II-9) as the "tenacity of life—an attachment to the body which relates to the residue of one's former life."

"Gloom," *i. e.*, Hatred, "is eighteen-fold." The ten objects of sense, sound, &c., are so by themselves; the eight occult powers however are not objects of sense by themselves, but only as means to the attainment of the various sensuous objects. And the objects of sense, being mutually suppressive, their means—the Powers—too are *retarded*. The Powers, together with the objects of sense, make up eighteen, and these being the objects of Gloom or Hatred, make it eighteen-fold.

"So is Utter Darkness"—[Utter Darkness=Attachment to life]. The word "*tadhā*" refers *eighteen-foldness* to Utter Darkness. The gods having attained the eight occult powers and enjoying their consequences—the ten sensuous objects—live in continual fear of these being taken from them by the Rakshasas, and this fear constitutes *Abhinives'a* or attachment; and this latter having for its object the aforesaid eighteen things—the eight powers and the ten objects—is said to be eighteen-fold.

Thus the five forms of error, with their sub-divisions become sixty-two.

Having thus described the five forms of error, the author next states the twenty-eight forms of Disability.

KA'RIKA' XLIX.

The injuries of the Eleven organs, together with those of Buddhi, are pronounced to be Disability; the injuries of Buddhi (itself) are seventeen—brought about by the reversion of acquiescence and perfection.

The injuries of the organs are mentioned as causes of so many injuries of *Buddhi*, and not as, by themselves, independent forms of Disability. These injuries are:—
The Eleven—
caused by injuries to
the sense-organs.
"Deafness, leprosy, blindness, paralysis, *kaunya* (?), lameness, dumbness, *jighrata* (failure of the sensibility of the olfactory nerves), impotency, failure of the action of the bowels, and idiocy"; consequent on the failure of the various sense-organs are the eleven kinds of intellectual disability, and these are mentioned together with those of *Buddhi* (itself) in accordance with the theory of the non-difference of cause and effect.

Having thus described the disabilities of *Buddhi*, arising from those of the sense-organs, the disabilities of *Buddhi* itself are next stated—"With the injuries of *Buddhi*." If it be asked—how many are these?—we reply, "seventeen are the injuries of *Buddhi*." Wherefore? "by the reversion of acquiescence and perfection." Acquiescence being nine-fold, the disabilities caused by its reversion are nine-fold also; and

similarly perfection being eight-fold, the disability caused by its reversion is eight-fold, thus making the seventeen intellectual disabilities proper.

The author next enumerates the nine forms of acquiescence.

KA'RIKA' L.

• Nine forms of acquiescence are set forth: four internal, relating severally to nature, means, time and luck; and five external, relating to abstinence from objects of sense.

The five internal forms of acquiescence belong to those who have ascertained that Spirit is different from Nature, but still being ill-advised, do not make further attempts in the direction of meditation, &c., which are the means of a discriminative wisdom; and these forms are called *internal*, because they pre-suppose the difference of *A'tma* and *Prakriti*. It being asked—where are these?—the reply is, "*relating severally to nature, means, time and luck*," *i. e.*, whose names are nature, &c. The acquiescence called *Prakriti* consists in the satisfaction of the disciple on being told that discriminative wisdom is only a modification of *Prakriti* and, as such, would come to every one in its own natural course, and there is no need of hankering after it by meditation, &c., and this acquiescence is called *Ambha*.

The second form of acquiescence arises from the following instruction: wisdom could not be attained in the ordinary course of nature; because, if it were so, then everybody would attain to wisdom, for the forms of nature—the elements, &c.—do not bear any special relation to a particular man so as to keep him alone from the attainment of wisdom. Such wisdom could only be attained through asceticism; and so thou must follow an ascetic life and give up all meditation, &c. The satisfaction of this deduction from the above instruction, is called *Salila*.

The third form, called *Time*, or *Ogha*, is the satisfaction arising from the instruction that Asceticism too cannot bring about Emancipation; for all means await the proper time for bringing about their various consequences, and so when the time has arrived, one's ends will be gained without undergoing the troubles of asceticism.

The fourth form called *Luck*, or *Vrishti*, is the satisfaction arising from the following: "Discriminative wisdom proceeds neither from nature, nor from any other means (such as asceticism, &c.), nor does it depend solely upon time, but it comes only by luck. Thus it was through mere luck that the children of Madālasā, when quite infants, obtained wisdom by their mother's instructions and attained beatitude.

The external forms of acquiescence are five, arising from abstinence from sound, odour, &c.—the five objects of sense. These belong to those who are free from all attachment, but take the non-spirits—Nature, &c., to be Spirit. These forms are called *external*, because they pre-suppose the existence of spirit, without knowing what it is; and these come after freedom from attachment. The causes of this non-attachment being five, it is five-fold, and consequently so is the acquiescence arising therefrom. The objects of sense being five, the abstinence from these must also be five-fold. Abstinence too is due to the perception of discrepancies in the process of sensuous enjoyment—consisting mainly of earning, saving, wasting, enjoying, killing lives and so on. To explain:—The means of acquiring wealth, service, &c., are invariably the sources of pain to the servant;—as is declared in the following:—“Who would ever be attracted towards service, considering the pain caused by the insults to be suffered at the hands of the wardens of a vain monarch?”

I. *Pára*. —the acquiescence arising from the consideration of such troubles, is called *Pára*. And then, the wealth being obtained, brings with it the further trouble of protecting it from the king, thieves, floods and fire—the abstinence arising from such considerations is the second called *Supára*.

Thirdly, the wealth having been obtained and safely hoarded, there arises the fear of its being spent—this consideration gives rise to the third form of abstinence, called *Párapára*. Fourthly, when one becomes accustomed to sensuous objects, his desires increase; the non-fulfilment of these brings about the fourth, called *Anuttamámbla*. Lastly, there arises the notion that there can be no enjoyment (either in this world or the other), without the cruel process of killing animals, and the abstinence arising from the perception of the cruelty of the process, is the fifth, called *Uttamámbla*.

Thus the four eternal forms of acquiescence, together with the five internal ones, make up the nine forms of acquiescence.

The author next describes the primary and secondary divisions of power:—

KA'RIKA' LI.

The eight powers. The eight powers (*i. e.*, means of acquiring them) are reasoning, oral instruction, study, three-fold suppression of pain, acquisition of friends and purity. The three before-mentioned (Error, &c.) are checks to these (Powers).

The chief among those enumerated above is the *three-fold suppression of pain*—three-fold on account of the three-foldness of the pains to be suppressed.

The other means mentioned, being means to power only through the three-fold suppression of pain, are called *secondary*. And these five are causes and effects among themselves. Of these *study* is only a cause. The three principal ones (suppression of pain) being only effects, the rest both cause and effect.

The first *study*, named *Túra*, consists in comprehending the sense of the psychological sciences by listening to the teachings of a qualified teacher.

The effect of this last, *oral instruction*, implies the comprehension of the meaning of instructions, it being a usual habit with writers, to imply the effect by the cause; this constitutes the second *Siddhi* called *Sutara*.

Reasoning consists in the investigation of the meaning of scripture by dialectics not contrary to the scriptures themselves. This investigation consists in strengthening the portion of the scripture by setting aside all doubts and objections with regard to it; this process is also called *meditation* by writers on the Vedas, and the Power due to this is called *Túrárára*.

The fourth is the *acquisition of friends*. Even though one has arrived at the truth through the right process of reasoning, yet he has no faith in his conclusions until he has talked them over with his teacher and fellow-students. Herein the acquisition of qualified teacher and fellow-students is said to be the fourth *Siddhi*, called *Ramyaka*.

By *dána* here is meant *purity* (of discriminative wisdom)—deriving the word from the root *Darp* ^(a) = to purify. As is declared by the revered Patanjali:—“An unimpeded discriminative knowledge is the means to the suppression of pain.” (*Yoga-Sutra* II—26). [By *unimpededness* in the Sutra is meant *purity*, by which again is meant the process of placing discriminative wisdom on a clear basis, after having destroyed all doubts and mistaken notions mixed with different kinds of cravings or desires]. This *purity* is not obtainable without the development arising from a long and uninterrupted course of practice (of the wisdom attained). Thus the word *dána* includes (as a means to Power) Practice also. This is the fifth, called *Sadú Mudita*.

The three primary means to Power are called, *Pramóda*, *Mudita* and *Modamána*. And these three with the last five are the eight (means to) Power.

Others explain the distich thus: The perception of truth without the instruction of others, brought about purely by means of instructions received in past births is what is meant by *áha*. And that which is obtained by listening to the tenets of the Sankhya Philosophy as learnt by others, is the second called *Sábda*, because it follows merely from the study of the language. When the truth is learnt at a teacher's, in the company of

(a) If I remember aright Davies remarks that there is no such root in Sanskrit. But I may refer the reader to the *Siddhanta Kaumudi*, under the Sutra *Váanyasya Sanyogadeh* (VI/4/68).

fellow-students, it is said to be the third, known as *study*, because it is brought about by study. The fourth consists in the attainment of wisdom by coming in contact with a friend who has already got it. Fifthly, *generosity* is said to be a means to wisdom, because true wisdom is imparted by the teacher, duly propitiated with gifts.

The propriety of either interpretation we leave to the learned to judge; and we desist from pointing out the faults of others, because our duty lies only in elucidating the cardinal doctrines of the Sankhya Philosophy.

The Disabilities of *Buddhi* arising from the reversion of Contentment and Power thus become seventeen in number. Of the different patrons of the intellectual creation, it is well known that Power is desired by all. So the author next mentions Error, Disability and Contentment as impediments to Power: "*The aforesaid three are checks to Power.*" *The aforesaid three* refers to Error, Disability and Contentment. And these are curbs to the different means of attaining Power, because they retard their progress; and thus being opposed to Power, the latter three are ever undesirable.

Granted all this. But it has been laid down that the creation is for the soul's purpose. This purpose can be fulfilled either by the intellectual creation alone; or by the elemental alone. Why have both?

The reply is:—

KA'RIKA' LII.

Without dispositions there would be no Lingá (Element,) and without the Lingá there would be no development of dispositions. Wherefore proceeds a two-fold creation, the personal (belonging to the body, astral and gross) and intellectual.

Necessity of two-fold creation.

Lingá denotes the creation composed of subtle elements; and *disposition*, the intellectual.

The meaning of the *Káriká* is that the elemental creation cannot manifest itself for the fulfilment of the purpose of the spirit, without the intellectual creation; nor conversely is the latter capable of having its complete manifestation without the elements. Hence the necessity of a double creation.

Again experience, the purpose of the spirit, is not possible in the absence of the two bodies and objects of sense. Hence the necessity of the elemental creation. And conversely the means of experience—the sense-

organs could never be complete without the three internal organs—*Manas*, *Ahankára* and *Buddhi*. Nor would these latter be what they are, if there

were no dispositions, virtue, &c. And lastly, discriminative wisdom—the only means to emancipation, would not be possible without the above two kinds of creation. Whence the necessity of a double creation.

Necessity of the elemental creation.

Necessity of the intellectual creation.

The fault of reciprocal causality is explained away as being similar to that of the seed and the sprout, due to the fact of the creation having had no beginning in time (being eternal), and the creation of bodies and dispositions at the beginning of the present cycle is said to be due to the impulse of tendencies left by the bodies and (dispositions related to particular spirits), in the previous cycle.

The various forms of the intellectual creation having been mentioned, the author next mentions those of the elemental creation.

KA'RIKA' LIII.

The force of elemental creation. The eight divine sorts. Five of the lower animals.

The divine class has eight varieties, the lower animals, five; mankind is single in its class; this briefly is the world of living things.

The eight divine varieties are the Brahma, the Pájápatya, the Aindra, the Paitra, the Gándharva, Yáksha, the Rákshasa and the Paisácha.

The five varieties of lower animals are quadrupeds (other than deer), deer, birds, creeping things and the immoveables (trees, &c.)

Mankind is single, not counting its sub-divisions—Brahmanas, &c., as separate, inasmuch as the bodily formation is the same in all classes of men.

The author next lays down the three-foldness of the elemental creation based on the excess or otherwise of intelligence in the form of the higher, the middle and the lower.

KA'RIKA' LIV.

Among the beings of the higher plane Goodness predominates; among those of the lower predominates dulness; in the middle reside those predominating in Passion—they constituting the whole Universe—from Brahmá to a wooden post.

The Heavenly regions—Bhuvah, Swah, Mahah, Janah, Tapah and Satya—predominate in goodness. Those consisting of the lower animals and trees, &c., are characterised by dulness. The regions of the earth—consisting of the seven Dvipas (or continents) and Oceans—predominate in Passion, inasmuch as they abound in pain and are given to actions, righteous or otherwise.

The whole of the Universe is summed up in the phrase "*from Brahmá to a wooden post.*"

Having thus described the creation, the author next describes the productiveness of pain, that would lead to dispassion, one of the means to Emancipation:—

KA'RIKA' LV.

There (in the world) does the Sentient Spirit experience pain, arising from decay and death, due to the non-discrimination of the spirit from the body, until it is released from its person (until the dissolution of the astral body); wherefore pain is natural.

Among corporeal beings there are many varieties of experience interspersed with pleasure and pain; yet the pain of death, the common lot of all creatures. decay and death is the common lot of all. The fear of death being common to man as well as to the smallest insect, and fear being the cause of fear, death is a pain^(a).

Objection: Pleasure and pain are the properties of Buddhi; and as such how can these be said to belong to the spirit?

Reply:—(By the name) *Purusha*, which literally means "One who sleeps in the astral body"; this latter being connected with *Buddhi* and its properties leads to the idea of the spirit being connected with them.

Question: How can pains related to the body be said to belong to the spirit?

Reply: *Due to the non-discrimination of spirit from the body.* The spirit, not alive to its distinction from the body, mistakes the fluctuations of the latter for its own. The Sanscrit phrase may be taken as pointing out the limit of the spirit's pain—the meaning being, "Until the body has ceased to be," the spirit suffers pain.

The author next decides the question of the Maker of the Universe.

KA'RIKA' LVI.

This creation from *Buddhi*, down to the specific elements, is brought about by the modifications of *Prākṛiti*. The work is done for the emancipation of each spirit, and thus is for another's sake, though appearing as if it were for the sake of Nature herself.

The creation is brought about by Nature; it is neither produced by a God, nor is it an evolution from Brahma; nor can it be said to be Uncaused, since, in this latter case, the Universe would be either an eternal entity or eternal non-entity (an absurdity). It cannot be said to be evolved from Brahma (the Vedānta view), for there

(a) It may be worth noting here that Death in itself is not pain, it is only the fear (the fear of the unknown) that makes death so painful.

can be no (material) modification of pure intelligence. Nor again can creation be said to be brought about by Nature under the guiding hand of a god; for a god is naturally without action, and, as such, cannot be the supervisor, just as an inactive carpenter cannot be said to manipulate his tools.

Obj. Nature being eternally active, no emancipation possible.

would be no emancipation of any spirit.

Reply:—"The creation appearing as if it were for Nature's own sake, is really for the sake of another." A cook, having finished the cooking, retires from the work; similarly Nature being urged to action for the emancipation of the Spirit, brings about this emancipation and so ceases her operations with regard to the spirits already liberated (and, as such, emancipation is not impossible).

Reply. The creation is for the spirit's end and ceases with the purification of these.

Objection: An insentient Nature cannot act towards a definite end.

Granted all this. But it is only something sentient that can act towards the fulfilment of its own or for another's purpose, and so Nature being insentient cannot act in the manner described; and, as such, she requires a sentient supervisor (over her blind force); the spirit residing in the body cannot be such a supervisor, because such conditioned spirits are ignorant of the true character of Nature, consequently there must be some other sentient agent, from without, superintending the operations of Nature—and this we term *God*.

We reply:—

KA'RIKA' LVII.

Instance of an insentient object acting towards a definite end.

As the production of milk, an insentient object, causes the growth of the calf, so does the modification of Nature bring about the emancipation of the Spirit.

It is a fact of observation that insentient objects also act towards definite ends, e.g., the action of milk towards the nourishment of the calf. Similarly Nature, though insentient, would act towards the emancipation of the Spirit. It would not be right to urge that the production of the milk is due to the superintending care of God, its action cannot afford a case parallel to the action of insentient Nature; because all actions of an intelligent agent are due either to selfishness, or altruism, neither of which can be said to be the cause of the creation of the Universe, which therefore cannot be said to be due to the action of an intelligent agent. For God, being the Lord of the Universe, has all that he requires and, as such, He can have no selfish motive; nor can his action be said to be due solely to pity; for pity consists in a desire for the removal of others' pains; but before creation, spirits were without

The view of a Personal Universal Lord overthrown.

bodies, and, as such, without pains, for the removal of which God's compassion would be moved. And if the pain subsequent to the creation were said to be the cause of creation, then we should be in the inextricable mode of reciprocity; the creation due to pity, and pity due to the creation. And again if God were moved to creation by pity, then he would create none but happy mortals. And if the diversity of pleasures be attributed to the past deeds of the individual spirit, then what is the necessity of postulating a supervisor? And if you urge the incapability of mere *Karma*—an unintelligent agent—without a supervisor, towards creation, then we reply, that the creation of bodies, &c., being incapable of being produced by *Karma*, we may very easily say the same with regard to pleasure, &c., as well (and, as such, pleasure, &c., will have to be attributed to God also).

The action of the non-intelligent Prakriti is due neither to selfishness nor to mere pity, and thus in this case, none of the above objections apply to the case of Nature. The only motive of Nature is the purpose of the Spirit. Thus therefore the instance cited in the *Kârikâ* is quite appropriate.

It has been said—"as if for its own purpose." The author explains this:—

KA'RIKA' LVIII.

The Spirit's end—the motive of Nature. As people engage in acts to satisfy desires, so does the Unmanifested Principle (Nature) act for the emancipation of the Spirit.

Desire is satisfied on the attainment of the desired object which is the purpose of the agent, because an end of action is only that which is desired.

The similarity is pointed out: "*So does the Unmanifested Principle for the Emancipation of Spirit.*"

Objection: We grant that the purpose of the Spirit is the motive to the action of Nature, but whence the cessation of her operations?

We reply:—

KA'RIKA' LIX.

The cause of the cessation of Nature's operations. As a dancer having exhibited herself to the spectators of the stage, ceases to dance, so does Nature cease to operate when she has made herself manifest to the Spirit.

The word "stage,"—the place—implies the spectators,—the occupiers of the place. Having manifested herself, *i. e.*, her different modifications, sound, &c., as different from the Spirit.

(To be concluded.)

GANGANATHI JHA.

Reviews.

OUR MAGAZINES.

Lucifer for September, which commences Volume XI, shows more variety than usual. Less than four articles hail from India: an account of a visit to Elephanta by S. V. Edge; *Vasudevamâna*; Miss Müller's interesting account of the recent Buddhist Congress at Darjeeling, and a somewhat "scrappy" article by K. P. Mukherji giving an account of a Yogini at Calcutta. Dr. Alexander Wilder has an interesting article on the ganglionic nervous system and Dr. Densmore once more calls attention to his non-starch diet, quoting from an article in a recent number of the *Theosophist* on this subject. "A Pioneer in an unknown Realm" is a further defence of Keely by Mrs. Bloomfield-Moore. It is an interesting article. Annie Besant's "Death—and After?" promises to be instructive. A correspondent, who signs himself "E. S.," makes a sensible suggestion for a "modified Yoga, suited to our (European) climate and race, and confined entirely to such elementary practices as might be safely undertaken by the 'called' as well as by the 'chosen.'" Such elementary teaching to be given just as fundamental rules for preserving health are taught. The experiment is at least worth trying.

The Path.—We fully sympathise with Mr. Judge's editorial "Impossibilities demanded," in which he shows that many self-appointed critics consider the leaders of the Society as so many "ninespins" to be knocked down at pleasure. The article applies just as well out here, and it is to be hoped that Hindu Theosophists will read Mr. Judge's remarks and lay them to heart. Annie Besant contributes a beautifully-written article "The Place of Peace," which may be said to be a commentary on the well-known words in the *Bhagavadgîtâ*:—"To whatsoever object the inconstant mind goeth out he should subdue it, bring it back and place it upon the spirit." A "Modernized Upanishad" is an attempt to construe the *Talavakâra* Upanishad in terms of Theosophical teachings. The article is a good one and will be read by Hindus with interest. Katherine Hillard contributes a short but useful paper on conscience. "Spiritualism Old and New" is chiefly historical, but interesting as far as it goes.

Theosophical Siftings, No. 9, Vol. V, contains three papers "The World as Subject and Object," by W. R. Old; "The Ethics of Theosophy," by Dr. Ellis of Brighton and "A Beginner's Sorrows", reprinted from *Lucifer*,—all useful papers.

Pauses.—The snakes on the cover of our Bombay journal having apparently swallowed each other, their number is now reduced to two. The present issue contains some useful reprints chiefly from *Lucifer* and the *Path*, and a study of Longfellow's poetry from the Theosophical standpoint by Dr. Daji.

The Buddhist.—There has been of late a great improvement in our Colombo organ. We must however draw the Editor's attention to the fact that it is usual in magazines to acknowledge all copied articles, more especially so when they are taken from *current* numbers of contemporaries, as is the case with Annie Besant's "Death—and After?"

THE TRANSACTIONS OF THE SCOTTISH LODGE OF THE T. S.*

Nos. I, II & III.

The motto of our Scottish Lodge is in brief—"Criticism criticism only" and it would be difficult to find a better one. The Transactions fully carry out the spirit of the motto. There is very much useful information given, and evidence of careful editorship, with the result that the articles are clear and free from unnecessary technicalities. It would be perhaps invidious to select any article as specially worthy of commendation, but the two most in-

* Copies, price 6½ each, can be obtained post-free from A. P. Cattanach, 67, Brunswick St., Edinburgh.

teresting and suggestive appear to be "The Borderland of Physics" and "Occult Symbology in Relation to Occult Science", both in Part II.

A "Tobacco Parliament" discusses precipitated letters in a very spirited manner, and these lighter touches serve to further enhance the attractiveness of the Transactions. Space forbids further notice and we can only express the two-fold hope that, ere long, further Scottish Lodge Transactions will find their way to our Adyar Library, and that other European Branches will soon be in a position to follow the lead of the Scottish Branch.

S. V. E.

THE HINDU MAGAZINE.*

We have just received the second number of the above magazine, which has appeared after a suspension of a whole year due to various circumstances. The contents of this number are:—

"Hinduism and Pantheism"; "Joga—a Story"; "Hindu Religious Institutions"; and the "Hindu System and the Hindu."

In the first, an attempt is made to refute the argument that "a defect of Hinduism is its sheer Pantheism, and as such destroys the very basis of morality." Notwithstanding the writer's very partial conception of Hinduism as Pantheistic, the arguments, though in general not much better than commonplace, are yet sensible enough. Passing over the third article, which is a defence of Hindu Religious Institutions, in the establishment of which "our ancestors must have been vastly influenced by Buddhistic teachings and Buddhist examples", and which calls for no special remark, we have the fourth and last article, which is from the powerful pen of the Editor himself. Here is a well-merited attack on certain kinds of Hatha Yoga, and the advocacy of the higher varieties of Yoga, such as Karma Yoga, Bhakti Yoga, and Gnána Yoga—means sufficient in themselves for attaining Moksha. The substance of Nishkamya Karma and Bhakti Yoga in the higher sense in which it is used in the *Bhagavad Gítá*, is to be found in the following:—

"The strong faculty which is competent for this purpose (of Yoga) more than any other is *faith and devotion, and love*, the ideas of all which three words are so beautifully expressed by the Sanskrit word Bhakti: while the conscientious performance of duty is the kind of work in which the fear of consequence and petty calculations of profit or ambition can best be discarded and the mind resigned completely upon the Divine Will in the belief that *It* will arrange things for the best."

S. E. G.

LA SCIENCE DES MAGES. †

ET SES

APPLICATIONS THEORIQUES ET PRATIQUES.

This is another of M. Papus' clever compilations with a most taking title, which however the contents of the booklet entirely fail to justify. As usual a totally disproportionate amount of its space is devoted to the self-advertisement of M. Papus, his society and his "log-rollers." The remainder is a mere repetition of what is to be found in many other works, notably some of M. Papus' own, with, as usual, the copious unacknowledged appropriations from Theosophical literature which we have already had occasion to refer to. Still this pamphlet—for in spite of its pretentious title it is no more—may perhaps be useful in spreading broader ideas concerning man and nature. So that although somewhat inclined to sum up its merits in the phrase "cheap and nasty," the present reviewer feels bound to recommend it to those readers, who like the superficial views of such matters which will enable them to talk earnestly of deep matters, while understanding in reality nothing of them.

* Edited by Babu Amrita Lal Roy, 4, Romanath Mazumdar's Street, Calcutta.

† Par Papus. Paris: Librairie du Merveilleux, 29, Rue de Trevis, price 50 centimes.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

(From our own Correspondent).

LONDON, September, 1892.

As I think you can well imagine, our principle theme of interest in "home" circles this month is the welcome news of our venerated President's restoration to health, and return to his wonted place at the helm of the Theosophical ship, at which all are rejoicing. May he long be spared to the Masters' work and to us, is the heartfelt wish of all.

The members of our Head-quarter's Household are still somewhat scattered abroad; Mrs. Cooper-Oakley has been in the north, doing good work among the Lodges, and helping to form new Centres, notably one at Leeds. Since I last wrote too, Mr. Mead has left for a tour round European Lodges and Centres, a trip that may not impossibly keep him away for six weeks or more: but he will not grudge the time if good and solid results ensue upon his visits, although the laborious work of re-editing the "Secret Doctrine" may thereby be somewhat delayed. He left us on the 16th instant.

Spain and Holland are as active as ever, in the former country the work of translating goes on apace, thanks to the exertions of three of our Spanish brethren. In Holland, Bro. Fricke recently gave a public lecture which was well attended, and much interest roused. Needless to say the Countess Wachtmeister's visit was more than appreciated, and that she did good work in helping our Dutch brethren with advice and suggestions for effective propaganda, which she is particularly well-qualified to give, owing to her long experience and work in the T. S.

The work in Ireland is increasing very much, and they are looking forward to Bro. Kingsland's intended visit to Dublin as being likely to rouse, and still further stimulate interest and enquiry. Mr. Kingsland's tour has, so far, proved most successful, he has been north as far as Glasgow and Edinburgh, and is now lecturing at some of the principal towns in Yorkshire. Mrs. Besant, too, has a projected tour of six lectures arranged for Yorkshire, taking in York, a town never hitherto visited. *Du reste*, a very general activity seems to prevail throughout the country Lodges and Centres, which are issuing attractive Syllabuses (or is it *Syllabi*?) of lectures and discussions for the coming autumn season.

The "Talks to Working Men and Working Women," recently established as a weekly event at Head-quarters, seem really to have met a long-felt want, for even if the Esoteric Philosophy as a whole cannot very well be popularised, the twin doctrines of Karma and Reincarnation undoubtedly *can*, and it is wonderful to find how the simple justice of the ideas connoted by the terms come home to the most unlettered and ignorant minds. The *Daily Chronicle* had a highly commendatory para. on this new Theosophic departure, a para. which went the round of the principle country papers.

The Secretary of the Blavatsky Lodge has issued a new Syllabus which will take us to the end of the year, and in which the plan of not giving out the names of the openers of discussions is reverted to. The subjects are interesting and promise well; I subjoin a list of the same.

- Oct. 6. Zoroastrianism.
 „ 13. The Criminal Brain in the Light of Theosophy.
 „ 20. Western Idols and Eastern Ideals.
 „ 27. The Religion of the Purānas.
- Nov. 3.†
 „ 10. Psychometry.
 „ 16. Asceticism: is it good or bad?
 „ 24. The Ethics of the *Bhagavad Gītā*: “The Song of the Blessed One.”
- Dec. 1. *The Book of Job*.
 „ 8. Man in the Universe, King or Slave?
 „ 15.†
 „ 22. Sound-Forms.
 „ 29. The Symbolical Paintings in the Lecture Hall.

The Adelphi Lodge, which is now a large and well-established centre, sent out a copy of its autumn Syllabus to most of the London dailies, with the result that the first lecture of the course was well reported in the *Daily Chronicle*. The Chiswick Lodge, moreover, finds itself and its weekly proceedings the subject of nearly half a column in the *Acton Gazette*, and this almost regularly.

* * * * *

Long lost and buried antiquities and papyri still seem well to the fore, e. g., a recent number of the *Weekly Bulletin* tells of a Boer who, while prospecting on the borders of the Transvaal for gold reefs, hit upon a treasure trove in the shape of a number of ancient coins, the like of which no man had ever seen before. “Continuing his researches”, says the report, “he came upon what may prove to be the ruins of a miniature of Pompeii. He has applied for Government assistance, and it is understood arrangements have been made to continue the work of excavation, the results of which will no doubt be eagerly looked for by the archæological savants of Europe.” Then take the recently discovered papyrus of the Septuagint, which the Rev. Professor Hechler, Chaplain to the English Embassy at Vienna, laid before the Oriental Congress; and of which the *Times* gave an engraving, of one of its sheets, that is to say. Even if not genuine—which is improbable—this new “discovery” is significant, and confirmatory of the hints thrown out by H. P. B. in the “Secret Doctrine”. As an account of the papyrus in one of the papers says:—“If one papyrus, why not many papyri?.....There must be other MSS. discoverable in the same regions.....careful search will probably discover for us more treasures of the same kind. They are hidden, they are not lost;” &c. Quite so, but not precisely “hidden” perhaps in the sense in which the word is intended to be read.

Theosophy is becoming quite a common topic of speculation, interest, and of course—some ridicule. In a recent issue of *Modern Church*, a para-headed “Theosophy” gave a certain portion of Mr. Judge’s opening speech (including a statement of the “three objects”) at Prince’s Hall in July last, prefacing the information by:—“We hear so much at the present day about the Theosophists that it may be interesting,” &c., &c. This seems to me most encouraging; attention of any kind is always better than being altogether ignored, but intelligent interest combined with a fair statement of our views, and from such a source, is quite one of the signs of the times, Theosophically speaking.

† Subjects not yet decided upon. (A. L. C.)

Even Mr. Zola exhibits signs of interest in mysticism, although that interest takes the form of search for new and startling “copy,” he is yet reported to have given utterance to the following suggestive ideas on the subject:—

“It is certain there is at the present moment a marked return towards mysticism, and this outburst of faith is rather astonishing at the end of this stirring century, when we are witnessing the general breaking up of everything.”

So at least Mr. Stead reports of the great French realist, in the current number of the *Review of Reviews*. Mr. Stead gives also a charming little picture of the casket for H. P. B.’s ashes, received from Sweden on the second day of the recent convention, together with a short notice of it and description of the work and inscriptions. He has, too, a curiously headed para. (“Who Writes Stevenson’s Stories?”) in which he reproduces the information, as given in *Lucifer*, that Robert Louis Stevenson acknowledges his “indebtedness to other intelligences than his own”; Mrs. Besant having quoted the passage from Stevenson’s recent book, “Across the Plains.”

Talking of dreams reminds me that since I wrote you of Frederick Greenwood’s recent testimony to “Imagination in Dreams,” I have seen the article in question, in which Mr. Greenwood makes certain statements which seem to me well worth quoting. Speaking of faces he sees when his eyes are closed, apparently when he is wide awake, he says:—

“After the fact that nothing foreknown or familiar ever appears amongst them, the next most remarkable thing about these visions is that they often look like the fleeting embodiment of some passion or mood of the mind.”

And so they are, according to Theosophy. Italics are mine, of course. Then he speaks of “a divisibility of faculties in sleep,” and suggests that by supposing some of our faculties to be suspended during sleep, “we may attain to some reasonable understanding of many dreams.” He also points out that the imagination works *less hampered* in the dream state than in waking life, and states it as his belief that in sleep imagination does attain a freedom “which not only works with enormously increased pictorial force, but develops ‘creative’ resources which the utmost urging cannot bring it to reveal in waking life.” That is so, Mr. Greenwood, and Theosophy would explain to you the why and the wherefore, would you but give heed unto her words of Wisdom.

Of dreams of “prophecy” and “revelation” Mr. Greenwood also speaks; these he thinks—“are not produced by imagination while the other faculties are dormant, but arise *when all the mental faculties are lifted into a higher range of freedom*, at the same time maintaining their accustomed harmony”! Nay, he notes further that the strange thing, in dreams of this character, is that imagination works and speaks *as if gifted with independent powers of reflection and reasoning*, which it brings to bear upon those other powers of reflection and reasoning that belong to the work-a-day machinery of the mind”! One step further and Mr. Greenwood would surely have postulated the existence of lower and higher mind or self. Indeed he does suggest a duality of mind, but alike in kind and function—a “double set of faculties” in fact. The Theosophical hypothesis might very well be here accepted, in default of any more reasonable theory being advanced.

Father Clarke is evidently still much exercised in his mind over the spread of Theosophy, and the exceedingly dangerous and fascinating nature of our teachings. The *Month* for September has an article on the phenomena of Spiritualism, ascribed of course like those of Theosophy, to the devil;

and Father Clarke himself recently preached a long and exhaustive sermon, at Manchester, on Mrs. Besant and the teachings of Theosophy. For Mrs. Besant's character Father Clarke professes great admiration, bewailing the fact (which he assumes) that she never had a chance of coming into the Christian fold, *viâ* the Catholic (Roman) Church, of course!

The *Nineteenth Century* for last month contained one of Prince Krapotkin's periodical and interestingly-written articles on "Recent Science." The article is, briefly, a resumé of recent discoveries, and hypotheses put forward in all departments of experimental Science. He speaks of present "researches aiming at a representation of chemical reactions as mere transformations of heat, energy, or electricity;" and draws attention to the fact that:—

"Most suggestive hypotheses are advanced as regards the possible distribution of atoms within the molecules.....the way is prepared for a *higher conception of the atoms*—not motionless and mutually equilibrated, but involved, like the planets of our solar system, in complicated movements within the molecules."

This is manifestly a great advance towards the Occult teaching with regard to the true nature of atoms. Scientists, he says, cherish the hope "of ultimately explaining all chemical processes by.....molecular movements". Speaking of the distribution of flora and fauna, he quotes an "authority" who recognises that once "America was in direct connection with the old World.....the two continents must have been connected together"; and, adds Krapotkin—off his own bat, so to speak—"the hypothesis of a submerged Antarctic continent is not improbable from the point of view of the physical geographer."

A. L. C.

AMERICAN LETTER.

(From our own Correspondent.)

NEW YORK, *September 11th, 1892.*

The usual good news keeps coming in from our branches. A repetition of it becomes monotonous. Still, from month to month, a few words about one of them here and there will tend to give to our Indian brethren a better knowledge of what the Society in this country is like.

The "Blavatsky Lodge" is situated at Washington, the national capital of the United States. It has been in existence several years, and formerly had its growth somewhat retarded by the animosity of Prof. Coues, as Washington was his home. Now, however, it seems to be showing symptoms of increasing vitality. Brother G. Guilford White is its president. His devotion to the cause renders him a constant and capable worker. This, with the co-operation of his fellow members, is beginning to tell. There, as elsewhere, the demand for the literature of the Society is increasing, and steps have been taken to meet this demand. The meeting room is in a business part of the city, and is open from 10 A. M. to 5 P. M., daily.

The "Hermes Lodge" is in Baltimore, about one hour's journey from Washington by rail. Its membership is only nine, but it makes up in energy for its deficiency in numbers. This energy has been somewhat abated in the last few months, on account of the heat, and yet it has by no means ceased. Now that cooler weather is here, the Fellows in it look forward to a rapid emergence from the partial pralaya. Brother Buck, of Cincinnati, lectured in Washington, some six weeks, or so, ago, and some of the Hermes members

who attended this lecture endeavoured to secure him for a lecture for their own branch later, and hope their overtures will not have been in vain. Mr. Munsen, the secretary, is interested in astronomy, and has succeeded in getting one or two articles in the local papers, notably one on Mars. He was less successful on Venus-Lucifer, the press evidently fearing that it would shock some of the "faithful" to have the human race identified with the "fallen angels."

The "Annie Besant Branch," in Fort Wayne, you heard about last month, so only a few words about them must suffice. This branch, which is a consolidation of two branches, has been phenomenally prosperous. They have been particularly successful in interesting the newspapers, even succeeding in inducing some to fold tracts in their daily issues. You can imagine the impetus, this gave to the movement and the sale of Theosophical literature. It caused a phenomenal run on "Esoteric Buddhism." The visit of Annie Besant to this centre was most beneficial, many looking upon it as marking a new epoch of activity.

The "Aurora Branch" is quite on the other side of our continent from the "Blavatsky" and the "Hermes." It is located at Oakland, California. Its secretary is somewhat modest in reporting on it, as he thinks that the Pacific Coast already receives its full share of attention in the Theosophical magazines. As he speaks of a membership of twenty-five, six having been admitted during the last year, it may be taken for granted that it is not on the downward arc of a cycle. Besides the regular branch meetings, others are held every Sunday in a public hall, which seats one hundred. These are fairly well attended. During the summer they were discontinued. Here, as elsewhere, tracts are distributed as much as possible; a supply is always on hand at a table, at the entrance to the lecture hall. The circulating library is, of course, one of the features, as it is elsewhere.

So much for the branches. Now, as to newspapers, magazines and other periodicals. They are as full of articles pertaining to the hidden forces in Nature and the psychic powers latent in man, as a blackberry patch is full of berries in berry time. They are of the scientific or pseudo-scientific sort, the psychic, and the popularly phenomenal. They are exceedingly interesting, as they show the rapid change taking place in the thought world. The position of the scientific investigator of to day reminds one of a famous French savant who appeared to his friends after death. Before then he had always said, "there is nothing after death, there is nothing after death," and when his ghost came to them it made the same assertion. So with science. It is even now within the penumbra of occultism, and yet it mechanically repeats, "occultism is a myth, occultism is a myth."

The *New Californian* quotes from David Starr Jordan, President of the Leland Stanford University, as follows: "In his view (that of some one referred to) every person has a keynote, and each keynote corresponds to a color;" and further he says of this same man, "From childhood upward he associated letters with colors, and was much surprised when he discovered, that it was not a phenomenon common to all men. No two letters had the same shade, although five or six had the same color, of varied intensity of hue. The same association existed with numerals." Prof. Edward Spencer gives as his experience also, word-coloring. Think of this, in connection with the statement in the commentaries on "Light on the Path" that the

book is written astrally and must be read not between the lines, but within the words, and that only he who thus reads will get much out of it.

The daily papers are talking a great deal of claims made by certain inventors as to transmitting light by wire. Sensitized photographic plates are used, instead of ordinary telephone plates. One of these plates has been placed in front of an aperture through which an image has been cast, and this image has been forwarded, like a telephonic message, from one end of a wire to its other end, and seen on another plate at the later point. This is called telephotography, and its results cannot be overestimated. Experiments are also being carried on with a view to abolishing the use of lamps in electric lighting. If they are successful, the place lit up will be filled with a soft phosphorescent glow, of any desired shade or tint. The source from whence the light emanates will be imperceptible. These things have all a Theosophic importance, though at first it may not seem so. H.P.B. says repeatedly that before the close of the century discoveries will be made that will corroborate in a remarkable manner many of the truths revealed through our Society. And it is shrewdly suspected by some that the corroboration will not be altogether through the instrumentality of archæology, but at least partly by means of materialistic investigation itself. The Aphorisms of Patanjali as to the hindering of the modifications of the thinking principle, the soul taking on the form of the thing perceived, the Yogi being in the state of a spectator without a spectacle, at the time of Yoga, become wonderfully significant when we think that the hearing and seeing apparati simply take on the vibration of the thing perceived, and that the same vibration is set up in the molecules of the brain.

An interesting clipping is headed, "Can Man change the Climate?" and says: "The fact that man has been able to produce many great changes on the face of the earth is a tribute to his industry and ingenuity. But it is possible that he is bringing about effects of equal importance, without intending them. This reflection is suggested by a recent article of Dr. J. E. Taylor on the question whether the British climate is changing. * * * * it must be remembered that he (man) is dealing continually with giant powers of Nature, which are so delicately balanced that a mere touch, as it were, suffices sometimes to set them operating in a new way."

It is said in substance that Prof. E. W. Scripture, the new Professor of Psychology at Yale College, proposes getting up a temperature map of the body; that he has perfected an instrument which, when passed over the body, registers the variation in temperature; that it has been found that, if a bit of cold iron is passed over the surface of the hand, some spots will be found to respond with a sensation of cold, some will not. Palmists know how magnetic currents vary in different parts of the hand, producing sensations of heat and cold, and how these currents correspond to, and are influenced by, certain planets, odd as it may seem to the incredulous.

One of the last papers to come into the fold of those who talk of "Mysticism" is *The New York Times*. In its issue of the 4th instant, it has three articles of this class, one of them an editorial, and, *mirabile dictu*, it neither sneers, nor from its serene height of certitude, condescendingly explains.

H. T. PATTERSON, F.T.S.

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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 IX.

AT the adjourned meeting, on the evening of September 18th (1875), Mr. Felt continued from the previous meeting, September 8th, the interesting description of his discoveries, which he illustrated by a number of colored diagrams. Some persons present thought they saw light quivering over the geometrical figures, but I incline to the belief that this was due to auto-suggestion, in part, and partly to what Felt said about their magical properties.* Certainly, I saw nothing of an occult nature nor did the others present, save a very inconsiderable minority. The lecture finished, the order of the day was taken up; I acting as Chairman, and Mr. C. Sotheran as Secretary. The Minute Book says:—

"The Committee on Preamble and Bye-laws reported progress, and Mr. De Lara read a paper which he had been requested to write for the Committee.

"At the suggestion of the Committee it was, upon motion,

"Resolved, that the name of the Society be 'The Theosophical Society.'"

* The following important draft of a letter signed by Mr. Felt was found by Col. Olcott as he was on the point of leaving for Calcutta. Col. Olcott cannot remember whether the letter was sent for publication or not, but inclines to the latter opinion. The importance of the document lies in the fact that in it, Mr. Felt unreservedly affirms the existence of elemental spirits, his acquired control over them, their effect upon animals and their relations with humanity. The author of "Old Diary Leaves" thinks the statements as to the influence of the Egyptian geometrical drawings upon Mr. Felt's hearers exaggerated, yet resting upon facts to the extent described in the text of the foregoing chapter. The would-be teachers who did not come to learn, as Mr. Felt describes them, were the Spiritualist members whose orthodoxy was unshakeable.

S. V. E.

NEW YORK, June 19, 1878.

TO THE EDITOR OF THE "LONDON SPIRITUALIST."

My attention has but just now been called to certain articles, published in your city, and one of them in your paper, which reflect upon statements made by friends of mine, respecting the "Theosophical Society" and myself. One or more of the