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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

“H. P. B.’s” DEATH.

TH**ERE** are certain bereavements which one would prefer to bear in silence, since words are too poor to do them justice. Under such an one the members of the Theosophical Society, and I, especially, are now suffering. Our loss is too great for adequate expression. Ordinary friends and acquaintance may be replaced, even in time forgotten, but there is no one to replace Helena Petrovna, nor can she ever be forgotten. Others have certain of her gifts, none have them all. This generation has not seen her like, the next probably will not. Take her all in all, with her merits and demerits, her bright and her dark moods, her virtues and her foibles, she towers above her contemporaries as one of the most picturesque and striking personages in modern history. Her life, as I have known it these past seventeen years, as friend, colleague and collaborator, has been a tragedy, the tragedy of a martyr-philanthropist. Burning with zeal for the spiritual welfare and intellectual enfranchisement of humanity, moved by no selfish inspiration, giving herself freely and without price to her altruistic work, she has been hounded to her death-day, by the slanderer, the bigot and the Pharisee. These wretches are even unwilling that she should sleep in peace, and are now defiling her burial urn in the vain hope of besmirching her memory; as the Roman Catholics have those of Cagliostro and St. Germain, her predecessors, by their mendacious biographies. Their scheme will fail, because she has left behind her a multitude of witnesses ready to do justice to her character and show the purity of her motives. None more so than myself, for, since our first meeting in 1874, we have been intimate friends, imbued with a common purpose and, in fraternal sympathy, working on parallel lines towards a common goal. In temperament and abilities as dissimilar as any two persons could well be, and often disagreeing radically in

details, we have yet been of one mind and heart as regards the work in hand and in our reverent allegiance to our Teachers and Masters, its planners and overlookers. We both knew them personally, she a hundred times more intimately than I, and this made the rupture of our relationship as unthinkable a question as the dissolution of the tie of uterine brotherhood. She was to me a sister in a peculiar sense, as though there had been no period of beginning to our alliance, but rather a psychical consanguinity which dated from anterior earth-lives. She was pre-eminently a double-selfed personality, one of them very anti-pathetic to me and some others. Her almost constant ill-health and the want of touch between herself and modern society, made her irritable, unquiet and often—I thought—unjust. But she was never commonplace. I loved her for the other, the higher self, which was also the most mysterious. One seeing us together would have said I had her fullest confidence, yet the fact is that, despite seventeen years of intimacy in daily work, she was an enigma to me to the end. Often I would think I knew her perfectly, and presently discover that there were deeper depths in her self-hood I had not sounded. I never could find out *who she was*, not as Helena Petrovna, daughter of the Hahns and Dolgoroukis, whose lineage was easy to trace, but as “H. P. B.,” the mysterious individuality which wrote, and worked wonders. Her family had no idea whence she drew her exhaustless stream of curious erudition. I wrote and asked her respected aunt the question, soon after the writing of “Isis Unveiled” was begun, but she could afford no clue. Madame Fadeyef replied: “When I last saw her”—some five years previously—“she did not know, even in her dreams, the learned things you tell me she is now discussing.” I helped H. P. B. on that first of her wonderful works, “Isis,” and saw written or edited every page of the MSS. and every galley of the proof-sheets. The production of that book, with its numberless quotations and its strange erudition, was quite a miracle enough to satisfy me, once and for all, that she possessed psychical gifts of the highest order. But there was far more proof than even that. Often and often, when we two were working alone at our desks far into the night, she would illustrate her descriptions of occult powers in man and nature by impromptu experimental phenomena. Now that I look back to it, I can see that these phenomena were seemingly chosen with the specific design of educating me in psychical science, as the laudatory experiments of Tyndall, Faraday or Cooke are planned so as to lead the pupil *seriatim* through the curriculum of physics or chemistry. There were no Coulombs then above the mud, no third parties to befool, none waiting for jewelry presents, or Yoga powers, or special tips about the short cut to Nirvana: she merely wanted my literary help on her book; and, to make me comprehend the occult laws involved in the moment’s discussion, she experimentally proved the scientific ground she stood upon. More things were thus shown me that have never been written about, than all the wondrous works the public has read about her having done in the pre-

sence of other witnesses. Is it strange, then, that all the humbugging tales and reports by interested critics, about her trickery and charlatanry, failed to shake my knowledge of her real psychical powers? And what wonder that I, who have been favoured beyond all others in the Theosophical Society with these valid proofs; who was shown by her the realities of transcendental chemistry and physics, and the marvellous dynamic potencies of the human mind, will, and soul; who was led by her into the delightful path of truth which I have ever since joyfully trodden; and who was made personally to see, know, and talk with the Eastern Teachers—what wonder that I have loved her as a friend, prized her as a teacher, and evermore keep her memory sacred? Living, I might quarrel with her, but dead, I must only bewail her irreparable loss, and redouble my exertions to push on our joint work.

This seems the proper moment to answer many questions as to what I think about the Patterson-Coulomb-Hodgson cabal against my dear friend. The hostile papers are rechauffing *ad nauseam* those funeral baked meats. Wherever I lectured in Australia there were muck-rakes to stir up the fæculent compost. I say, then, that I do not consider the charges proven. More than that nobody can go, unless he should have the gift of reading the innermost consciousness of the accusers and accused. On the very day when the charges against her were first published in the *Times*, she—then in London—wrote that paper an indignant denial. I have seen no proof since then to support the contrary. The alleged letters to Mme. Coulomb were never shown her or me; the Coulombs stand self-impeached as to honesty of character; Mr. Hodgson's report evinces his dense ignorance at the time of psychical and mediumistic laws and the indispensable rules of spiritualistic research; even of the commonest rules of legal evidence the elaborate Nethercliff analysis of the Koot Hoomi and H. P. B. letters is a farce to the experienced psychologist, and moreover was completely nullified by the contradictory analysis made by the equally noted sworn expert of the Imperial High Court of Berlin; and H. P. B.'s life and labours distinctly give the lie to the injurious suppositions put forth against her. Finally, we have the convincing fact of her having exhibited weird psychical powers since her childhood, and especially while in New York, after the autumn of 1874, in the presence of many unimpeachable witnesses. I do not hesitate a moment, under the above circumstances, in accepting her simple denial in place of the most elaborate guessing and sophistical special pleading of her detractors. I may have been hypnotised, as alleged, but, if so, I do not know it.

Much has been made out of the fact that she did not go into Court to vindicate her character against the palpable libels of the Missionary and allied parties. For this *she is not to blame*: quite the contrary. But for my vehement protests she would have dragged the adversaries into the Madras Courts as soon as she got back from London, *via* Cairo, in 1884. A friend had offered her Rs. 10,000 to cover the expenses. It was then barely a fortnight before the time for the Annual Convention of our

Society—December 27th, 1884,—and I insisted upon her waiting until a Special Judicial Committee of the Convention should advise her as to her proper course. We were—I told her—the property of the Society, and bound to sink our private preferences and selves for the public good. She was stubborn to that degree, that I *had to threaten to quit my official position* before she would listen to reason. The Convention met, and the case was referred to a Committee composed of Hindu Judges and other legal gentlemen of high official and private standing. They unanimously reported against H. P. B.'s going to law; for one reason, because there was but the shadow of a chance of getting justice from a prejudiced Anglo-Indian Jury, in any case involving questions of eastern religious science (*Yoga*), or the existence of (to process-servers) inaccessible Mahatmas; and, for another, because neither a favorable nor unfavorable verdict would be likely to change the opinions of those respectively who knew, and did not know the truth about psychical powers (*Siddhis*), and her possession of them; while, finally, the most sacred feelings of Hindus and Buddhists were sure to be outraged by the ribald banter of counsel when cross-examining the witnesses as to matters of personal knowledge or belief. The Convention adopted unanimously the views of the Committee, and H. P. B. was forced to yield to the majority and nerve herself up to bear the consequences. The outrageous Salem riot case, which was then fresh in the public memory, gave great weight to the Committee's decision in the present instance. Though restrained, H. P. B. was not convinced, and but for the constant opposition of her best friends, would have gone into Court at several later stages of the controversy, when the grossest personal insults were used as bait to entice her into the trap set by her enemies; whose bitterest spite has even been against her personally. She chafed like a caged lioness, and thus aggravated her physical ailments, *viz.*, a form of Bright's disease, an affection of the heart, and a tendency towards apoplexy. The climate enfeebled her, and the worry was killing her so fast that her medical adviser at last gave me the following certificate:

"I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I, therefore, recommend that she should at once proceed to Europe and remain in a temperate climate, in some quiet spot.

(Signed) MARY SCHARLIEB,

31-3-85.

M. B. and B. Sc., London."

Dr. Scharlieb privately warned me that H. P. B. was liable to drop down dead at any moment in one of her paroxysms of excitement. I lost no time after that—you may believe—in sending her away to Italy in the most unobtrusive way possible. Dr. Scharlieb's husband superintended her embarkation, providing the stretcher upon which she was carried, and arranging with the captain of the French steamer for hoisting her aboard from the small boat, in an invalid chain hung in slings. This was the pretended flight from Madras to escape being cited as a witness in a case then pending. For which calumny the Rev. Mr. Patter-

son, of the Scottish Mission, made himself responsible in print. Since that day our dear friend never saw India again in the body. From then until the hour of her death she was under constant medical care, most of the time extremely ill and suffering. Twice or thrice I urged her to come out for at least one cold-weather season; she was willing, but her physician, Dr. Mennell, positively refused consent, alleging that she would most probably die at sea. In January and February 1885 she had been at death's door, and twice within a month I had been summoned back from Rangoon to receive her last wishes.

On the 21st March 1885, she addressed the General Council, insisting upon their granting her permission to retire from office, saying: "My present illness is pronounced mortal by my medical attendants, and I am not promised even one certain year of life.....I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. *Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own karma, to be true to the Society and not to permit it to be overthrown by the enemy.*

"Fraternally and ever yours, in life and death.

(Signed) H. P. BLAVATSKY."

And yet, despite her horrible physical state, she worked on at her desk twelve hours a day, year in and year out. The monuments of her literary industry between 1885 and 1891 are "The Secret Doctrine," "The Key to Theosophy," "The Voice of the Silence," "Gems from the East," the several volumes of her new magazine *Lucifer*, her contributions in Russian and French to continental magazines, a great bulk of unpublished MSS. for Vol. III. of the "Secret Doctrine," and her Esoteric Section, or private school of instruction in occult philosophy and science, which, at her death, numbered between one and two thousand pledged and enthusiastic pupils. Is this charlatanism, this tireless labor of brain and soul to collate and spread knowledge for the profit of others? If so, let us pray for the evolution of many charlatans. Does any unprejudiced person believe that one who could show such self-sacrifice and display such encyclopædic learning, would stoop to the petty and profitless trickery outlined in the insinuations and charges of her accusers? For pity's sake, let the dead lioness lie in peace, and seek a more ignoble carcase upon which to vomit.

It is amazing, the shallow falsehoods that have been—nay, are at this very hour of writing being—circulated against her. Among them, perhaps the wickedest, are charges of immorality,* because the fact is—as a surgical certificate of an eminent German specialist proves—that she was physically incapable of indulging in such conduct, and of being a mother. This disposes of a number of vile stories to her prejudice. But nobody who had passed one day in her company could entertain the least suspicion of her feeling like other women in these matters:—if there were ever a sexless being, it was she. Nor did she ever, in the

* Damnable calumnies which have been most widely circulated by conservative (!) papers.

years of our acquaintance, drink a glass of any kind of liquor. She smoked incessantly, no doubt, after her national Russian fashion, and she used strong language, and was eccentric to a degree, in most things of a conventional nature; but she was neither thief, harlot, drunkard, gambling-house keeper, nor either of the other dozen criminal things she has been recklessly charged with being, by a set of scurvy writers not worthy of cleaning her shoes. Her day of vindication is not yet come, nor am I, long her most close friend, the fittest one to do her impartial justice. Yet it will come, and then the hand which pens the verdict of posterity, will undoubtedly write her honored name, not down among the poor charlatans who stake all upon the chance of profitless renown, but high up, beside that of Abou Ben Adhem, who loved his fellow men.

Upon receiving at Sydney by cable—and otherwise—the news of her sudden death, I cancelled my New Zealand and Tasmanian tours and took passage by the next steamer for Europe—on board which I am writing this with a heavy heart and stumbling pen. I have arranged by cable for a special meeting of the General Council at London, at which the future plans of the Society will be determined. While it will be impossible for us to replace H. P. B. by any one this side the Himalayas, yet the work will go on as to its general lines without a moment's break. I have anticipated her death too many years to be discomfited and disheartened by it, now that the bolt has fallen. We had each our department of work—hers the mystical, mine the practical. In her line, she infinitely excelled me and every other of her colleagues. I have no claim at all to the title of metaphysician, nor to anything save a block of very humble knowledge. Even though not another page of mystical teaching should be given, there is quite enough to afford this generation key after key to unlock the closed portals of the hoary temple of truth. The thirsters after novelty may be downcast, but the real mystic will lack nothing which is essential.

Postscriptum.—*Colombo, June 10th.* Upon arrival, I get the full particulars of our direful catastrophe. H. P. B. breathed her last at 2-25 p. m. on Friday, the 8th May; sitting in her big arm-chair, her head supported by her dear friend Miss Laura Cooper, her hands held by Messrs. Wright and Old, members of her staff. Her devoted and unselfish physician, Dr. Z. Mennell, had left her but about an hour before, convinced that she would recover. There had been a sudden reaction, and, after an ineffectual struggle for breath, she passed out into the shadow-world—the vestibule of the world of light and perfect knowledge. Her remains were, at her request, cremated at Woking, near London, in presence of a considerable number of her and the Society's friends. The ashes were recovered after a brief delay of two hours, and are to be preserved in a silver urn. The London press teemed with articles, mostly of an unkind and personal character, yet all agreeing in the acknowledgment of her personal greatness. The *Birmingham Gazette* of May 12th puts the case thus sentiently: "Mme. Blavatsky was

either a woman of most transcendent power with a mission almost divine, or she was the most shameless charlatan of the age." We, her intimates, do not hesitate to place her in the first category.

"If she were an impostor," says the *B. G.*, "and deliberately an impostor, no words can express the abhorrence with which her impiety and mendacity must be regarded. If she were not an impostor, but 'a messenger from the Masters,' the world, as it awakens to the truth, will ever regret that it refused to receive her, and that to the last it ridiculed her doctrines and suspected her motives. In Mme. Blavatsky's life there is no black spot to be detected by the microscope of the critic. She did good deeds. She preached purity and self-denial. She taught that virtue was excellent for virtue's sake. Her philanthropy was well known, and her beneficent labours for the East End slaves, have been acknowledged and appreciated. So far as personal example could testify, she was a woman worthy of admiration. But the moment her religion was considered, and more specially the means taken to prove its righteousness and its divine inspiration, confidence was shaken."

This is the crux: let posterity judge between her and her detractors.

"No doubt"—continues the same paper—"these people are in sincere belief. We are loth to call Mme. Blavatsky a schemer, a fraud, and an impious romancer. We prefer to think that she laboured under hallucinations, and that in a desire to do great good she was led to trickery, subterfuge, and deceit. It is not wonderful that she obtained a following; it is only deplorable.

* * * * *

"There is only one redeeming feature in the Theosophic movement. It aimed at making man regard his life as precious, and as worthy of purification; and it endeavoured to lead the human race to regard themselves as one community, united in the great effort to learn their relationship to each other and to their Maker."

We need not quarrel about theological terms, since our critic concedes that we follow aims so noble as those above defined. Only a truculent bigot would deny us this justice.

Our private advices from London relate that letters and telegrams of condolence came pouring in. My experience in Australia and here at Colombo have been the same. I gratefully thank all friends for their kindness. Our Buddhist schools in Ceylon were closed for two days as a mark of respect, and after my lecture on "Australia," at Colombo, on the evening of the 12th June, I took promises of subscriptions to the amount of Rs. 500 towards a "Blavatsky Scholarship Fund," the interest upon which is to be devoted to the support of two Buddhist girls attending our schools. Some thought of putting up memorial tablets, but I considered this the better plan. It is what I myself should prefer, and I am sure she would also. What are grand tablets or statues to this tired pilgrim who has gone out from our sight into the presence of the KNOWERS? Let her memorial be the golden precepts she has translated from the Mystic Volume. Let the mourning disciple weep—not for her death, but for what she had to suffer in life, in body and soul, unjustly or justly as her *Prarabdha Karma* may have worked it out. She knew the bitterness and gloom of physical life well enough, often saying to me that her true existence only began when nightly she had put her body to sleep and went out of it to the Masters. I can believe that, from often sitting and watching her from across the table,

when she was away from the body, and then when she returned from her soul-flight and resumed occupancy, as one might call it. When she was away the body was like a darkened house, when she was there it was as though the windows were brilliant with lights within. One who has not seen this change, cannot understand why the mystic calls his physical body, a "shadow."

H. P. B.'s enthusiasm was a quenchless flame at which all our Theosophists lit their torches, an example which stirred the sluggish blood like the sound of a war trumpet.

Finished is thy work for the present, Lanoo. We shall meet again. Pass on to thy reward.

H. S. OLCOTT.

Address read by G. R. S. Mead, B. A., (Cantab), at the Cremation of the Body of Helena Petrovna Blavatsky.

FRIENDS AND BROTHER THEOSOPHISTS :

H. P. Blavatsky is dead, but H. P. B., our teacher and friend, is alive, and will live forever in our hearts and memories. In our present sorrow, it is this thought especially that we should keep ever before our minds. It is true that the personality we know as H. P. Blavatsky will be with us no longer ; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active.

The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was, and whose work she will resume amongst us at no distant period.

Dear as the personality of H. P. B. is to us, to many of whom she took the place of a dearly loved and revered mother, still we must remember that, as she has so often taught us, the personality is the impermanent part of man's nature and the mere outer dress of the real individuality.

The real H. P. B. does not lie here before us. The true self that inspired so many men and women in every quarter of the earth with a noble enthusiasm for suffering humanity and the true progress of the race, combined with a lofty ideal of individual life and conduct, can in the mind of no Theosophist be confounded with the mere physical instrument which served it for one brief incarnation.

Fellow Theosophists, the duty that lies before us, her pupils and friends, is plain and simple. As we all know so well, the one great purpose of our teacher's life in this her present incarnation ; a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we to-day call Theosophy.

Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the key-

note of her strong and fearless nature. To her who knew so well its true and inner meaning, Theosophy was an ever-present power in her life, and she was ceaseless in her endeavors to spread the knowledge of the living truths of which she had such full assurance, so that by their ever-widening influence the wave of materiality in Science and Religion might be checked, and a real and lasting spiritual foundation laid for the true progress and brotherhood of mankind.

With such an example before us, then, our duty as Theosophists is clear. We must continue the work that H. P. B. has so nobly commenced, if not with her power—which to us is as yet impossible—at least with an enthusiasm, self-sacrifice and determination such as alone can show our gratitude to her and our appreciation of the great task she has committed to us.

We must, therefore, each individually take up our share of that task. Theosophy is not dead, because to-day we stand by H. P. B.'s dead body. It lives and must live, because Truth can never die; but on us, the upholders of this Truth, must ever rest the heaviest of all responsibilities, the effort so to shape our own characters and lives, that that truth may be thereby commended to others.

Most fortunately for all of us, H. P. B. leaves the work on a firm foundation and fully organized. In spite of failing health and bodily pain, our beloved leader to the very last moments of her life continued her unceasing exertions for the cause we all love so well. Never did she relax one instant from her vigilance over its interests, and she repeatedly impressed upon those who surrounded her, the principles and methods by which the work was to be carried on, never contemplating for one instant that the death of her body could be any real hindrance to the performance of the duty which would then more than ever be incumbent on every earnest member of the Society. This duty, which lies so clearly before us, and of which H. P. B. has set us so striking an example, is to spread the knowledge of Theosophy by every means in our power, especially by the influence of our own lives.

Much as we love and reverence our leader, our devotion to the work must not rest on the transient basis of affection for a personality, but on the solid foundation of a conviction that in Theosophy itself, and in it alone, are to be found those eternal spiritual principles of right thought, right speech, and right action, which are essential to the progress and harmony of mankind.

We believe that if H. P. B. could stand here in the body and speak to us now, this would be her message to all the members of the Theosophical Society, not simply to those who are present, but to all who, without distinction of race, creed, or sex, are with us in heart and sympathy to-day. She would tell us, as she has told many of us already, that "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are

unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the golden stairs, up the steps of which the learner may climb to the Temple of Divine Wisdom.”

And now in silence we leave the body of our teacher and go back to the every-day world. In our hearts we shall ever carry with us her memory, her example, her life. Every Theosophical truth that we utter, every Theosophical effort that we make, is one more evidence of our love for her, and what should be greater even than that, of our devotion to the cause for which she lived. To that cause she was ever true,—to that truth let none of us be ever false.

[The above address was carefully drawn up by the members of the Staff at the Headquarters, and other prominent Theosophists.]

THE DEPARTURE OF H. P. B.*

Our beloved teacher and friend, H. P. B., left us at 2-25 in the afternoon of Friday, May 8.

No words of ours, as all of us reading this will understand, can express the great loss which the Society suffers by her departure from among us.

The time is so short and the hurry of the last few days has been so great, that the VAHAN can only give a brief notice of this momentous event in the annals of the Theosophical Society; and we must refer our readers to the June number of *Lucifer* for a full and detailed account of all that has passed during the last week.

H. P. B., as all the Fellows of the Society know, was, during the last years of her life, never free from physical pain. Yet, in spite of her sufferings, never for an instant did she relax her untiring efforts to carry out her life's work and make the Theosophical movement an assured success. Day after day she toiled on bravely at her desk, writing and preparing those teachings which she imparted to the Society so generously and which it was our privilege to receive. All this she did for no material reward; for she ever gave what little she had for the furtherance of the Society's work.

Few, even among those who knew her most intimately, will ever realize what H. P. B. has suffered for the Society. But still, in spite of the bitterest calumnies, vituperations and slander, the malignancy of which was perfectly appalling; in spite of the misrepresentations and sneers of a sense-loving and incredulous public, given voice to in the press of nearly every country in the world; in spite of her most painful illness and sufferings, H. P. B. never for one instant swerved from her purpose; but steadily went forward accomplishing the task that had been entrusted to her by her beloved Master and Teacher.

It is only two weeks ago that our dearly beloved leader fell a victim to the prevailing influenza. This was followed by quincy and acute bronchitis. Weak as these attacks left her, still no apprehension of a fatal termination to her illness was felt either by her friend and physi-

* From the advanced proofs of the VAHAN.

cian, Dr. Mennell, who had attended her for three years, or by the members at Head-quarters, who continually watched over her in her illness. H. P. B. had so often passed through apparently more serious crises that all our expectations were for a speedy restoration to her normal state of health. In fact, so far from apprehending so serious an event, were those at Head-quarters, that two of their number had left that very day for Belgium, one to recruit from the effects of the influenza, and the other for companionship, and others had gone to their daily tasks as usual.

Dr. Mennell called between 10 and 11 in the morning, and pronounced H. P. B. to be better and stronger, expressing every hope of her restoration to health. Between 11 and 12, however, a sudden change for the worse took place, and the nurse hastily summoned all the available members of the household. Signs of great weakness and laboured breathing warned the anxious friends who surrounded the sufferer that a very serious crisis was approaching, and telegrams were at once despatched to those absent. But before any could arrive, our beloved teacher and leader abandoned a physical instrument that could no longer be used. During the last few moments of her present incarnation, H. P. B. was sitting in her own arm-chair, her head supported by Miss Laura M. Cooper, and her hands clasped by Walter R. Old and Claude F. Wright. After the change, her face, that we all know so well, wore an expression of the most complete serenity and dignity.

The doctor, on calling later, could hardly believe the news, so sanguine had he been of the improvement of the morning continuing. It was, however, too true, and the last service he could render was to hurry the cremation forward with all despatch. In fact, if a Sunday had not intervened, the last honours paid to the body of our great instructor would have taken place a day earlier. The notices, therefore, of the sad event and of the date of cremation were necessarily brief, and prevented the attendance of many. All the arrangements were of the simplest description, it being H. P. B.'s express wish that nothing resembling the gloomy paraphernalia of a funeral, should mar the harmony of the last services required by her body.

In a few hours the purple draperies that covered the simple enshroument were loaded with gifts of flowers, the tokens of the affection of many Theosophists.

On Monday, at 10 in the morning, the dead body of her we loved so well was conveyed to Waterloo Station, where it was met by a large gathering of Fellows of the Society and many friends.

The Crematorium at Woking was reached at 1.30. Its situation is amid pleasant country lanes; the beauty of a glorious May morning, and the fresh spring foliage of the trees, lent their charm to the scene, and all nature seemed to give its gracious aid and bid a joyous farewell to the body of one of her dearest children.

The Head-quarters Staff and Officers of the Society surrounded the flower-decked bier, and G. R. S. Mead, the General Secretary of the

European Section, who has also been Secretary to H. P. B. for the past two years, stood at the head, and, amid the deepest silence, read the address that accompanies this number. Every Theosophist should read in it what H. P. B. has told us, and what rules she laid down for the conduct of a truly Theosophical life.

A brief silence succeeded, and then the flower-decked vehicle that bore the body of the greatest of the Theosophists passed through the folding doors into the crematorium.

Two hours afterwards the urn containing the ashes of our great leader's body were reverently received and carried back to Headquarters and deposited in her own rooms.

Seldom, perhaps, has been witnessed so simple and yet so impressive a ceremony as that witnessed by the Theosophists assembled at Woking on Monday, May 11th. With no useless ceremonial or display, with no unnecessary pageantry, or show of grief, the Theosophists disposed of the worn-out garment that their friend and teacher had worn for one incarnation.

Of H. P. B. herself, she with whom many of us have enjoyed such close and affectionate intimacy, we can venture to say but few words here. *Lucifer*, her own magazine, will tell the world what those who knew and loved H. P. B., thought of her.

Briefly, the task before us is to raise a *living* monument to her memory. The record and outcome of H. P. B.'s life work must be seen in ourselves, in our characters, and in the success of the Society. The noble teachings she has striven to impart, must grow in our daily lives and blossom forth as a grand future for the Theosophical Society. Our Society is the building raised chiefly by the untiring efforts of H. P. B., and it is for us who love her and honour her memory to keep it strong and firm, and add to it, so that it may last throughout the ages.

Hundreds of telegrams and letters are being daily received. They all, without exception, express the greatest sorrow to hear the sad news, and their reverence and affection for H. P. B. And, more important still, all are determined to work with renewed energy for Theosophy, and the realization of its great ideal.

The Adyar Convention Lectures.

"THEOSOPHY IN THE WEST."

MR. BERTRAM KEIGHTLEY gave to the last December Convention at Adyar, a lecture on "Theosophy in the West."

He began by saying that he had no doubt that a very large number of them bore in their hearts a feeling of deep affection and reverence for Colonel Olcott's Co-Founder of the Theosophical Society, Madame Blavatsky, (applause), and he found himself addressing them there, in the first place because he had always looked forward to visit India at one time or another; and in the second place because he was sent by her

as a personal friend and representative, to help them, (applause). He would therefore go back to the history of theosophy in the West, and give some personal details about Madame Blavatsky and the way in which the movement had there grown up; adding some details about other workers who formed her staff, and about matters which hardly found place in magazines. His first acquaintance with Madame Blavatsky dated back from the early part of the year 1884; when he joined the Theosophical Society, being at that time pretty thoroughly familiar with the occult and mystical literature that prevailed then in the West; having been attracted to the Society by finding in Mr. A. P. Sinnett's "Esoteric Buddhism" the outlines sketched of various points that found appropriate place and harmonized into one coherent whole. At that time, when Colonel Olcott and Madame Blavatsky were in Europe, he spent a great part of the year 1884 in their company. First he acted as Secretary to Colonel Olcott, and subsequently he spent a number of weeks with Madame Blavatsky, first in Paris, and then in London and Germany, so that he became intimately associated with them. He acted as Secretary of the London Lodge for 1885-86 and the greater part of '87, Mr. Sinnett being its President. Various causes came into operation which for a time paralysed and checked the activity and energy of the Theosophical movement. The sudden outburst of interest in the Society that accompanied the Founders' visit in 1884 and '85, was not a genuine deep interest possessing any degree of spirituality. People were attracted by accounts given of phenomena by Mr. Sinnett, and there was a rush. The consequence was that a large number of the members became inactive, and the energy and activity of the London Lodge declined steadily from that time onwards. At first meetings were held fairly regularly; they got few and far between; less interest was manifested, and at last there was no activity at all. A few members used to meet at Mr. Sinnett's drawing room at Avondale. Further, Mr. Sinnett's conception of the work of the Theosophical Society, and the way in which that was conducted, seemed to exclude any possibility of a real active revival of interest, because Mr. Sinnett held that theosophy should be reserved entirely for what was technically known in England as 'Society,' that is to say, for what Mr. Gladstone would call the 'classes' as opposed to the 'masses,' or, for kid gloves and swallow-tail coats. That conception was not shared by himself. He believed that if theosophy was ever destined to fulfil its mission in the world, it must appeal to the masses of the people,—to the working men and to clerks, who, however much they were lacking in metaphysical study, were fully capable of comprehending the fundamental principles of theosophy; and not to the dilettante class or high society men who always sought sensations, amused themselves and killed time. When they had become thoroughly and entirely convinced that no results could be expected on the lines along which the Society had been working, they had often talked over the situation, and he suggested that they should ask Madame Blavatsky, who had been then resid-

ing in Ostend, to come over and take up her residence, and make a new start of theosophic work. They laid a plan, and it met with the approval of Mrs. Sinnett, and not Mr. Sinnett. They did not think that the arguments put forward by him were of a convincing character, and with all respect for him, they felt that the matter regarding the vital concern of the Society should not be hampered by his opinions. They met Madame Blavatsky, whose health then was far from good. He subsequently in April that year went back again to Ostend, and it was finally arranged that she should accompany his brother Archibald Keightley to London. He took a house for her accommodation, but before, however, she could start, she was taken very seriously ill from her old complaint, Bright's disease, having been in that state known as the 'Urinocomia,' a state from which no patient ever recovered. Two French doctors who attended upon her said she could not survive for the next 24 hours; but Dr. Ellis said that though she was scientifically hopeless, she would be saved somehow or other, since her life was essential for the good of humanity, (applause). Rather a comic scene took placethen. The Countess of ——— had been extremely anxious that H. P. B. should make her will and give directions with regard to her manuscript of "Secret Doctrine," which was then in a very advanced state of preparation. The doctors said that the will must be made at once, and accordingly the Notary Public and the American Consul were brought to her rooms, and the necessary ceremonies had to be gone through. Of course she had to be aroused from her bed. For some little time she had been quiet, and they represented to her the situation of affairs, until at last, she got up, smoked a cigarette, and said, "D—t, what if I die to please you." Then she crossed the English Channel with me. Both the medical men were simply astonished at the unexpected recovery of the patient from Bright's disease. They got there on the 1st May 1887, and after managing to make Madame Blavatsky approximately comfortable, at once proceeded to work upon the "Secret Doctrine." They started a new Lodge with five members, and met and talked on theosophy, and the meetings gradually increased by the attendance of visitors and so forth. In the meantime H. P. B. handed over to him the manuscript of the "Secret Doctrine," with a request that he should read it through. He read through the substance of the two volumes published, and the third still unpublished, and when he got through that, he felt very despairing. He was really in despair that she produced a monster that was fifty times worse than "Isis Unveiled." When he said that what would now be the 3rd volume of the history of Occultism was to have been the first volume, while the treatises on Cosmogony and the Genesis of Man were to form a later series, they could imagine that the scheme of the work lacked clearness and arrangement. He did not want to throw any reflection on H. P. B.'s ability, of which she was conscious as anybody else. When he made that report to her, she said, "I make you responsible for the whole thing. Do what you like." He then drafted a scheme with the natural and obvious

order, namely, the Evolution of the Universe and the Evolution of Man, &c., &c.

The next thing they did was to re-arrange, with his brother's help, the manuscript according to the scheme, and then they had the whole thing type-written out. They next proceeded to investigate it and found that the matter was in a very confused condition, because, when she started to write notes on some subject, she would write an actual commentary on some matter connected with science, and go off into a long note on it, and at last having completed the thread of discourse, plunged back into stanzas without any connection with what had preceded. They made three divisions of the Stanzas and their Commentary, the Symbolism and Science. This involved great work in the re-arrangement of the matter. Of commentary on the Stanzas, there were about 25 pages to each volume. The result of all this process was a manuscript and type-writing such as no compositor could make out, owing to the lines here, there, down the corner, along and around. He said all this, as there had been very many complaints of want of coherence and arrangement. The last stage—the preparation for the press—was not completed till nearly a year and three months after he first started in the work, that is to say, in June 1868. It was a long way from Macot to London and also inconvenient to attend their meetings; so they resided at 17, Lansdowne Road, having moved to it at the close of October 1839. At that time the Blavatsky Lodge had undertaken the publication of the *Lucifer* journal. That meant a good deal of work, and as people used to call in largely during the day time they were compelled to adopt a rule that Madame Blavatsky would receive visitors only in the evenings and not in the day time. *Lucifer* attracted attention; they had a number of discussions on various theosophical topics, which lasted for some weeks; the number of members increased till they found it necessary to establish a class of associated members, that is to say, persons who were sufficiently interested in the subjects under discussion, and wished to attend the meetings of the Lodge regularly, but would not desire to become Fellows of the Society but desired to become associates. The results of the year's work were seen in the two volumes of the "Secret Doctrine" and in the various numbers of the *Lucifer* then issued. There was, of course, a great deal of hard work done, and, as was curiously the case, a considerable amount of personal friction had to be dealt with, because it was a singular fact that the attainment of, nay the very effort after spiritual knowledge and enlightenment, seemed to rouse into activity the evil forces of man's personal vanity, from which nobody entirely escaped. From November 1836 to November 1837—the first year of their residence in Lansdowne Road—was a year of great effort. After that year, the Blavatsky Lodge began to grow, gradually, steadily. When he said that he paid £300 on behalf of *Lucifer*, they would understand that the journal taxed them very heavily. The first volume of "Secret Doctrine" was issued in the close of 1838; the second, early in 1839. The *Lucifer* had

occasioned them great loss, and they were compelled to establish themselves as a publishing agency, which added enormously to their work, to carry on which, there were few people. Once they stood the test of adversity. People were found prepared to work for the cause of theosophy at self-sacrifice, and the tide began to turn. New workers made their appearance, and new opportunities manifested themselves. The Colonel's visit in the autumn of 1888 led to considerable results. The Esoteric Section was formed at the close of that year, which had since proved the most powerful agency for promoting the cause that had ever been called into existence. (Hear! hear! and applause).

Early in the spring of 1889 Mrs. Besant made a call at Lansdowne Road, having heard Madame Blavatsky's name in connection with a controversy which had been then prevalent. The "Secret Doctrine" was sent among others to Mr. Stead, then Editor of the *Pall Mall Gazette*, who handed it over to Mrs. Besant, one of his reviewers. She had been all her life an earnest and accurate student of science, and was interested in the psychological problems which science was then throwing on all sides; and she had been very much troubled and discouraged by finding herself as it were faced in every direction by a blank wall of insolvable problems. When she read this book, she found that the reading suggested lines of thought which furnished answers to them, and to many more. First of all she wanted to know what Madame Blavatsky's personal character was. Accordingly she, in conjunction with a friend of hers, procured a copy of all the attacks made against their Corresponding Secretary, and after a thorough and earnest study, arrived at the conclusion that H. P. B. was entirely innocent of the charges made against her; and then, and not till then, did Mrs. Besant wait upon the old lady herself, and became acquainted with herself, until at last she became the President of the Lodge and a most capable worker in the London Lodge, which she now was at the present moment. (Applause). After the publication of the "Secret Doctrine," meetings grew larger and larger and the work in every department simply overflowed. A change then became necessary, and it was then that Mrs. Besant made the generous offer of a lease of her house of 19, Avenue Road. For altering the house it cost £ 1,200, and the Head-quarters were permanently established there.

Three years ago there had been no books written, no pamphlets circulated in England on Theosophy. A small feeble centre of activity there had been in Dublin; nothing in Scotland, a nominal Society having been there, which held no meetings and did no work. At the present moment there were 13 active branches in England. There had been printed and circulated all over the country several hundreds of tracts setting out the general principles of Hindu religious and philosophical thought. Besides, in spite of having an indifferent and hostile Press, there were many papers which reviewed the Society favourably.

Eight or nine press-cuttings reached the Secretary every day. They distributed them to members of the Committee, and thus got

themselves advertised gratis at the expense of their enemies. That had produced a great deal of result in many ways. Discussions went on in the columns of papers on theosophical matters, till at last Hindu ideas were permeating the literature in England at the present day. Like the straw that showed which way the wind blew, ephemeral literature indicated the mode of thought in a country. They should remember that all that growth of the Theosophical Society, all that rousing of thought and interest brought them ultimately back to India as the point and the centre from which all that thought had radiated to the world, whence the best, clearest and purest thought could be obtained; or as the Colonel had put it that morning, as the one place to which they all looked forward, for light and enlightenment from that time onwards to the dying day. (Applause.)

Passing on, the lecturer observed that the record of the progress of Theosophy in America was even greater than it was in England, as the statistics would show them. To begin with, the Americans were much less conservative and much quicker in assimilating new thoughts and new ideas than the English. The Society in America had been most ably and wisely conducted, and work had been steady and continuous from the beginning. Mr. Judge had no easy task. Early in 1885 he found the Society practically extinct. When he called a meeting of the Aryan Theosophical Society, which was the only one in existence, he had the greatest possible difficulty in getting three members in order to form a quorum; and from 1886 onwards he held meetings with regularity. Mr. Judge told him that at one time he met by himself, held meetings by himself, and read minutes and Bhagavad Gita. (Laughter). Did they not realize the will-power of a man who would sit and say, 'I will sit down to make this a success,' and who went through the form of a meeting by himself, week after week, and magnetized his act of will afresh into a centre of attraction? If a man got up early in the morning, plucked a blade of grass and gave it to the sick, no doubt that would heal them, because the effort of getting up, &c., gave a will-power which manifested itself in healing the patient. Mesmerists testified of this fact. It was not long before the magnetic centre that Mr. Judge had created in himself, brought something like 100 members to the Aryan Society; and its meetings were open to the public and attended by hundreds of strangers. (Applause). Witness the peculiar contribution of the New York Society to the Head-quarters by Mr. Judge this year. He went on with an indomitable desire that the Society should grow and become strong, and he had done it, step by step, till it had become known to the people. The Theosophical *Forum* was established,—a measure which the lecturer hoped to carry out in India. It contained 12 pages of questions and answers. The *Path* was one of the best theosophical publications. Any one interested in what he might term the mystic side of philosophy, should take interest in the *Path*. Particularly to Hindus it was very useful. Small leaflets on Theosophical subjects were printed in large numbers and distributed all over the country. Theosophy was

suddenly spreading throughout the country, and when the lecturer went to America last year, lecturing tours were unknown. The branches that had sprung up in America had been in every case formed by the interest excited through their literature, and had been working branches right through, so that there was a real and genuine interest displayed in Hindu thought, and they saw that, in one way. The lecturer never went into any bookseller's shop in America without finding there translations of Bhagavad Gita and very frequently Mr. Judge's translations of the Patanjali philosophy; and he found copies of Bhagavad Gita, even in small country towns a long way off from the many great intellectual centres of the city. In America the Bhagavad Gita was a popular book, very largely read and always kept in stock by every bookseller, because he had a steady sale for it. The lecturer asked his hearers to realize the importance of the Theosophical Society in placing Hindu opinion in its proper place before the nations of the world.

Mr. Keightley observed, that last year's activity shewed the formation of 26 new Branches of the Society. In funds, its contributions to Head-quarters expense had risen from the sum of Rs. 4,740 up to the close of 1889, to Rs. 8,080 for this year. To give some idea of the extent to which the tract-making scheme had been carried, he said that 219,000 tracts had been printed and published by that agency alone, and that in three months between July and September 13,000 were distributed by that tract-making agency. He wished to introduce in India (1) *Forum*; and (2) a system of reading papers to induce members to attend the private meetings and to afford subject for discussion.—The lecturer here gave personal sketches of the branches in California, at Dr. Daly's request.—Mr. Judge was bringing out a new edition of Bhagavad Gita with a certain amount of annotations and explanations. That work was being done by the printing agency belonging to the Society, which was very valuable for facilitating work. It was a fact which had struck the lecturer very much indeed that, comparing the Eastern States and New York with England, they would find that there were there at least four sensitivists for every one in England. For four in the Eastern States and New York, there were fifteen or twenty in California. In one branch he happened to visit—quite a new branch—out of fourteen active members, thirteen were to a marked degree sensitive, and the fourteenth in a small degree. They could see in California the gradual formation of their great Aryan race. Besides the meetings of the Branches, there were open meetings, and he had noticed one curious feature in connection with lecturing thereat. He found that in addressing an audience in the Eastern States, he had to confine himself to matter-of-fact statements and found himself obliged to eschew metaphysics as much as he could. Considerably to his surprise, he found that that was not the case in California. The type of mind throughout that country was receptive to spiritual ideas and metaphysical conceptions, and the people were bright and intelligent. The lecturer next gave a personal description of Mr. Judge and other leading mana-

gers of the Theosophical movement in America. Mr. Judge, he said, was not by any means free from any physical suffering. He worked ceaselessly and was ably assisted by a most devoted brother, Mr. Alexander Fullerton, who illustrated the doctrine of incarnation in a most remarkable manner. The Society provided Mr. Judge and Mr. Fullerton with a short-hand secretary each, and a couple of office peons. The treasurer of the Aryan Society was Mr. Neresheimer whose generous contribution to the Society should be an object of admiration to them all. He did a great deal of work indirectly, by his clear head, cool judgment, and by his pecuniary aid to the Society. To Colonel Olcott he gave £300 during the past year, and promised to give £100 in January, and another £100 in July for the support of the Head-quarters. A word more and he would conclude. One instance of the real feeling of the American members was exemplified thus. Those gentlemen sent a message to H. P. B. intimating that if at any time she wanted to live in New York, they would provide her with all that was necessary for herself and for the entertainment of her guests, and for the holding of meetings, and requesting that she would only do them the honor of accepting their invitation in that way.

After long applause a unanimous vote of thanks was passed to Mr. Keightley for his able and interesting lecture. In reply to a question Mr. Keightley added this important point, that it must be borne in mind that in studying the "Secret Doctrine," great attention should not be paid to Madame Blavatsky's *words*, as—she had said to him over and over again—she was never taught any words at all. Besides, her knowledge of the English language, though wonderful in a foreigner, was far from perfect. In studying that work they must, therefore, grasp the ideas intended to be conveyed, and if they found statements clashing with one another, they should try to harmonize the ideas involved, and not the words.

Colonel Olcott, who followed, emphasized this statement by pointing out that in reading the "Secret Doctrine," one must try to exercise *gnānam*, the spiritual perception, so as to get at the interior meaning of the expressions used.

ELOHISTIC MYSTERIES.

I.

THE MYSTERY OF CAUSATION.

MAN knows nothing about "God." Absolutely nothing. This is a fundamental truth. It is a truth, however, which can hardly be said to lie on the surface, for man has been led to believe that he knows a great deal about God, and this belief has caused him to plunge the actual truth into the depths of the proverbial well to the bottom of which, truth in the abstract has been relegated. It is a truth to be apprehended by the intellect, and that only after an exhaustive process of reasoning.

Man has no knowledge even of the existence of God, and the God-idea is certainly not innate in him, his so-called intuitions in this regard to the contrary notwithstanding. These are mere suggestions traceable to a diversity of possible sources, and differing in the different races of mankind.

In passing from self-consciousness to a consciousness of his surroundings, there was nothing in the orderly sequence of these to indicate that the successive changes going on around and within himself were other than the effects of natural function; and it will have been long before he began to consider the meaning of this function, to attempt to trace it to its source, and to discover the relations of that source to himself. He may, nay must, have felt momentary alarm at the gathering storm, at the lightning's vivid flash and the thunder's crashing peal, at the less frequent tremors of the earth—with the attendant danger. But he will soon have learnt, if only by contrasting this fitful, irregular violence with the regular sequence of day and night and the orderly succession of the seasons, that these varying moods of nature were different expressions of a general action, each natural in its way, all contributing to the common well-being and promoting the enjoyment of life. To see in these an incomprehensible Creator, smiling in the sunshine or sulking in the clouds, childing and even smiting in the storm and then conciliated in the rainbow, would never have occurred to him spontaneously.

The God-idea presents itself in no way through nature to the simple child of nature. It is in no sense innate in man. It is a derived idea clothed in the form imparted to it by its suggesting source. The diversity of aspects under which it has been presented to different orders of minds, proves this. By some, especially the uncultivated, two opposing principles were imagined in constant contention. These were viewed as the respective causes of, "Good" and "Evil," and to the preponderating influence of either was the good or evil actuating man, and making itself felt in his surroundings, attributed. Apparitions in human form of beings claiming to be impersonations of or messengers from either of these respectively, led to the idealized personification of the principles they represented, and to the anthropomorphic view of Deity and Demon, which still survives in the personal "God" and "Devil" of Christian teachers.

The personalization of the higher attributes of man in the illustrious dead, and their idealized divinization, led to a belief in many gods, and to ancestral and hero worship; and this belief was early confirmed by apparitions professedly of the subjects of that worship; and in this way a divine pantheon was constituted. But these beliefs were at no time universal, for while some saw the hidden God in every thing, and made a fetich of every object in nature—the several fetiches at times confirming the faith of their devotees in hardly to be expected ways, others, recoiling from the degradation resulting from this crude notion, affirmed that, though all were in God, God was not in all—that nature was in no sense God, the workings of manifested nature being

simply the expression of the functional activity of the physical universe. Of these the one became the basis of the metaphysical view, which culminated in the mystical conception of a higher, as contrasted with the lower self, under which each was invited to seek for the God within, and so make of himself a fetich; while the other found its outcome in the physical and physiological view of a progressive natural evolution.

Passing from the East, the God-idea made its way to the West, amongst others, through Hebrew channels. The very word "God," is a relatively modernized method of writing the Hebrew letter *Jod*. This letter, as its initial, the teachers of the Jews substituted for the name JHVH ("Jehovah"), when that name became ineffable: so that the word "God" in reality represents the unutterable Tetragrammaton.

Belief in the unity of God is the basis of the God-idea. The Jews only reached this basis gradually. To them "Jehovah" became the One God, because he was their God. This was why they regarded Him as the God of gods—as superior to all other gods, especially the gods of their enemies, whom He (by overcoming their gods) enabled them to overcome: why they twice daily said the *Shemagh* in its original ideographic sense—"Jehovah is our God. Jehovah alone." But, brought into contact with Eastern teachings in Babylonia, they sought to harmonize their S. S. (on Jehovistic lines) with the wider view they then embraced of the unity of God, by making the names of the deified forces (or divers gods) of these Scriptures, designations of the attributes of the One God: upon which they read in the *Shemagh*—"Jehovah is our God. Jehovah is One"—or rather, as the name was now ineffable, (so rendered in deference to the teaching they had adopted), "Adonai (or Jod) is our Elohim. Adonai (or Jod) is One." But even so they could not purge their S. S. of the anthropomorphic view of the Divine Being, though they attempted to do so through the Targums. Hence this view continued to be held by the vulgar, who knew, who could be made to know, no better: and it was owing to this that the wider view of the God-idea became in the West, the possession of the few, as the basis of an esoteric teaching religiously preserved by the learned, and only imparted by these to those capable of receiving mystical views and of taking part in abstract metaphysical disquisitions.

A starting point is necessary in every philosophical demonstration. The unity of this starting point is essential to its acceptance as a point of departure. Incomprehensible space, (or that which space veils), acting through intelligent energy, is the basis of the metaphysical view of the origin of the manifested universe. Imponderable matter, (or that which matter formulates), acted upon by unintelligent force, is the substratum of the physical view of evolution. Owing to their sublime, sublimated or subtle character, and consequent absence of form, the existence of neither of these can be demonstrated. Hence they are hypothetical abstractions; and yet, viewed as abstractions—as philosophical if not metaphysical essences—they are logical necessities, each of its own theory, without which a reasoned hypothesis would be impossible.

In a certain sense the physical and the metaphysical views are identical. In each the subject of evolution proceeds from its base—from which by a process of condensation it is separated—and passes in an involitional order through the successive stages of a progressive evolution to the culmination of its development, after which, by a process of dissolution and absorption, it returns once more devolutionally to its original base and becomes one with it. Thus the passage here is, in either instance, from conventional unity through a conditioned multiplicity to unconditioned unity again. But with this identity in course, there is a wide diversity in operation.

The most comprehensive and carefully elaborated metaphysical view is that of the Eastern philosophers, though even amongst them there is much diversity of expression. The Jehovistic reflection of this philosophy is, it is hardly necessary to say, imperfect and inadequate.

The most complete and scientific physical view is that of the Elohist, when fully grasped and restored to its original proportions.

According to the Jehovistic metaphysical conception, there is a regular oscillation of the "Ever-becoming" between absolute unity and conditioned multiplicity—from the unmanifested state of attributeless and unphenomenal potential existence through a progressive involution and evolution in the manifested universe back again to its unconditioned state.

This oscillation, either alternate relation of which occupies a hardly conceivable period of solar time, constitutes in its fulness a complete cycle of evolution (a day and a night of Brahma).

These mystical days and nights are held to comprise equal periods of duration. Of these, the mystical night is devoted to absolute rest. During its continuance even existence is latent. All has been absorbed in the incomprehensible void of space as potential Entity; and is to remain in that state until the dawn of the following mystical day. Then the potential once more resumes its activity or becomes actual, the latent is again manifested, the Ever-Becoming recommences its advancing evolutionary course.

But the potential in resuming its activity introduces a perplexing series of apparent contradictions, for in becoming actual, the hitherto potential is held to pass into an unreal existence. From sharing the absoluteness—the absolute unity of the absolute: from being one therewith—the Ever-Becoming is relegated to the multiple condition of relativity. Its absolute existence, likened to non-existence, is changed into an illusory being plunged in illusive surroundings. Its absolute consciousness, equal to unconsciousness, is transformed into a consciousness of illusions which it conceives to be realities. Its absolute knowledge, only definable as ignorance, becomes an eager desire to fathom the unfathomable. Its absolute love, indistinguishable from hate and, at the best, akin to indifference, takes the form of sexual attraction, subject to the illusions of sense. So circumstanced, its perceptions, under the guidance of clouded senses, mislead its judgment, until the

Ever-Becoming, in the descending monad clothed in its four-fold or seven-fold mantle of matter, gains an unreal personality which it believes to be real; and a phantom being in a fantastic environment prizes its transient personality as the starting point of a new state of being. So conditioned, the descending monad has now reached the lowest phase of evolutionary degradation. Forgetful of its origin, ignorant of the presence of the Ever-Becoming, the divine self, in its delusive investing personality, unconscious of the true aim of its phenomenal existence, the deluded monad is tempted for a time to grovel in the seductive delights of an illusory life. The veil of matter still shrouds its senses. Ignorance of the incomprehensible state from which it has descended, and to which it is eventually to return, chokes its aspirations, and spiritualizing influences lose their power over it.

But to this degradation there is a limit. The time will come to each when it will realize that its attraction to the transitory must be changed into disregard. That its love of the mutable must be transformed into indifference, if not into hate. That its senses must be freed from the veil which enshrouds them and prevents its recognizing the presence of the Higher-self within, reunion with which should be the single aim of its aspirations. Then it will perceive that what it has hitherto conceived to be knowledge is as knowledge of the unenduring, in reality ignorance thus passing away by being changed into true knowledge—the knowledge that the intransitory and immutable is unknowable—it will, by voluntarily renouncing the delusions of sense and deliberately severing all human ties, be reunited with its Higher-self and so re-pass to the absolute, when every faculty and attribute becomes latent in the dreamless sleep of the mystic night of the Ever-Becoming.

The crucial point of the metaphysical conception of the Mystic Evolution or Mystery of the Ever-Becoming, is the assumption that the phenomenal universe is a phantasmagoria of illusions. The theory of the illusory character of the personal self and natural surroundings of man is based upon the transitoriness of all temporal relations. Everything is, like and with time, passing by, passing away. At a given moment nothing is precisely what it was a moment before, or what it will be a moment after. There is no permanency anywhere—unless in the Absolute. But is permanency, is freedom from change to be found in the Absolute?

What is the Absolute?

It is to the Ever-Becoming that unphenomenal state or condition into which it passes after completing a full cycle of phenomenal existence. The phenomenal and unphenomenal states are the successive alternating conditions of the Ever-Becoming. To their serial alternations there is neither beginning nor ending. Hence they are successive phases of a continuous evolution, the subject of which the Ever-Becoming is, through their instrumentality, alternately submitted to periods of activity and repose.

A mystic day, and a following mystic night, constitute a single cycle of evolution. In each such cycle the Ever-Becoming, having completed its current course of active development during the phenomenal day, devotes itself during the repose of the non-phenomenal night to the functional, or unconscious and involuntary assimilation of its gains and the recruitment of its energies, so as to be able to start in the succeeding phenomenal day with renewed vigour from a higher stand-point of being.

Thus to understand the relations of these states to each other, it is necessary to distinguish them from the Ever-Becoming and realize that they are simply conditions of being, through which the Ever-Becoming alternately passes, analogous to the sleeping and waking states to which they have been likened. In each of these states the Ever-Becoming is advanced a stage in its endless and boundless course, in the repose of the one preparing for the activity of the other: so that if only in these alternations, the so-called absolute is as much the subject of change as the phenomenal, it is therefore, in virtue of this relation, equally entitled to be viewed as and termed illusory.

So considered, the metaphysical view is completely subversive of the theory of the Absolute which it has been devised to embody.

Under it the Absolute is:

(1). *Either* a condition or state into and from which the Ever-Becoming alternately passes—a condition or state non-existent *per se*, or apart from that which passes into and from it, and therefore equal to the non-existent, the non-entity or nothing with which it is identified or to which it has been likened;

(2). *Or else* it is indistinguishable from the Ever-Becoming, in, with and through which, as Itself, it is the subject of evolution.

The mistake fallen into by the originators and perpetuated by the developers of the metaphysical view of the mystery of the Ever-Becoming is this, that after assuming the existence of a non-manifest Divine, and then admitting that it is unknowable, they proceed to define this confessedly unknowable, saying that it is formless, void of attributes, without faculties, and so on.

How can they affirm, of that whose very existence is unknown to them, of which they can only say that it is because their theory requires that it should be, that it is formless? Having no knowledge on the subject, being incapable of having any knowledge on the subject in virtue of their own teaching—How can they tell whether it is or is not formless? Whether it does or does not possess attributes or faculties?

Being destitute of attributes from the metaphysical point of view, the Absolute necessarily has not the power of forming, and consequently is without, is destitute of ideas. Now the placing of the ideal above the visible and tangible, the making out that ideas are the formulators of things, is of the very essence of the metaphysical, of the mystical view of the mystery of the Ever-Becoming.

But if ideas precede forms instead of proceeding from them—whence come the ideas? Certainly not from that which does not possess the power of forming them. As certainly not from that to which they come as suggestions. Their origin, therefore, must lie between these two limits.

To man all ideas come as suggestions. Hence to him they have a suggestor. What is this suggestor? Is it nature, as manifested in the visible kosmos, or a super-nature, seeking to draw him from the visible to the invisible?

Before answering this question it is necessary to consider the relations between ideas and forms.

Idealizers affirm that forms spring from ideas. That they are simply manifestations or materialized realizations of that which has been ideally preconceived.

Naturalizers claim that every conceivable and comprehensible idea has its root in manifested nature. That abstracted from its natural root the idea vanishes. And that this is why, no idea of God, not drawn through nature, is possible to man.

Idealizers assert that wisdom, virtue, goodness, truth, and so on, are abstractions, and as such are the ideals to attain to which man should devote his energies, so that without the aspirations suggested by these he could become and be neither wise, virtuous, good nor true.

Naturalizers say that without a wise being, a virtuous being, a good being, a true being, and the contraries to these, there could be neither wisdom, virtue, goodness nor truth; and that, as man acquires these qualities by duly training himself in relation to the natural, and either emulating or shunning the example of others, therefore do they take their roots in nature.

Idealizers assume that numbers are abstractions—are abstract deas; and rest imposing theories on this view.

Naturalizers object that numbers could not exist until there were enumerators and objects to enumerate. That two and two only make four when the objects it is sought to enumerate are of the same denomination. That one apple, one pear, one peach and one plum could not be intelligibly enumerated as four. That in point of fact, numbers are only legitimately valuable as enumerators of the relations of natural objects.

Idealizers refer to "the Divine" as an abstraction.

Naturalizers hold that, like wisdom, it is but a qualifying characterization, only comprehensible when characterizing something—as a "Divine Being." Used as an abstraction to indicate God—the "causeless Cause"—it conveys no idea to the mind until that which it is intended thus to designate is expressed in a natural formula, as "the Divine Being." Otherwise it remains incomprehensible. Though even so it fails to show what the Divine Being is, for an idea dissociated from form and relation (or that which usually conveys the notion of form and relation) were that possible, would cease to be an idea or become no longer intelligible; and it is owing to this that anthropomorphic views of Deity have arisen.

Thus ideas, contemplated as abstractions, are like disembodied spirits, which cannot demonstrate their existence, at any rate in the present order of nature, without some kind of embodiment. They must be formulated in words and suggest a natural association, or be endowed with the natural attributes of form and relation, in order to convey distinct impressions. Hence they must have an originator or suggester, as well as a transmitter.

The Elohist was so far from being ignorant of this that he classed the doctrine of the pre-existence of ideas with that of the pre-existence of the human soul. To him both originated in, and were the product of, a general function in nature—the one formulating the substantial, the other the intelligential side of manifested being. Hence he held that manifested nature was the outcome of kosmic function, and, as the outcome of function, only indirectly the product of intelligence.

The source of this function, the causeless Cause of all, he fully realized was beyond the reach of the human intellect.

Hence he did not attempt to define this source.

The media through which it acted constituted the circulating universe.

The primary relation of this circulation he perceived had regard to space.

Hence he associated the causeless Cause with Space, and regarded the circulating heavenly bodies as the functionary organs of the causeless of Cause concealed in Space.

This "concealed of the concealed" he considered it simply absurd to attempt to define. He could not tell whether it was a being or a simple Essence. Whether Space, in relation to it, was a body, or was merely a transparent veil; whether it had a form or was formless; whether it was a conscious Intelligence, with the attributes and faculties of living beings or an unconscious non-entity (as affirmed by the Jehovist) void of all these. What he did see was that the tendency of the Jehovistic teaching was, by overlooking necessary distinctions, to transform laws and effects into causes and instruments, and this tendency did not surprise him.

Equally with the Jehovist, the Elohist held the doctrine of reincarnation. Equally with the Jehovist, he believed in retributive reincarnation—that each one reaped in the present what he had sown in the past. Equally with the Jehovist, he generalized the law obeyed by the retributive order of reincarnation, and even gave to that law the same generic designation. But unlike the Jehovist, he recognized that this law did not produce the effects it explained. That it was in no sense their cause, but merely indicated their retributive character; the actual cause, of the retribution, like the causeless Cause, remaining ever out of sight. He knew that it simply affirmed and emphasized the fact, that the tendencies of each one born into this world, with their uncounteracted characteristic effects, were the unavoidable consequences of deeds done in previous incarnations—deeds derived and the transmitted influence of which the present incarnation gave an opportunity for counteracting

But the general course of the life so conditioned was unavoidable. Hence this came to be regarded as the fate, kismet, nemesis or karma of each; and then the karma of each was individualized and spoken of as though it were an active energizing principle. In this way a controlling karma was attributed to each individual: and then the influence of the several controlling karmas was supposed to combine, and extend itself to the family, nation, continent and world whose fate it was held to control. And here the issue between Jehovist and Elohist could not be mistaken, for, while the Jehovist attributed all to the working of karma, the Elohist showed that, though the general tendency of individual life was karmic or retributive in character, the actual worker of the retribution was veiled by the law it administered. Hence he claimed that the general direction of life, in so far as it was retributive in effect, was, in reality, functionally initiated and controlled by the veiled Cause of all; and that what is signified by the word karma, as applied to each, is the undefinable influence imperceptibly exercised by the mysterious cause of the kosmos over all that it has produced—which is only another way of saying that karma is a veiled designation of this mysterious Cause.

Thus the Elohist showed that, in whatever way it was approached, the mystery of Causation remained a mystery to man, an insoluble Mystery—a mystery only leaving room for the conjecture, that in the kosmos the unmanifested One is passing from behind the veil of Space to be ultimately recognized in the manifested Many of the soul-state.

HENRY PRATT, M. D.

JEALOUSY.

THE shortcomings of humanity are patent in every state of life and in every class of society, and because we happen to belong to such and such a society, which has been organized for the purpose of raising the standard of public morality and decent living by pointing out the forgotten laws, which govern men and the universe, and the common bonds existing throughout nature, inculcating the philosophy of harmony—this is no guarantee that we ourselves are all up to the standard, which we are so desirous of seeing others attain to. No, we do not look upon ourselves in the Theosophical Society as superior creatures, higher and nobler than the rest of the world, filled with disdainful pity for our fellow-beings; and yet this is a very popular impression outside the Society. It cannot be too often repeated that we are an organized body of men and women filled with a desire to study the philosophy of life, so as to make ourselves useful in helping on others by a truer comprehension of the laws governing our being. In this study we seek for nothing exclusive, we don't strive to hide our candle under a bushel, on the contrary we cry, "Come and join us, brother, in our search for Truth, and each grain we find on the eternal shore, let us share with others less fortunate than ourselves." Now between an act which is wrong and one which is right, there often exists a very subtle distinction. This dis-

tion lies in the interpretation put upon the intention of the agent by a second person, and how true it is that we are so apt to judge others by ourselves. This mutual condemnation on inference is a very common fault indeed. In fact we are so accustomed to act as arbitrators that we often give an individual a character totally at variance with the truth. Now in many cases we shall find that, however unwilling we may be to confess it, jealousy is at the root of the matter.

For instance, a man does an act by which he gains some reward. Another immediately puts his own interpretation on the motive of the act, and thus in many cases silently wrongs him. This jealousy has its source in pride, or the attaching of undue importance to one's own personality. An individual with a sensitive nature is very prone to this hasty judgment of the acts of others, and becomes a drag to himself as well as to his neighbours. He is always in feverish expectancy of applause or ridicule, he has no strength of character and therefore can inspire no confidence in others. A man, on the other hand, who has his own convictions and ideas based on his own judgment of things, and who is not ready to give up notions to the first man who comes across his path—nor does he care for criticism, adverse or otherwise, such a man can be said to have 'character.' He is entitled to respect. But in this man it would be hard to say which the governing principle is—pride or self-confidence. The distinction is subtle and only known to the man himself.

Now self-confidence is an excellent thing, without which indeed there can be no real progress, but exaggerated self-confidence may be looked upon as akin to pride. We had far better look into our own shortcomings and try to correct them, than be busy in endeavouring to detect them in other people. The principle to go upon, as we all know, is to close our eyes as much as possible to the defects and be keenly alive to the good qualities in our neighbours,—if it be only for the reason that we in our turn would wish to conceal our own failings. Theosophy shows us the close ties which bind us one to the other, and by this knowledge we gradually lose that destructive idea of "sauve qui peut"—every one for himself, which is implanted by circumstances and education in the hearts of so many.

It is the dreadful cancer of jealousy, which is the one prevalent fault with people: it creeps into every circle, every state of society, every organization. Jealousy is the rat that gnaws at the rope up which struggling humanity is seeking to climb to higher paths of knowledge. It materially weakens a cause. Jealousy, from being a private, becomes a public grievance, leading to public disagreement. It is here, then, that pride steps in under the garb of self-confidence. Cold and un-emotional natures can form but a poor conception of the torture to which emotional natures are liable from the feelings of jealousy, anger, etc., especially when an attempt is made to subdue them. In some people the sensations are so intensified as to create actual physical pain. But by repeated victory comes strength; and besides a lesson is learnt

—that of humility and charity towards the weaknesses of others. Self-confidence then grows unaccompanied by the spectre of pride, for it has been bought at the price of suffering.

The first lesson we must learn, if we are to be true Theosophists, is to kill our Jealousy, which is the offspring of the idea of 'self.'

W. S. BEALE.

WHEN IS RETROGRESSION OF MAN POSSIBLE ?

THIS article has been suggested to me by the episode of Jada-bharata just translated.* In it we find that a great king by the name of Bharata who ruled over India, which came to be called after him Bháratavarsha, and who as a Rajarishi spent his days in a holy forest, was born in his next birth as a deer from his love towards that animal. An inference is likely to be drawn that the Hindus propagate doctrines most inconsistent with the idea of progress and the theory of evolution, *i. e.*, they believe they will be born in their next birth as rats, mice, plants, stones, &c., according to the caprice of nature, whether they lead a virtuous life or not. Our friends—the Christian missionaries in India—our friends since they do us great service by attacking us and making us understand our own religion properly—will find in this story an opportunity to discharge their arrows of ridicule against us. Anti-Hindus and others will see in this a corroboration of their pre-conceived notions that the Hindus preach the doctrine of transmigration of souls,—man becoming stones, plants becoming men, and so on indiscriminately. Even to many of the Theosophists themselves, the episode of Bharata is likely to be a puzzle, inasmuch as Theosophical books which maintain progress to be the universal law, lay down only one case in which retrogression is possible, *viz.*, in the case of a wholly depraved individual who has lost his spirituality quite. Therefore I shall in this article endeavour to give out the rationale of this and other anecdotes in our Hindu books, "assigning to them their rightful place in the scheme of evolution," and proving them to be most reasonable.

According to the Hindu theory of evolution, it is the spirit that has developed itself to the stage of man from the lower stages, *viz.*, the first three stages of matter; the fourth stage of minerals; the fifth stage of plants; and the sixth stage of animals. Then man has to develop himself into higher and higher states by being born again and again as man, till at last he merges into spirit his starting point and thus gets salvation. Therefore we see that man normally is a progressive entity. Now the question that we have to consider is: What are those abnormal cases in which progress is stopped? In other words, When is retrogression of man possible?

Retrogression is of two kinds, *viz.*, permanent and temporary. Under the first head come those men of very depraved tendencies who have lost all spirituality in themselves, and who are called in Theosophical language, soulless men. Under the second come abnormally developed spiritual individuals. Now to the first. It is stated in our Hindu books that the mind of man is dual, being composed of the pure and the impure, or the Higher and the lower. The Higher one is always leading us towards the region of spirit, whereas the lower one leads us down to the material pleasures of the world. Our doctrine is that in proportion to the degree of paralysis of the functions of the higher or lower mind, we are further

* Just translated for the Oriental Department of the American Section.—S. E. G.

from our goal of emancipation or near it. That is, in the case of persons of very depraved tendencies, who always hunt after the material pleasures of the world and thus lose all, will they paralyse the functions of the Higher mind. Thus when they lose all spirituality flowing from the Higher mind, their Higher mind no longer helps or influences them, and they are mere victims to the pleasures of the senses. Then they are called soulless, because the real soul that animates each and every man in this world, is the Higher mind ; which Higher mind being lost, they become soulless like brutes which are animated by the lower mind only. In the case of such soulless men the natural conclusion is that they will be born as beasts in their next birth. But a closer observation shows that such ought not to be the case. Here is the relic of a man without his Higher mind, who had developed himself into more than an animal. He cannot any more be a man since he has lost the influence of his Higher mind, which is the peculiar feature of man as distinguished from animals, &c. He cannot be a beast again, since he has developed himself into more than a beast through his period of evolution, and cannot find free scope for the gratification of his desires in the life of a beast. Therefore in this pass, to what state is this soulless man, after his soulless life is over, to be consigned? Hindu books say that such a person will be born as an elemental, such as a Manushya (man) Gandharva. Who are these Gandharvas? They are the denizens of the lower astral world of desires. They are very beautiful in appearance and are the elementals or the semi-intelligent forces of that kingdom full of passion. It is they that possess themselves of females and trouble them in all manner of ways. Taittiriya Upanishad divides them into two classes, viz., the natural and the Manushya (men). Soulless men described above are born as, and constitute the class of, Manushya Gandharvas in order that they may gratify all their desires in a subtle body unfettered by a gross body. They not only enjoy themselves in that astral plane, but also by possessing persons who are mediums and are fitted by Karma to be so obsessed. These are more virulent and mischief-making devils than natural Gandharvas who are born only in the astral kingdom or elementaries. The reason for it is apparent.

In the southern parts of the Madras Presidency of India, the one virulent devil that in cases of obsession troubles females much, is a Manushya Gandharva by the name of Maduraviran. There is in Tamil songs a story of his life. It goes to show that in his last life as a man he was born as the son of a king in a country in the north, who from astrological and other signs judging his son would be a very desperate character, ordered him to be left in a forest. After being taken care of by a low caste man and his wife, Viran was brought to Trichinopoly, where, being in the command of an army, he was ever engaged in the ravishing of women and other material pleasures till at last he ended his days in Madura. Even now he is propitiated with offerings, &c., by the lower class people there in order that he may not trouble them. These Manushya Gandharvas abide their allotted time in the astral world, and when that is over, they are reduced to five atoms from which they have to begin evolution anew. But their condition is simply awful, from their former experience and dim recollections of the man state in that degraded one and from their not being able to enjoy them.

Then to the second division, viz., temporary retrogression. This is one that requires explanation, the first being known to Theosophists. This second division applies, as I said before, to those cases with which highly developed men concern themselves. It may be divided under two heads—those

cases of retardation brought on by such men or adepts, (1stly) on themselves, and (2ndly) on others. Cases like Bharata's come under the first head. It is known to all that the adepts are no other than ordinary human beings who have developed, at the expense of their worldly tendencies and desires, not only their will, but also spirituality, &c., in the highest degree. Now it is only through this abnormally developed will that these high personages are able to produce those higher powers which people call supernatural. Consistent with the theory of the Hindus that the mind controls matter, Brahm alone being real, and that if the mind is accompanied by a highly developed will, it would be able to bring into practice the truth of this theory, these adepts were able to produce any form they liked from Akas, which contains in itself all materials for formation. Hence it is that Rishi Valmiki, the author of Ramayana, is stated, according to one version, to have created Kusa—out of Kusa grass in a cradle—an exact counterpart of Lava, the son of Seetha, while living in the Rishi's hermitage as an exile, the Rishi not finding Lava left Kusa in the cradle by Seetha on her going to bathe in the river. This duplicated person lived along with his true brother and perpetuated the Solar dynasty. Hence it is that modern magicians have claimed to produce homunculi or miniature men. More instances might be multiplied, but these are enough for our purpose.

Now coming to the case of Bharata, he was a Rajarishi and a great adept therefore. He was able when very young to abandon his family, kingdom, &c., and gave himself solely to the meditation of his Higher Self (Atma). He was able to rise to the contemplation of formless Atma from Atma, with form, *i. e.*, he was able to rise from Saguna contemplation to Nirguna contemplation. This subject is by itself too long to be here dilated, yet I shall throw out some hints which will serve to show that the tender leaves, flowers, &c., which Bharata in his solitude of the forest went in quest of, were not in vain. The one object for which Bharata was in the forest, was the contemplation of his Higher Self. This is a thing which few men of the world would do. His morning hours were engaged in collecting the materials of worship, such as flowers, samith (fuels), &c. Then having bathed, he would sit up for pujah (worship) or contemplation, by making a form in the river Gundak or taking up a Saligrama stone which has a spiritualising influence, and was found and is to be found even now in that river. This stone, if seen through a hole in it, has two circles, one overlapping the other, and yet separated at their centres by a thin slice of the substance of that stone. To such objects, worship is made by offering to them flowers, tender leaves, &c., which symbolize contentment of the mind in Nirguna contemplation. After these acts Bharata was lost in deep meditation over the symbolizations, and lastly on the Higher Self. Bharata sometimes pronounced the Gayatri Mantra with its Pranava (Om), and was entranced in the Purusha of the sun to which this mantra is an invocation, the Purusha of the sun being the Higher Self itself. Thus was Bharata engaged in the contemplation of his Higher Self, and when not so engaged he did only those things that were subservient to that object.

In the midst of this deep contemplation of Bharata, which lasted many days sometimes, an obstacle intervened in the form of a fawn. He spent all his time with it, and was so all in all with it, giving up even the contemplation of his Higher Self, that his mind which had a very highly developed will, wove round itself a material astral body. The result was that even at the point of death his sole thought was about the young deer. In accordance with the theory of the Hindus that a man is born in

his next birth according to his thought at the time of his last death, when his will is utterly paralysed and his mind thinks only what he is rightly entitled to, this Rajarishi was born in his next birth as a deer. Here the question arises, why did this obstacle arise in his path? Sri Suka in reply to this very question put by Parikshit, to whom Bhāgavata Purana is related, says it is due to his past Prarabdha Karma. Else, he says, is it likely that a great adept like Bharata would love a fawn when, in fact, he gave up all love for sons, wife, &c. Thus we find that this life of Bharata in no way conflicts with the general law of progress in nature, but is consistent with it.

Now to the second heading of temporary retardation which occurs when Adepts or Rishis are concerned. This refers to those cases when Rishis curse persons to become stones, plants, &c. In Ramayana Ahalya, the wife of Rishi Gautama was cursed to become a stone for a certain allotted time on account of her adultery with Indra. She resumed her original form on the dust of Rama's feet falling upon that stone, while on his way to Mithila. Nala Kúbara and Manigriva, the sons of Kubéra, were cursed by Narada when he saw them not paying respects to him as he passed along, they being drunk, nude and flirting in a tank with some women. Agastya, the Rishi, is said to have cursed a Gandharva (roving in the time of Rama) into a Rakshasa. Now these instances are said by some to be symbolical alone, and as such cannot be explained from the physical standpoint. To this I demur. As there are seven keys to unlock the secrets contained in these, we should also have to account for them from the ordinary standpoint. No doubt these instances admit the higher interpretations,—astronomical and others—but they do not exclude the ordinary interpretation. Can we gainsay the fact that Rama incarnated in physical shape and that the events recorded in Ramayana are true as facts? If not, why should we deny that Ahalya was turned into a stone for some time and then resumed her former self, and make this part of Ramayana alone as an allegory only? I hold to the opinion that Ramayana is a historical allegory. No doubt Ahalya symbolises the higher workings of nature, but that is no reason why we should deny her physical transformation and resumption. If Ahalya had a gross physical shape, then the curse of her husband into a stone, &c., will have to be explained on the physical basis. Such being the case, let us see what are the laws by which Ahalya's and other kindred cases are governed. I think the principle applicable to cases like Bharata's does not apply to curses by Rishis. In the former case, the astral shape of the fawn which the adept wove round himself in one life, survived in Devachan or Swarga, and formed the basis for him to incarnate in the next life in the new physical body of such a beast; whereas in the latter case the change takes place in one life alone when the gross body is in existence, and that instantaneously with the curse. Now what becomes of the physical body when the curse is pronounced? The only explanation possible is that the physical human frame is condensed into a stone, or a tree, as the case may be.

About the principles in the human being. What becomes of them when the curse takes place? Certainly the principles are not annihilated, for as soon as the allotted time of curse is over, the higher principles are again revived with all their original functions. Therefore those principles that go to differentiate a human being from the one he is cursed to, should be rendered inert or dormant through the máyávic screen, or otherwise creat-

ed by the potent will of the adept. In cases where the higher personages curse one to become a beast, stone or anything lower than a human being, we find there takes place a curse lasting for a certain time only during life, whereas in the case of persons cursed as one of the same class but with a little difference, curses last for a whole life period. Agastya's curse mentioned above is an illustration. Here it may be objected that the being cursed was a Gandharva and not a human being. But, as I said before, once that the Gandharva incarnated as a human being like the other avatars or incarnations, he is subject to all the physical laws. The reason why no permanent curse takes place in the case of curses by Rishis is, as I take it to be, thus. These Rishis are no others than co-operators with the Karmic Law. In other words, they will not, in the least, interfere with nature's laws and progress. Supposing they wish to pronounce a permanent curse on a person, then such a person should only be a soulless man in order to become a beast. But, as I said before, in the case of soulless men, it is impossible for them to become beasts or stone directly from the stage of a human being. It is therefore that the Rishis uttered no permanent curse in these cases. Moreover in proof that Bharata's case differs from that of curses, Bhagavata Purana says that Bharata had a full recollection of his former lives even in his beast life, while no such reminiscences are said to be preserved in one who is cursed to be a beast, &c.

Thus we find that cases of the retrogression of man, whether permanent or temporary, that are recorded in our Hindu books, are consonant with strict justice and reason, and are in no way inconsistent with the general law of progress.

K. NARAYANASAMI IYER.

RELIGIOUS AND OTHER NOTES ON QUEENSLAND ABORIGINES.

[INTRODUCTORY NOTE.—The awful tragedy of the merciless extirpation of dark races by the conquering whites is being repeated in Australasia with the same concomitants of ferocity, selfishness and faithlessness; as darker the history of Mexican and Peruvian conquest. From what I have learnt on the spot from living witnesses and current histories, I am inclined to believe that my own Anglo-Saxon race are as devilishly cruel upon occasions as any Semitic Latin or Tartar race ever was. It was my great good fortune to become well acquainted with several public men in Queensland and elsewhere who had personal knowledge of the wretched tribes of "black-fellows"—as the Australian aborigines are called, and my closest enquiries were as to the religious views and magical acquirements or superstitions of the unfortunates. From two of these gentlemen, Mr. Archibald Meston and the Hon. W. O. Hodgkinson, I got written notes upon these subjects, which I now lay before the readers of the *Theosophist*. The people of Australia as a whole have had no concern whatever in these matters, and, so far as I was able to learn, the present articles by my two kind contributors, contain more information than has ever hitherto been published, at least collectively. The meagre array of facts is deplorable, but I hope that the circulation of the present number of our magazine in Australasia will lead other well-informed colleagues and friends to send us more facts before it is too late. The last survivor of the slaughtered blacks of Tasmania died but the other day, and he who would now learn what were their religious and mystical beliefs must resort to the psychometer and clairvoyant or go without. Mr. A. Meston, F. T. S., is a Magistrate, an ex-Member of the Queensland Legislature, was leader of the Government Scientific Exploring Expedition of 1889, and is an author and journalist of wide reputation. The Hon. Mr. Hodgkinson is the present Minister of Mines and Education of Queensland. I call special atten-

tion to what he says about the tracks made in the sifted soil above a grave by the *Boyl-ya*, under the form of an insect or (as he verbally told me) a bird. Dr. Tschuddi, in his interesting work "Travels in Peru," relates that among the Peruvian Indians it is the custom to shut up a corpse in the hut, after sprinkling the floor with wood-ashes, and then watch and wail outside until morning. The door is then opened and, from bird-tracks or those of animals or insects seen in the ashes, the state of the defunct is ascertained. When Mr. Hodgkinson told me his facts, I was at once struck with the coincidence that this mode of divination should be common to two dark races separated by the diameter of the Earth.—H. S. O.]

GLADLY, in compliance with a request from Colonel Olcott, do I present here to the readers of the *Theosophist*, a small cameo picture of the "Race of Murri," the doomed black people of Australia, who are rapidly embarking on the silent current of Lethe on the journey to eternal oblivion.

With that race I have been associated since childhood, studying their customs, speaking some of their languages, and using their weapons.

No article can attempt to discuss the "Australian Blacks." Such a title would only mislead the reader, and convict the writer of an absurdity. On the vast continent of Australia are hundreds of tribes practising different customs and speaking different dialects. Even in Queensland, the great northern Colony, of 668,497 square miles and a coast line of 2,250 miles, there are probably fifty distinct dialects possessing much in common but yet more or less unintelligible to each other. The habits of the coast blacks differ considerably from those of the interior, but all live on equal equality, in a state of pure socialism, and subsist entirely on the natural productions of the country. No Australian tribe made any attempt whatever at cultivation of any kind. With the flora and fauna of their country they are intimately acquainted, and some of the tribes possess a remarkable knowledge of the medicinal properties of plants and herbs. They are a light-hearted, laughter-loving people, with a keen sense of the ludicrous, excellent judges of character, and astonishing powers of mimicry and imitations. Some of them are born low comedians, and if trained as such would excite shrieks of laughter in any theatre in the world. They imitate the cries and movements of birds and animals with surprising fidelity. Some are capable of sincere gratitude, possess keen sensibilities, and can be faithful even unto death. Many are ungrateful, treacherous, revengeful, and cruel as the grave, but exactly the same verdict may be passed on all civilized races of men. Human nature is the same in London as in the tropical jungles or western plains of Australia, in New York as in equatorial Africa. In fact, the great cities of the old world can show human specimens far baser and more degraded than any Australian savages. The race of Murri would be noble indeed in comparison with the ruffianism of the Faubourgs and the scum of Petticoat Lane.

Considering the primitive condition of our natives, not yet emerged from the Stone Age, it is remarkable that they have so few super-

stitutions. In this respect they differ widely from the African races. They are not in any sense so superstitious as the Irish and Scottish peasantry. The territorial boundary of each tribe is carefully defined, and the tribal laws most elaborate, and inexorably enforced. In the wild state, undepraved by white men, their code of virtue is severe, and faithlessness punished by death.

I shall select three tribes: one on the south boundary of the Colony, one in the centre of the coast, 800 miles north, and one on the Gulf of Carpentaria, in the extreme north. The Southern tribes, extending from Nerang River some distance into New South Wales, speak a dialect called "Yookambah," from "Yookam," the negative "no," and "bah," the adverb "there,"—"no there," equal to "the blacks there speak on." The nouns usually follow the adjectives and the predicate precedes the object. The "Yookam"-speaking tribes were a fine, stalwart, athletic race, skilled in hunting and martial exercises. Their belief was that they were originally placed on this earth by a Great Spirit called "Yoolootahna," who dwells among the stars. With the first men he sent down an old fellow, called "Yoolooree," as doctor and high priest, to protect the hunting grounds, dress the wounded, heal the sick, and decide all important questions. This office is always held by the oldest man, and his successor goes alone into the mountains for some days to become endowed by the virtues of his predecessor, acquire supernatural powers, and *be able to take life without poison or weapons*. Occasionally, some member of the tribe would actually refuse food and die, in pure dread of having incurred the Yoolooree's displeasure. Each tribe had a Yoolooree, and next to him came a chief who trained the youth of the tribe to hunt and fight. This chief took as many wives as he pleased, but all others had only one. When a man died, his hands and feet were tied, the corpse slung on a pole and carried off to the grave, followed by the whole tribe; the Yoolooree addressing the dead all the way in a most serious and impressive manner, giving instructions concerning future conduct in the land of Spirits, to which they all believed the dead man was departing, after a preliminary sojourn of three days on the earth in the form of any favourite bird or animal. At the grave the corpse was first sternly advised not to go back to the camp, and then placed in a sitting posture in a hole about five feet deep, covered by sticks and bushes, overlaid with mould crumbled to the fineness of flour, and all crevices carefully closed to keep the ghost, or "Wurram," from escaping. Then a string was tied in a circle round the grave as an extra precaution. During the burial, and for days afterwards, the women weep and howl like the females of ancient Israel (and modern India) in similar circumstances, cutting themselves with sharp flints or shells until covered with blood. Then all things belonging to the dead man are buried, the camp shifted to another position, and his name never again mentioned under any circumstances whatever. When a young man wants a wife he goes to another tribe, is hospitably received, selects a woman and marches her off, peaceably or otherwise, to his own

camp. War is declared a few days afterwards, and the bridegroom has to engage in single combat with a picked man from the bride's relatives. Usually the bridegroom is champion, then acknowledged as a brother, and the young couple left in peace for the honeymoon.

At about 18 or 20 years of age the young men are tattooed, or rather deeply scored, across the breast and arms with a flint-flake and the cuts filled in with clay. They are quarantined during the healing process, as it is sacrilege to be then seen by the women. Then comes the great christening ceremony at the "Boorah" circle. This is made like a circus and encircled with bushes. Previous to the christening, the young men are known only by pet names and not allowed to speak to women, even of their own tribe. No females are allowed in sight of the "Boorah" circle on pain of death. The old blacks proclaim each young man's name in a loud voice amid frantic yells and excitement, and the pet names are thenceforth extinct. Then each goes away alone for one moon to find his own food, and returns to the camp as a warrior qualified for matrimony. Then comes a grand "Corrobboree," like a ball at the celebration of a son's 21st birthday among civilized races, and all the tribe,—men, women and children,—have a general festival. The men dance in measured movements, keeping perfect tune to the singing of the women who sit outside the circle and beat two weapons or common sticks together. The following is a favourite Corrobboree song among the "Gookam"-speaking blacks:—

"Goochowee darwi yirranigoo !

(Chorus)—*Jah yamah ! jah yamah ! yamah !*

Murriwanjine darwi nungivihoo !

(Chorus after each line.)

Gnigee gnutchowee yargenine yongedawoo !

Yookam zargeninegoo ongewirrigee !

Guntchowirroo ulka noong-gwi gniargir !

Zihigoo munyee mahmoo gniargoli !

Zehir munyee ulkarmi ree riarrawah !

Minarngir, yihir, yargunyer, yiranulla !"

The following is a translation. The chorus is repeated after each line, and means "So we all say ! so we all say !"

"We welcome you back,

Young men dear to us !

We saw you all growing up,

But did not know you then ;

We want you to hunt for us

And get us all our food ;

We want you to fight for us

And keep all wild blacks away !

So we all say ! so we all say !"

Now we will travel north for 900 miles along the coast, to a tribe on the lower Burdekin, a river near Cleveland Bay. This tribe belongs to the "Ejoogobah," or "Fire Blacks," and the river is called "Mall-mall," "Camelinigga," and "Cunberubba." Various parts of a river have different names. The first white man seen by this tribe was a shipwrecked sailor, named James Murrells, who was kindly received,

and lived among them from 1846 to 1863, when he had nearly forgotten his own language, and the first sentence he uttered when discovered by white men, who took him for a savage, was "Don't shoot! I'm a British object!" In nearly all cases the Australian blacks were friendly to the first white men they met, and probably in every case the white man was the aggressor, either by wanton hostility begotten of fear or ferocity, or ignorantly breaking some important law or custom. All Australian blacks were cannibals from choice or necessity, and cannibalism is still practised in the Cape York Peninsula. There is no written language, and not many traditions. Among the "Ejoogobahs," cannibalism was confined to bodies of young men killed in battle or by accident, young women and children. Their enemies they cut up into strips, dried and distributed the flesh among the tribe as talismans for war and hunting. The sun, with them, is a globe of fire, the moon ("Werboonburra") a man who comes down occasionally on the earth. One tribe throws the moon up and another catches it falling. They fancy there is a new sun and moon every day and night. An open space on the top of a mountain was cleared by the moon throwing a *boomerang* (a curved wooden missile used in war and the chase) and cutting away all the trees. The stars and comets are all "Milgoolerburda," and falling stars indicate the direction of danger, while comets are the ghosts of some of the tribe killed at a distance, coming down from the clouds on the coast. They believe they can control the planets, and that an eclipse is caused by a black-fellow hiding the sun or moon behind a sheet of bark. They assume power over rain, and the rainbow is vomiting fish into the lagoons. They are afraid of thunder and lightning—"Teegoóra" and "Timulba." They have no theory of their origin nor their future, and the belief in friends' ghosts among the planets is the only faint light ray in the darkness of a hopeless materialism. They say that long ago there was a great flood, and everybody was drowned except a small number saved on the top of a high mountain ("Bibbi-ringda"). I am not prepared to say if this was the Noah's or Dencalion's Deluge! The flood-legend appears to be distributed impartially all over the earth. Great suffering is inflicted on the young men of this tribe during the "Boorah" ceremony. Cane rings tightly encircle the arms and stop the circulation for a whole night, and their cries during that period are something to remember. For a previous period of about eight months they have to live away by themselves, find their own food, and on no account can see or be seen by a woman. This tribe burn the dead, carry the ashes about for several months, and then throw them into a lagoon.

Inexorable laws govern the blood relationship. Fire is one of the totems of this tribe, and hence the name "Ejoogobah," from "Ejoogo," fire, and "bah," there. This terminal adverb is common to scores of dialects. The Rockhampton tribe is called "Weegoolboora," from "Wee," fire, and "goolboora," blacks. The Toowoomba tribe is also known as the "Gooneeburras" or "Fireblacks."

Among the blacks of the Russell River, in tropical North Queensland, is one very beautiful legend. Overlooking the valley, inhabited by this tribe, are two mountains known as "Bartle Frere" and "Bellendew-Ker," the "Chooreechillam" and "Wooroonoóran" of the natives. This was the country explored by me as leader of the Queensland Government Scientific Expedition of 1889. These two mountains rise abruptly to 5,200 and 5,400 feet, covered from base to summit by dense dark tropical jungle, divided from each other by a ravine 3,000 feet in depth.

In olden times, so says the legend, the tribes on the two rivers divided by this range were engaged in perpetual deadly warfare: and so many of the young men were being killed, that all the women assembled and united in a pathetic appeal to the souls of their ancestors, and there came down from the stars the beautiful spirit of an old chief called "Moiominda," who appeared in a shape so gigantic that he stood with one foot on the summit of Chooreechillam, and the other on the summit of Wooroonoóran, and his shadow darkened the valleys and underneath. And in a voice of thunder that made the mountains tremble, he called the hostile tribes together on each side of the range, and stooping down into the abyss he dipped his hands into a deep pool in the rocks filled with "Toolabybanna" [*Toolaby*, stars, and *banna*, water] and presented a hand to each of the conflicting tribes. And all the warriors advanced and drank from the hand of "Moiominda," and their mutual enmity departed. Then the mighty Spirit called up the oldest man from each tribe, and advised them all night on the top of Chooreechillam, and gave each one a magnificent rock-crystal, *containing the light and wisdom of the stars*, and departed in the morning to the Pleiades, leaving the tribes at peace from that day to the present time.

The rock-crystal is regarded as a mysterious power by many Australian tribes. With some it is always in the possession of the oldest man, who never allows it to be seen by the women or the young men. I have seen famous chiefs wearing the crystal rolled up in the hair on the back of the head, or concealed under the arm, attached to a string round the neck.

Among some of the tribes of the Gulf of Carpentaria there are several superstitions evidently imported from the Malayan Archipelago. Here, they knock out two front teeth, so that they may drink pure water in a future state. They have no idea regarding their origin. They believe they have power over rain, like the African "rain makers," and that deaths are caused by spirit-agency and the occult powers of malignant enemies. One man may kill another with an invisible weapon, or by suspending over him when asleep a sharp-pointed human bone called "Thimmool." Fatal, also, is a charm called "Marro," made from the wing bones of a bird. They stick this in the ground within a circle of fire. On one end are a few hairs from the head of the person to be affected. These Gulf blacks believe in a future state. Their spirits haunt the vicinity of graves and live in trees, like the Hamadryads. After a long sojourn on earth they depart for their home among the

stars. They believe in gigantic snakes, huge as the Midgard Serpent of Norse Mythology. The moon is male, the sun female. The evening star is "Yumbee," a dog, and the morning star "Yaboroo," a slut. Here the Pleiads are called "Munggine," a maiden. In South Queensland they are known as "Mirreginmoorin," "stars many," and "Moorinmoorin," "many, many."

They sit by their camp-fires and talk like children about the stars and planets, the origin of their race and the probable hereafter. They retire to rest at an early hour, and awake about sunrise. They wear no clothes, the men being entirely naked, and the married women wear only a small apron of frayed bark. The men use the spear with surprising dexterity. Light spears are thrown over a hundred yards with a short flat stick known to various tribes as *woomera*, *milberr*, *darella*, *jarrin*, *badjeree*, *mellee*, &c. Heavy spears are thrown from the hand. The bow and arrow are unknown, and no weapons are poisoned. The wooden shield is usually of an oval shape and some are broad and flat, marked with the signs of the tribe. Men and women climb trees with equal agility, and the performances of some of the mountain tribes would appear incredible.

Many of the dialects are very euphonious and the voices of the blacks, especially of the women, are generally soft and musical. Three of the tribes with whom I am acquainted believe in a Creator called "Goorkeena," "Woonah" and "Paray-yanman." The following are a few names from a tribe speaking "Wakka" (No.) Those of men are Mootoomilloo, Banbingalee, Wakeeyum, Calbungera, Moondor, Yamahra and Yoolootham. Those of women are Gilal, Wyberrie, Yooroono, Goonálbie, Woocharra, Mirramunga, Caryinma, and Thangarrayoo. Frequently their names for birds and animals refer to some peculiarity in the voice, or the shape, or the movements. One bird is "Jowa-jowa," mouth, mouth;—all mouth—all gabble. One runs in a peculiar manner and is called "Dibbin-dibbin;" another is "Booreecheelcheel;" a platypus, "Nimngweeningwin." A black cockatoo is "Karna," from the harsh voice, a dog and a horse are "Wandi," the word for wild in Wakka.

Among North-western blacks on rivers flowing into the Gulf of Carpentaria, are the "Calcadoona" tribes, who practise what one of the explorers called the "Terrible Rite,"—a surgical operation on the males to restrict population. These "Calcadoons" are dreaded by neighbouring tribes, being of fierce and warlike disposition. Several tribes practise circumcision, and occasionally, especially among North Queensland blacks, one sees the true Semitic face, differing only in colour from the European Jew.

There have been several attempts by scholars to prove a resemblance between the Australian "Boomerang" and a weapon used in ancient times. Apart from the Dravidian Boomerang of ancient Egypt, there is reference to a somewhat similar weapon in the Punics of Lilius Italicus, and the Argonautics of Valerius Flaccus. The Punics refer

to a weapon used by a Libyan tribe who accompanied Hannibal to Italy. I am not at all satisfied with the alleged proofs that the true Australian Boomerang was ever used by any other section of the human race. No white man can throw it unless practice commences in boyhood. Such is a brief outline of a vast subject, a miniature photograph of three or four Queensland tribes now past vanishing into the Nevermore, leaving us only a few fragmentary dialects, a few shadowy legends, a few names upon the map, a few weapons and bones in our museums, and mournful memories where the departed Race of Murri rise before us for a moment, like spectres in the moonlight mist, or as the Shades round Ulysses in the Kingdom of the Dead,

" Ere each shall sink from sight
In the black Palace of eternal night."

BRISBANE, QUEENSLAND.

ARCHIBALD MESTON.

AUSTRALIAN GHOSTS.*

The subjoined extract from the *Centennial* magazine, a periodical of high repute, bears upon the superstitious observances of the Australian aborigines. It was written by Mr. W. O. Hodgkinson, a member of the noted Baske and Well's expedition, 2nd in command of McKinroy's successful exploratory party which aroused the Continent of Australia, and leader of an expedition under the auspices of the Queensland Government which performed the same part. It goes therefore without saying that he has had numerous opportunities of observing native habits, and point his evidence as to the existence of a superstition which determines the agency of death by referring it, to the action of some other native whose esteem as revealed by the personage of some animate body over the new made grave forms a farther matter in the correspondence between widely agreed beliefs.

" Away, away go we, along the shore away, along the shore away, along the shore away. We see no fresh water, along the shore away, along the shore away. A long distance we go. I see Binya's footsteps ascending a sand hill, a sand hill ascending. I see Binya dead. I dig his grave with hand and stick, his grave with hand and stick I dig. For three days I watch the upturned sand, the loose upturned sand I watch. I watch for Boyl-yas, for Boyl-yas I watch. They come and speak. I am an old man. My wife is dead. I have no son. I soon shall go away. To the shore from whence no back track is seen I go. You Neinya, you Tarbutta and you, too Booroodoorook, go there fast. The Boyl-yas wait, in patience wait, on that shore always."

What is a Boyl-ya? An Australian Afreet, Djin, sorcerer, in human guise, who can assume any form, and whose tracks are anxiously sought after burial upon the mound piled on a corpse. No Australian black believes that death results from natural causes.

It must be the effect of magic, and for some time after burial a close watch is kept upon the grave, and the first track of an animate creature,—be it bird, insect or beast,—points out the Boyl-ya who has been the cause of death and indicates the direction in which to look for

* Extracts from the *Centennial*.

him. For though when engaged upon his deeds of death or gloating over the effects of his power, the *Boyl-ya* assumes varied forms; he is after all a man, gifted with dread supernatural power, but known as a man attached to some neighbouring tribe and prime agent of their hostility to bordering clans. Time and space are of no import to the *Boyl-ya*. He can render himself invisible, and like a ghost hover over the camp of his victim and feast upon his flesh without disturbing his slumbers. The haunted one pines away; in vain the *Boyl-ya* of his own tribe seeks to counteract the fatal influence. The magic of the hostile *Boyl-ya* is more potent, ghosts surround the victim, and he dies.

W. O. HODGKINSON.

YOGA-CHUDAMANI UPANISHAD OF SAMA VEDA.

(Translated by two Members of Kumbakonam T. S.)

I NOW proceed to describe for the benefit of the Yogis *Yoga-Chudamani* which gives the *Siddhi* of emancipation, which is secret and which is studied by the best Yogis. Postures, suppression of breath, subjugation of the senses, *Dharana*, *Dhyana* and *Samadhi*—these form the six subservients of *Yoga*. In postures one is *Siddhasana* and another is *Padmasana*. To one who does not know in his own body the six *Chackras* (plexuses), the sixteen *Adharas* (supports), the three *Lakshyas* (methods of spiritual sight), and the five elements, how will perfection in *Yoga* be obtained. The *Muladhara* (sacral plexus) is of four petals and *Swadhishthana* (prostatic plexus) of six. The navel (plexus) is of ten petals and the heart (plexus) has twelve spokes; the *Visuddhi* (laryngeal or pharyngeal plexus) has 16 spokes, while that in the middle of the eye-brows (cavernous plexus) has only two petals. In *Brahma-randhra* (*Brahma's hole* or *Pineal gland*)—the great path—there are 1,000 petals. The *Muladhara* is the first *Chakra* (plexus) and *Swadhishthana* the second. Between these is the seat of the *Yoni* (a force-centre like uterus) which is said to be of the form of *Kama* (god of love). In the anus is the lotus called *Kama*, which has four petals. In its centre is situated the *Yoni* called *Kama* and adored by the *Siddhas*. In its centre is a great *Lingam* having its face towards the west. He who knows in the navel a form with a jewel is a proficient in *Yoga*. It is like molten gold and shines like the streaks of lightning. Below the genital organ is situated the seat of fire triangular in shape. It gives out supreme light, and has faces on all sides in *Samadhi* seeing that (or when) the *Yogi* does not know the coming and going (or the changes of time). *Prana* is designated by the syllable *Swa*; hence *Swadhishthana*² is its seat. By the seat of *Swadhishthana* genital organ is designated. As gems are strung together on a thread, so *Kantha* in the navel is strung on the *Sushumna*. (Hence) the plexus in the region of the navel is called *Manipuraka*³. As long as *Jiva* does not know the truth, he wanders about in the plexus of 12⁴ spokes which is devoid of sin and virtue. Above the genital organ and below the navel is situated the *Yoni* in *Kantha* similar in shape to the egg. There the *nadis* arise 72,000 in number. Of them 72 are held to be the

(1). Means the crest jewel of *Yoga*.

(2). *Swadhishthana* is compounded of *Swa*, breath, and *Adhishtana*, seat. Hence it means the seat of breath.

(3). *Manipuraka* is compounded of *Mani*, gems, and *puraka*, filled with. Hence it is full of the gems (of *Kantha*).

(4). It should be rather 10.

principal ones as carrying Prana. And among them again 10 are considered to be the important ones. They are Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusha, Yasaswini, Alambusa, Kuhu and Sankhini. The Yogis should always know this great Nadi-chakra. Ida is on the left and Pingala on the right; Sushumna is in the middle. Gandhari goes to the left eye and Hastijihva to the right (eye). Pusha goes to the right ear and Yasaswini to the left (ear). Alambusa goes to the mouth. Kuhu goes to the region of the genital organ and Sankhini to the region of the anus. Thus the nadis go to the various apertures (of the body) respectively. Ida, Pingala and Sushumna are the paths of Prána. They always convey Prána and have the Sun, Moon, and Agni (fire) as their respective deities.

The Vayus are Prána, Apána, Samána, Vyána, Udána, Nága, Kurma, Krikara, Devadatta and Dhananjaya. Prána is ever in the heart and Apána is in the anus. Samána is in the region of the navel and Udána in the middle of the throat. Vyána extends all over the body. These are the five principal Vayus. Nága causes vomiting, Kurma winking of the eyelids, Krikara hunger, and Devadatta yawning, while Dhananjaya which pervades the whole body does not leave it even after death. Those living (semi-intelligent) beings (viz., the vital airs) wander (or vibrate) along the nadis like a ball thrown by the hand. Jiva tossed by Prána and Apána does not remain quiet; being in the power of Prána and Apána it runs up and down through the right and left paths (Pingala and Ida). But this is not seen (or felt) owing to its constant restlessness. As an eagle tied to a string (and flying in the air) can be again drawn back, so also Jiva bound by the gunas is drawn back by Prána and Apána. Jiva is drawn up and down being subject to Prána and Apána. Apána attracts Prána while Prána does not attract Apána. These are situated one above another, and he who knows this knows Yoga. By the letter Ha (ह) it (Prana or breath) goes out and with the letter Sa (स) it enters again. Jiva is always repeating this mantra with every breath, viz., Hamsa, Hamsa 21,600 times in a day and a night. This is the Gayatri (mantra) known as Ajapa which always gives emancipation to the Yogis and through the mere remembrance of which he is freed from all sins. There never was nor ever will be a science equal to this or Ajapa (inaudible pronunciation of mantras) equal to this or a knowledge equal to this. Gáyatri, the supporter of Prána, had its origin in Kundilini. The science of Prána is a very great one, and he who knows it knows Veda. Kundalini Sakti goes up (to) above the *Kantha*. It has 8 forms and is ring-shaped. It always closes with its own mouth the door of Brahmarandhara. Closing with its mouth that spotless Brahmarandhra through which one should go, the great goddess sleeps there. Awakening by the union of Agni, Vayu and Manas, it takes the shape of a needle and goes upwards through Sushumna. One should open the door (of Brahmarandhra) like a room with a key. A Yogi should thus open the door of salvation by means of Kundalini. Folding his hands, firmly seating himself in the Padmasana (posture), closely pressing his head against his breast, practising Dhyana (contemplation) and its Nyásas (adjuncts), and raising again and again Apána and Prána which have been inhaled; that person possessed of power and splendour obtains unequalled wisdom.

Wiping firmly the body of the sweat generated by the fatigue (in yogic practices), abandoning sharp, acid and saltish things, he should observe a diet of milk. Leading a celibate life and observing a moderate diet, the Yogi always engaged in Yoga becomes in the course of a year a Siddha (a

psychically developed personage). There is no doubt about this. He who takes sweet and pleasant food so as to leave a quarter of his stomach empty to please Siva, is called a moderate eater. Above the Kantha the force called Kundalini goes up to; it is of eight forms and is ring-shaped. It is always for the bondage of the fools and for the emancipation of the Yogis. He who knows Mahamudra, Vayumudra (Khechhari), Uddyana, Jalandhara, and Mulabandha is a Yogi and a fit subject for emancipation. Pressing the anus with the heel and firmly contracting it (anus) and drawing Apána upwards is called Mulabandha. An union of Prána and Apána takes place through the lessening of urine and the excretions. Through it even an old man becomes a youth with the constant exercise of Mulabandha. Because the great bud (Hamsa) describes constantly a circle, hence Uddyána is (so) called, and it is a lion to the elephant of death. Forming as it were a girdle of *Thána*, which is on the western side of the stomach below the navel, is called Uddyánabandha. Jalandharabandha is so called—because it binds the nectar which arises in the head and goes down and destroys the pains of the throat. If Jalandharabandha is practised, which is characterised by the contraction of the muscles of the throat, no drop of nectar (from above) falls into the Agni (below in the sacral plexus) and Vayu (breath) does not flow. Thrusting the tongue into the cavity of the skull crosswise and fixing the gaze firmly on the space between the eye-brows, is called Khechhari Mudra. He who knows Khechhari Mudra is not affected by disease, death, sleep, hunger, thirst and fainting. He who knows Khechhari Mudra is not only not affected by disease, but he is not also touched by Karmas; neither is he injured by anybody. Because Chitta (flitting thought) wanders in the air as also the tongue (in the interior of the palate which is the region of Vayu) this has been called Khechhari and is worshipped by all Siddhas. That is called body which is produced out of body, which is made of tubular vessels and which extends from head to foot. The sperm of that person who has covered the hole above the soft palate (or uvula) by means of Khechhari Mudra is not wasted even though he is embraced by a passionate woman. As long as the semen is preserved in the body where is the fear of death? As long as one practises Khechhari Mudra, so long does the semen not go out of the body. Even though the semen is ready to go out having obtained the fire (of passion), it goes upward, being prevented by Yoni Mudra. Again the semen is of two kinds, white and red. The white is called Sukla and the red Rajas¹. Rajas is of the color of Sindoor (red-lead) and is situated in the seat of the sun; while Sukla is situated in the seat of the moon. Their union is very rare. Bindu (Sukla) is Brahm and Rajas is Sakti. Bindu is moon and Rajas Sun. Only by the union of the two is attained the supreme seat. When Rajas driven by the vayu and produced by Sakti unites with Bindu for ever, there arises the divine form. He who knows (in himself) the harmonious union (or mixture) of Sukla associated with the moon and Rajas associated with the sun knows Yoga.

Purifying the nadis, moving the sun and the moon and the drying of the *Rasas* (essences) are called Maha Mudra. Place the chin on the chest, press the perinaum by the left heel for a long time and hold the stretched (right) foot by both hands. Fill the lungs by inhalation and then slowly breathe out. This is spoken of as the great (Maha) Mudra which destroys all diseases of men. Having practised this (at first) with the left side, practise

(1) It is otherwise called Sonitha.

it (afterwards) with the right. When you have practised an equal number of times with both sides leave off the Mudra. Then there remains (to him) neither a thing ordained nor a thing prohibited. All the Rasas become no Rasas (to him). Even poison when taken in a large quantity is digested as easily as nectar. Consumption, leprosy, twining up of the anus, splenetic diseases and dyspepsia—all these diseases are destroyed in him who practises the Maha Mudra. This Maha Mudra had been declared to be extremely potent in giving higher powers to men. This should be concealed with great effort and should not be communicated to any and every person.

Assuming the Padmasana posture, keeping the body and the head erect and fixing his sight upon the tip of the nose, one should contemplate in solitude on the imperishable Omkara (Om). Brahm is unconditioned, pure, consciousness *per se*, changeless, stainless, unutterable, existing without beginning, one, Tureeya (the fourth state), the past, present and future, winding in a circle, unpredicated and supreme. From it arose Parasakti of the nature of self-effulgence; from Atma sprang Akas; from Akas Vayu; from Vayu Agni; from Agni water, and from water earth. These five elements have five lords respectively—Sadasiva, Iswara, Rudra, Vishnu and Brahma. Of them Brahma, Vishnu and Rudra are respectively the creator, the preserver and the destroyer. Brahma is of Rajasa guna (quantity), Vishnu of Satvica and Rudra of Thamasa. These three are associated with gunas. Brahma is the first of all Gods. He is the creator, Vishnu is the protector and Rudra is the destroyer. Indra is the bestower of enjoyment. These were the first born. Of these from the world of Brahma spring the gods, beasts, men and the locomotive and fixed things. These men have bodies formed of the five elements. This body along with the organs of sense and action, the objects of sense, the five vital airs beginning with Prána, Manas, Buddhi, Chitta and Ahankara—all these grossly formed are called the gross Prakriti (matter). The organs of sense and actions, the objects of sense, the five vital airs, Prana, &c., Manas and Buddhi—all these in their subtle composition form the subtle body. The Karana (causal) body is associated with the three gunas. These three bodies are found in all. There are four Avasthas (states), the waking, dreaming, dreamless, sleeping and Turya (the fourth). These four Avasthas have four purushas (presiding, *viz.*) Viswa, Taijasa, Pragnya and Atma. Viswa is always the enjoyer of the gross body; Taijasa of the subtle body; Pragnya is the enjoyer of the Ananda (bliss or causal body) and he beyond these is the witness of everything.

Pranava (Om) is present always in all persons in their enjoyment. It produces happiness in all states and has a downward face. The three letters A, U and M are three Vedas, the three worlds, and the three gunas. The three letters and all three objects shine in Pranava. The letter A is present in the eyes of all creatures in the waking state, the letter U appears in the dreaming state in the throat and the letter M in the heart in the dreamless sleeping state. The letter A is Virat, Viswa and gross. The letter U is Hiran-yagharba, Taijasa and subtle. The letter M is causal, Avyakta and Prágnya. The letter A is spoken of as Rajas, red (in color) and Brahma. The letter U is described as Satwa, white and Vishnu. The letter M is said to be Tamas, black and Rudra. Brahma is sprung out of Pranava, Vishnu is sprung out of Pranava and Rudra is sprung out of Pranava. And Pranava is the supreme. Brahm is absorbed in the letter A, Vishnu in the letter U and Rudra in the letter M, and Pranava shines. To the wise there is the higher part of Pranava, while its lower is for the ignorant; and this is Pranava.

He who knows this is the knower of Veda. It leads them up to Anahata Swarupa (or the Reality in the heart). The sound of Pranava is uninterrupted like the flow of oil and goes on ever like the sound of a bell. The end of this (sound), (or cessation) is known as Pranava. This end is of the nature of Jyotis undescrivable even by the subtlest, intellect and those Mahatmas who have known this are the real knowers of Veda. It is Hamsa that is shinging between the two ends (of Ha and Sa) in the waking state. The letter *Sa* is spoken of as Khechari and is ascertained to be the state of "Thwam" (Thou or Ego). The letter *Ha* is the Supreme Lord and is ascertained to be the state of "That" (Higher Self). The creature which is *Sa* contemplates upon and becomes surely *Ha*. Jiva (Thou) is chained by the organs, while Atma (That) is not changed. Jiva is associated with the idea of self, while that which is Kevala (alone, viz., Brahm) is not so associated. That is Om the highest Jyotis in whose matra (measure) stand these worlds Bhu, Bhuvar and Suvar also Sun, Moon and Agni. That is Om the highest Jyotis in whose matra stand the threefold (Saktis) Kriya, Ichcha and Gnana (viz.,) Brahmi, Roudri and Vaishnavi (the wives of Brahma, Rudra and Vishnu). Om should be pronounced through speech, should be practised through body, and should always be contemplated upon through mind as the supreme effulgence. He who pronounces Pranava, whether clean or unclean, is not stained with sins as the lotus leaf (is not stained) by water. When Prana moves, Bindu also moves; when Prana is motionless, Bindu becomes motionless and the Yogi attains the (motionless) state of a pillar. Therefore one should control his Prana. As long as Vayu (Prana) is fixed in the body, so long does Jiva not leave it. Death is caused by the getting out of Prana. Hence Prana should be restrained. As long as Vayu (Prana) is restrained in the body, so long does Jiva not leave it. As long as sight is fixed between the two eyebrows where is the fear of Kala (death)? For fear of short life one should always be devoted to Brahm Pranayama—(or Pranayama of Brahm or Om). Therefore yogis and munis should control their Prana. Hamsa comes out 26 digits.

Pranayama is ordained both through the right and left nostrils. It is only when the yogi has purified all his nadi chakras which are very impure that he is able to hold his breath well seated in the Padmasana posture the yogi should inhale through the moon (the left nostril) and after holding his breath as long as he is able, should exhale it through the sun (the right nostril). Contemplating upon the sphere of moon to be as resplendant as the ocean of nectar and as white as cow's milk the yogi should feel happy in Pranayama. Contemplating upon the sphere of the sun as shining with quivering flames, as worthy of worship and as, located in his heart, the yogi should feel happy in Pranayama. After he drinks (or inhales) Prana through Ida (left nostril), he should exhale it, through the other nostril. Again inhaling it through the right he should, after holding his breath (within), exhale it through the left nostril. The ascetic who contemplates upon the Bindu of the sun and moon in the above manner has all his nadis purified in two months. Through the purification of his nadis, he is able to centre his Prana (in the body), as he likes, to awaken the gastric fire in it and to cure the navel of all its diseases. He should restrain Apāna as long as Prana stays in the body. The space (of time) taken (by one) in breathing (once) up and down is a matra. Expiration, inspiration and cessation of breath are of the nature of Pranava Om. Thus Pranayama is composed of 12 matras, The sun and moon when they

are composed of 12 matras should be thought of by yogis as not containing any impurity. He should perform inspiration with 12 (Om's), cessation of breath with 16 (Om's). At the lowest there should be 12 matras, at the middling there should be twice that, and at the highest there should be thrice that. This is the rule of Pranayama.

In the lowest (stage) sweat is produced, in the middling tremor (in the body) is produced and in the highest fixity is attained. Therefore one should control his breath. Seated in the Padmasana posture and having saluted his guru Siva, he should fix his eyes at the tip of his nose and should perform Pranayama alone. Shutting up the 9 holes (of the body) and restraining Prana, he should hold to Dharana firmly and spend some time in shaking (or causing to vibrate) Kundalini Sakti along with the (roused up) fire of Apána (in sacral plexus). Then he should contemplate upon Atma, and as long as he remains thus with his Manas in his head, he is praised by the assembly of the great. Pranayama thus becomes a fire to the fuel of sins. It is always declared by the yogis as the great bridge in the ocean of the mundane existence. By means of Dharana, Manas attains courage (or will) and a wonderful chaitanya (intelligence). The yogi attains salvation in Samadhi having left his Karmas good and bad.

Pratyahara (subjugation of the senses) is said to arise from 62 Pranayamas. Dharana arises from 62 Pratyaharas. And 12 Dharanas are said to constitute Dhyana by the best of Yogis, while 12 Dhyanas are said to produce Samadhi. During Samadhi is seen the highest Jyotis (light), being the endless and having its face on all sides. And when that is seen there is no Karma done or to be done. Pressing with the two heels the genital organ and closing the ears, eyes and nostrils by the fingers and inhaling by the mouth he should restrain his Prána and Apána in the chest (or heart) and then carry them to the head. Through this, the best of Yogis attain an equal state with the great Tatwas and become one with them. When Prana reaches the akas, a great sound is produced. It is stated to be the result of the development of the (spiritual) sounds of bells and other musical instruments. When Pranayama is performed, there is an end of diseases. All diseases affect those that are without Pranayama. Hiccough, the seven kinds of (hard) breathing, pains in the head, ears and eyes and several other diseases arise from improper breathing (in the course of Pranayama), just as lion, elephant and tiger are subdued gradually, so should Prana be controlled gradually. Otherwise it will kill the practitioner. One should properly exhale, properly inhale and properly control breath. Thus does he succeed in Pranayama. That is called Pratyahara in which the mind is drawn away gradually from the objects of sight, &c., where they were till then engaged. Just as the sun draws away his brightness during the third period (*viz.*, evening), so a Yogi should draw away the impurity of his Manas while in the third stage (of Pranayama).

THIS IS THE *Upanishad*.

A SLEEPING TITAN.

(Concluded.)

IN considering the question of the cause of volcanic activities and those earthquakes which are mainly, no doubt, affiliable on them, we are beset with conflicting hypotheses. There are writers who dispute the existence of any cavity in the earth except that immediately adjoining the shaken district or erupting mountain; others who champion the

fantastic hypothesis of a tenuous crust resting on a vast molten nucleus. A variety of considerations serves to place both contentions out of court.

Clearly, we have to allow for some remarkable facts in framing any theory of 'igneous activities.' Skaptar Jokull has thrown out lava equal in bulk to Mont Blanc. Geologists show us that the history of the earth contains records of eruptions on a vast scale and from numberless different vents. We find also around us volcanoes ranged on fissure lines testifying to enormous reservoirs of energy somewhere lurking. And the phenomena of eruptions themselves indicate notable subterranean connections suggestive of large veins, lava-courses or reservoirs. Thus, for three months previous to the terrible earthquake of Riobamba, the volcano of Pasto, *some 225 miles distant*, was seen to throw off vast clouds of smoke—dust and ash—but at the moment of the shock this column disappeared suddenly. Similarly, in the case of the great coast-line convulsion and elevation of Chili in 1835. On this occasion Concepcion and other adjacent towns came sadly to grief. During the shattering of these two volcanoes near Chiloe, 300 miles south, burst into activity, while at the island of St. Juan Fernandez, about 60 miles further distant N. E. of Concepcion, there ensued a convulsion and submarine eruption. In November, of this year, Concepcion was again shaken, and the same day the volcano of Osorno, one of the two above alluded to, renewed its turbulence. The extent of the subterranean connections in this case is not, therefore, to be disputed.

No more remarkable testimony to the volume of some of the subterranean reservoirs can be adduced than that of "fissure-eruptions." These exhibitions of subterranean energy are distinguished by emissions of lava on a vast scale, not by way of cones and specialised vents as in the ordinary course of things, but by way of huge clefts or chasms opening in the strata, presumably owing to internal stresses in the crust due to corrugation. In India the volcanic plateaux of the Deccan traps were probably thus originated; these masses of cooled lava, some 6,000 feet thick and covering some 200,000 square miles, having been poured out in Cretaceous Times, that is to say, just about the date when the later pre-historic Lemurians are alleged to have flourished. The basaltic plateaux of Abyssinia may also be cited. Geikie, speaking from personal observation, alludes to a "stupendous example" of this sort in Western North America. "The extent of country which has been flooded with basalt in Oregon, Washington, California, Idaho and Montana, has not yet been accurately surveyed, but has been estimated to cover a larger area than France and Great Britain combined, with a thickness averaging 2,000, but reaching in some places to 3,700 feet." Although some geologists dispute the case for such fissure-eruptions, there seems every reason to hold that they have really occurred as the theory in question demands. There are no cones to serve as starting points for the past reign of Fire thus revealed by the magic of scientific inquiry.

The case against the thin-crust fiery nucleus theory just revamped by Dr. Buchanan is conclusive. Some fifty years ago Hopkins pointed out that the hypothesis of a tenuous crust, some 20 to 30 miles thick,

could not be reconciled with the conditions required by the phenomena of precession and nutation. He argued for a crust of at least 800 or 1,000 miles thickness. And Sir W. Thomson, though he considers the question of an internal fluidity not definitely decided by the physico-mathematical considerations, regards the *thin crust* theory as utterly indefensible. Such a crust to resist the strain of the solar and lunar attraction would have to possess a rigidity not found in connection with any known body. Were the earth less rigid as a whole than glass or steel, some appreciable deformation would ensue. It must be held solid to the depth of at least 2,500 miles. The arguments based on precession and nutation is backed by that from the tides. But for the planet being more or less solid to the centre, its surface would so yield to the solar and lunar tug that the oceanic waters would be upborne by it and no appreciable tidal movement relatively to land have place. The "thin shell" theory must, therefore, be laid upon the shelf. It is out of accord with other data also, but these in view of the foregoing considerations we need not delay to consider.

Mallet is entirely for the hypothesis of the solidity of the earth. His theory is interesting, as it endeavours to provide a basis for volcanic activity without assuming any but mechanical initiatory causes. Conceiving the earth as we know it to have cooled down from an originally molten state, he further conceives its cooling to have proceeded so far as to leave the subjacent rocks far below the point of fusibility. How then does he meet the facts of the volcanoes? In this way. He holds that the internal mass of the planet being hotter than the outer and still cooling, it continually collapses on itself faster than the superficial surface contracts. But as the tension of the outer rocks increases, sudden collapses towards the centre accompanied with enormous mechanical stresses must inevitably ensue. "The secular cooling of the globe is always going on, though in a very slowly descending ratio. Contraction is, therefore, constantly providing a store of energy to be expended in crushing parts of the crust, and through that providing for the volcanic heat. But the crushing itself does not take place with uniformity; it necessarily acts *per saltum* after accumulated pressure has reacted the necessary amount at a given point, where some of the pressed mass, unequally pressed as we must assume it, gives way, and is succeeded perhaps by a time of repose, or by the transfer of the crushing action elsewhere to some weaker point. Hence, though the magazine of volcanic energy is being constantly and steadily replenished by secular cooling, the effects are intermittent." In the case of metamorphism induced by tangential stresses, it is certain that fusion has been produced on a large scale by pressures of the crust, while chemical and structural alterations (*e. g.*, Alps,) have taken place on a vast scale. Illustrations of this law Mallet adduced in the linear arrangement of volcanic foci, their *slight depth* (the source of Vesuvian disturbance is only 8 or 9 miles deep), their presence along with corrugations of the crust such as the great mountain ranges. He also endeavoured to solve the objections to ordinary hypotheses based on variability of increase of temperatures with depths below the crust.

Another theory posits a more or less solid nucleus invested with a shell molten where it adjoins the nucleus, and highly viscous where it underlies the crust. Another and a far more probable one—taking into consideration the stability of the outer crust considered as a whole—is that which regards the successive layers of the earth's interior as potentially liquid, but maintained in the solid state owing to the vast pressure of the superincumbent rock-masses. It is a familiar fact that changes in the conduct of bodies may be witnessed under suitable increase of pressures—water in the red-hot state having been thus produced. Whether the great pressures necessary to keep molten rocks (heated thousands of degrees) solid, may not produce new behaviour in bodies, is a supposition worth notice. Allowing for the observed average increase of temperature with depth of penetration into the crust, the heat at 20 miles beneath our feet would be 1,760° F. and at 50 miles 4,600°, an intensity so great that even platinum would at once run into liquid if subjected to it. Solid rocks at this temperature might present qualities now quite unknown to us.

Suggestive, again, is the chemical theory. It is generally known that the proximate cause of eruptions is the steam and vapours compressed within the molten lava-magma; water co-operating here with fire as a glance at a photograph of any eruption will instantaneously make evident. Assuming conversance with this fact, I have then to indicate how the chemical theory accounts for the molten magma into which the water, &c., somehow subsequently gets.

At the beginning of this century, Sir Humphrey Davy discovered the metals of the alkalis and alkaline earths, and exhibited their greedy partiality for the oxygen of water. Meditating on volcanic phenomena, he inferred that, assuming such metals to exist uncombined in the deeper parts of the earth's crust and to be invaded by percolating ocean or river water, a furious chemical activity resulting in the evolution of enormous quantities of heat would at once ensue. The difficulty, however, was to account on this supposition, for the relatively small amount of hydrogen gas emitted from volcanic vents. Suppose water stripped of its oxygen, we should expect a great outrush of hydrogen. But we do not get it. The only remaining supposition is that the hydrogen escapes by way of occlusion in other substances (as we have it in meteorites). If the supposition is experimentally verifiable, some show of reason might be found for affiliating the volcanic solution question on to a larger theory of origins. Reference is made to those researches which have established a *series of layers* or envelopes of metals of varying densities in the sun, and which applied to the varying-dense members of the solar system as a whole, suggest that in all cases planets must possess their heaviest components at their centres—such components being metals uncombined with oxygen.* It is familiar that while the density of superficial rocks is only about 2.5, that of the earth as a whole is 5.5. And a recent discovery has shown that in the lavas of *deepest* terrestrial origin—the so-called “ultra-basic”

* Cf. the researches of Norman Lockyer.

lavas—the metals of the alkaline earths and the iron-group assume a notable prominence.

Allowing, however, fully for the marvellous discoveries and labours of modern geologists and seismologists, it remains certain that a complete theory of 'igneous activities' remains to be found. Thoroughly as the phenomena are known, there remains a misty background, and what wonder? We only stumble on the surface of a planet with a 4,000 mile radius.

All students of Geology will be conversant with the very interesting data relative to upheavals and subsidences. They are aware of former marine shellbeds on mountain tops, and submerged forests, &c., below the ocean. And they know that the elevations and sinkings, though observed to be normally gradual, are attended also with violent interludes usually due to the snapping or slipping of strata. When, however, it is suggested that this process has been occasionally varied by continental cataclysms, room for pause is open. It may be said that the consensus of geologic opinion has been, and continues to be, retreating from the attitude of the Cataclysmists once so popular in Europe. A Lemuria and an Atlantis are certainly accepted by many geologists, but seldom or never as tracts which may have suddenly disappeared.* Lemuria is a name invented by Professor Slater, whose views as to this lost continent are well supported by Huxley's opinion as to the mode of geographical distribution of the negro-races. It is freely recognised by a large number of scientific men, and not only anthropological, but biological, geological, botanical and other evidence converge to establish its former reality. The strongest case to be made out for Atlantis is that to be found in Donnelly's "Atlantis," slippery as is much of the reasoning. There is a great confusion exhibited as a rule in the "proofs" of this continent, more especially of the races accredited to it. Many recently adopted positions are incapable of being garrisoned. Thus the familiar assertion that the Sahara was the seat of a Miocene sea, is seemingly negatived by the facts contained in Professor Zittel's "Geology of the Libyan Desert." That explorer shows that the supposition that this desert lay beneath a Tertiary sea is illusory; the greater part having been up since the cretaceous epoch; only a portion in the north-east being so washed. Similarly, no conclusive case can be made out for a sudden Miocene shifting of the earth's axis as sometimes assumed, physicists and astronomers though not of course disputing a possible secular shifting, reject all suddenness in the matter.

Charts based on the researches of the "Challenger" and "Dolphin" afford valuable indications of the character of the Atlantic ocean-bottom. Most notable is the large tract of raised ground, nearly opposite the Azores, and the elevation running from Iceland some 3,000 miles round Cape de Verde and South West along the coast of West Africa. Further, we have reason to hold that the materials of the

* The story of the submergence of an ancient continent, however fabulous as history, must have been true again and again as a geological event."—Lilly.

Wealden beds were derived from older land in the North Atlantic, though land of a geologic age at least as great as Ahat of the earliest Secondary Rocks. But here a consideration of some interest awaits us.

One of the greatest living authorities on Geology, Prof. Geikie, holds that the existing oceanic depressions and continental lines of relief have been more or less permanent throughout the chequered history of our planet. This view excludes, of course, an Atlantis. Touching the already mentioned Atlantic "ridge," he points out that the islands of Tristan d'Acunha, Ascension, St. Paul, the Azores, which are popularly regarded as outstanding peaks of a former Atlantis, bear a very different interpretation. No single fragment of any truly continental rock has, he urges, been discovered in these islands. *The peaks in every case are of volcanic origin*; they are not remnants of previously emergent land, but products of submarine volcanic activity. Now Geikie's accuracy is known to be of the highest character, and should his carefully conducted diagnosis prove correct, the case for Atlantis will wear a much less comfortable aspect than before. Personally, I avow an agnosticism on this vexed head, being conscious of the force of the evidence adducible both for and against. It should be added that recognition of an Atlantis is not by any means recognition of cataclysms. That is another matter. And as to the contention of a *Miocene* Atlantic cataclysm, the subjoined considerations may prove of interest.

Nearly all the active volcanoes of the earth are *on rising areas, and conspicuously absent from those undergoing subsidence*. Now the forty (active and extinct) volcanoes of the Atlantic series are situated on masses rooted in the great sub-oceanic ridge already mentioned and its spurs. The still active volcanoes may be regarded as the feeble representatives of a series which was in the fullest vigour of its maturity in the *Miocene division of the Tertiary age*. If, however, the mature age of volcanoes stands, as it must, for *great upward subterranean pressure of lavas and igneous forces generally*, how is it to be conceived that a sudden Miocene subsidence of Atlantis could have taken place?

With this I may now conclude this brief account of some few aspects of the sleeping Titan. The problems connected with the subterranean forces are of the deepest interest, and it is with a view to elicit, if possible, some contributions of thought on this head, that I have thrown some of them into shape. In these matters the greatest caution is desirable, and I, for my part, should welcome any ray of light which some more acute cosmological theorist could throw upon them.

E. DOUGLAS FAWCETT.

**SANDHYAVANDANA OR THE DAILY PRAYERS OF THE
BRAHMINS.**

(Continued from page 563.)

SECTION V.

The Pranava.

THIS is the root of all the Vedas and all the Mantras. Every maatra is its manifestation more or less. Every Vedic mantra should begin with it, and end with it. It is made up of three sounds, A. U. and M. It is said to be the root or the mother of the three Vedas. As the first of these three letters occurs in the beginning of the Rig Veda I. (i), the second is the last syllable of the seventh Kanda of the Yajur Veda, while the third is the beginning of the Sama Veda, forming part of the Sama "*Om Agnaye.*" Several Vedic and other legends are extant about it, but what they exactly signify it is not possible to say at present, nor can the existing commentaries in any way enlighten us. Leaving their explanations to my learned brethren in the Theosophical Society, I shall content myself by giving a summary of the legend given in the Gopatha Brahmana of the Atharvana Veda (1st Prapataka, 22nd Brahmana). It is as follows:—

Brahm verily created Brahma on a lotus leaf. Thus created Brahma was engaged in reflection, 'by what single syllable can I perceive all desired objects, all regions, all Devas, all Vedas, all sacrifices, all words, all fruition, all creation, whether fixed or moving.' He performed Brahmacharya. He beheld the syllable Om, of two letters, four instants, all pervading, pre-eminent, unchangeable, the Brahma, the Bráhmī, the Vyáhriti, the godly Brahma; from it was produced all desired objects, all regions, all Devas, all Vedas, all sacrifices, all words, all fruition, the whole creation, fixed and moving.

From its first letter A was produced heaven, and from its second letter vigor, and the luminaries.

From its first vocalic instant (first matra of *a*) were produced the earth, fire, herbs, trees, the Rig Veda, the mystic syllable (*vyahriti*) *bhu*, the Gayatri metre, the threefold stoma,* the eastern side, the spring season, the instrument of speech (tongue) and the power of taste.

From its second vocalic instant were produced akas, the air, the Yajur Veda, the mystic syllable *bhuva*, the trishtub metre, the fifteenfold stoma, the western side, the summer season, the organs of breath (the nostrils) and the power of smelling.

From its third vocalic instant were produced the heaven, the sun, the Sama Veda, the mystic syllable *Suval*, the Jagati metre, the sevenfold stoma, the northern side, the rainy season, the seats of light (eyes), and the power of vision.

From its consonantal in-
stant were produced the water, the moon, the Atharva Veda, the stars, and South *Ux Om*, its life *Janat* the Angirasas, Anushtub metre, the twofold stoma, the southern side, the autumn season, the seat of knowledge (mind) and the power of knowing.

* Stoma is a collection of Vedic hymns sung during a sacrifice.

From its consonantal instant M were produced Ithihasa Purana, speech, metrical language, Narasamsi, the Upanishads, the Vridhat,* Karat, Guhan, Mahat, Tat and Sat, the great Vyahrithi Om, harmony of many corded instruments, voice, dancing, singing, music, the Chaitraratha Devas, lightning, light, the Vrihati metre, the thirty-threefold stoma, the upper and lower sides, the cold and dewy sides, the organs of hearing, ears, and the power of hearing.

Now to its meaning. It is certainly impossible to expect me to deal with all its significance in the short space of a magazine, while a Upanishad is devoted for the purpose, and voluminous commentaries have been written on the same by Sankaracharya and Rangaramanuja Swamy, and a gloss in the former by Anandagiri, besides that of Madhavacharya. I must at the same time assure my readers that there is a very esoteric interpretation of the same, but always reserved for the Initiates. But while some of those I give here are exoteric, they should not on that account be discarded, for they are not only the best interpretations known, outside the pale of initiation—I mean of course the truly occult Initiation—but they are also considered the nearest approach to it. There are also several minor Upanishads which go to explain it. There may be said to truly exist two sets of interpretations, Vedic and Agamic, the latter term meaning those occult treasures which are held so sacred by the Visishtadwaites. The letter A signifies, according to these works, the Parabrahm, while U means “only,” and M, the Jiva or the individual ego. That this is not an arbitrary mode of interpretation will be seen from the fact that, according to a secret method of substitution of letters for figures, A means 1, which stands for the 1st principle in the Universe, namely, Parabrahm, while M is the 25th letter of the Sanskrit alphabet beginning from Ka, thus signifying the 25th principle, which is the Jiva. U has been explained in the Ekakshara Nighantu to mean “only,” but why should it come to mean it has not been explained.

The Vedas, on the other hand, invariably point to Om as a symbol of Parabrahm manifested, which is the Cosmos. The Mantra is subdivided into A. U. M. and an *Ardhamátra* (half instant). A represents the first manifestation, namely, Vaisvánara or Virát, the waking condition of the deity or Taijasa. U signifies Hiranyagarbha, the deity in the Swapna avastha (dreamy state). M signifies Prágná or the Sushupthi avastha and the *Ardhamátra* the Tureeya avastha, the condition of the Logos or Iswara. A came to mean the Vaisvanara, or the objective aspect of Parabrahm, inasmuch as objective aspect covers the whole visible universe in the same way as the letter A covers the whole field of Sanskrit alphabet, which in its symbolises the universe. The last letter of the alphabet, namely, Ha, signifies Cosmic Force, which is represented as a female energy or deity.

* The terms Vridhat, &c., denote the five aspects of the cosmos, and correspond to the five aspects of Isvara, viz., Isana, Aghora, Itapurusha, Vamana and Sadyojata.

It is also explained that A symbolises the objective aspect of Parabrahm, and Ha, the Force; and the whole universe, is the result of union of these two principles corresponding to the idea of the formation by, and extension of, the alphabet between the two letters which symbolise them. The vowels are supposed to have originated from A, and are consequently called the male or powerful letters, while the consonants took their origin from Ha, the Force which is symbolised by a female deity, and are therefore called the female or weak letters. The Mantra *Aham* is thus formed and is considered as a sort of substitute for Om (AUM). It signifies all that I have just now explained, but it does not exhaust all the shades of meaning which the latter conveys. In this substitution *Ha* stands for U in the Om, and these two letters are supposed to be identical in their signification. Just as all the sounds, or letters of the Sanskrit alphabet, are comprised between A and Ha (or U), so all the universe is not only formed, but all the forces in nature are the offspring of the union of Virat (or Purusha say) and the Cosmic Force. The Pranava is thus figuratively said to comprise and to be the essence of all mantras. It is also said to be the essence, and to comprise all the mantras in another way.

The Pranava is said to have four Vaks. Reduced to theosophic language, it means that the Cosmos includes the four planes of consciousness, or matter; or the Pranava, has four different significations corresponding to the four planes of matter or consciousness. The Pranava in each of the four Vaks is divisible into A. U. M., and the *Ardhamatra*, and signifying four different principles of nature on the same gradation as Virat, Hiranyagarbha, Iswara and Tureeya.

Thus A signifies Virat on the four planes of Sthula, Sukshma, Karana and Spiritual planes. Similarly the other letters on Pranava symbolize the four states or planes of the primary forces they correspond to. Thus sixteen principles arise,—the sixteenth being of course Parabrahm. Not only this, Pranava on the Parāvāk means the same as the *Ardhamatra* in it, on the Pasyantivāk the M, on the Madhyamavāk the U, and on the Vaikharivāk the A.

It is considered the highest of the matras, for it is the one that is first given out in the Vedas: not only that every mantra is said to have been derived from it, but even the Gayatri also, which is only another form of Pranava. The 1st Kanda of Taittiriya Samhita explains the origin of Gayatri from the seven Vyahrities, which has in its turn originated from the Pranava. This statement of the Yajur Veda can only become clear when we see that the Vyahrities represent the seven logoi or rather the seven aspects of the Logos in abstract. This is its signification on the highest plane and should not be confounded with the well known one denoting the seven planes of Consciousness. The Gayatri Devata is thus a manifestation of Logos if we adopt the more philosophical interpretation of the two; but from the latter interpretation we learn that it is the product of the seven planes of con-

sciousness or matter, and that it pervades the various planes of matter. This leads us to consider the Gayatri Devata as working on all the seven planes.

On the basis of these explanations new ones have sprung up. The Nrisimhatapani Upanishad mentions that as the letter A signifies Virat, it signifies those things which are on the same plane and which includes in itself, viz., the Rig-Veda, the Earth, Brahma, the eight Vasus, the Gayatri Chandas, and the terrestrial agni which is used by a householder. U denotes the Yajur Veda, Antariksha, astral world or plane, Vishnu and Trishtub metre, Dakshinagni. M denotes Rudra, Dyau (the Swarga, which is on the other Karana plane), Sama Veda, Jagati metre, and Ahavaniyagni: while the Ardhmatra the Somaloka, (the spiritual world), the Atharva Veda, Samvarta, Agni (Ekarshi), the Devatas, Bhásvati syllable.

In pronouncing the Pranava, it should be borne in mind that as Para, Pasyanti, Madhyama and Vaikhari Vaks correspond to the *Ardhamatra*, M. U. and A. respectively; and as the source of these sounds are considered by Indian occultists to be respectively the navel, the heart, the throat, and the space between the eye-brows, we only pronounce the Anuswara M. which takes its origin from the heart, and which is quite plain to our ears. In the Upanishad I have just now referred to it is distinctly laid down that for purposes of meditation one should, while repeating the A. U. M., and the *Ardhamatra*, meditate on the deities concerned, namely, Brahma, Vishnu, Rudra, and Parabrahmam.

In one of the minor Upanishads named Dhyana Bindu Upanishad,* we meet with the common division of the mantra into A. U. M., but omit the *Ardhamatra*, and instead of which it mentions Saptami and Santakhya. These, the Commentator explains as two aspects of Sakti, or matter, the former of which is the manifested and the latter the unmanifested.

I have already given out the Visishtadwaitic interpretation. I have now to turn to the Advaitic one. The Advaitis consider A as in the nominative case and signifying, of course, Parabrahmam. U means 'only' and, as the Visishtadwaites explain, means Jiva. Thus A. U. M. means Parabrahmam is Jiva, in other words its manifestation.

A good deal about the philosophic aspects of Om, and such other questions have been purposely omitted, as they are not directly connected with my present work. I shall now pass to Gayatri.

(To be continued.)

S. E. GOPALACHARLU, F. T. S.

* The reference here made is to the Calcutta Edition, with the Commentary of Sankarananda,

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, April 1891.

THE now formidable and even somewhat terrible epidemic, influenza, has reached us here in London, and seems to have had an eye upon No. 19 Avenue Road as a favourable spot for commencing operations; however this may be, certain it is that at the present moment half the household at Headquarters are down with it, including, you will be grieved to hear, H. P. B. herself. On Sunday last, 25th instant, she was so seriously ill and the fever ran so high that Dr. Mennell was really alarmed, and even now she may be said to be only just out of danger. Mr. Mead, too, is one of those recently attacked, and is very ill indeed, confined of course to his room and unable to do any work whatever. Under the circumstances it is to be hoped that correspondents will look leniently upon delayed replies to letters, etc., for if the entire working staff should succumb to the fashionable and prevalent scourge, there must ensue a temporary but absolute cessation of all ordinary business.

The Press both here and in America are giving most favourable and abundant notices of Mrs. Besant's visit to the states and of the few lectures she has been able to deliver there upon subjects other than Theosophical, as well as of those on Theosophy itself. Her visit from first to last seems to have been the greatest possible success; I say last, for I believe we may expect her home in little more than a week. I see that Mr. Stead, in the March number of *The Review of Reviews*, prefaces the very interesting and able account of the late Charles Bradlaugh, by Mrs. Besant, which he publishes as the "Character Sketch" for that month, by a few words upon her own life and work, quoting from an article upon her written by Mr. Bradlaugh for the American Press shortly before he died. He therein notices Mrs. Besant's recent change from Materialism to Theosophy, and although deploring it, adds that, for his own part, he is sure that "she always seeks for truth," which, regardless of personal consequences, she will ever proclaim. One of our most prominent and hardworking members, Dr. Coryn, President of the Briston Lodge, has been recently turning his attention to "the Colour Cure" for disease, with the theory of which, as set forth by Dr. Babbitt of America, you are doubtless sufficiently familiar. Dr. Coryn published a letter on this subject in the current number of *The Herald of Health*, which has been somewhat extensively copied into other papers, and may attract the attention of the more thoughtful and enquiring members of the medical fraternity. This is all working in the right direction.

The Battersea Lodge, now under the charge of Mr. Edge, is shewing great vitality, and progressing altogether beyond the hopes of the most sanguine of its original founders and supporters. Mr. Burrows gives a public lecture there shortly, and Mr. Edge, together with the members of the Lodge, has drawn up a most attractive syllabus of subjects for discussion at the weekly Sunday evening meetings throughout the present season. These meetings are free to all, and persons interested in Theosophy are cordially invited to attend. Mr. Edge is thus proving himself no unworthy successor to Mr. C. F. Wright, who until recently had the Battersea centre in charge.

The *Pall Mall Gazette* and several other leading papers noticed "the Evening concert given for the benefit of the Theosophical Society" on the 25th instant very favourably indeed; it was well attended, and everyone's best thanks are due to Melle Otta Brony, who suggested, started, and organised the whole entertainment.

It is impossible to overlook the very serious attention devoted at the present time to the scientific investigation of the phenomena of hypnotism; the wave which has swept over the French medical and scientific world, impelling toward the study and close observation of these phenomena, has now reached our English representatives of the same, with the result that one cannot take up a newspaper, magazine, or book, without the words "hypnotism," "suggestion," "magnetism," etc., catching one's eye almost immediately. The allusions moreover are, in most cases, perfectly serious, nay even slightly alarmist in their tone; e. g., the *National Review* for last month contains a long and exceedingly well-written letter on Hypnotism, pointing out very clearly the frightful dangers its use (or rather *mis*-use, may possess in the hands of an unscrupulous practitioner, whether licensed or unlicensed. The note of warning is sounding none too soon, indeed H. P. B. has more than once and long ago, in the pages of *Lucifer*, given utterance to the most emphatic warnings of the dangers ahead, with which we are too surely menaced. Dr. Campbell Clark has an article, in one of the current magazines, which he entitles "The History of Hypnotism," and in which he fairly and honestly reviews what little is at present known of it, and ascribes in all justice to the ancients a knowledge and a mastery in the practice of hypnotism which considerably surpasses our own meagre achievements. This honesty is the more refreshing in that it is only too rare. Much of Dr. Clark's admirable paper is worth quoting in full, especially the opening sentences:—

"The thing that hath been, it is that which shall be, and that which is done, is that which shall be done, and there is no new thing under the sun.' So spake the ancient philosopher of Ecclesiastes, so echoes history, so re-echoes the voice of to-day. The world was very young then, though it was thousands of years old; but in this hourly-headed 19th Century of the Christian era, we think and speak of that far-away past as synonymous with the chaos and barbarism of primitive existence. We think of its tradition and mystic lore, its mythology, monuments, inscriptions, and scrolls, as the very beginnings of the history; and from the heights of our present attainment we look back along the line of the retreating centuries, and see only the mists of superstition and ignorance.....When we stumble on something new we forget the axiom, 'there is nothing new but what has been forgotten.' With avidity we cut the leaves of the latest edition; all that has gone before is antiquated rubbish. If the Preacher lived to-day, he might well say, 'this also is vanity and vexation of spirit'.....I confess that not till very recently had I any conception of the remarkable skill in hypnotic practice which prevailed among the ancients; for though the supernatural has had a place in the philosophy of all ages, one does not on a cursory investigation conceive of it having any relation to the system of hypnotism as it is known to-day. The ancient practice was certainly shrouded in mystery, and warped with magic and mysticism.....the magnetism of touch in the healing of disease was but a phase of the hypnotic practice of the ancient priests, and the hypnotized subject was under the guidance and suggestion of the priests invoked to declare the nature of his malady and its appropriate cure."

It is only natural, of course, for Dr. Clark to fall into the error of supposing the mystery surrounding all such practises to be an evil instead of the reverse. As it surely must occur to any thoughtful mind that were the

modern more nearly allied to the ancient practice of hypnotism, it would be very much to the advantage of all likely to be concerned. Dr. Clark then goes on to describe the practice of the priests both of Greece and Egypt, and points out that the paintings on the temple walls of the latter country shew clearly enough the prevalent use of hypnotism at that period of the world's history. At this point, however, Dr. Clark inclines most emphatically to the materialistic view of hypnotism, declaring that many *deductions* based on its workings and on those of mesmerism are "mystical and superstitious." References are made to the use of the magnets, and Mesmer's life and work is reviewed in somewhat of a spirit of ridicule as might be expected. Dr. Braid's work in this field of research and enquiry is noticed at great length, in fact Dr. Clark does not hesitate to call him the pioneer of the present movement. A case given as DuPrel's work is quoted; and an account of a very extraordinary case of what Dr. Clark terms "duplicate consciousness" is related in full. It is that of a Mr. North, who gives Dr. Hack Tuke an account of his own hypnotism. To quote Mr. North's own words:—"I was not unconscious, but I seemed to exist in duplicate. My inner self appeared to be thoroughly alive to all that was going on, but made up its mind not to control or interfere with the acts of the outer self, and the unwillingness or inability of the inner self to control the outer, seemed to increase the longer the condition was maintained.....I knew I was playing the fool; that my outer self was doing so, and that my inner self was looking on, too idle to interfere." Dr. Clark concludes his interesting article by drawing attention to the fact that the frequent repetition of hypnotism on weak subjects must lead to a deepening mental and moral degradation, to a loss of will-power:—"Better far that hypnotism should be discredited and again forgotten," he winds up, "than that it should become the moral plague-spot of our social life, a mere trap for the weak and the unwary." Yet the worthy doctor deploras the use of "mystery" in the practice of hypnotism among the ancients!

M. Alfred Binet occupies a good many pages of the *Revue des Deux Mondes* in an attempt to explain scientifically the phenomenon of double personality. He speaks of the "division, or rather the breaking up of the ego;" of "several distinct consciousnesses;" of an intelligence "which is other than that of the normal ego;" and states that he comes inevitably to the important conclusion that "several moral personalities, each having consciousness of itself, may rise side by side without mixing in the same organism;" which I take to be merely another mode of stating the existence of several planes of consciousness. It cannot be long ere the teachings of Eastern Occultism on these problems come to be recognized;—teachings which shew so complete and exhaustive a mastery of, and research into, the planes of consciousness, and the transfer of that of the ego from one to another plane, that modern science must perforce turn to the East for guidance, without which it may wander long in the labyrinths of that brain-consciousness, which is all its philosophy recognises.

It is interesting to note, in one of the works of a rising Russian novelist, a tacit acceptance of the theory of coloured sounds. The book to which I refer is a short tale by Korolenko, which has just been translated into English by the well-known Stepniak, in collaboration with Mr. Westall, under the title of the "Blind Musician." True to the spirit of the materialism of the age, the translators carefully omit the very passages which are probably of the greatest possible interest and value to us, as testifying to

the view held by Korolenko himself upon the coloured sound theory. Their only justification for this arbitrary proceeding is contained in the preface to the translation, as follows:—" We had also to modify the passage referring to the colour of music.....these ingenious inferences are chance metaphors and not a revelation of any secret of our common nature!" The wholly unwarrantable assumptions contained in these words could scarcely, I think, be surpassed; and afford ample testimony—were any needed—to the type of "scientific enquiry" in favour among the majority of materialists; in which, theories unacceptable to their minds, and which do not fit in with their pre-conceived notions, are contemptuously dismissed—nay even, as in this instance, quietly and unscrupulously suppressed. The little, however, which has been allowed to remain of Korolenko's own manner of presenting his views upon colours and "coloured music," is sufficiently interesting to give. In the words of the translation:—"The subtlety of his touch (that of the hero of the tale, the blind boy who ultimately becomes "the blind musician") was extraordinary. It almost seemed as if he could distinguish with his fingers one colour from another. Handling a piece of bright coloured cloth gave him more pleasure than handling one that was dark or dull"....."melodies have colours.....as sound and light are really in their essence, vibrations, there must be a certain analogy between the twoIn certain states of human consciousness the impressions produced by light and sound must be nearly identical.....as a rule the colours and sounds are symbols of the same emotions.....Red is the emblem of joy and passion.....it is also the colour of sin, anger, fury.....we associate blue with the idea of unruffled serenity.....Green is the prevailing colour of nature, it suggests quiet enjoyment and good health." This is in itself quite sufficient to prove to us the advanced views held by Korolenko, and to intensify our feeling of regrets and strong condemnation that so much more should have been withheld; because, forsooth, the translators dogmatically elect to look upon the author's views merely as "ingenious inferences," not worth translating!

It is surely almost enough to take one's breath away to find, in a recent issue of *The Weekly Bulletin* (a journal described as one "of Finance, Investment, and Instruction"), a long and very able leader on the subject of ancient glories, achievements, and civilisations, as contrasted with our own and that to the detriment of the latter! One of the opening sentences amusingly calls to mind Carlyle's famous saying, viz.:—"the population of the world is so and so—mostly fools"! For the writer with great hardihood dares to assert that, "It is indeed doubtful how many centuries it can be since intellect has so utterly debased itself as now. Barring a few men and women.....it is certain that the world at large never thinks." And again, "The present generation, indeed—shame upon it!—cares little for anything but self." After noticing in review most of the records of ancient civilisation known to history, the writer proceeds to point the moral that is necessarily forced upon us when we honestly compare our own times with the past, and face the consequent and inevitable inferences. He says:

"Enough has been shown to prove the rise and fall of dynasty and country one succeeding another.....We have written of the luxuries of different lands and cities, and those reading between the lines can easily imagine to what a height kings ascended, only to be tumbled down again to the lowest depths.....We have only sketched a few cases, those of which we can find records from the first

knowledge of mankind; and we have ceased our story at the birth of Christ. But every student of history can follow up the times since then. Does not every school-book show how scores of civilisations have risen and disappeared during the 1890 years that have followed? Religion during that time has been made the stalking-horse for every sin and wickedness that the human brain could devise, and, whether by the Romans from, say, about 65 A. D., to the comparatively recent Spanish Inquisition, has produced an excess of cruelty with civilised nations, difficult now a days to realise. But whether under the name of religion or from the lust of conquest, the fact remains that from the very first epoch of mankind until this year of 1891, the earth has produced civilisation and dynasty, one after another, which have in their turn disappeared for ever.....Now, is the same process happening to England? Nay, might we not write, to a lesser extent, to Europe? It begins to look very much like it.

It is useless giving 'points' on the matter, as everybody knows as well as does the writer, that England is rapidly running to allow.....thanks to the wits of a Government of landlords and beer-keepers, we are dying, and the name of our Vanquisher is DRINK."

Indeed we may echo, with the writer, "Is history, then, repeating itself? Perhaps so, but, as far as England is concerned, by a more subtle destroyer than steel."

As I write a copy of the *Pall Mall Gazette* for the 27th instant reaches me, containing a short notice of an "Important Prehistoric Discovery in America." This proves to be that of a mound, in Michigan, in which was found among other articles a sealed casket and tablets beneath the skeleton of a man. "The skull," says the despatch, "is very peculiarly shaped, and it is thought to show that *the man did not belong to the present race of men!*" This admission is significant. We may yet live to see the genesis of man, as set forth in the "Secret Doctrine," abundantly vindicated and verified by such discoveries as the present.

Psychometry and clairvoyance are beginning to receive serious credence and attention in England, as an article in the current number of *Murray's Magazine* proves. It is the detailed account of the extraordinary powers possessed by the daughter of a working carpenter in Australia, who, when under the influence of hypnotism, sees the whole history of any object placed in her hand from the beginning. Moreover, the trustworthiness of the writer is vouched for by the Editor, which will at least obtain for the case a certain amount of unprejudiced investigation.

A. L. C.

LONDON, May, 1891.

I CANNOT but feel a sad relief that mine is not the painful task of conveying to our Indian Brethren the news of our late irreparable loss; for you will already have heard, by the time this reaches you, that H. P. B., our beloved and revered Friend and Teacher, has left us.

She has left us:—Brief and inadequate as these few words may sound, they seem to be the most fitting in which to convey feelings too deep to find expression in any but the simplest possible words.

To say that we as yet realize the full extent of the gap which the departure of our great Leader has left in our midst, would be as untrue as it would be to say that the world at large—nay, even many, if not most, of those in our own ranks—will ever know or even dimly suspect, the real nature of that noble and stainless soul which wore for one short life, the form we have known as H. P. B.

No words of mine can so fittingly convey the sense of what she has been to us, and of all that she has taught us to try and carry out in our daily lives, as the brief address read by our brother G. R. S. Mead on the 11th inst., and which appears in another portion of this magazine.

I will therefore only try to give you a short and necessarily imperfect account of the laying aside of the painful garment of flesh, worn so patiently, and conquered with such indomitable determination and persistency, by the real H. P. B.

You have known from much that I have written latterly as to the long-continued ill-health of our Teacher, how slight has been the link which attached her to the form which for our sakes she willed to wear, and whose many pains and weaknesses made it for her a very real garment of torture and crucifixion. But the end was never suspected, even by those who more immediately surrounded her, to be so near; for Dr. Mennell had only, on the very morning of the day she passed away—Friday, the 8th instant—spoken quite hopefully and cheerfully of her ultimate recovery. The shock was therefore a very terrible one, which met those members of the household who had gone out to their daily duties in the world that morning, and who, summoned home by telegram later in the day, arrived only to find her gone.

Numerous telegrams were also at once sent to all friends and Theosophists in the immediate neighbourhood, and I was amongst the number of those who hurried to the house at once. I shall ever keep sacred in my memory the beautiful and severe expression left upon that face we all knew and loved so well, after the change called "death" had passed over it. Miss Laura Cooper and our brothers W. R. Old and C. F. Wright were the sole members of the household available when the nurse hastily summoned them, between 11 and 12 that morning, an alarming change for the worse having taken place; and they alone were with our Teacher during the last few hours of this her incarnation as H. P. Blavatsky.

Everything that took place subsequently to this, and previous to the cremation at Woking on the following Monday, seemed like events happening in a dream; it was not humanly possible to even faintly realise our great loss at first. Flowers and wreaths began to come in on Sunday afternoon, and before "the worn-out garment" left the house on Monday morning, the slight and simple wooden shell in which it was carried down to Woking was literally loaded with these beautiful tokens of affection and respect; and this in spite of the necessarily brief notice that all had received. The day on which the cremation took place was one of the few perfectly lovely days that we have as yet experienced this spring; more than 100 Theosophists and friends had assembled at Waterloo Station, and when the crematorium at Woking was reached at half-past one, the mortuary chapel was quite full. The Head-quarter staff and officers of the Society took up their station round all that visibly remained with us of our dear Teacher, to which it was possible to pay a last tribute of sorrowing love and reverence, and all present stood while G. R. S. Mead (General Secretary of the European Section of the Theosophical Society and H. P. B.'s Private Secretary) read the simple and touching address which had been drawn up for this solemn occasion. This was all the ceremonial that took place before the bier was carried in the hush of deep and reverential silence that succeeded the reading of the address through the folding doors into the chamber in which was the crematorium.

The majority of those present then returned at once to London, only a few among our number remaining to receive the urn containing the ashes and to convey it back to Head-quarters. Her rooms, by her express wish, will be left exactly as they were while she remained visibly amongst us, nor will any one occupy them. Everything continues as usual, the work being carried on with, if possible, redoubled zeal and effort; and although the feeling of blankness and loss which must inevitably fall upon those "left behind" is for the moment present with us, yet the teachings which our great Leader ever inculcated have sunk deep into our hearts, and we know that she has but laid aside the garment of flesh, the personality; that she "being dead yet speaketh," speaks through the teachings which it has been our inestimable privilege to receive from her lips, and to which, if we would be true, we must strive so to order our hearts and lives that her untiring efforts to spread the teachings of Theosophy throughout the world shall not have been in vain.

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On the Sunday succeeding the cremation at Woking, Mrs. Besant, accompanied by Dr. and Mrs. Buck of Cincinnati, arrived at Head-quarters. They had been met at Queenstown, and so had received the sad news before their arrival in London; but upon the grief that must have been felt—though no outward sign was given—by one of the greatest of H. P. B.'s pupils—it is not neat that I should attempt to dwell. The disappointment that greeted our American brother Dr. Buck, so well known to all European and Indian Theosophists by name and reputation, was a very keen one. He had never seen our Teacher, and when, after many years of waiting, he was at last able to leave America for a few weeks for the express purpose of seeing H. P. B., he arrived only to find that she had left us.

Mr. W. Q. Judge, who had been intending to visit the Pacific Coast early this month, on learning the news altered his plans and started at once for London, arriving there early on Thursday morning, the 21st instant, in time to be present, and to speak, at our Lodge meeting in the evening. That meeting was a very memorable one, being not only the first at which Mrs. Besant took her place as President of the Lodge on her return, but the occasion on which both Mr. Judge and Dr. Buck spoke to us at some length and with deep and touching eloquence upon the magnitude of the work attempted, *and accomplished* by H. P. B., and the necessity that is laid upon us all to nerve every effort to carry on the noble work to which she had devoted her life. Mr. Judge will remain in England until Col. Olcott's arrival early in July; his presence with us at such a sad time is most welcome, for all who have the privilege of knowing the Vice-President and Co-founder of the Theosophical Society will at once realise how we must value the sense of strength, courage and hope, which he inspires wherever and with whomsoever he is.

Taking advantage of Mr. Judge's visit, many important matters will be gone into, and a large meeting of the Councillors of both the European and British Sections was at once summoned for, and held on Saturday, 23rd instant. It is proposed to hold a special Convention after Col. Olcott's arrival early in July, to arrange some matters of important Theosophical Society business, and to bear witness to our solidarity and unity of purpose in carrying on the work which lay ever nearest our great Teacher's heart,

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The notices which have appeared in the public press since the 8th inst. have been marked throughout—and with not a few exceptions—by their moderate and, in many cases, appreciative and sympathetic tone. It would be impossible to enumerate all the papers—daily, weekly and illustrated—in which paragraphs and leaders have appeared, over 400 having reached me. And it is significant to note that *already* public opinion is beginning to change, and a dim suspicion is creeping into the minds of those who have only known our teacher by her works and by name, that she *had* a very real message for the western world, one to which it may be that they would do well to listen.

From the *Times* downwards most of the daily papers of the 9th inst. contained a short obituary, simply stating some of the facts of H. P. B.'s life. Some of course added comments; and a few extracts from these may perhaps be of interest, taken from papers of the 9th and succeeding dates:—

“ Her books, ‘ Isis Unveiled ’ and ‘ The Secret Doctrine, ’ in which she expounds Theosophy, are the best testimonial of her learning..... She was amiable, kind, and a true friend to all who were in distress—physical or mental. She has been often bitterly and brutally attacked, but never had the worse of an encounter.”—(*Star*.)

“ The death of Madame Blavatsky will remove a well-known personality from the intellectual world. Few careers have been more remarkable than that of Helena Blavatsky, and even those who are irreconcilably opposed to the vagaries of the strange cult, of which she was chief priestess, must recognise her as a woman of uncommon ability. The whole bent of her mind was towards mysticism, and the teaching she received during her long residence in the East fell like seed upon a congenial soil. The progress of Theosophy..... is in itself one of the most extraordinary phenomena of modern intellectual life..... Madame Blavatsky was the centre and soul of this curious movement.”—(*Belfast Northern Whig*).

“ The death of Madame Blavatsky removes a prominent and interesting figure from literary and political life. Madame Blavatsky was in many respects one of the most remarkable women of the century..... Madame Blavatsky's life was a busy and a fruitful one, and she has left behind her many substantial and permanent results of her labours, but it will be, perhaps, as the founder of the Theosophical School that she will be known and remembered..... She was a woman of rare powers of mind and great linguistic attainments. She was nothing if not original...”—(*Belfast Morning News*).

“ In the death of Madame Blavatsky... a somewhat remarkable figure has been removed from the intellectual and literary life of London, and a strange but influential leader of a peculiar cult has passed away. She was in a sense one of the most remarkable women of the day... She had a peculiar though somewhat scholarly following in this country...”—(*South Wales Evening Telegraph*).

“ The extraordinary personality, whose death we recorded yesterday, attracted the attention of a large number of those who are becoming restless and doubtful under theories and explanations, both religious and scientific, that we regarded a few years ago as assailable only by the impious or the ignorant..... If, then, Madame Blavatsky has given to even few of these people (agnostics, materialists, etc.), a wider knowledge, a gladder hope, and a firmer faith, and if, as we have reason to

believe, the moral doctrines, apart from the theories of Nature's workings, inculcated by Theosophy are ennobling and worthy, then Madame Blavatsky is entitled to hearty recognition as one who has done good in her day and generation.....The indisputable fact that for a time, at least, such doctrines as those of Karma and Re-incarnation have been gravely received and widely discussed both in England and America is...an indication of our eagerness in search for truth. That attitude of mind is the most favourable that any propagandist could hope for ; and it may be safely said that if there be truth and righteousness in the words and works of Madame Blavatsky, they must prevail so far as they can conquer their way over the difficulties of western mentality. On the narrow ground of mere literature, the works of Madame Blavatsky, of which *Isis Unveiled*, *The Secret Doctrine*, and the *Key to Theosophy*, are the principal, are very astonishing performances.....The entire system of Theosophy is centuries old. What Madame Blavatsky did was to synthesize that system. She found a philosophy scattered about all regions of the world, like a shattered chain of pearls that the great God Pan may be supposed to have made for himself, and her work was to gather the gems and replace them in something like order. As a reconstructed whole the system has a weird and fantastic appearance.....It takes the mind to the sources of life, and suggests the meanings of the greatest seers of all times, who, like our own SHAKESPEARE, were for ever insisting upon the unreality and merely mocking shows of the physical life pointing towards realities hidden behind the material, or dream-form of the world's appearance.....If it should prove that the movement which owes its impulse to the deceased lady will become an active power, the probability is that the more occult and mysterious phases of the teaching will be less regarded in this country than those which relate to conduct and duty.....A successful outcome of MADAME BLAVATSKY'S labour in the future is therefore to be expected in this direction....."—(*Leicester Post*.)

"Perhaps the clearest enunciation of the Theosophy taught by its late high priestess, the ancient Hindoo cultus in a modern garb, will be found in the oration pronounced over her ashes at the Woking Crematorium on Monday last. Mr. Mead, referring to incarnation, a Theosophist tenet, spoke of the deceased lady as 'having assumed her recent form of incarnation for the purpose of restoring to mankind the knowledge of those great spiritual truths which we to-day call 'Theosophy'.....'"—(*Jewish World*).

"To those of us who seek to penetrate behind and beyond the dry bones of positive science, *The Secret Doctrine* opens out possibilities which are infinite, and avenues of thought which a conventional world has hitherto stopped, and which the thinkers of past ages.....have dimly perceived and have pointed out.....The two main doctrines which Madame Blavatsky has been instrumental in transplanting from the East to the West, are the doctrines of Karma and Reincarnation; neither can be described within the limits of a newspaper article.....Whatever may be our opinion of 'H. P. B.,' we, who are not her followers, may offer to those who are our compassionate sympathy for the loss of their leader."—(*The Woman's Herald*.)

"The above is a sketch, though necessarily a short one, of the life of H. P. Blavatsky, of wonderful literary ability and remarkable linguistic powers, and a brilliant conversationist. She always attracted the attention of deep thinkers, and of all the cultured and advanced minds of the day.

Few of those who had the privilege of knowing H. P. Blavatsky will ever forget her. Her many striking characteristics, her absolute contempt for the frivolous conventionalities of modern life, and her honest purpose, left an impression on all who met her; while her downright sincerity, kindness of heart, and unselfish desire to help all whom she could, have endeared her to those connected with her in the work of the Theosophical Society. During her many painful illnesses, from which of late years she has scarcely ever been free, she exhibited the utmost fortitude and an indomitable determination to carry on her work at all costs. Day after day she sat at her desk writing, endeavouring to give out during the limited time at her disposal as much teaching as she was able. Maligned, slandered, and persecuted as she has been on all sides, she never for one instant allowed herself to be deterred in her work, though few will realise what she has suffered on behalf of the Society to which she devoted the greater part of her life. Space will not allow of more; suffice it to say, in conclusion, that her numerous writings, her marked influence for good on modern thought, and the large and daily increasing body of the Theosophical Society remain as some memorials of H. P. Blavatsky's life."—(*Agnostic Journal*).

"The pest that people perversely call influenza has removed from us the most remarkable personality that I have ever been brought in contact with. Madame Blavatsky was, from all points of view, a most impressive woman. She did not please Mr. Richard Hodgson—'the Russian lady' was not to be further meddled with by the Society for Psychical Research—but, for all that, she was a problem that they have not solved.....The newspaper comments on her death bear eloquent testimony to the impression she made on minds little disposed to accept her teachings."—(*Light*).

"Madame Blavatsky was a remarkably able woman, and therein, perhaps, lies the difficulty of judging her. It is an old theory that a man should be judged by his peers.....Some of the pigmies who assume to weigh the powers and the attainments of the giants of intellectuality and learning, are apt, perhaps, to overlook the fact that they must themselves first 'attain'..... in order to judge fairly of such a work, for instance, as 'Isis Unveiled,' or of Madame Blavatsky's latest work, 'The Secret Doctrine,' one needs to be at least an Oriental scholar, and to have a profundity of reasoning power."—(*Hastings Times*).

A. L. V.

CORRIGENDA, "THEOSOPHIST," NOVEMBER, 1889.

17, RUE DES VIEILLARDS,

BOULOGNE SUR MER,

2nd May, 1891.

To the Editor of the *Theosophist*:

DEAR SIR,—Having had occasion to refer to my description of the *Quaternary Solar System* in the *Theosophist* (Nov. '89) while preparing my second article on *Elohistic Mysteries*, I find to my surprise and annoyance that I have made the singular mistake of treating the revolutions of the apsides as receding instead of advancing on the Zodiac. I can only account for such an absurd blunder by supposing that it was due to pre-occupation of mind. At pp. 17 and 18 of the last vol. of *Lucifer*, in my *Astronomical Generalizations*, the revolution of the apsides is stated as an advance as well as, of course, in my several publications on the subject.

I beg to apologize to you and your readers for an error which I greatly regret, and shall be much obliged by your making room for the accompanying *Corrigenda* in an early number of the *Theosophist*, to set the matter right.

I am, Dear Sir,

Very truly yours,

HENRY PRATT, M. D.

Page 75, line 14 from bottom,	after <i>body</i> ,	read <i>be</i> .
" " 5 "	for <i>current</i> ,	" <i>concurrent</i> .
" 76, 15 from top,	" <i>back</i> ,	" <i>face</i> .
" " 42 "	" <i>retreating</i> ,	" <i>advancing</i> .
" " 43 "	" <i>retrogression</i> ,	" <i>progression</i> .
" " 48 "	" <i>retreat</i> ,	" <i>advance</i> .
" " 51 "	" "	" "
" 77, 5 "	" "	" "
" " 28 "	" "	" —
" " 30 "	after <i>A</i>	delete ,
" " 48 "	for <i>retreating</i> ,	read <i>advancing</i> .
" " 50 "	" <i>recession</i> ,	" <i>advance</i> .
" 78, 1 "	" <i>retreat</i> ,	" <i>advance</i> .
" " 2 "	" "	" "
" " 3 "	" <i>Thus, like every form</i> ,	read <i>This, like the several forms</i> .
" " 14 "	" <i>advance</i> ,	read <i>retreat</i> .
" " 16 "	" <i>retreat</i> ,	" <i>advances</i> .
" " 26 "	" "	" <i>modifications</i> .
" " 44 "	" <i>recede</i> ,	" <i>advance</i> .
" " 47 "	" <i>a retreat</i> ,	" <i>an advance</i> .
" 79, 31 "	" "	" "
" 80, 23 "	" <i>a</i> "	" <i>an</i> "
" " 24 "	" "	" <i>give</i> .
" " 26 "	" <i>a</i> "	" <i>an advance</i> .
" " 29 "	" "	" <i>plane</i> .
" " 31 "	" <i>receding</i> ,	" <i>advancing</i> .
" " " "	" <i>a</i> "	" <i>an</i> "
" " 32 "	" <i>recession</i> ,	" <i>precession</i> .
" " " "	" <i>retreat</i> ,	" <i>advance</i> .
" " 42 "	" "	" "
" 81, 10 "	" "	" <i>grouping</i> .
" " 23 "	" <i>existence</i> ,	" <i>evidence</i> .
" " 25 "	" <i>polar</i> ,	" <i>solar</i> .
" " 30 "	" ?	" —
" " 31 "	" .	" ?
" " 36 "	" <i>retreat</i> ,	" <i>advance</i> .
" " 42 "	" "	" "
" " 50 "	" "	" "
" 82, 3 "	" <i>on</i> ,	" <i>an</i> .
" " 5 "	" <i>retreat</i> ,	" <i>advances</i> .
" " 22 "	" <i>knot</i> ,	" <i>knot</i> .