

the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE:—Spirit or Force at its *negative*, Matter—at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Swabhâvat or INDESTRUCTIBLE MATTER.

"C. C. M." AND "ISIS UNVEILED."

[We publish the following letter from "H. X.," under a strong personal protest. Another paper signed by several Chelas—all accepted pupils and disciples of our Masters—that immediately follows it, will show to our readers that we are not alone in feeling pain for such an ungenerous and uncalled-for criticism, which we have every right to consider as a very one-sided expression of a merely personal opinion. If it is never fair or just in a European to judge of an Asiatic according to his own Western code and criterion, how much more unfair it becomes when that same standard is applied by him to an exceptional class of people who are—owing to their recognized learning, wondrous powers, and especially their great purity of life—exempted from judgment even by their own people—the teeming millions of Asia, of whatever nation, religion or caste. Our correspondent must surely be aware of the fact known to every child in India, *viz.*, that they, whom the numberless masses of Asiatics call *Mahatmas*—"great souls"—and reverentially bow to, are subject to neither the tyranny of caste, nor to that of social or religious laws. That so holy are they in the eyes of even the most bigoted, that for long ages they have been regarded as a law within the law, every ordinary and other law losing its rights over such exceptional men. *Vox populi, vox Dei*, is an old proverb showing that the intuitions of the masses can rarely fail to instinctively perceive great truths. Nor can we really see any reason, why, a hitherto unknown and profoundly secret Fraternity, a handful of men who have strenuously avoided coming in contact with the outside world, who neither force themselves upon, nor even volunteer the first their teachings to any one,—least of all Europeans—why, we say, they should be so unceremoniously dragged out before the gaze of a perfectly indifferent public, (that is neither interested, nor does it generally believe in their existence,) only to be placed in a false light (false because of its great incompleteness) and then cut up piece-meal by one dissatisfied student for the supposed benefit of a few who are not even lay-chelas! However, since it is the pleasure of our MASTERS themselves, that the above criticism should be placed before the Acropagus of a public, for whose opinion they must care as much as the great Pyramid does for the hot wind of the Desert sweeping over its hoary top—we must obey. Yet, we repeat most emphatically, that had it not been for the express orders received from our great BROTHERS we should have never consented to publish such a—to say the least—*ungenerous* document. Perchance, it may do good in one direction: it gives the key, we think, to the true reason why our BROTHERS feel so reluctant to show favours even to the most intellectual among the European "would-be" mystics.—ED.]

TO THE EDITOR OF THE THEOSOPHIST.

DEAR MADAME,

I cannot say that, to me, the explanation furnished at page 288 of the last number of the THEOSOPHIST of our friend "C. C. M.'s" difficulties seems altogether satisfactory, or sufficient—not to the uninitiated, at least.

In the first place, I think it a pity that it is not plainly said that "ISIS UNVEILED"—for all but the adepts and chelas—*teems* with what are practically errors. Passages on passages convey, and *must* convey to every ordinary reader, wholly erroneous conceptions. No uninitiate can take any single passage in this work,—relating to occult mysteries, and construing this as he would an ordinary work, infer therefrom that he understands the real meaning.

The fact is, "Isis" never has been, and never will be, unveiled to any outsiders—all that can be said is that in

"Isis Unveiled" a few rents were torn* in the veil, through which *those knowing how to look* can obtain glimpses of the Goddess.

The work was essentially destructive in its character; it never seriously aimed at reconstruction, but only at clearing the way for this. Its mission was, as it were, to clear the site for future building operations.

Hence all that it contains, touching occult mysteries, was purposely so written as *not* to convey correct ideas to outsiders, while, at the same time, the correct ideas *were* given sufficiently plainly to permit of their recognition by initiates.

But besides this, the text, written much of it by different adepts imperfectly acquainted with English, had to be put into shape by yourself (necessarily in those days no great English scholar) and Colonel Olcott, who was quite ignorant at that time of occult philosophy.

The result was that, into sayings purposely dark and misleading to all outsiders, a number of distinct errors were introduced in the process of putting those sayings into English.

Surely, if I am correct in the above, it is best to say so plainly, once for all, and avoid what may otherwise become a perpetually recurrent demand for the reconciliation of apparent discrepancies between passages in "Isis" and passages in articles in the THEOSOPHIST.

In the second place it seems to me that it should be clearly understood that what we, LAY DISCIPLES, write on the subject of Occult Philosophy is not to be taken as exhaustive, or as necessarily correct to the letter, in every detail. We receive certain instructions, and portions of what we are taught we reproduce as occasion demands; doubtless our contributions are looked at, and any glaring errors, should such find a place there, are eliminated, but it is not pretended that papers like the FRAGMENTS, or the Review of the PERFECT WAY, are to be considered as authoritative or final—correct, in the main, of course they are and must be, or they would not be allowed to appear, but for all that no "verbal inspiration" is claimed for them; and while they will necessarily *always* be imperfect (for how can such questions be exhaustively dealt with in a few pages?) they will very often fall short of perfect accuracy in regard to even those points with which they do deal.

Hereafter a more or less comprehensive and complete sketch of the whole system will perhaps be given, at present the object of all these detached papers merely is, to familiarize readers with the barest outlines of some of the more salient of its features. We do not pretend to furnish pictures, much less photographs, only the roughest possible sketches.

If "C. C. M." wants to know why he and others, like himself honestly anxious to learn the whole truth, cannot get this at once *totus terrens atque rotundus*, the reply is that those who presumably know best, and who, be this as it may, hold the keys of the position, declare that the time has not come for giving more than stray glimpses of that truth to the world.

It would be well too for "C. C. M." and other worthy Brothers, unacquainted with the East, to remember that the adepts (with whom it rests to give to us little or much and to give what they do give slowly or promptly, grudgingly or freely) differ intellectually in many respects from ourselves. I, for instance, distinctly hold that knowing what they do, it is a *sin* on their part not to communicate to the world all the knowledge they possess, which would not involve conferring on people unworthy, probably, to exercise them, occult powers. I hold that, be a man an adept or what not, all the knowledge he possesses, he holds, simply, in trust for his fellow-men. Under that trust he *may* reserve, for specially tried disciples, such knowledge as would invest men with abnormal powers over their fellows, but the rest he is *bound* to give.

* That is just what we had the honour of repeating more than once, privately and in print. We have repeatedly stated that the title was a misnomer and—through no fault of ours. Therefore, the charge that precedes, is, quite uncalled for,—Ed.

But they scout any such idea, and hold that the knowledge they possess is their own especial property, to communicate or not to others as they please and they consider this communication, which I hold to be a simple *duty*, the greatest possible *favour* and one which must be worked for.

Again, even when disposed to teach, their ideas of doing this differ *toto cælo* from ours. If we wanted to teach any thing, we should teach it piece by piece, and each branch with perfect accuracy. They on the contrary seem to care nothing about complete accuracy. All they appear to desire to convey, is a sort of general conception of the outline. They do not seem to wish, that any one, not bound to them by obligations rendering them practically their slaves, should learn even their philosophy, *thoroughly*. It suits them now to have some general conception of their views disseminated and they therefore condescend to vouchsafe stray scraps of information sufficient to enable us to put forth now and again feeble sketches of their views on this or that point. But, certainly, in one week I could teach any ordinarily intelligent man, all, that in eighteen months, we all of us have succeeded in extracting from them.*

From my point of view, from the point of view, I believe, I may say, of every educated European gentleman, nothing can, in certain respects, be more unreasonable and unsatisfactory than the position they take up; but, from an Oriental point of view this position so repulsive to me that I have more than once been on the point of closing my connection with them for good, this position I say, would seem to wear no such aspect, since many of my native friends seem to look upon it as not only natural and what was to be expected, but as actually reasonable and right.

European Theosophists should realize this feature of the case, and further that one might as well try to argue with a brick wall as with the fraternity, since when unable to answer your arguments† they calmly reply that their rules do not admit of this or that.

To me personally it appears very far from a hopeful business this dealing with the BROTHERS—one may respect *all*, for the great knowledge, in certain lines, that they possess, and for the extremely pure and self-denying lives that they have led and do lead, and one may even heartily love, some if not all of them for their geniality and kindly natures; but their system and their traditions are opposed to our ideas of right and wrong and it is, to me, still doubtful whether we shall ever be able to get any good out of their teaching at all commensurate with the expenditure of time and energy that this involves. At the same time it is to be borne in mind, that they, and they only possess the highest knowledge; they are not to be reasoned with, nor persuaded; they are neither, according to our European views, altogether just, nor generous; in a dozen different ways they fall short of the European ideal of what men so elevated in learning and so pure in personal life should be, but for all that they alone hold the keys that unlock the secrets of the unseen world, and you must either accept them, as they are, in the hopes that in doing their work you may be able to do some little good to others, or give them up altogether and devote your energies to the service of your fellows on *perhaps* a lower, but *certainly* a more promising field of action.

It is absolutely certain that the BROTHERS honestly believe themselves to be entirely right in all their ways and in all they do and say; it is equally certain that no ordinary educated EUROPEAN will altogether concur with them. But then they do unquestionably possess knowledge entirely hidden from us and which if known to us might wholly

* No doubt, no doubt. Any "ordinarily intelligent man" may learn in an hour, or perhaps less, to speak through a telephone, or a phonograph. But how many years were required to first discover the secret force, then to apply it, invent and perfect the two wonderful instruments?—ED.

† Our esteemed Brother and Correspondent would, perhaps, do well to first make himself sure that our Masters "are unable to reply" before venturing such a bold assertion.

change our verdict and so it may well be that they *are* right, despite the look matters bear to us, and we *wrong*.* But without this knowledge (and not the slightest hopes of our ever acquiring it is held out to us), *no* EUROPEAN will see it in this light (ASIATICS see it as the BROTHERS do) and so C. C. M. and other British Theosophists, must be prepared to meet constantly with all kinds of things in connection with the alleged sayings and doings of the BROTHERS which to them seem quite inconsistent with such beings as adepts, or more properly with *their* IDEALS of what these OUGHT to be. We have to deal with a set of men almost exclusively Orientals; very learned in some matters, learned beyond the conception of most Westerns, very pure in life, very jealous of their treasured knowledge, brought up and petrified in a system that can only recommend itself to Eastern minds, and saturated with a stream of thought flowing directly at right angles to that in which runs all the highest and brightest modern Western Thought. Their aims, their objects, their habits of thought, their *modi operandi*, even their standards of right and wrong, where many questions are concerned, differ entirely from ours; and the sooner European Theosophists understand all this and square their expectations and demands accordingly, the better it will be for all.

To use Mr. Gladstone's now traditional formula three courses are open to us.

1. To accept the BROTHERS as they are—make the best we can of them, accept gratefully such small crumbs as fall from our Masters' tables and admit once and for all that there is at present no possibility of any such explanation of their policy and system as can be wholly satisfactory to our European (and *perhaps* as *they* would tell us, warped and demoralized) minds.

2. To give up the BROTHERS and their painfully doled out glimpses of the hidden higher knowledge altogether, but to work on in the practical groove indicated by them, labouring to unite all we can in bonds of brotherly love and mutual forbearance and regard.

3. To cut the concern altogether as affording no prospects of any practical results at all commensurate with the time and energy demanded from all who are to be more than nominal members of the Society.

I at any rate as at present advised, prefer the first alternative—but I do think that every Theosophist should clearly realize that these are the only three courses logically open to him, and decidedly adopt one or other of them.

And now before closing I venture to suggest that it might be well to make clear to C. C. M. *why* it is that what we call the personality *can* reappear in the case of idiots and children dying before the time of responsibility arrives. Otherwise looking at the Personality in its literal sense, derived from *persona* or mask, he will possibly be disposed to think that as the mask, the body, dies in those two cases as well as in all others, rebirths in these cases must as in others be accompanied by new personalities.—Of course the fact is that with us the *personality* stands not for the fleshy masks of the two higher duads but for the lower of these two latter, which even to the man himself in most cases, is a very Iron mask to the higher one.

Now to evolve a new personality, in our application of this term, there must be some new materials to melt up with the old, and those materials can only be KARMA, *i.e.*, responsible deeds, words or thoughts—but where there has never been responsibility, there then can be no KARMA, and therefore no new materials; therefore, perforce, no new personality despite the new birth. So too in our sense of the word there is no *change*, only development in the personality, right through the lower kingdom, up to that man-life when as a sequel of multitudinous men-ape, ape-men and physical men lives, the fully responsible man appears and KARMA begins to attend each life. Up to that time there has been evolution but no recast; from that time save in exceptional cases, (two

* With such a *possibility* in view, it would have been perhaps *wiser*, to abstain from such premature and wholesale denunciation.—ED.

classes of which are above referred to) there is a recast and therefore a change in personality after every life, and with this change (not a mere forgetting but) a *loss* of all memory, the experiences which constituted this, having been melted up into the body of the new personality.

The *Perfect* adept, of course, claims to be able to avert this change of personality and so through thousands of births and through millions on millions of years to preserve his personality, and not merely his individuality, unchanged. But he must be a *perfect* adept* which our immediate adept masters cannot, they tell us, claim to be.† The Perfect Sorcerer can similarly secure a personal immortality through millions of years, but it is an immortality of misery.

Yours obediently,
H. X.

A PROTEST.

We, the undersigned, the "Accepted" and "Probationary" Hindu *Chelas* of the HIMALAYAN BROTHERS, their disciples in India, and Northern Cashmere, respectfully claim our right to protest against the tone used in the above article, and the bold criticisms of H. X.—a *lay* Chela. No one who has once offered himself as a pupil has any right to openly criticise and blame our MASTERS simply upon his own unverified hypotheses, and thus to prejudge the situation. And, we respectfully maintain that it befits ill one, to whom positively *exceptional* favours were shown, to drag their personalities as unceremoniously before the public as he would any other class of men.

Belonging, as we do, to the so-called "inferior" Asiatic race, we cannot help having for our Masters that boundless devotion which the European condemns as *slavish*. The Western races would however do well to remember that if some of the poor Asiatics arrived at such a height of knowledge regarding the mysteries of nature, it was only due to the fact that the Chelas have always blindly followed the dictates of their Masters and have never set themselves higher than, or even as high as, their Gurus. The result was that sooner or later they were rewarded for their devotion, according to their respective capacities and merits by those who, owing to years of self-sacrifice and devotion to *their* Gurus, had in their turn become ADEPTS. We think that our blessed MASTERS ought to be the best judges how to impart instruction. Most of us have seen and know them personally, while two of the undersigned live with the venerated MAHATMAS, and therefore know how much of their powers is used for the good and well-being of Humanity. And if, for reasons of their own, which we know must be good and wise, our Gurus abstain from communicating "to the world all the knowledge they possess" it is no reason why "lay Chelas" who know yet so little about them should call it "a sin" and assume upon themselves the right of remonstrating with, and teaching them publicly what they imagine to be their duty. Nor does that fact that they are "educated European gentlemen"—alter the case. Moreover our learned Brother, who complains of receiving so little from our MASTERS, seems to lose sight of the, to him unimportant, fact that Europeans, no less than natives, ought to feel thankful for even such "crumbs of knowledge" as they may get, since it is not our MASTERS who have first offered their instruction, but we ourselves who, craving, repeatedly beg for it. Therefore, however indisputably clever and highly able, from a literary and intellectual stand-point. H. X.'s letter, its writer must not feel surprised to find that, overlooking all its cleverness, we natives discern in it, foremost and above all, an imperious spirit of domineering—utterly foreign to our own natures—a spirit that would dictate its own laws even to those who can never

come under *any one's* sway. No less painfully are we impressed by the utter absence in the letter, we are now protesting against, of any grateful acknowledgment even for the little that has confessedly been done.

In consequence of the above given reasons, we, the undersigned, pray our Brothers of the THEOSOPHIST to give room in their Journal to our PROTEST.

DEVA MUNI
PARAMAHANSA SHUB-TUNG
T. SUBBA ROW, B.A.B.L.; F.T.S.
DARBIHAGIRI NATH, F.T.S.
S. RAMASWAMIER, B.A., F.T.S.
GUALA K. DEB, F.T.S.
NOBIN K. BANERJEE, F.T.S.
T. T. GURUDAS, F.T.S.
BHOLA DEVA SARMA, F.T.S.
S. T. K. CHARY, F.T.S.
GARGYA DEVA. F.T.S.
DAMODAR K. MAVALANKAR, F.T.S.

TABLE OF CONTENTS.

	Page.		Page.
Our Fourth Year	291	Idolatry in the Shastras	303
Letters on Esoteric Theosophy	292	An Antidote for Scorpion- Sting	303
"The Perfect Way"	295	What is Madness?	304
The Nature of Nirvana from the Southern Buddhistic Point of View	297	The Education Commission	304
In Re—"Busiris."	297	Puzzling Queries	305
Adwaita Philosophy	297	Fragments of Occult Truth	307
The Philosophy of Spirit	298	Reviews	314-318
Correspondence—		Is Electricity Matter or Force? 318	
Who will Unriddle the Puranas?	303	What is Matter and what is Force?	319
A Valuable Suggestion	303	"C. C. M." and "Isis Unveiled." 324	
		A Protest	326

SPECIAL NOTICES.

It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted :

ADVERTISING RATES.

First insertion 16 lines and under 1 Rupee.
For each additional line 1 Anna.

Space is charged for at the rate of 12 lines to the inch. Special arrangements can be made for large advertisements, and for longer and fixed periods. For further information and contracts for advertising, apply to MESSRS. COOPER & Co.,

Advertising Agents, Booksellers and Publishers, Meadow Street, Fort, Bombay.

TO SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to each of reading matter, or 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamps must be at the rate of anna. 17 to the Rupee to cover discount. The above rates include postages. No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundi, Bill cheques, (or Treasury bills if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

AGENTS: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; France, P. G. Leymarie, 5, Rue Neuve des Petits Champs, Paris; New York, Fowler and Wells, 753, Broadway; Boston, Mass., Colby and Litch, 9, Montgomery Place; Chicago, Ill., J. C. Bundy, 92, La Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71 Broadway, New York; Melbourne, W. H. Terry, Pub. *Hawbinger of Light*; West Indies, C. E. Taylor, St. Thomas; India: Messrs. Thacker Spink and Company, Booksellers, Calcutta; Messrs Johnson & Co., 25 Popham's Broadway, Madras; Ceylon: Isaac Weerasesooriya, Deputy Coroner, Dodanduwa; John Robert de Silva, Surveyor General's Office, Colombo; Don Timothy Karunaratne, Kandy. China: Kelly and Walsh, Shanghai.

Printed at the Industrial Press by Burjorjee Cusretjee Printer, and published by the Theosophical Society at Breach Candy, Bombay.

* One who has successfully passed the highest degree of initiation beyond which is *perfect* Adi-Buddhahship, than which there is no higher one on this earth.—Ed.

† May not this confession of our BROTHERS be partially due to one more attribute they are found to share so "grudgingly" and rarely with the too "educated Europeans," namely—*Modesty*?—Ed.