

THE LIGHT OF LUXOR

VOLUME III



INDEPENDENT THEOSOPHICAL MAGAZINE

THE LIGHT OF LUXOR

Independent Theosophical Magazine



Theosophy

We often speak of Theosophy as not in itself a religion, but the truth, which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science.

C.W. Leadbeater

The Society

"The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind."

H.P. Blavatsky

Its Objects

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of Nature and the powers latent in man.

"Freemasonry comes from both Mysteries and the Operatives. Take the penalty. In the middle ages they may have enforced it; I do not know; but the secrets of building were very carefully guarded. When the candidate could no longer function in his subtle body - and - go through closed doors - the great truths were acted in the form of a drama. Plato was initiated in this manner. Finally, at the time when persecution became rife, when it became dangerous to believe in the mysteries, the great truths were thrown into symbols in order that the knowledge might never be lost. All those Lodges called the Rosary kept some of the knowledge, and the facts were given out in language only understood by initiates. The Teaching of Christian Rosenkreutz contained much of the knowledge.

With the rise of the Operatives a new explanation was given to the Masonic oath, and then we see the two lines of masonry working side by side, and in the world at the same time we see a double line of Masonry. Later we come to one peculiar line of the higher degrees, with which the Comte St. Germain was so closely associated.

If you would read some of George Sain's novels, you would find much in the way of story form of the powers of these initiates. From that continental line we derive much."
Annie Besant 33°

Editors Note

The Light of Luxor is an Independent Theosophical Magazine, it is not part of any theosophical body, the editor of the Light of Luxor is a member of the Theosophical Society with its headquarters in Adyar. The Light of Luxor is not the first project of its kind, there are many TS members from the different Theosophical Societies that have their own blogs, websites, radio programmes, independent study groups or magazines. It is the opinion of the editor that any theosophical work done from outside the Theosophical Society is equally valid to any work done from within the society, this work does not hinder the main mission and objects of the society, in fact, it enriches Theosophy to have members actively disseminating its teachings and ideas through the different forms of communication that are currently available. The Theosophical Society was created to disseminate the Ancient Wisdom and to let the world know that there is a path and a better life to live if we are truly open to change. Our mission is simply to pass on the torch of Theosophy (Divine Wisdom) to the next generation, not to hoard it along with our other worldly possessions.

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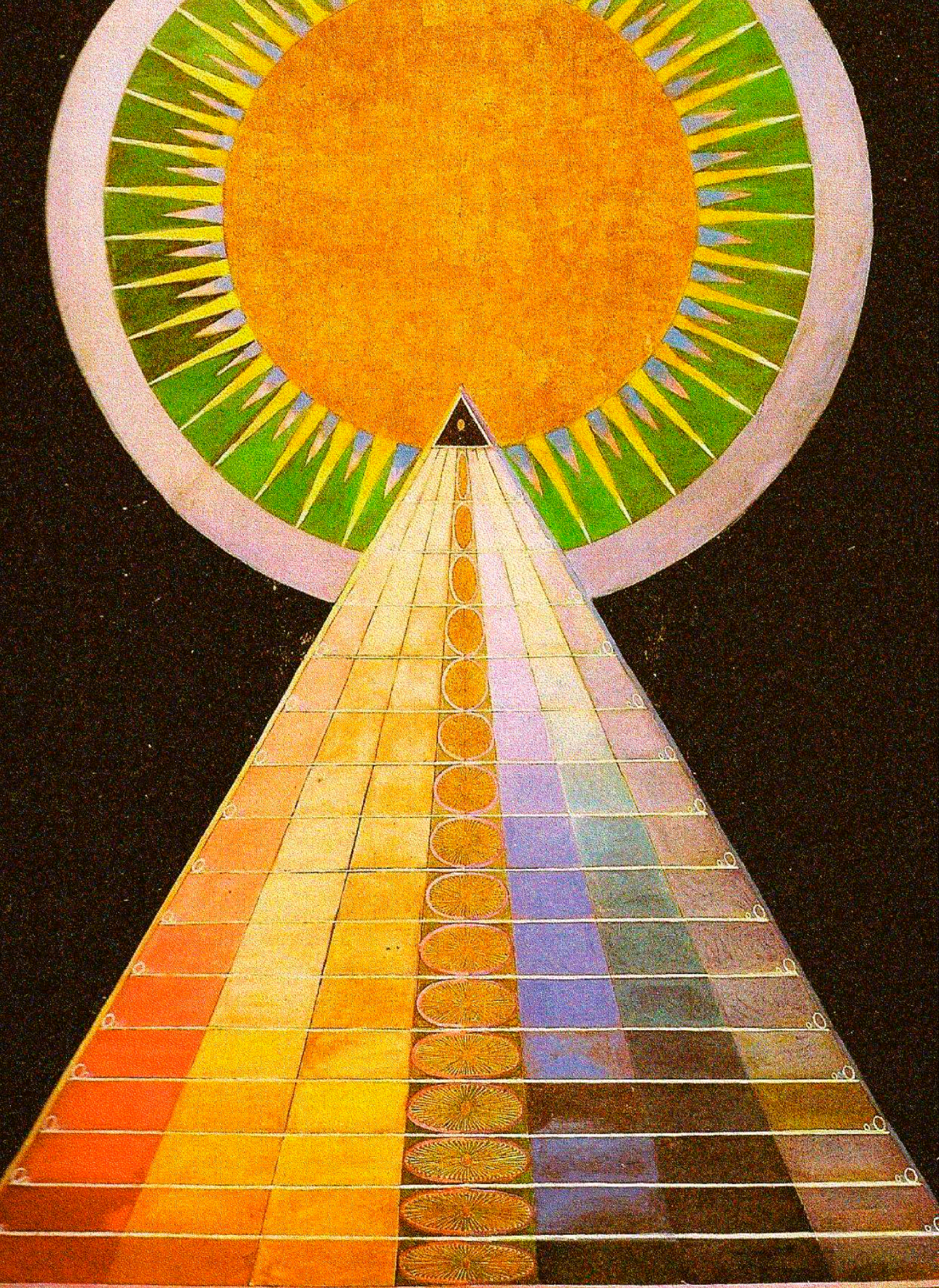
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The Flame of Awareness

by Shikhar Agnihotri

Shikhar Agnihotri is a member of the Theosophical Society from the Indian Section he has lectured nationally and internationally.

THE last nine months have been unprecedented, in the sense that for anyone alive, this is the first time that they would have experienced a situation in which, on the one hand the physical separation was forcefully implemented and encouraged, but, on the other, solace was provided by technology, to come together and realize that our connection or sense of unity is much deeper than mere physical proximity. Also LIFE as we know it is a much more intricately knitted web than we can imagine, the realization of which is the basis of the teachings of the Ageless Wisdom. The dream of every true theosophist is the practical regeneration of universal brotherhood or, simply put, unconditional love.

But in daily life unconditional love is something that is beyond the conception of our minds because, knowingly or unknowingly, we are almost always within the field of conditions, limits, choices and preferences. The reason why it seems so difficult to transcend this field, is because having this ownership of conditionings

that we call I-ness, or self, gives us a sense of security, a sense of separateness, and hence special existence. In transcending this field, there is the fear of losing our identity, a fear similar to death. And therefore the whole of life just becomes a tiresome struggle to expand and fulfil this bottomless pit of self-gratification.

Although amidst the hardships of life, it often feels like a burden one has to carry, still, carrying the burden of the self seems relatively more comfortable and convenient than dealing with the fear of not having anything to hold on to, fear of being nothing in this world, where we are continuously and constantly brainwashed to become something or someone important. As a reaction, we then half-heartedly try to find out and practise the ways to get out of this cycle of birth and death, to fight the so-called enemy that is the 'self' through various disciplines, often missing the key aspect of these disciplines.

This was expressed in modern terms by J. Krishnamurti as "Truth is a pathless land"

and "Happy is the person who is nothing". According to him, all that is needed for this realization is to be aware of this process called life, to look intently, and pay attention with all our energy, to what is happening within and without. Keeping this in mind, we will be talking about something that has been the underlying key to all spiritual disciplines or texts, but it only became popular in the 20th century and still remains a mystery to a large extent to the mainstream modern science and psychology. It is a subject that is at once the most intimate and the most enigmatic aspect of our lives.

To study this underlying key one has to turn inwards, become an introvert, in the real sense of the word. This is because the materialistic approach is to study the object, but the practical and therefore spiritual approach is to study the subject first. Who am I? And it is in this respect that we come upon words like Awareness, Consciousness, Life, and so on. But all these words are so frequently used as synonyms that it sometimes seems like we are caught in a web of words. I am not suggesting at all that we are going to find straight answers. Instead this is an invitation for everyone to find out for themselves how the flame of awareness brings about the transformation within and hence without, because this is a field of individual research and understanding.

So, let us examine the meaning of these words in general. According to the dictionary, Consciousness means "The state of being aware of and responsive

to one's surroundings." Awareness is "The state of being conscious of something; the knowledge or perception of a situation or fact." Life is always in relation to an object. If a being is conscious and aware of its surroundings, it is called alive.

Based on these meanings, we can say the following:

1. Consciousness, Awareness, and Life are more or less the same thing. At the most they can be referred to as different expressions or aspects of the same energy. As Dr Annie Besant says: "Consciousness and life are identical, two names for one thing as regarded from within and from without. There is no life without consciousness; there is no consciousness without life. . . . When our attention is fixed on unity we say life; when it is fixed upon multiplicity we say consciousness; and we forget that the multiplicity is due to, is the essence of, matter, the reflecting surface in which the One becomes the Many." (A Study in Consciousness, Ninth Reprint 1987, Page No.24/25)
2. For consciousness and awareness to exist, as we know, there must be duality—a subject and an object. Referring again to Besant in this regard: "The existence of consciousness implies a separation into two aspects of the fundamental all-underlying UNITY. The modern name of consciousness, 'awareness', equally implies this. For you cannot hang up awareness in the void; awareness implies something of which it is aware, a duality at the least." (A Study in Consciousness, Ninth Reprint 1987, Page No.25) This is the mystery behind the concept of Trinity in most of

the religions.

But a few questions still remain unanswered by this dictionary meaning:

- 1) What is the difference then, between an unconscious person and a dead person?
- 2) What is the difference between deep sleep, transcendence, and death?
- 3) What about a person in a coma?

All these phenomena are very common in everyday life. Obviously, going by the above meanings, we do not get a very satisfactory answer to these questions, because these definitions are limited to the physical point of view only, and therefore limits the meaning to the waking state only, while a student of the Ageless Wisdom learns that there are various states of consciousness which clearly explain all the above questions.

The more relevant query to us at this time would be that if consciousness and awareness imply duality, the existence of a subject and an object, of I and you, then does the absence of duality necessarily mean absence of consciousness or awareness? There is a notion that we often come across that if there is no duality, there is no awareness. This is because we have been using these terms in a particular context. But as H. P. Blavatsky (HPB) says: "In esoteric philosophy non-being is ABSOLUTE Being" (TSD Third Reprint 2010, Page No.54). And therefore when it is said in The Secret Doctrine (SD) that the Absolute Principle/parabrahman does not know itself ((TSD Third Reprint 2010, Page No.54), we are very quick but not accurate to call that state as Unconsciousness.

It is quite an illogical assumption that the source of everything is not aware of itself. How can that be? The mystery behind this statement is not at all due to some kind of ignorance at the highest level, but due to the state of consciousness/awareness that is beyond our conception at present, the state where there is no second--Advaita, literally "no duality", that is, unconditional love.

HPB clarifies this in TSD (Third Reprint 2010, Page No.56): "To know itself or oneself, necessitates consciousness and perception (both limited faculties in relation to any subject except Parabrahm), to be cognized. Hence the 'Eternal Breath which knows itself not'. . . Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized, and the cognition, all three in itself and all three in one."

Based on the above views we can broadly classify two states of Awareness:

- 1) Relative or Fragmented or Conditioned Awareness: This is always in relation to a subject. There is always a centre of observation and this observation is limited and fragmented by the limitation of the observer, be it the limitation of the senses from which it receives sensations or the limitation of the mind in the form of prejudices and conditionings. In theosophical terms, it is the awareness at the physical and psychological level, including physical, astral, and mental senses. The result is that the truth is

never realized at this level, but opinions and prejudices are formed. Therefore a lot of emphasis is given to purification at all these three levels in every spiritual discipline.

2) Absolute or Integrated or Pure Awareness: There is no centre of observation here but just awareness of the whole, as there is no sense of separation between subject and object, thus the perception is direct and not limited by any intermediate agent. In theosophical terms, it is the awareness or faculty of the Monad or âtma-buddhi, the prajñâ, the universal principle of a Human being, the realization of which transforms a human into a superhuman. As The Voice of the Silence (VS) (Second Miniature Ed. Adyar 1983 Page 93) says, "Prajñâ, the key to which makes of a man a god, creating a Bodhisattva" --a state that is given various names like Love, Compassion, Mindfulness, Living in the Eternal.

The basis of misunderstanding about the generous use of these terms is that when we use the words Awareness, Consciousness, Life, we do not use the prefixes, "Relative" or "Absolute". Actually everything in this world is relative.

The same message is conveyed beautifully by a parable originating in the Vedas and used in many Upanishads (Rig Veda Samhita 1.164.20): Two birds who are friends, take refuge in the same tree; one of them eats the sweet fig while the other, abstaining from food, merely looks on. Here the bird that is eating the sweet fruit is the individual soul, the mind-body

complex or in our case relative Awareness.

The other bird is the paramâtman, Absolute Awareness, the spark of the flame that accompanies every living being in the heart while it remains in the material world. The only difference is that one of these birds is busy enjoying the delicious fruit and the other bird is not interested in eating anything. It is merely looking on, unconcerned and unattached. So there are two levels of experience going on in one's own body:

1. An awareness that is very much involved --Relative -- and,
2. An awareness that is totally detached-- Absolute.

Yoga means the dawning of this absolute awareness by burning away the dross of our psyche.

This brings us to the poetic word "flame", which has been used often to give a hint of the state of Awareness that is beyond limitations or conditions. The reason maybe that, first, even though the flame burns, there is something more than that which happens. It does not just burn, it transforms. Whatever is offered to fire, it transforms it to a different dimension. It transforms the coarser matter into subtler matter or, rather, energy. Second, there are the twin aspects of a flame, light and heat. In light TRUTH is perceived and in heat the dross is burnt, the combined effect of which is HUMAN REGENERATION.

A very familiar reference to this is the third eye of Shiva, or the Wisdom Eye which, when it opens up, burns Mâra, the king of

desire. Of course it may be an allegorical way of saying that when the Wisdom Eye opens up it transforms our whole perception of this manifestation and vairâgya/Desirelessness happens as a side effect.

The word vairagya, the second qualification in *At the Feet of the Master*, very beautifully explains this. The etymological meaning is vi + râga which means "to see without any colour". To perceive without conditionings. When that happens, Desirelessness is an obvious consequence. As Gautama Buddha says: The entire world is in flames, the entire world is going up in smoke; the entire world is burning, the entire world is vibrating." (Therīgāthā 200)

That was of course Siddhartha's truth and everyone has to find their own truth. But often a question arises as to how can things transform just by being aware? We are so used to putting in great effort or struggling our way through life that being aware seems to us as "no-action". But the fact is completely the opposite. We can see how often it happens, when we perceive a small act of care, or a word of love, or a compassionate look in someone's eyes, it breaks down our whole inner structure of prejudices, and there is instant and spontaneous communion. So, being aware and attentive is not merely a perception of the situation but it is also the womb from which RIGHT ACTION takes birth. It is a movement of energy that operates and brings about certain results.

This is not just a belief or theory, it is

something that even modern science has an inkling about. In this context I would like to share a very interesting experiment performed by Thomas Young in 1801 and then later repeated by many scientists for further research.

The essence of Thomas Young's experiment is that when very small particles like electrons/photons are made to pass through the two slits, they form a pattern on the wall giving the impression that they are behaving like a wave. But, if we introduce an observer in this experiment just before the slits, something very surprising happens. Due to the presence of this observer, there is no more wave pattern on the wall, instead only a pattern of particle movement. This means that the electrons have changed their behaviour due to observation and behave like particles instead of waves exhibiting the dual wave and particle nature, and the uncertainty attached to it.

So, being aware with all of one's energy or giving attention is not inaction or passivity but a subtle form of communication because everything is energy and this exchange is happening all the time within the universe.

Now, the majority of humanity, including myself, during most of life or many of the lives, are in a state of relative awareness, always looking at things, events and people with our own conditionings and opinions. And this seems to be the only way of living, governed by likes-dislikes, success-failure, attachment-hatred, basically

amidst all types of dualities that make up this world which can be summed up as a fundamental duality of "I" and "the rest of the world". And the result is there for all of us to see --the desire to dominate, violence in every form, corruption and exploitation, and above all, discrimination in one way or another.

It may sound strange, but the reason may be that one does not really want to know the unconditioned dimension of life because this life, with its pain, suffering and sorrow, along with occasional glimpses of pleasure and happiness, success, recognition, and achievements, makes us cling to this way of life. We do not want to let go all of this so easily, we want to hold on to it till the last moment, and therefore the fear of death, which snatches everything that we possess in a fraction of a second, becomes so universal. And therefore perhaps in every effort that we make even in the name of spiritual practice to be free of the self, the separate centre, the doer is not only always there but in fact getting stronger, lurking in the background, ready to pounce back at the opportune time.

But to those who have even the slightest intuition based on their journey so far, there is another way of living --a way which is not of the mind but of the heart--mind. It is not love that we imagine as the opposite of hatred, but Love that is a quantum leap from the dual aspect of attachment--hate. The way in which the river does not lose its existence on merging with the ocean, instead, the river becomes the ocean. The way in which the earthbound caterpillar

does not lose its existence, instead, it transforms into the multicolour, airborne butterfly.

So, what is one to do? All this discussion about Awareness is theory and quite interesting to know, but without practical implementation, it is not of much use. As the MahaChohan says in his letter to A. P. Sinnett, "To be true, religion and philosophy must offer the solution of every problem." (Mahachohan letter, Page No.10)

Looking objectively at the nature of Awareness, we may say that "Awareness kills habitual or inattentive action". For example, suppose I ask right now, whether anyone of us is moving their feet or hands or other body part unknowingly. If the answer is "Yes", what happens when we become aware of this inattentive action? I assume, on the basis of our experience, that the shaking of the body part stops. It may start again later -- that is a different thing -- but the moment there is awareness, it stops.

And maybe to everyone's surprise, studies by neurobiologists and cognitive psychologists indicate that up to a maximum of 95 percent of human behaviour falls into the "habit" category. Basically our physical body, desires/emotions and thoughts are creatures of habit. And the most interesting and motivating thing, is that the so-much-talked-about self--the sense of separateness--or egoism is also fundamentally a habit, just a way of thinking that has developed/evolved over

a period of time. That is why the flame of Awareness may dispel it like a gust of wind scatters the clouds making the Sun of Wisdom to shine again, just like as soon as we wake up, the dream with all its ingredients, vanishes as if it never existed. It is like wiping away the dust of conditioning from the mirror of the mind. The mantra of SMS -- Study, Meditation, Selfless Service -- in Theosophy is given to get rid of the dust or the dross, of which the most important aspect is Meditation because it is not a separate activity but something that permeates Study and Service.

When we are studying a book or doing an act of service, meditation is great and very much recommended, but the same study/service without "synchronous meditation" becomes a source of self-gratification. On the other hand the same study and service becomes self-renunciation when we add this dimension to it. Till now we were studying a book, scripture or doing something outside, but now we start the study of that book which all of us have and the special thing about this book is that everyone's book is unique and no one else can study that book for us. That is the Book of Life. When we start the study of our book of life, then it really becomes Self-study, study by the (higher) Self of the (lower) self and that is real meditation.

It is real in the sense that we are not making meditation into yet another method as popularised by various pseudospiritual organizations or individuals, leading to self-deception of the credulous, in one

way or another. Instead, we start being aware of our body, actions, desires and thoughts without being judgmental. And when we do this, we become aware of our prejudices, how opinions and beliefs affect the smallest of our actions, how we behave differently with others depending upon the social status or profitability of the person. And then our every interaction becomes a learning opportunity. And learning about oneself is the first step towards wisdom.

In such a state of being, our family members, whom we take for granted, very often become our teacher. Infact the whole existence then become our teacher, and the statement of HPB comes true that "no one is my enemy, no one is my friend, everyone is alike my teacher" (Practical Occultism, Ninth Reprint 1999, Page No.83).

To go into a bit of detail about how just by becoming aware and not doing anything else makes the mind free from modifications, I would like to share a story. I do not know whether it is true or made up just to explain a point, but it does not matter as long as it helps in understanding. Once a teacher and his disciple were walking their way to the monastery. It was a hot summer afternoon. And the drinking water they had was over. At one point they stopped and the teacher asked the disciple to go and look for water. The disciple went in search for it. Luckily he found a pond nearby but he saw some buffaloes were trying to cross the pond. So he waited for a while. Once the buffaloes were done he

went closer to the pond and saw that the water was all muddy. So, he came back and told everything to the teacher. The teacher told him to wait and after a while sent him again. The disciple went and was surprised to find the water clean this time. He brought back the water, all the time thinking that his teacher had supernatural powers to do such a thing remotely. He gave water to the teacher and told him everything. The teacher then explained to him that it is not super power but simply an understanding of the process in Nature. The more we try to interfere, the more energy we give to it because everything is an exchange of energy. By involving ourselves in the event we are complicating it further because the source of our interference is mostly our egotism. At the same time whenever there is selfless interference, which is the outcome of absolute awareness, the divine will prevails, harmony prevails and the solution is holistic.

Thus, gradually when the contents of our sub-conscious/habits come to the surface and do not get the energy of the mind, they die down and in this process the dross of the mind is burnt, by the flame of Awareness, getting rid of the conditionings.

And this is the essence of Yoga in any form, and not merely some physical exercises or extrasensory experiences as advertised these days. When Lord Krishna says in the Bhagavadgîtâ (Ch-2, Aphorism No.50) "Skill in action is Yoga", it is usually understood as the output of the work, but the deeper meaning is that when

any action is performed with absolute awareness it becomes skill in action. Sage Patanjali, in Patanjali Yogsutras, Aphorism No.2 says the same, "Yoga is ending the modifications of the mind." The modifications are the conditionings. And the same is the implication of the Philosopher's Stone in Alchemy that transforms everything it touches.

Now, let us dwell on the question of how far it is possible/possible to be aware in the hustle and bustle of our daily, stormy life, as by now we all know that this is the most efficient and hence practical approach to daily life especially considering that it is stormy.

Most of us are familiar with storms. The best way to save oneself from a storm, naturally is not to get in the way of the storm. Just keep clear of it. Which is perfectly correct but unfortunately we cannot escape the storm of dualities in life. No matter where we go, what we do, it is always there. So, what is the other option? Those of you familiar with the anatomy of cyclones, know that there is something called the "eye of the cyclone". It is right in the centre of the cyclone but the weather in the eye is completely opposite to the storm. It is absolute calm and peace. And the most remarkable aspect of this phenomenon is that, from an atom to a galaxy, an almost similar phenomenon is observed everywhere in Nature--from circumference to the centre, from struggle to peace, from duality to Unity. Using this natural allegory we can see that in the struggle of our daily life if we remain silent, not escaping it, not fighting it, not indulging in it blindly,

just facing and seeing the situation as it is, something happens -- that means if we are established in the centre of our being like a witness, as Lord Krishna says to Arjuna, we move beyond all dualities and a holistic action is born out of it.

But the question arises as to how to be aware like that. In the surge of emotions, whether positive or negative, we tend to forget everything. This is the story of many of the aspirants of the spiritual life because such has been our habit of reaction. But one thing that maybe of help in this, is the international code of distress, used especially by ships at sea-- SOS. Although normally it is understood as "Save Our Souls", but for our purpose, I would like to give it a different meaning, "Stop-Observe-Start anew". The first word denotes the inner capacity to say "Stop" in the middle of an ongoing tussle -- within or without. The moment we do that, we shift from the circumference to the centre or to a higher plane because we are no more caught in the stream of emotions. By thus taking control of the situation we are able to "Observe" the situation holistically. As Einstein said, the solution of a problem cannot be found at the same level as the problem. Once there is holistic observation of the situation, we spontaneously "Start anew" with the right action.

One important aspect to this approach is that this awareness is not the result of practising a method with a motive to achieve something because the fact is that one can never go beyond one's motives. Instead, it comes naturally when

we genuinely care about something and understand its value. When we are doing something that we love, does someone have to tell us to be aware and attentive? No, it comes naturally. When a child is playing with toys, do we have to tell the child to be attentive or does it come naturally?

May be that is why one of the Masters says in the commentary of Light on the Path Miniature second Adyar Ed.1986, Page No.17, "The pure artist, who works for the love of his work, is sometimes more firmly planted on the right road than the occultist who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to things which concern his larger span of life."

So, if one really cares about Life as a whole -- not just about my life, your life --about the world, about relationships, we naturally gather that energy to be aware. In that flame of absolute awareness the dross of the lower nature is burnt, and living in the eternal becomes a reality. It is being like Space. It was, is and will be, witnessing everything, without being influenced. Probably that is why Space is equated to that immutable Eternal Principle/Parabrahman, and interestingly, whenever we make some space by opening our mind and heart, getting rid of prejudices, the flame appears which is always there and that is who we really are. Perhaps that is the idea behind the phrase "Cleanliness is next to Godliness" because

most of us may have experienced that even when we make some physical space in our homes by removing the trash or unused things, immediately the energy outside and inside us changes.

Finally, I would like to share a couple of aphorisms from one of the greatest treatises on Advaita Vedanta known as Ashtâvakra Gita, every aphorism of which is meant to stimulate this Flame of Awareness in each one of us:

You are pure awareness. The world is an illusion, nothing more. When you understand this fully, desire falls away. You find peace. For, indeed, there is nothing! (15.17)

You are not the body. The body is not yours. You are not the doer. You are not the enjoyer. You are pure awareness, the witness of all things. You are without expectation, free. Wherever you go, be happy! (15.4)

“ The uniqueness of the Theosophical Society lies in the fact that it embraces, in one single organisation, two seemingly opposite natures. As in the case of traditional spiritual movements, the Society has a particular worldview to offer, represented by the Theosophical teachings. But its work does not stop there. The Society also encourages the study of other traditions, as is the case with the modern neutral centres of spirituality. The presence of these two aspects together is an essential and distinguishing feature of the TS. If the organisation were to exclude one of them, it would become either a Theosophical ‘church’ with its own dogma, or a mere eclectic society with no voice of its own. Either fate would mean that the TS would have ceased to be what it was intended at the moment of its formation, and that the experiment initiated by the Mahatmas would have finally failed.”

By Pablo Sender, The Public Work of The Theosophical Society.

Conversations with Mrs Radha Burnier

By Pedro Oliveira

Pedro Oliveira is the former Education Coordinator of the Theosophical Society in Australia, he is a Theosophical Writer and international lecturer.

FROM 1983 until shortly before her passing day I had the great privilege of holding conversations with Radha Burnier, the President of the Theosophical Society. Most of these conversations took place at Adyar, the International Headquarters of the Society, between 1992 and 1996 when I served as international Secretary of the TS. Others took place between 2001 until the present time.

Soon after Radha Burnier was elected President of the TS, in June 1980, I started translating her articles in The Theosophist, beginning with her Inaugural Address which was published in the August 1980 issue of the magazine. This work continued for almost five years and each article, including her 'On the Watch-Tower' notes were published in the Brazilian Section magazine O Teosofista. Later on, a compilation of her articles was published under the title Sociedade

Teosófica Hoje (The Theosophical Society Today). As a young Theosophist I met Eunice and Felix Layton in Rio de Janeiro in July 1981 and told Felix of my work of translating the President's articles. He said: 'That is the best way to come to know a person's mind.'

In April 1983, the President visited my home town of Porto Alegre, in the south of Brazil. During the lunch in the house of her hostess I asked her the following question: 'In The Key to Theosophy HPB mentions a new torchbearer who would come in the twentieth century? What is your view about such a statement?' She replied: 'In my opinion the new torchbearer is Krishnaji. I know that some members do not agree with it, but that is my opinion.' During this visit she gave a public lecture for more than 400 people at an educational institution in the city besides addressing TS members.

In August 1987 she again visited Porto Alegre and delivered a public lecture at the Auditorium of the State Legislative Assembly which was packed to capacity. I mentioned to her that I had recently read in a theosophical magazine that she had been offered the position of President Emeritus of the International Centre at Naarden, The Netherlands. Her reply was quite firm: 'I have informed them that I will not lend my name to a nominal function. If they want the Centre to have a real connection to Adyar they should agree that the President of the TS should also be the President of the Centre.' In 1988, at a meeting at Naarden, the Presidency of the Centre was formally offered to Mrs Radha Burnier as President of the TS, thus consolidating the link between the Centre and Adyar.

In October 1989, I attended the School of the Wisdom at Adyar, with Rohit Mehta as Director. I had some brief meetings with the President at her office and she invited me to be one of the speakers at a Convention symposium on N. Sri Ram, as December 1989 marked the centenary of his birth. The symposium was chaired by Mr Achyut Patwardhan.

In July 1990 I attended the 'Human Regeneration' seminars at Naarden. They attracted people from different countries and generated great interest. While there she mentioned that there was need for more international speakers in the TS and said that perhaps I could help in this work. When I mentioned that I was still

struggling with my spoken English she said that I could be understood while speaking in English and that that was sufficient for the time being. She said she would arrange for me to give some talks in Europe next year on my way to Adyar.

In November 1991 I visited England, Spain, Portugal, where I gave talks, and the Naarden Centre in Holland, where I participated in a dialogue. When I arrived at Adyar in December 1991 for the HPB Centenary Convention, the President said she would like to talk to me after the Convention. On 6 January 1992 I went to her house and we sat on the verandah overlooking the sea. She said: 'I think that people of your age should come to Adyar and stay for two years or so. Here they could learn about the significance of Adyar to the work of the TS, the work Annie Besant did for this Centre and also learn about the deeper work of Society. I would like you to come and work as the Secretary of the Society for two years. After that you can work anywhere.' I said: 'Don't you think I am too young for this position?' She said: 'You are young but not too young.'

I arrived at Adyar on 26 March 1992 and went to see the President the next day in her office. She said: 'I am about to send out the notice of your appointment [as international Secretary] to all departments. But before I do that there is something I need to tell you. You are going to serve as Secretary of the Society while you are still young. Some people may start to flatter you, saying that you give good

talks, etc. Remember this: no matter what other people say you are what you are. If we are honest with ourselves we will see that there are many impurities within that need to be dealt with.' Her words had an impact on me and I still remember the earnestness in her eyes when she spoke them to me. To put it simply, this was one of the most important pieces of advice I have received in this life.

Between March 1992 and October 1996, when I left Adyar, I used to meet her regularly in her office. She made it clear to me that I should consult with her on matters of importance. I therefore went to her office several times each week to show her some correspondence and obtain her advice on certain difficult matters before I could address them. But one of the most valuable aspects of my regular visits to the President's Office was not only her advice on administrative matters but also the conversations I had with her on a number of subjects, ranging from Adyar, Annie Besant, N. Sri Ram, to the essential work of the TS and to Krishnaji and her contact with him. Below I try to convey some of the conversations I had with the President during one of the most significant periods in my life.

John Coats, the sixth President of the TS, died on 26 December 1979. As determined by the Rules of the TS an international election took place in which Rukmini Devi Arundale and Radha Burnier were the only candidates. Mrs Burnier was declared elected in June 1980 and assumed office on 17 July 1980. When the results were

declared Mrs Burnier was in Switzerland and on being informed about them she decided to go to Saanen to see Krishnaji. Sunanda Patwardhan who, along with others, was with Krishnaji at that time said that he was jubilant at the news. He said to Mrs Burnier, 'Radhaji, now you are the President and I am the Vice-President', to the smiles of those present. He had said that if Radhaji was elected President of the TS he would visit Adyar again, after an interval of forty- seven years! In October 1980 he was welcomed by the President, the Vice- President and many workers of the TS at the main gate of the compound. From there he walked, at a vigorous pace, through the compound up to Parsi Quarters, the President's residence.

Later on Krishnaji expressed the opinion to Radhaji that the ES should be closed down. She mentioned to him: 'Why should the ES be closed down? It is not telling its members about their occult status, probation, Initiation and so on, repeating what happened in the 1920s and after. The ES is solely imparting teaching to its members on the nature and qualifications for the spiritual Path.' Radhaji mentioned that after hearing her views Krishnaji dropped the subject.

While walking along with her and with others, Krishnaji said to her on seeing the Garden of Remembrance: 'Something is not right.' He then asked her what kind of ceremonies were being held at Adyar and she told him that only the usual ones were being performed like Masonic rituals, the Ritual of the Mystic Star, ES meetings, etc.

He said: 'It is none of these.' He then asked her: 'Has anything been changed here?' Radhaji then told him that during John Coats' administration many changes had been made including the two pillars which were shifted from their original location near the six-pointed star to the entrance. 'That's it!', he said, 'there were magnetized jewels under them. They should not have been moved.' After an absence of forty-seven years from Adyar he was aware of a change that had taken place without his knowledge.

After she offered him some orange juice and they talked for a while in her house, Krishnaji left in the car with Radhaji accompanying him. When the car was about to reach the main gate he asked her: 'What are you going to do now?' Radhaji said: 'I will walk back,' to which Krishnaji said: 'No, we will drive you back.' When the car started off from the main gate area Krishnaji asked her: 'Radhaji, do you believe in the Masters?' Radhaji replied: 'Yes.' Krishnaji said, with emphasis: 'What do you mean by saying 'yes'? Do you know that Annie Besant's life was entirely different because of it?' There was silence for some time after which Krishnaji again asked: 'So Radhaji, do you believe in the Masters?' Radhaji replied: 'Yes, Krishnaji, I do believe in the Masters.' 'Good', he said.

One morning, after transacting administrative business, the President mentioned to me: 'Annie Besant once told my father that there is a hand behind the TS, protecting it. This hand is still here and in the future, if the TS deserves it, this

hand will still be there.' The certainty in her eyes made me feel that she was talking about something that she knew, and not merely quoting someone else's opinion.

On another occasion she mentioned that when she and Krishnaji were walking on the Adyar beach she noticed two boys from a kuppam (a village) nearby approaching them. She thought to herself: 'I will not allow these boys to touch Krishnaji as they are probably dirty.' When the boys reached them Krishnaji embraced both of them with affection. The President told me that in his gesture Krishnaji was silently teaching her to drop pre-conceived ideas.

She also mentioned that there was a kind of a myth that Krishnaji did not like obese people, possibly because of their magnetism. A lunch had been arranged at Parsi Quarters where she stayed for a few guests, amongst who was a weight-challenged lady. The organizers made sure that the lady in question would sit as far away from Krishnaji as possible. The table had been set, the guests had arrived and all were waiting for Krishnaji. When he did he greeted the guests and proceeded to sit just by the side of the lady in question, giving her his utmost attention during the whole time the dinner lasted. Radhaji mentioned to me that Krishnaji must have been aware of what was going on although nothing had been mentioned to him. She also felt that by sitting near the said lady he was teaching all concerned about not having prejudiced ideas of any kind.

Once at Adyar we were having lunch at Mr Ranjit Tolani's house. Several TS members were present. Eventually the conversation moved to an incident involving Krishnaji. Radhaji told us then that she wished she had asked Krishnaji many more questions as she felt he knew so much. But there was one question in particular that she wanted to ask him. She said: 'Sir, in your talks and in your books you have sometimes said that the Masters are not important and that they may not even exist. However, we have documents and letters signed by you when you were younger attesting to the effect that you saw them. What do you have to say about this?' She clarified that she was talking about the two Masters involved in the formation of the TS, M. and KH. She said Krishnaji was silent for some time and the only thing he said was: 'They were two of many people.'

Years later, when a group of Trustees of the Krishnamurti Foundation India were in Calcutta, they had left except for Mr Achyut Patwardhan. He told Radhaji: 'I am going ahead to see that all the arrangements for Krishnaji's talk today are in place. Please bring him to the venue at the appointed time.' When the time had come Radhaji went upstairs and knocked on Krishnaji's room. There was no answer. She then decided to wait for some more minutes and then to knock again. When she did, there was still no answer, which caused her to knock harder. The door then opened and when she looked at Krishnaji she realized that he was not in this world. His eyes were full of light. He then asked her to hold his hand and he kept holding

her hand in the car and all the way to the venue. His talk was an outstanding one which brought inspiration to all who attended it.

Once at her house at Adyar, 'Parsi Quarters', she mentioned to me her understanding of who Krishnaji was. 'There was Krishnamurti the man', she said, 'far advanced on the Path and very sensitive. Then there was K, whose consciousness was open to that other consciousness, the Maitreya consciousness if you will. One could clearly see when that other consciousness would take over, during his talks, for example, but also at some other moments in his life. It was a great privilege for the Society to have introduced him to the world.'

After I left Adyar, in September 2011, I kept in touch with Radhaji by telephone. Though she grew frailer as time passed, her commitment to what the TS stands for was always clear, evident and present. Her unique legacy of wisdom and strong devotion to the Theosophical Society's aims and purpose will remain alive in the minds and hearts of thousands of members who cherished her selfless dedication to the Masters' work.

Our inability to listen not only to what a person says, but to what he or she is, to hear what a tree communicates — for the tree also communicates — is a great sadness of which we are not aware. When we do not listen, there is no relationship. But for a mind which perceives and is receptive, there is a subtle form of

communication that is not dependent on words or gestures. One may sit quietly under a beautiful tree, or on the seashore, not speaking a word to a companion, but there can be communication. We receive a message about his very being and therefore we are in mutual relationship.

Listening, communication, relationship, all hinge together and form one inner state without which life loses its richness.

Radha Burnier

This article was first published in The Theosophist January 2014, Oliveira, P. "Conversations with Radha Burnier" Vol. 135.4, (2014) pgs: 23-27.



Vril Force: The Feathered Serpent (part 2)

by Bruna Carvalho

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In my previous post, I introduced the force of Vril briefly and as I mentioned I will be going through the different symbols, names given to that same force. Like this, we will be able to grasp on a deeper level, how important this force is, and how it might be the key to understanding life as a whole. The spiritual understanding of our universe, which might not be used with scientific words like today's age, but is used with symbols and stories that tell the same information that our science slowly but surely keeps unveiling. This not only will make us think about life as a whole, but it will also serve us as a sign that the ancient ones were not as unknowing, or less intelligent than we at this very moment are with our current technology. It also shows us how different in thinking they were compared to us, instead of wishing to be superior they left all their knowledge protected yet meant to one day be fully found by us, those of

the future.

To recapitulate a bit, in the first part of this series we learned how this force known as Vril is just another Name to a force that represents Chi energy, Prana energy, lightning, Reiki, Odic force, the zero point field, Chakra energy, orgone energy, the Nirvana/Shambhala state and Antimatter. (These are only a few names that humanity throughout their cultures, beliefs, and religions have given into this unseen yet existing force. There are most likely thousands if not millions of other names that I haven't even discovered of.) However, the current name being discussed by our scientists in this age is Antimatter. Antimatter (the soul), as I mentioned in my previous post, is negatively charged, with an anticlockwise spin. That does not inquire that it is "Evil" it just, like a magnet, implies that it is for a different purpose made of a different yet

similar material to matter (the material world, the physical world). Matter on the other hand is positively charged, with a clockwise spin.

In my opinion, I think that maybe when we look at these two forces with our perception of time when combined, we have a clock spinning forwards and backward in time which could leave us in what we call the present time. It slows our aging but also speeds up our aging, depending on how the magnetic field is aligned in the world. Maybe this is why many believe that our magnetic field has shifted before, which is what apparently has an effect on our weather and environment. If you read my last post, you might realize that this discovery proves the belief that vril is able to have an effect on the weather, ourselves, and the environment.

This is a statement by EarthSky Voices:

Earth's magnetic field extends from the Earth's interior out into space, surrounding our planet like an invisible force field, protecting life from harmful solar radiation by deflecting away charged particles from the sun. But this field is continuously changing. Indeed, our planet's history includes numerous global magnetic reversals, where north and south magnetic poles swap places. This is called a reversal. Between South America and southern Africa, there is an enigmatic magnetic region called the South Atlantic Anomaly, where the field is a lot weaker than we would expect. Weak and unstable

fields are thought to precede magnetic reversals, so some have argued this feature may be evidence that we are facing one.

Now that we recapitulated, let us move forward and take a look at how the ancients viewed Vril/Antimatter. One thing I want you to keep in mind is how scientists too, described the earth's magnetic field as a shield a protector. Because that, is also depicted in ancient times differently, but with the same meaning.

The Feathered Serpent

The Feathered serpent has been a symbol around almost every belief and culture in the world, we cannot say of all beliefs or cultures, since we haven't really traced all of them yet. However, the feathered serpent can be seen in beliefs and cultures that are well known, such as; Hinduism, Mayan, Egyptian, Zoroastrian, Christian, Gnostic, Jewish, Greek, Norse Mythology beliefs, just to name a few. Now, how does this connect to Vril?

Well, the first thing we need to understand, is that all these figures, deities, concepts in our current discoveries and beliefs, are a language. It does not mean that there once existed a feathered serpent or a dragon creature, it means that perhaps the shape, the nature of that animal/personage resembles the "thing" they are trying to describe. A language of symbols, the same language nature communicates with us. Symbols, patterns, and numbers.

In Egypt

In ancient Egypt, we see a common symbol, that throughout the year's many historians and truth seekers tried to understand its meaning. Before the Unified Egypt, there existed the Upper and Lower Egypt. Lower Egypt corresponding with the color blue and Upper Egypt corresponding with the color red. On both sides, the Pharaohs had a symbol that identified protection, authority, and power.

In Lower Egypt there existed the goddess Wadjet (the green one), a snake, who became the protector of the kings and Pharaohs. She was known as the Eye of the Moon, Eye of Hathor, Eye of Horus, and Eye of Ra. Some historians also claim that actually Isis/Ishtar was the one who created Wadjet from the dust of the earth. Once created, Wadjet was the one that founded the throne in which Osiris later sat. Also known as the Empty throne. In Upper Egypt, the Pharaohs also had a protector figure, Nekhbet a vulture figure. She was usually depicted having her wings spread above the royal image, representing protection, authority, and power.

Once combined these two deities formed the hieroglyph of the Eye of Horus, that we know of (Image above). Here we can see both the Vulture and the Snake unified, along with the colors Red and Blue. We can also notice that the Vulture holds a Shen Ring.

A Shen Ring is a protective symbol where both Nekhbet and Wadjet are unified. It

is said that everything that is depicted inside the Shen Ring, is meant to be something that is important and in need to be protected.

One could say that when you combine the Vulture and the Snake together, you could either have an image of a Dragon or a Feathered Serpent.

Here we can see Horus holding the Shen Ring. We can also notice how the sun disk on his head is of the color red, Upper Egypt, surrounded by the snake, and how he is holding the Snake (Shen Ring, blue) Where the inside represents once again the sun (red, upper Egypt). Representing how the Wadjet (could be seen as the moon, lower Egypt) encircling/protecting the Sun, Nekhbet (Upper Egypt, which can be seen as the Sun).

This leads us further into what is known as the Uraeus also known as the Caduceus (Greek) or Kundalini (Indian). This is where things connect to the force Vril.

The Uraeus, the Caduceus or the Kundalini

It is believed by people like Helena P. Blavatsky author of "The secret doctrine", that in the past the Sun actually represented the female/negative energy and the Moon represented the male/positive energy. From a scientific perspective, this could mean that indeed a long time ago there was a magnetic flip.

Hence all the higher gods of antiquity are all " Sons of the Mother " before they

become those of the " Father." The Logoi, like Jupiter or Zeus, Son of Kronos/Saturn, " Infinite Time " (or Kâla), in their origin were represented as male-female.

Zeus is said to be the " beautiful Virgin," and Venus is made bearded. Apollo is originally bisexual, so is Brahmâ-Vâch in Manu and the Purânas. Osiris is interchangeable with Isis, and Horus is of both sexes.

The Uraeus meaning "on its tail" or "rearing cobra" was a symbol of sovereignty, royalty, deity, and divine authority in ancient Egypt. The Uraeus is also known as the staff of Osiris, it is either represented as a sole serpent or as a staff with a Pinecone at the top and two cobras (twin cobras, representing duality) entwining seven times until they gain wings (the vultures wings) and ascend.

I believe that the Pinecone at the top of the Uraeus could have an interesting meaning, besides the belief of it being the Pineal-Gland (Aka the eye able to see the antimatter light/soul realm). I haven't found a source that claimed a similar aspect yet, but I found out that the pine could perhaps be a symbol, symbolizing the Golden Ratio also known as the Fibonacci sequence. If you count the number of spirals that are going to the right, then count the number of spirals going to the left, you will usually end up with two numbers of the Golden Ratio sequence. Most often it's either 5 and 8 or 8 and 13 (Golden Ratio numbers). This isn't only found in Pine cones, it is found in all plants, animals, organs, weather, galaxies

to the disc flowers of sunflowers and even us, Humans.

The Golden Ratio

The discovery of the Golden Ratio has always been told to us as being a finding of the Greeks, or more directly, of Pythagoras, even though Pythagoras himself hasn't affirmed that he discovered this sequence.

According to the philosopher Iamblichus, when Pythagoras was young he decided to study in Egypt. On his way there he was initiated into the Mysteries of Byblos and Tyre and then spent some time in solitude in a temple at the top of Mount Carmel. Once in Egypt, he stayed twenty-two years visiting all the temples and becoming initiated into the different divine Mysteries. He was caught up in the invasion of Egypt by the Persians in 525 BC and taken to Babylon where he was initiated into the Mesopotamian and Persian Mystery traditions. Then, in his mid-fifties, he moved to Croton in southern Italy where he founded his academy in the last decades of the sixth century BC.

Written by Michael Baigent

Another more modern version, is Fibonacci, Fi coming from the Greek word Phi, and Bonacci coming from the last name of Leonardo Bonacci. The person mainstream media claims to have discovered the number Phi (Golden Ratio). Bonacci wasn't the one to discover it but in

my opinion, he was the person that made us take a closer look, the person who raised more awareness of this number by experimenting and watching the way rabbits would multiply. Doing this, he noticed a pattern, which is the pattern of the Golden Ratio, the rabbits always multiplied becoming larger in number, but with a sequence always adding the last one twice making: $1=1+1=2=2+1=3=3+2=5=5+3=8=8+5=13=21...$ etc never-ending.

As if nature was commanded to multiply "this" (animal, plant, human...etc), but it did not know-how. Because the Golden Ratio has no beginning or end, it is infinite. So nature, not having the formula explaining how to begin and how to end, used the Golden Ratio sequence instead.

Who exactly first found about this sequence has not been discovered yet. However, archaeologists found out that the Babylonians knew of this sequence way before Pythagoras. Where all this information was written in a Mesopotamian tablet, known as the Plimpton 322. (Read more about this Tablet [here](#))

The Babylonians most likely weren't the first ones to acknowledge this sequence, in fact, the pyramids of Giza were built respectively and accordingly with the Golden Ratio. Not just them, but Mayan buildings or even Hindu buildings such as the temple of Borobudur (if seen from above, looks just like the Kalachakra, also known as the map of Shambhala or Nirvana). Even artists such as Leonardo

Da Vinci or even composers like Mozart and Beethoven have created their masterpieces in conjunction with the law of the Golden Ratio. A good example is how Greeks and how Romans would build their statues. Because the Greeks, deeply took the time to understand this sequence by detail, taking more awareness into the proportion of their statues and buildings. Whereas the Romans weren't as precise as the Greeks. It is also believed that this is also how the population growth functions, unconsciously respecting the nature force (the Golden Ratio), either growing or decreasing algorithmically.

The fact that on Pine cones you can actually see clearly, that the spiral can be left or right, could this maybe represent once again the sun and the moon, the matter and antimatter, the upper and low, the as above and so below, the negative and positive, the feminine and masculine. This could also tell us that the purpose/goal/mission of both the feminine and male energy is the same.

And if the Pinecone would really be meant to represent the Golden Ratio. Does this mean that this symbol is meant to tell us, that in order to get out of this loop, this constant "reincarnation state", is to go through these seven realizations? (Reincarnations?) and finally obtaining enlightenment. Which would mean to find that which is beyond this loop or to finally understand the real purpose of this sequence? Or even become one with it?

I hope this made things clearer for the

readers out there, Vril isn't necessarily something different, it is just a name we humans gave to a much larger, fascinating force that not even we can grasp its very origin. But maybe that is our purpose in the first place, to break the veil of a beginning and end, to break free of the indoctrination that was implanted in us.

From people that kept this information locked up, in order to take control of how much we knew and how much we didn't know about our ancestors. To shrink our perception of wisdom and our world.

"I have desired to do good, but I have not desired to make noise. I have found that doing good makes no noise, and making noise does no good."

By Louis -Claude de Saint-Martin

Emile Durkheim and “The Elementary Forms of The Religious Life” A Contribution to Some Theosophical Debates (commentaries)

By Santiago Beltran Sanchez

Santiago Beltran Sanchez, M.A. Teacher, Researcher and Musician.

Emile Durkheim was born in Espinal France in the Lorraine region in 1858, he is one of the most important and respected sociologists, he was from a Jewish family, from a young age he was interested in the scientific method that was opposed to his religious training. He studied at the Superior Normal School in 1879 where he was an outstanding student. He moved to Paris due to the German occupation during the war between France and Germany. Thus, in 1887 he became professor of pedagogy and social science at the University of Bordeaux thanks to his remarkable work reflected in magazines and articles on philosophy and positive science. Later he became a teacher at the Sorbonne where he was appointed professor of science and education. He finally died in 1917 as a result of the death of his only son during World War I. He writes fundamental works for social science, among which are the

social division of labor, Suicide, and The Elementary Forms of Religious Life, which we will outline in this writing.

Within “The elemental forms of religious life” written in 1912, Durkheim through the study of elemental religion wants to find the “fifth essence” of social union, since it is the one who presents a morality and produces the link of all individuals. For this reason, throughout the text a permanent discussion is presented, consistent with the particular genesis of religions, which is why its study is based on the totemism of the Australian tribes. Likewise, the influence of thinkers like Eduard Taylor with the conceptions of animism is notable; as well as an exhaustive review of Spencer related to the rejection of the belief in human admiration for the animate. In this order of ideas, the thinker responds to conceptions such as that of Max

Muller with the theory of naturalism. In addition to addressing other perspectives that demonstrate the complex elemental religious organization, among them those of Carl Strehleow in his observation of the Australian tribes; Frezer, Lang and other theorists.

This work (in which Durkheim explains religion) is divided into three parts: In the first, he exposes the reason for religion as an object of study, what is the meaning of this term? In addition, the selection criteria to determine which are the elemental religions to study and the researcher's claim to totemism will be exposed. In the second part, the religious communal organization will be approached with regard to the analysis of the Australian tribes. Finally, in the third part the ritual attitudes will be specified, in order to give a series of conclusions and final reflections.

In this sense, Durkheim begins by presenting his objective, taking religion as a support for his study. He wants to reveal the aspect and the permanent essence that humanity has within the framework of religiosity. For this, the elemental organization of the first religions must be observed as the first part of the method. The above in order to analyze simplicity as a common aspect in all characteristics of religion. This is how all religious forms come from the same mentality and

superstitions, that is, they translate the same human needs, attend to something real, in other words, they have empirical data that can be studied and to address them you have to move away in order to build an "object" of religious study.

For Durkheim there are no religions that are false because they respond in one way or another to human existence, they can be located by gender, that is, they can be provided with a typology. In this way, the need to understand the starting point of beliefs and worldviews in primitive societies emerges, since these are less complex to cover to the extent that their social facts are simpler.¹ This is where the author clarifies that religion is a social reality, therefore affirms that mental categories (space and time) are built from the experience and knowledge of societies (empiricism) these are not innate, they are the product of reality and are imposed on the individual.²

Making this reservation, Durkheim goes on to define religion. Some explanatory perspectives are reduced to anticipation and speculation, they understand the religious as something mysterious, but for the author, religion is nothing other than the explanation of the natural, of the constant, therefore, of the non-exceptional. Another definition refers to a regulation of human beings with spirits, with the divine,

1. The simplicity of these religions is not related to reductionism, rather we refer to the organic character with which Durkheim classified human groups, since the less mechanical and complex human relationships are (determined by population growth and the number of people) more evident are the social constructs called "social facts".

2. This thought of Kant, is criticized by Durkheim in the work that we are currently reviewing.

however, this perspective is not seen in all fields, because Buddhism, for example, does not admire God, it only counts "with itself" To obtain salvation in a world already taken for granted. In that sense, religion would be the set of rites related to a series of actions directed towards her object, that is, to the beliefs that expose this object; that give to understand the two antagonistic points of the sacred and the profane or the prohibited. In other words, they are all social actions that link a moral community where individuals are characterized by having common practices. In this way religion differs from magic because the latter does not admire this ideal of community.

Once the religion is defined, the text exposes the main antecedents that account for elementary religious organizations, the delimitation, observation and causal study of different investigations are presented. The first, Tylor's theory in relation to animism, which contemplates: 1) the dream as the creation of the soul that comes out of the body and is exceptional; 2) the soul transformed into spirit through death and; 3) the spirit as the affectation of the fluidity and animation of nature. According to Durkheim, this explanation has no basis, since the idea of doubling is not enough to understand ancestor worship, that is, this replica of the individual within primitive religions does not fit within the sacred. On the other hand, with regard to the second point, there is no deification of death in all tribes, for example in Australians, only the act and funeral rite are exclusively given rise without counting what happens

later. In conclusion, this animism is based on hallucinations, and what religion undoubtedly seeks is to represent real phenomena, therefore Durkheim will dispense with this perspective.

The other antecedent is the naturalism of Max Muller, in this theory it is affirmed that the religious belief and organization is configured according to the sensible experience of the natural world, that is, the perception of man in relation to the world is something surprising, improvised, exceptional and immense. Here the importance of language is highlighted, the word itself accounts for reality, for this reason, qualities are given to objects and a spiritual world is configured. However, Durkheim does not agree either because nature for primitive man is uniform and regular, in addition religion ensures the domination of nature, so that individuals are not powerless against it.

These theoretical and explanatory gaps lead Durkheim to characterize the fundamental religious system, which is totemism. Here you will delimit your research by observing the Australian tribes as these are presented with greater simplicity. Taking into account that it was in North America where totemism was discovered, the high degree of development and the number of population, will be radical criteria that will incline the decision of the French thinker to approach the Australian tribal communities.

In the second part of the text Durkheim manifests his claim against totemism,

accounting for the religious explanation against belief and rite. The author explains that the Australian tribes are divided into clans, that is, they are linked by kinship.³ These tribes are made up of two phratries and each phratry has a clan. In this sense, the totem represents each mentioned clan, but it is also a personal emblem that is embodied in some utensils and especially in some human bodies (paintings, symbols, emblems, to name a few). Which means that each member of the community is an extensive representation of the group totem.

Thus, some relate totemism to zoolatry,⁴ the foregoing lacks logical foundation for Durkheim, since there are almost no differences between animal and man.⁵ Now, in the theoretical position of the reviewed text, it responds again to the postulates of Tylor who affirms that the soul is represented and animated thanks to the vision that men have of animals. However, this perspective is confused with respect to the conception of the cult, so that there is no distinction between the profane and the sacred, therefore, there would be no basis for concordance with religious belief.

It is important within the belief, the conception of "mana" found in everything that exists for primitives, this is related to the supernatural conception of the world. The "mana" is presented to the individual

with the properly physical (natural) force and, in man, it is represented with all kinds of power that he has and can obtain. For Durkheim the main thing of the totemic primitive religious beliefs does not reside in the adoration only of the natural (which is constant and irregular), but in the present potency that spreads throughout the universe. What the theorist calls "religious force" as a primary element for social grouping.

For Durkheim this totemic belief emerges when the name of an animal is designated to the individual, therefore to a clan according to its quality, in this way, the social location is related to the totem, since the animal or the plant itself they were unplayable to organize said clan. On the individual, society imposes the idea that it has a "mana", that is, a vitality and a power, thus, religious belief is a product of social reality. From these conceptions emerges (according to the study of some tribes) the idea of the soul that is part of the body, this has its genesis in immortal ancestors, that is, other souls not related to a divinity or God. Also the idea of the spirit, which unlike the soul does not reside in an organism, on the contrary, enjoys a freedom. We then find mythologies that characterize the physiology of religious characters or cults that depend on this personality. These rites and actions are aimed at the configuration of identities,

3. This relationship is not consanguineous but by affinity with the name that has been assigned to each member of the community since birth, in this way they make up a family not in relation to blood.

4. We are talking about antropologists of the late nineteenth and early twentieth centuries.

5. his is a characteristic within the hierarchy of the universe and the religious organisation given by primitive society that is imposed on the individual, according to Durkhemian approaches.

which Durkheim will characterize in another part of the text.

After having analyzed the beliefs Durkheim goes on to explain the cults by means of a typology of rite (positive and negative). The negative rite does not allow a connection between antagonisms (the sacred and the profane), the taboo related to the consumption of certain foods or looking at sacred things and talking about them arises. The negative cult is a means to an end, the positive is the end itself. When the sacred is accessed, asceticism occurs, since the value of suffering is resignified by restricting itself from the purely profane. But there is a contagion of the sacred because it is the moral unit that welcomes, in this framework, religion provides a union to primitive society, the sacred is transferred from one consciousness to another, thus becoming an expansive characteristic.

Durkheim exposes some characteristics of sacrifice, affirms that all sacrifice is a common act, since the most important thing in religious ceremonies is collective action, these precisely bring the group of individuals closer to the religious ideal. Positive cults can be casual or periodic, in other words, they refer to rites of a mimetic type where primitives imitate various animals or collect different plants in ceremony, that is, the group of men in the community believe to be the totem, the name of the animal that represents his clan (with all its qualities). This has an

end: the union and the bonding of the individuals within the scope of the religion. Thus there is: 1) a contagion (characterized by Durkheim above) and; 2) a causality, that is to say the totem has an individual implication, produces a similarity and a solidarity between equals.

After the observation and typification of the primitive religions, the whole text is synthesized, in this way Durkheim proposes a theory.⁶ In principle, it is found that primitive religion is one that contains what is precisely elementary to understand any religious organization in mechanical and industrial societies. Religion is what makes us feel strong, no one escapes from rituals and religious practices, since there is a sentimental connection with the forms and social actions that were historically built and inherited by primitive religiosities.

Comment: Durkheim's approach is closely related to theosophy's proposals. It is no secret to anyone that within the agenda of different groups and organizations concerned with theosophical analysis, there is both inter-religious dialogue and the concern for the solidarity of peoples (a subject that Durkheim addresses in this interesting text). The objective of Durkheimian sociology is to place man on a plane more than himself, because religion according to this theory has the ability to unite, to link, to make the subject feel part of a society. Thus worship becomes the social action of individuals

6. According to the author of the text, this is the sociologist labor.

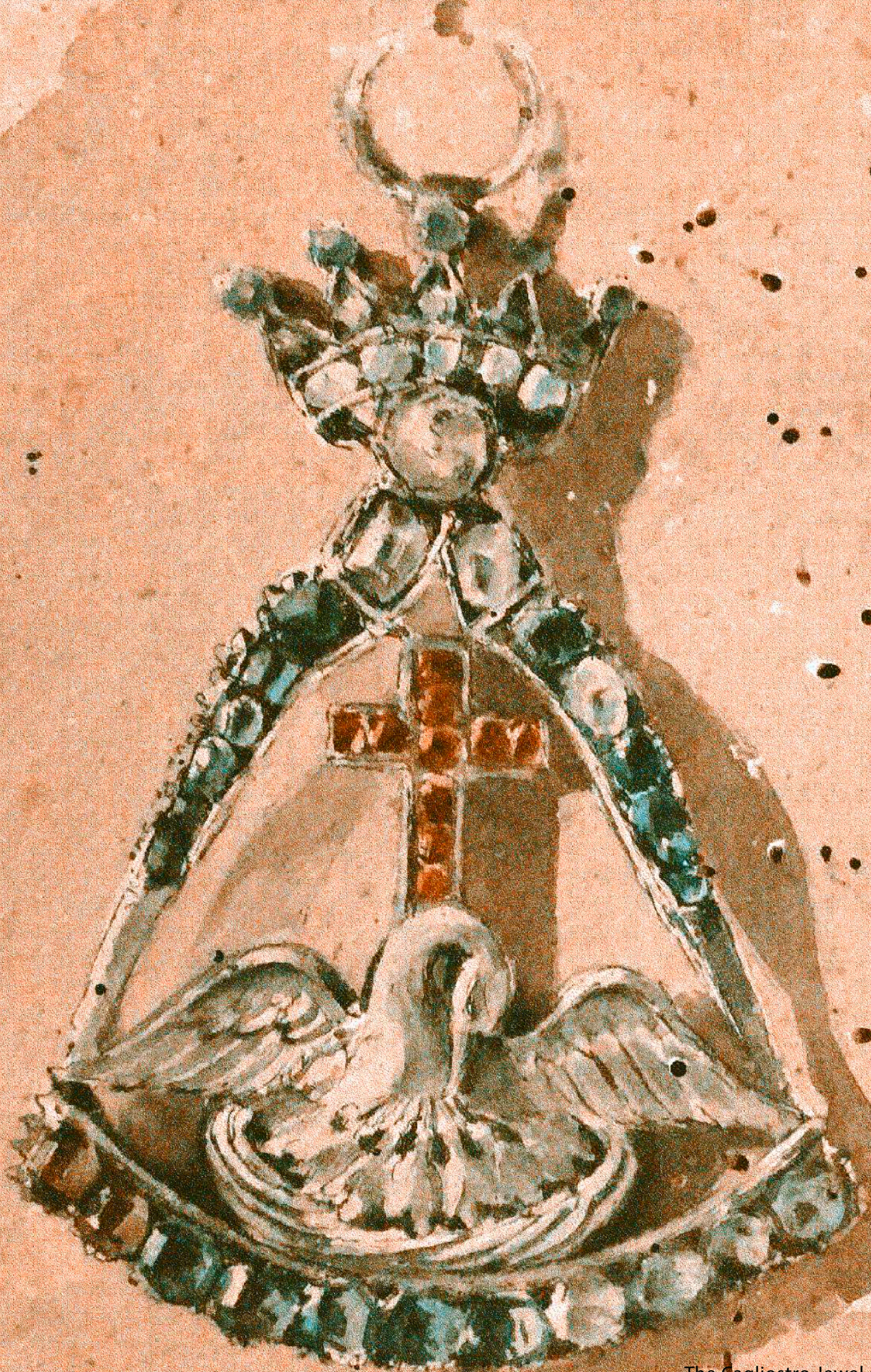
working collectively.

Therefore, law and morality are built in the rite, all these practices focus on social assembly, a topic discussed two centuries ago by the theosophists of yesteryear. Reflection on religion from different anthropological, philosophical

and sociological perspectives (such as Durkheim's) can contribute to the theoretical and practical discussion that Theosophists are currently advancing, therefore I highly recommend reviewing this and other texts that allow understanding the meaning of the esoteric from the interpretation of the social.

Reference:

DURKHEIM Emile, las formas elementales de la vida religiosa, Editorial alianza. S. A. Madrid.1993



The Cagliostro Jewel sketch

H.P.B. Rose Croix Jewel

by Julian Ochoa

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Famous occultists have always been known to have talismans, jewels, rings and necklaces that give them power, or a particular status based on its symbolism. In modern occult circles, the most famous jewels that have captivated audiences interested in such topics, are those that the historical Freemason, Count Cagliostro possessed. Count Cagliostro was an 18th Century figure, he was famous for his mysterious origins, his masonic activities, his connections to the 18th century European Royalty, and for his dealings with notable people like Benjamin Franklin, Louis Claude de St. Martin, and other occult adepts known in masonic circles as the Unknown Superiors. Cagliostro was registered to have passed away at the fortress of St. Leo in 1791 after having been tried by the Holy Inquisition. His legacy was that of mystery, and awe, on the other hand, his detractors ensured his name would remain for ever tainted with misinformation. Cagliostro has been loved by many and has also been

an object of laughter. What many people does not know, is that he left not only a Freemasonic Egyptian Ritual which has now been republished in the book the Masonic Magician, by Philippa Faulks and Robert L.D. Cooper, but he has also left artefacts which are held in different private estates and museums. The most famous of his artefacts, are the scarab ring, which is kept in a museum in London, the second one is the Kabbalistic knife which was sold in an auction in 2003 and the last of his known artefacts is the Cagliostro Jewel, which was given to H.P. Blavatsky by one of her Masters. The Cagliostro Jewel has a story of its own, and it is this jewel which this paper will focus on.

The journey of the Cagliostro jewel as it is known at present started with Blavatsky. A more recent owner of the jewel, Rukmini Arundale, was recorded saying that Blavatsky received the jewel directly from Cagliostro's Master, The Prince.¹ Another way by which Blavatsky could

1. Taylor, Nell C. "The Mysterious Life And Transitions Of The Cagliostro Jewel," Theosophical History a Quarterly Journal of Research, Vol. 3 No. 3, (July 1990) pg. 82.

have received the jewel was through a connection to her Master, in the letters from Blavatsky to A.P. Sinnett, Blavatsky mentions that a disciple of her Master visited Count Cagliostro at the fortress of St. Angelo in Italy; the fortress of St. Angelo is where it is said Cagliostro Passed away in solitary confinement. The Masters Disciple, Darbargiri Nath, visited Cagliostro for about an hour, after that visit, Cagliostro's death sentence was commuted to life imprisonment, and his wife and another associate of Cagliostro were given more lenient sentences by the pope.²

Upon the death of Blavatsky in 1891, the Cagliostro jewel passed into the custody of Col. Henry S. Olcott, President-Founder of the Theosophical Society. He allowed Annie Besant to wear the Jewel, and there are some photographs of Mrs Besant doing so. However, Col. Olcott stipulated in his Will that the Cagliostro Jewel should be returned to the TS Museum at Adyar on her death. When he was writing the book *The Lotus Fire*, George Arundale asked Dr Besant, who was quite elderly, to borrow the Jewel so that its influence may help him in writing the book. When Dr Besant died, in 1933, George Arundale still had the possession of the Jewel which, after his death in 1945, passed into the hands of his wife, Rukmini Devi Arundale. Various Presidents of the TS, including C. Jinarajadasa, N. Sri Ram and John Coats, had written letters to Mrs Arundale, on

behalf of the General Council of the TS, requesting her to return the Jewel to the TS Museum at Adyar, as was determined in Col. Olcott's Will. Mrs Arundale claimed that Dr Besant had gifted the Jewel to her. She kept the jewel until her passing in 1986. In 1992, Pedro Oliveira, then International Secretary of The Theosophical Society, obtained the jewel from the Kalakshetra Foundation in Chennai. Mr. Oliveira wrote the following statement regarding the return of the Jewel to the Theosophical Society:

"The Cagliostro Jewel Returns to Adyar

In March 1992 I went to live at the International Headquarters of the Theosophical Society at Adyar, Madras (now Chennai), India. There I worked as international Secretary until October 1996.

Some time after my arrival I was asked to seek an appointment with Mr K. Shankara Menon, then President of Kalakshetra - College of Fine Arts, in order to request that the Cagliostro Jewel be returned to the Society, as Col. Olcott, our President-Founder, had bequeathed it in his will to the TS.

Early in July 1992 I went to Kalakshetra campus in Tiruvanmiyur, near Adyar, and met Mr Shankara Menon, who welcomed me as a gentleman. He told me

2. Barker, A.T. "The Letters of H.P. Blavatsky to A.P. Sinnett," T. Fisher UNWIN LTD, LONDON, (1925), pg:78.

there

was a dispute about the jewel and that it had been kept in a bank safe. But he said he would give it to me to be returned to the Theosophical Society. He then asked me to bring to him a formal letter of request. In the meantime he would see that the jewel was brought from its safe to him.

On 17 July 1992 I went again to Kalakshetra, this time with a formal letter of request, written in the letterhead of the TS. Once more Mr Shankara Menon gently welcomed me. He showed me the case containing the jewel and opened it. I could then ascertain that the jewel was inside. He then dictated a receipt, with a copy, to his secretary. I signed the receipt and he gave me the jewel, after which I thanked him on behalf of the Theosophical Society. I went back to the International Headquarters and handed over the jewel to the person in charge of the Museum and Archives."

The Cagliostro Jewel symbolises the Freemasonic 18° of the Ancient and Accepted Scottish Rite, also known as the Rose Croix degree, the jewel is composed of the Rose Croix symbol of the Pelican feeding its babies, symbolizes Jesus sacrificing himself for God and Humanity, The cross is also represented in the jewel symbolising the Christian and Universal aspects of the Rose Croix degree, The Compasses is the instrument of the Master of the Temple with which he designs the perfect temple.³

In conclusion the Cagliostro jewel is a relic of the Freemasonic and Theosophical world. Not only did Cagliostro leave a legacy in the masonic mythos, Blavatsky mentioned him several times in her writings and inherited his jewel which today is kept in theosophical hands as it was intended the moment the jewel was given to her.

3. Lomas, R. "The Secret Power of Masonic Symbols," Fairwinds Press (2011) pg: 144.



LE COMTE DE CAGLIOSTRO.

*De l'ami des humains reconnoissez les traits,
Tous ses jours sont marqués par de nouveaux bienfaits,
Il prolonge la vie, il secourt l'indigence,
Le Plaisir d'être utile est seul sa récompense.*

London Pub^d Aug^r 1, 1786 by J. Murray Fleet Street

H. P. Blavatsky's Adventures Prior to the Theosophical Society

by Julian Ochoa

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HELENA Petrovna Blavatsky (HPB), co-founder of the Theosophical Society (TS), is to some a mystery, as much as the founding of the TS itself. There are many accounts of her whereabouts after the founding of the Society, but the records of her life before she met Henry Steel Olcott in Chittenden, New York, have always been a matter of doubt for her critics. Nevertheless many have recollected different anecdotes, eyewitness accounts, and official records of her travels.

Blavatsky's life prior to the TS is of crucial importance to the growth of this incredible organization, which she helped create. She was influenced by her family, read extensively, and apparently travelled like no other person in the 19th century. But most importantly she met her spiritual teachers, from whom she obtained knowledge that had not been communicated to the public for many years. Following is a descriptive timeline of Blavatsky's ad-

ven- tures before the founding of the TS.

Helena von Hahn was born in tsarist Russia in 1831, in what is today known as Ukraine, in Yekaterinoslav, near the Crimea. She was born into a noble Russian family, the Von Hahns, whose ancestors originated in the German town of Mecklen- burg.¹ Her father was an army man, Peter von Hahn. Her mother, Helena Andre- yevna von Hahn, was the daughter of a prince, and she was a known Russian writer — at one point having translated one of Edward Bulwer-Lytton's novels for a local magazine — and she was also a pianist and singer of Russian folk music.² HPB's sister, Vera, was a writer of children's stories.

Blavatsky was born during the reign of Nicholas I, a nationalist, who had suppressed movements like Freema- sonry, which was a popular order in Russia at the time. Ever since the reign of Catherine the

1. "Gutshauserund Schlosser in Mecklenburg- Vorpommern", The von Hahn Family, <gutshaeuser.de/en/coats_and_family/ the_von_hahn_family> (2021).

2. Cranston, Sylvia, The Extraordinary Life and Influence of Helena Blavatsky, TarcherPerigee/ Penguin (1993), p. 19–20.

Great in the late 1700s, Freemasonry was an object of suspicion among the Russian monarchs. The French revolution was blamed on Masonry, and it was suppressed by Paul I, who succeeded Catherine. The anti-Masonic sentiment was maintained by the next few monarchs. Tsar Nicholas I, contemporary of Blavatsky, suppressed the Masonic order, as his brothers used Masonic lodges to instigate an uprising against him called the Decembrist Revolt.³

One of the biggest influences in HPB's early life was her grandfather. He was a Freemason and a Rosicrucian, and was alive during the most active time for Freemasonry and other Western occult movements. He was a member of the Order of Strict Observance, a Templar Masonic Order, that claimed lineage to the original Knights Templar of the Middle Ages. This Order was the only Masonic body that claimed to be directed by the Unknown Superiors, men of high spiritual calibre who would communicate with advanced Masons only.⁴

It is said that Baron von Hund, the Creator of the Order of Strict Observance, created the Templar Masonic Order under the auspices of those Unknown Superiors, who he believed had among their ranks the Scot-

tish Prince, Charles Edward Stuart, a pretender to the British crown, exiled in Continental Europe.⁵ The famous Freemason, Count Cagliostro, was also a member of the Order of Strict Observance; it remains a mystery as to who these Unknown Superiors were, as the order was disbanded not long after the passing of Baron von Hund.

From Blavatsky's mother's side of the family, she had access to the library of her great-grandfather, Prince Paul Vasilyevitch Dolgoruki. The library contained historical, occult, Rosicrucian, Buddhist, and alchemical texts.⁶ Paul Johnson mentions that the concept of the unknown superiors mentioned in her grandfather's Masonic order and the Rosicrucian texts she read influenced her global search for the Oriental Rosicrucians or Unknown Superiors of the East.⁷

There are stories from her sister Vera that as a little girl Helena could see things others could not. Once, for example, she was telling her little friends how she could see things that happened long ago in the area they were in — she suggested that the area used to be under water. She described what she saw and was so graphic in her descriptions that she scared her friends with depictions of gigantic aquatic

3. Wikipedia, "History of Freemasonry in Russia", <en.wikipedia.org/wiki/History_of_Freemasonry_in_Russia> (2021).

4. Lachman, Gary, *Madame Blavatsky: The Mother of Modern Spirituality*, Jeremy P. Tarcher/Penguin (2012), p. 67.

5. Robinson, John J., *Born in Blood: The Lost Secrets of Freemasonry*, M. Evans & Company (2009), p. 184.

6. Jinarajadasa, C., *HPB Speaks*, vol. 2, Theosophical Publishing House (TPH) Adyar (1986), p. 61.

7. Johnson, K. Paul, *The Masters Revealed: Madame Blavatsky and The Myth of The Great White Lodge*, SUNY Press (1994), p. 22.

creatures.⁸

When Helena was 17 no one in her family thought she would ever marry, and to contradict what her family was thinking she made a bet that she would marry General Nikifor Blavatsky, who was in his forties. In 1849 they married, but the marriage was never consummated as, after months of refusing to follow the marital conventions of the time, she was sent to spend time with her parents. It was on that journey that she went in another direction, towards what was known then as Constantinople, the capital of the Ottoman Empire. Her journey as a world traveller and seeker of things spiritual began at that very moment.⁹

In 1851 she was at the Great Exhibition in London, standing on the side of a parade. A delegation from the kingdom of Nepal was passing by and among the horse riders she recognized Master M., the same Master she had seen in her dreams and had protected her in times of danger. She was about to rush to see him, but he shook his head. Later that day she met him privately. It is mentioned in *The Masters and the Path*¹⁰ that a future theosophist was also in attendance in that parade as a child of four, and that he had also seen the Master, but that event is completely veiled in mystery. At this meeting her Master advised her to go to Tibet for spiritual training.

During that same year HPB went to the Americas, and arrived in Quebec with the purpose of meeting Native Americans and gaining their knowledge. She had an encounter with them, but it was not what she expected. During her stay in Quebec one of her relatives had passed away, and an inheritance was sent her way to ensure she could travel further. From Quebec she went to the Midwest to meet the Mormons, who at the time were the new religious group on the block. However, she was unable to do so.

She travelled instead towards Mexico, and on the way there she went to New Orleans to meet the voodoo witch doctors. However, in a vision her Master warned her to stay away from such people as theirs was a dark practice.¹¹ So she made her way down to Mexico, travelling to the Yucatán Peninsula, where she saw some of the pyramids. She then went on to Honduras, where she met a chela, or close disciple of the Master.¹²

Blavatsky continued all the way down to Perú to see some temples, though not Machu Pichu, as it had not been discovered at that time. She met natives who took her around areas where there were rumours about hidden treasures that the Incas had hidden from the Spanish conquistadors. Rumour has it that these treasures are cur-

8. Cranston, *The Extraordinary Life*, p. 26.

9. *Ibid.*, p. 32–33.

10. Leadbeater, Charles W., *The Masters and The Path*, chapter 2, TPH (1984), p. 28.

11. Lachman, *Madame Blavatsky*, p. 75.

12. Fuller, Jean Overton, *Blavatsky and Her Teachers*, TPH (1995).

sed to remain hidden until every Spaniard is gone from Perú.¹³

In 1852, in the company of the chela she met earlier in Honduras and an Englishman she had met in Europe, she set sail from the Caribbean to India. The first boat sailed to Ceylon, stopping at South Africa, and from Ceylon to Bombay.¹⁴

She stayed in India for two years and while there attempted to go into Tibet, but it was impossible to enter, as at that time foreigners, and more particularly women, were not allowed into the country. In 1854 she went from India to Java, where it was rumoured that she went to see the great Buddhist temple, Borobudur. (Java at that time was part of the British Empire, and Sir Thomas Stamford Raffles was the ruler in that area.)

From there HPB went back to Europe via India. On her way to Europe her boat sank off the coast of Western Africa, but she survived unscathed.¹⁵ When she arrived in Europe the Crimean War was raging, so she went to England, where she stayed with a musician from the Philharmonic Society. She was a very talented pianist, and she participated in several concerts in London and elsewhere. Whilst in England she met the Master again in the house of an Indian prince from Lahore.¹⁶

In 1854 she travelled to the United States, disembarking in New York, and then headed to Chicago via the Rockies. She went to the Midwest again to meet the Mormons, this time staying with a Mormon family, and from there she travelled to San Francisco in a wagon with other immigrants, or pioneers, as they were usually known.¹⁷

From San Francisco Blavatsky travelled to Japan, where she visited the Yamabushi, a monastic order that studies and observes Shintoism and Buddhism. It is said that they have psychic powers and have rough practices of initiation. She mentions in her book, *The Secret Doctrine*, that a lodge connected to her Himalayan Masters can be found somewhere in Japan.¹⁸ From there she went to India, and during 1856–1857 travelled to Kashmir, Ladakh, Burma, and attempted to enter Tibet, but was unable to do so again.

It was in this trip that she met Colonel Charles Murray, who had advised her not to go into Tibet, as foreigners were not permitted to enter. In 1893, on his retirement, he met Colonel Olcott and recounted his meeting with Blavatsky years earlier.¹⁹ During this trip HPB met her Master, and in his company she met extraordinary men whom she has mentioned in one of

13. Ibid.

14. Lachman, *Madame Blavatsky*, p. 114. 15. Cranston, *The Extraordinary Life*, p. 39. 16. Lachman, *Madame Blavatsky*, p. 115. 17. Cranston, *The Extraordinary Life*, p. 37.

18. Blavatsky, H. P., *The Secret Doctrine* (1888), "Introductory", Theosophical University Press (2019), p. xxiii.

19. Cranston, *The Extraordinary Life*, p. 38.

her books. This trip was not easy, as at the time there was an Indian mutiny against the British Raj. The Master advised her to leave immediately, and she departed from the port of Madras (now Chennai).

In 1858 she set sail for Russia, going via Java, France, and Germany. She arrived in Russia on Christmas Eve without notice. Her family was surprised to see her, but even more surprised when phenomena began to happen around her. On one occasion she showed everybody how she could anchor a small chair to the ground to the point where no one could move it or lift it unless she shifted her psychic force out of it.²⁰

During the 1860s she travelled around Central Asia with her sister Vera. They stayed mainly in Tiflis, Georgia's capital, and there she became famous as a psychic and seer, meeting Prince Galitzin, an old acquaintance with whom she spent a lot of time in her adolescent years. He was a Freemason, and some considered him to be a magician.

It is recorded that Blavatsky mentioned at the time to her circle of friends that she was going to Egypt, where she would meet the Copts; she said "she was called to go there".²¹ On one occasion in Georgia she rode out into the countryside, where she met Central Asian tribesmen. Whilst

riding on horseback she fell and was unconscious for several weeks. Upon waking, she mentioned she had met the Masters.

From 1865 to 1867 she travelled around Europe to Odessa, the Balkans, Serbia, France, and Italy. She then went down to Egypt, and across to Syria, Lebanon, Jerusalem, Greece, and Venice. In Egypt she met with adepts from the Brotherhood of Luxor, also known as the Observatory of Luxor.²² This Lodge should not be confused with the Hermetic Brotherhood of Luxor, an occult group set up by occultists Max Theon and Peter Davidson, which focused mainly on teaching Astrology. HPB started the Miracle Club in Cairo, in the French Quarter, but it failed.

On leaving Egypt the ship she had embarked in sank, and she was one of the few survivors. In Lebanon HPB met the members of the Druze community. Rawson mentioned in an article that Blavatsky was adept in Druze lore, and what she knew could only be known by men of a high degree of the Druze tradition. It is also mentioned that she went to Mecca. A camel driver is said to have taken her from Jeddah to Mecca. In her travels across the Middle East, it was recorded that she had met with Islamic scholars.²³ In Israel she met a rabbi with whom she studied the Kabbalah, and she always remembered

20. Ibid., p. 45.

21. Neff, Mary K., *Personal Memoirs of H. P. Blavatsky*, The Mayflower Press Plymouth, William Brendon and Son Ltd (1937), p. 36.

22. Theosophy Wiki, "Mahatma Letter to H. S. Olcott - LMW 2 No. 3", <theosophy.wiki/en/ Mahatma_Letter_to_H._S._Olcott_-_LMW_2_No_3>, (April 2021).

23. Johnson, Paul, *Madame Blavatsky: The "Veiled Years" — Light from Gurdjieff or Sufism?*, Theosophical

him with appreciation.²⁴

In 1867 she participated in a war for the unification of Italy. The war was led by the famous Italian Freemason, Giuseppe Garibaldi, Grand Master of the Masonic Grand Orient of Italy, and also a member of the Masonic Order Memphis-Misraim, considered to represent "Egyptian Freemasonry", as it contains ritual elements that date back to Count Cagliostro's Egyptian Rite in the 1700s.²⁵

Egyptian freemasonry was also influenced by the age of Egyptian archaeological discovery known as "Egyptomania", which happened in the early 1800s, when Napoleonic forces were colonizing Egypt.²⁶ During the Garibaldian war Blavatsky was wounded five times, and never properly healed from her leg injury.²⁷ After she recovered she was directed by her Master to go to Constantinople, and from this great city she departed to Tibet.²⁸

This time, in 1868, HPB managed to cross the Indian-Tibetan border disguised as a man. She was accompanied by a Tartar shaman who stayed with her until she arrived in Shigatse (Xigaze), but she never managed to get to Lhasa. At Shigatse she stayed in her Master's house, which was

near the Panchen Lama's monastery (Tashi Lhunpo Monastery). The Panchen Lama is the second in charge of the Tibetan Buddhist Religious Institution, as he is the second most important spiritual figure. He resides at Shigatse, whereas the Dalai Lama is the political figure of Tibet and resides at Lhasa, the capital of Tibet.²⁹ In Tibet she was under the tutelage of the Masters of the Wisdom. She studied Senzar, the ancient language used by the initiates of old, and underwent training in occult teachings which would be of benefit to the world.³⁰

In 1871 she went back to the West via Egypt. In her travels around the Mediterranean, she met with Master Hilarion. On her way to Egypt her boat sank, she was one of only a few survivors. In Egypt she resided from 1871 until 1872. During that period she met Master Serapis Bey.³¹ From there she went back to Odessa, where she saw her family and then went to Paris, where she stayed with her cousin. She lived a very busy time there, painting, attending concerts, and socializing, until she received a letter from her Master instructing her to go to the city of New York.³²

Arriving penniless she began working in several different jobs. From 1873 to 1874

History Centre London (1987), p. 4.

24. Cranston, *The Extraordinary Life*, p. 53.

25. Wikipedia, "Rite of Memphis-Misraim", <en.wikipedia.org/wiki/Rite_of_Memphis-Misraim> (2021).

26. Wikipedia, "Egyptomania", <en.wikipedia.org/wiki/Egyptomania> (2021).

27. Cranston, *The Extraordinary Life*, p. 54.

28. Lachman, *Madame Blavatsky*, pp. 94-95

29. Cranston, *The Extraordinary Life*, p. 57. 30. Neff, *Personal Memoirs*, p. 571.

31. Lachman, *Madame Blavatsky*, p. 165.

32. Cranston, *The Extraordinary Life*, p. 71.

she lived in women's cooperatives where she met and congregated with feminists and other women of strong character, but none like her. She attracted a lot of attention, as she was seen as a mysterious woman of the European nobility with special powers. On 22 September 1874 she became a US citizen.³³

Spiritualism and mesmerism were fads at the time and there were many spiritualist circles everywhere. On one occasion on 14 October 1874 Blavatsky decided to attend a circle in Chittenden, and it was there that she met her friend of many lives, Colonel Henry Steel Olcott, and it was then that another story began.

It is no coincidence that Blavatsky helped in setting up the Theosophical Society and leaving such great works as *The Secret Doctrine* and *Isis Unveiled*. The life she led before she met Olcott proves that she was a well-travelled woman of learning. Having been raised at home consolidated her skills as an avid reader and writer. Her curiosity for the spiritual was influenced by her own family and the world she lived in. Her travels were not coincidental — her main aim was to get to Tibet, to which end she attempted to enter twice and failed, and then on the third time she succeeded

in penetrating the veil of that mysterious country.

Every country she visited and every person she met enriched her with knowledge, from the Freemasons she met in her travels, to the Copts in Egypt, the rabbis in Israel, and other religious and spiritual scholars she met along the way. They all elevated her to greater heights. She survived several shipwrecks and wounds from a battle not many would have survived from.

Her spiritual teacher accompanied her at every step of the way. When he was far from her, his chelas were close by, and where there was no chela in sight, she would meet her Teacher in dreams, visions, or via other supernatural phenomena. Blavatsky's adventures prior to the founding of the TS shaped her way of acting and working. Her sense of brotherhood towards all comes from her open-mindedness to accept everyone equally, and the depth of her knowledge comes from the training she received in Tibet and through her travels and studies under those who instructed her on all the shores of the world.

33. Ibid., p. 74.

This article was first published in *The Theosophist* September 2021, Ochoa S. J. "H.P. Blavatsky's Adventures Prior to The Theosophical Society". Vol. 143.12 (September 2021) pgs: 17-23.

"Plants would perish in their first stage of existence if they were kept exposed to a constant sunlight; the night alternating with the day is essential to their healthy growth and development. Goodness, likewise, would speedily cease to be such, were it not alternated by its opposite. In human nature, evil denotes the antagonism of matter to the spiritual, and each is accordingly purified thereby. In the cosmos, the equilibrium must be preserved; the operation of the two contraries produces harmony, like the centripetal and centrifugal forces, and each is necessary to the other. If one is arrested, the action of the other will immediately become destructive."

H.P. Blavatsky, *ISIS*, Vol. II, Pg:480.

The Hidden Side of "The Theosophist"

by Mary K. Neff

(Originally published in The Theosophist, October-December 1929. Quotations from The Mahatma Letters to A. P. Sinnett are from its first edition (1923), T. Fisher Unwin Ltd, London. Quotations from The Letters from H. P. Blavatsky to A. P. Sinnett are from its first edition (1925), Theosophical University Press, Pasadena, California.)

[Mary K. Neff (1877-1948), for many years a teacher in the public schools of Ohio, USA. She joined the Theosophical Society in 1908. Three years later she went to Adyar. And then for four years she worked in the Theosophical Publishing House and the Adyar Library. For a time she acted as private secretary to C. W. Leadbeater. Under the inspiration of Dr. Annie Besant she worked for schools in Madanapalle, Benares and Lucknow.

While in Lucknow, Miss Neff was organizing secretary of the Women's Department of the Anti-Tuberculosis League and superintendent of the Lady Student's Hostel at King George's Medical College. In 1922 Miss Neff went to Australia. At

Sydney she assisted Dr. J. J. van der Leeuw in King Arthur's School. She was for two years Assistant General Secretary of the Australian Section. Then followed two years as national lecturer.

At the request of Mr. Jinarajadasa, the then Vice-President of The Theosophical Society, Miss Neff returned to Adyar in 1927 to arrange and catalogue the archives of The Theosophical Society. This mountainous and important task occupied two years and made her thoroughly conversant with the history of the Society. When C. W. Leadbeater left Australia to reside at Adyar in 1929, Miss Neff again served as his private secretary.

Miss Neff was the author of numerous articles in THE THEOSOPHIST and other theosophical journals. Among her published books were The "Brothers" of Madame Blavatsky, A Guide to Adyar and Personal Memoirs of H. P. Blavatsky. Her book, How Theosophy Came to Australia, published in 1943, won for her the high honor of the Subba Row Medal. Source:

The American Theosophist, January 1949.]

When, in the last quarter of the last century, the Masters moved to come into more direct contact with the world, in order to stem the tide of materialism which threatened to overwhelm it and to guide the equally threatening tidal-wave of spiritualistic phenomena into safer channels, various means and personalities were chosen for the purpose.

They began their direct teaching through Mme. Helene Petrovna Blavatsky, who, attracting to herself Colonel Olcott and a small nucleus of seekers after the occult in New York, founded the Theosophical Society in 1875. The network of this

teaching had spread by correspondence and controversy in the Press (chiefly the Spiritualistic Press) about America, England, France and Germany, and to Corfu, Greece, before two Founders left the United States to settle in India in 1879.

Now that both East and West Were involved in the field of endeavour, a journal was the fittest means of communication; for the correspondence of the Founders had reached unwieldy proportions. And so on October 1, 1879, THE THEOSOPHIST came into existence. Colonel Olcott tells the story of its genesis in his Diary thus:

July 4, 1870 Consultation which decided us to issue THE THEOSOPHIST at once.

9th. Corrected proof of the Prospectus of THE THEOSOPHIST.

15th. Had visit in body of the Sahib! Sent Babula to my room to call me to H. P. B.'s bungalow, and there we had a most important private interview. Alas! how puerile and vain these men make one feel by contrast, to them.

31st. Wim[bridge] made design for- the cover THE THEOSOPHIST.

Aug. 22nd. Evening. With H.P.B. revised articles for THE THEOSOPHIST.

Sept. 2nd. Wim began engraving heading for THE THEOSOPHIST.

11th. Workmen fitting up Theosophist Office in the new compound.

20th. Ran off first form (8 pages) today. Much pleased with the paper; think it will find public favour and secure many subscriptions.

27th. Made up last form today; and now all difficulties having been surmounted—as it were—we will make our periodical bow to the world from our own rostrum.

28th. Up at 5.30, to find printer and make certain changes ordered by the revered Old Gentleman late last night.

29th. Preparing for the birth of the paper.

30th. Waiting. Evening. The first 400 copies of the THE THEOSOPHIST were received. Welcome, stranger.

Oct. 1st. All hands busy, pasting and directing wrappers, making city and country lists, sending peons to deliver in the city, receiving congratulations, and taking new subscriptions.

3rd. Order about the paper received, signed by Serapis. First word from him in some time.

The next year still another channel of communication was opened between the Masters and the world when, at Simla, Master Koot Hoomi began correspondence with Messrs. Sinnett and Hume; for, though the latter proved futile, the former embodied the instructions he received in *The Occult World*, *Esoteric Buddhism*, *Karma*, etc., which books being printed in England and arousing much comment in the English and Continental Press, spread a knowledge of occult philosophy in Europe, as THE THEOSOPHIST was doing more particularly in India and The United States.

To return to the particular channel under consideration, note how at its very inception three Masters, at least, had a hand: “the Sahib” (Master Morya),

“the revered Gentleman” (Master Jupiter, the Regent of India, called also the Rshi Agastya), and Master Serapis. The proprietary interest of the Brotherhood in the journal is implied in Master Morya’s statement regarding misrepresentation of the Adepts in Hume’s pamphlet, *Hints on Esoteric Theosophy*:

*Why should we dribble facts through him, to be dressed for the public meal with a curry of nauseous doubts and biting sarcasm to throw the public stomach into confusion? If we wanted anything about our lives and work to be known, are not the columns of THE THEOSOPHIST open to us?*¹

Their policy in regard to the magazine may be gathered from a statement made

¹ The Mahatma Letters, p. 260.

by Master K. H. in October, 1882:

Whatever may be the views of the two Founders, the journal of the Society has nothing to do with them; and will publish as willingly criticism directed against Lamaism as against Christianity. . . . THE THEOSOPHIST making room as willingly for hymns on the Lamb as for slokas on the sacredness of the cow. . . M[orya] thinks that the Supplement ought to be enlarged if necessary, and made to furnish room for the expression of thought of every Branch, however diametrically opposed these may be. THE THEOSOPHIST ought to be made to assume a distinct colour, and become a unique specimen of its own. We are ready to furnish the necessary extra sums for it.²

That the Masters were not too well satisfied with the earliest volumes appears in some of their comments; thus in February, 1881, Mahatma K. H. says:

The British President [of the T.S.] labours under the most original ideas about us, whom he persists in calling Yogīs, without allowing the slightest margin to the enormous differences which exist even between Hatha and Rāja Yoga. This mistake must be laid at the door of Mrs. B. [Blavatsky]—the able editor of THE THEOSOPHIST, who fills up her volumes with the practices of divers Sannyāsīs and other 'blessed ones' from the plains,

without ever troubling herself with a few additional explanations.³

And again he says:

So, while a better selection might have been made for THE THEOSOPHIST in the way of illustrative anecdotes, as, for instance, well authenticated historical cases yet the theory of turning the minds of the phenomenists into useful and suggestive channels, away from mere mediumistic dogmatism, was the correct one.⁴

While in the autumn of 1881, at the opening of the magazine's third year, he still more emphatically remarks:

I am anxious that the journal should be more successful this year than it has been hitherto.⁵

To accomplish this improvement, it would seem that the Masters determined to take a more active part in the production of the magazine. In December, 1881, we find Master Morya

writing to Mr. Sinnett:

My object is . . . to help the journal by infusing into it few drops of real literary good blood. Your three articles are certainly praiseworthy.⁶

2 The Mahatma Letters, pp. 317, 319.

3 The Mahatma Letters, p. 33.

4 Ibid., p. 35.

5 Ibid., p. 207.

6 Ibid., p. 254.

And in March, 1882, Mr. Sinnett, then editor of The Pioneer of Allahabad, was adjured by Master K. H., half seriously, half humorously, and altogether quaintly:

Neglect not, then, my good Brother, the humble, the derided journal of your Society; and mind not either its quaint pretentious cover nor the "heaps of manure" contained in it—to repeat the charitable and to yourself the too familiar phrase used often at Simla. But let your attention be rather drawn to the few pearls of wisdom and occult truths to be occasionally discovered under that "manure". Our own ways and manners are, perchance, as quaint and as uncouth—nay, more so. . . . Many of us would be mistaken for madmen by you English gentlemen. But he who would be a son of Wisdom can always see beneath the rugged surface. So with the poor old Journal. Behold its mystically bumptious clothing! its numerous blemishes and literary defects; and with all, that cover the most perfect symbol of its contents: the main portion of its original ground thickly veiled, all smutty and as black as night, through which peep out grey dots, and lines, and words, and even—sentences. To the truly wise, those breaks of grey may suggest an allegory full of meaning, such as the streaks upon the eastern sky at morning's early dawn, after a night of intense darkness; the aurora of a more "spiritually intellectual" cycle. And who knows how

many of those who, undismayed by its unprepossessing appearance, the hideous intricacies of its style, and the other many failures of the unpopular magazine, will keep on tearing its pages, may find themselves rewarded some day for their perseverance! Illuminated sentences may gleam out upon them at some time or other, shedding a bright light upon some old puzzling problems. Yourself, some fine morning while poring over its crooked columns with the sharpened wits of a well-rested brain, peering into what you now view as hazy, impalpable speculations having only the consistency of vapour—yourself, you may perchance perceive in them the unexpected solution of an old, blurred, forgotten "dream" of yours, which once recalled will impress itself in an indelible image upon your outer from your inner memory, to never fade out from it again. All this is possible and may happen; for our ways are the ways of Madmen.⁷

Mr. Sinnett's earliest efforts at Theosophical journalism had been made a few months previously, perhaps in the three articles found so "praiseworthy" by Master Morya. He was now entrusted with a piece of work which is noteworthy as being the first attempt to indicate the position of Theosophy on the subject of evolution. The issue of December, 1881, published an article on "The Theosophists," by Gerald Massey. He had been impelled to write it through noting quotations from THE THEOSOPHIST made by M.A. Oxon

⁷ The Mahatma Letters, p. 278.

(Stainton Moses) in the Spiritualistic journal, *Light*, for September 17th. Mme. Blavatsky in her capacity of editor added a note by way of reply, which is nearly twice the size the article itself. Master Morya was not satisfied with a certain portion of her note:

The ring of doubt in the sentence, "If the Theosophist were also an evolutionist," forces us to become painfully aware of the fact that Mr. G. Massey is no reader of THE THEOSOPHIST – if he has ever seen it. Otherwise he could not have been ignorant of the fact that two-thirds of the members of the Theosophical Society are "evolutionists," and that their Journal is pre-eminently so.

The Master wrote to her, quoting the above passage of her prepared note and remarking:

You do not seize the meaning at all. Ask Mr. Sinnett to do this for you; he'll see what the man means and answer him ... Let him then who acquitted himself so neatly of one thing do this one likewise, and so oblige his "illustrious" friend

M.⁸

Such a veto of her explosive retorts by her Master or Mahatma K. H. was not infrequent, and once elicited from her the exclamation, "I begin to think our Brothers chicken-hearted for refusing to make the most of my war-like disposition".⁹

The version which appeared in print in THE THEOSOPHIST (Mr. Sinnett's) is as follows:

"If the Theosophist were also an evolutionist," says Massey, "perhaps he would be able to fix the fleeting forms of vision, of Man's predecessors on the scientists, whose fancy has for within these last few years by evolutionary theory, were less appertains to the mysteries of life, sane bits of knowledge concerning entirely absurd conclusions which enter in the constitution threshold of a far mightier Europe who has not made occult study is likely to estimate in any . . . make an effort to and perceive some of the spirits earth." If the European the first time been caught the crude outlines of an blankly ignorant of all that they would not be misled by the evolution of the body, into concerning the other principles of Man. But we are on the subject than any reader in considerable progress in real its appalling magnitude. Will account, even in the most shadowy and indistinct way, for the history of the six higher principles in any human creature during the time when his body was being gradually perfected, so to speak, in the matrix of evolution? Where and what were his higher principles when the body had worked into no more dignified shape than that of a baboon? . . . or, to go a step back in the process, how account for the presence of the animal soul in the first creature with independent volition that emerges from the half-vegetable condition of the earlier forms? Is it not obvious, if the

8 Letters of H. P. Blavatsky to A. P. Sinnett, p. 364

9 Letters of H. P. Blavatsky to A. P. Sinnett, p. 364.

blind materialist is not to be accepted as a sufficient guide to the mysteries of the universe, that there must be some vast process of spiritual evolution going on in the universe pari passu with the physical evolution?

This brief outline, or rather mere indication, of Man's *spiritual evolution* evidently met with the approval of the Master. The next year, in the October and November issues, Mr. Sinnett sketched "The Evolution of Man" in *Fragments of Occult Truth*, Nos. IV and V, which were later embodied in *Esoteric Buddhism*. Another effort to deal with spiritual evolution was made in *Man: Fragments of Forgotten History*, published in 1885; but it was only many years later, when the public was more ready to "digest and assimilate" it (in the Master's phrase), that this statement was really elaborated, first by Mrs. Besant in *The Pedigree of Man*, and later jointly by Mrs. Besant and Mr. Leadbeater in *Man: Whence, How are Whither?*

Not only was the able editor of India's most prominent Anglo-Indian daily thus giving his aid to their journal, but a number of the Masters themselves became contributors. The years 1882 and 1883 are specially rich in these hidden treasures, those of 1882 being mostly from the pen of Mahatma Koot Hoomi, who seems to have exercised a constant and varied supervision, from proof-reading to furnishing the material for articles and the substance for replies

to enquiring or controversial letters, when not writing them himself. Thus, H. P. B. writes to Mr. Sinnett:

K. H. was so kind as to dictate to me last night nearly all of my answer to Massey.

This answer appeared in *THE THEOSOPHIST* of August, under the title of "*Isis Unveiled and the Theosophists on Reincarnation*". Evidently it did not meet with Mr. Sinnett's approval; for we find Master K.H. remarking:

I am sorry you do not find her answer, written under my direct inspiration, very satisfactory . . . [And later] . . . Both yourself and C. M. [Massey] were unjust to Upasika and myself, who told her what to write; since even you mistook my wail and lament at the confused arid tortured explanations in Isis (for its incompleteness no one but we, its inspirers, are responsible).¹⁰

Again, commenting on Sinnett's *Fragments of Occult Truth*, No. V, on Devachan, he writes:

You are wrong in pandering to the prejudices and preconceptions of Western readers . . . Hence my order to a chela to reproduce, in an appendix to your article, extracts from this letter and explanations calculated to disabuse the reader, etc. (There are Appendices A, B, C and D.)¹¹

Master Morya was one of the "Brothers"

¹⁰ The Mahatma Letters, pp. 183 and 173

¹¹ Ibid., p. 195.

who aided in the work of publishing THE THEOSOPHIST. For instance, on one occasion he interposed his strong hand when the attacks on his chela became too severe. March 3, 1882, he wrote to Mr. Sinnett:

*There never was a woman more unjustly abused than H. B. See the infamous letters she was sent from England for publication against herself and us and the Society. You may find them undignified perhaps, but the "Answers to Correspondents" in Supplement are written by myself. So do not blame her. I am anxious to know your frank opinion on them. Perhaps you might think she might have done better herself.*¹²

He fills two pages with answers to three correspondents: "J. K.," "Mr. Joseph Wallace," and "Miss Chandos Leigh Hunt (Mrs. Wallace)". A summary of the first will illustrate:

"J.K."—Your letter headed, "Under which 'adept' Theosophist?" will not be published, for the following reasons:

1. Personal abuse of the editor, however amusing to the latter, does not interest the general reader.
2. Our journal is not concerned with, and carefully avoids everything of a political character; therefore such vilification as a low and vulgar abuse of Russia . . . cannot find room in its columns.

3. For that same reason, we must decline to allow the author of "The Adeptship of Jesus Christ" to soothe his ruffled feelings by expatiating upon "the political object" of the Theosophical Society.

4. British and American laws having provided against the violation of the postal enactments intended to secure the purity of the mails, the Journal would risk paying the penalty for sending indecent matter by book-post. The coarse paragraph in the said article . . . comes directly under that law.

5. THE THEOSOPHIST, devoted to Oriental Philosophy, Art, Literature, Occultism, Mesmerism, Spiritualism and other sciences, has not pledged itself to reproduce burlesque parodies or circus-clown poetry.

6. THE THEOSOPHIST publishes only articles written and sent by gentlemen. Another "Brother" who sometimes took part in the work of THE THEOSOPHIST was Djwal Khul, then an Initiate, now a Master. The December, 1881 issue had reviewed Wm. Oxley's *Philosophy of Spirit*; and in March, 1882, Mr. Oxley replied in a letter to the Editor, on which Master K. H. remarks:

The article is penned by the Manchester seer—Oxley. Having received no reply to his summons to K.H., he criticises—mildly so far—the utterances of that

¹² Ibid., p. 273.

*'Internal Power' for which new title I feel rather obliged to him. At sight of the gentle rebuke, our blunderbuss Editor failed not to explode. Nor would she be soothed until Djwal Khul, with whom the famous review was concocted, (one by the way which, seen by you, ought never to have been permitted to see the day) was authorised, under the safe nom de plume of "Reviewer," to answer (by correcting some of his blunders) the Seer, in a few innocent footnotes.*¹³

1. *"What says that living Representative, Koot-Hoomi (whether a mortal man or an Internal Power matters riot for my present purpose)?"*

2. *Of the bits which "ought never to have been permitted to see the day," perhaps these are two:*

"Even the name of the living Koot-Hoomi, a purely Aryan, Samskrit name, and one moreover mentioned at length in the 'Padma Purana,' which gives it as one of the thirty-six Rishis who were the authors of Smrti, was for a considerable time regarded as a non-Aryan name . . . And people who refuse to believe even in a living man, their own countryman, unless that man exhibits himself for their delectation in the maidans and bazaars, are still less likely to open their arms to a 'Mahatma' of Western origin, who, to boot,

controls in English medium . . .

"The suggestion that the Mahābhārata might prove to be the last Book of the Wars of Jehovah, as reference in the Hebrew Scriptures, 'where a Book or Books which are not found in the Canon' is distinctly made in Numbers XXL, 14, is novel and might prove to contain more truth than is now generally supposed."

But the matter did not end with these "innocent footnotes". In the May issue Mr. T. Subba Row reviewed Oxley's book "from the Esoteric and Brāhmanical standpoint," and Mr. Oxley, when replying to this second review, made the rather astounding statement (September, 1882 issue):

For instance, I have had three visits by the astral form of the venerable Koot Hoomi, through a sensitive whose linguistic organism was used by the astral form to speak to me, first in Bengali and then in my own language. On the last occasion, I enquired, "Are you conscious of your connection with your physical organism, which presume is now in India; because in your last visit you said that if you could succeed in maintaining the consciousness all the way back, then certain results would follow? My reason for asking this question is this: an account is recorded of the visit you made to Mr. Eglinton¹⁴, and that this

13 The Mahatma Letters, p. 274.

14 Not the Master himself, but one impersonating him by his consent and to carry out his purpose – a long and complicated story.

was in accordance with pre-arrangement, and the evidence seems to point to the conclusion that you were conscious at both ends of the line." The reply was: "In my first visit I was not successful; in the second hardly more so; and in the present one it is still doubtful." "How so? Is it more difficult in a subjective form to me to maintain a continued consciousness, than it was to project your astral form and solidify the same for the time being, when you appeared to Mr. Eglinton on board the S.S. 'Vega'? The significant answer came: "The two cases are different. In the one case, it was a matter of efflux, and in the present it is one of influx." And then followed an explanation I need not repeat. The statement may come that this was the work of some vagrant.

There is a footnote appended by Mme. Blavatsky as editor:

We feel extremely sorry to acknowledge that Mr. Oxley was right in his foreboding. Far from pretending to be informed of all the doings and actions of our venerated Brother Koot-Hoomi, and notwithstanding our surprise—since the language given is certainly not that of the Koot-Hoomi we all know—we were preparing to allow the above extraordinary statement to be published without comment, when we received the following from our Brother's favourite Chela.

Then follows the Chela's statement on behalf of Master K. H.:

I am commanded by my beloved Master,

known in India and in the Western lands as Koot-Humi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. Oxley and sent by him for publication. If it is claimed by the said gentleman that my Master Koot-Humi

(a) has thrice visited him "by astral form"; and

(b) that he had conversation with Mr. Oxley, when, as alleged, he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own Māyāvi Rūpa to preserve its consciousness simultaneously with the body, "at both ends of the line". Therefore my Master declares:

1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot-Humi, the writer of the letters published in "The Occult World".

2. Notwithstanding that my Master knows the gentleman in question, who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley's) acquaintance, and of sincerely admiring his intuitional powers and Western learning—yet he has never approached him, whether astrally or otherwise; nor has he ever had any conversation with Mr. Oxley; nor could he under any circumstances, even had there been such conversation, have expressed himself in the terms now imputed to him.

To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no

communication henceforward with any medium or seer, without authenticating that communication by means of three pass-words which shall be made known to Messrs. A. O. Hume, President Olcott and A. P. Sinnett, Vice-President of the Simla "Eclectic Theosophical Society"; so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words,
By order,

GJUAL-KHOOL * * *

One might suppose this precaution unnecessary, that the Masters had naught to do with seers and mediums; but this was not so. True, Master K. H. says:

*In those days, you [Sinnett] were yet hesitating to see in Occultism or the "Old Lady's" phenomena anything beyond a variety of Spiritualism and mediumship . . . For the first time in my life [toward the end of 1880], I paid serious attention to the utterances of "media" . . . M. knew all about them; but since I had never had anything to do with any of them, they interested me very little.*¹⁵

But on the other hand, in 1883, he declares:

Suffice for me to say that "Ski" [the "guide" of Mrs. Hollis-Billing] has more than once served as a carrier and even a mouthpiece

*for several of us.*¹⁶

And H.P.B., on July 21, 1882, writes:

*K. H. and M. and the Chohan say that the Emperor of his [Stainton Moses's] early mediumship is a Brother, and I will assert it over and over again; but assuredly the Emperor of then is not the Emperor of today.*¹⁷

As late as 1884, Master M. gives an amusing and satirical account of a séance which Sinnett attended in Picadilly, over old S's mouldy bookshop; and reminds him of the above pass- words [sic]:

Spooks worked remarkably well, nothing abashed by my presence, of which neither W. E. [glinton] nor his bodyguard knew anything. My attention was attracted by their forging H. P. B.'s handwriting. Then I put aside my pipe and watched. Too much light coming from a Picadilly shop for the creatures... Poor entranced wretch. His astral ticks fabricated that letter of mine through means of their own... As for all of you, you did not watch very keenly while he was guided to place paper envelope between the leaves of a book and when he laid it upon the table, or you would have seen something very interesting for science... Your memory is not good. Have you forgotten the agreement made at Prayag [Allahabad], and the pass-words [sic] that have to precede every genuine

¹⁵ The Mahatma Letters, p. 426.

¹⁶ Ibid., p. 417.

¹⁷ Letter from H. P. Blavatsky to A. P. Sinnett, p. 22.

*communication coming from us?*¹⁸

In April, 1882, a whirlwind burst upon the devoted Theosophical Society. The first great controversy in which the infant T.S. had engaged took place in America between the Spiritualists and the Theosophists; and as Master K.H. says:

*The battle kept raging hot and fierce till the very day of departure R a n s a c k Spiritualistic literature, if you will, to the year 1878; search and find in it, if you can, one single word about occult philosophy, or esotericism . . . This was the first war-cry.*¹⁹

The second skirmish took place in India in 1882, when the split occurred between the T.S. and the Arya Samaj. In America the Founders had been the attacking party, in India they were attacked. It was the alliance with the Samaj that had drawn them to Hindustan, and "Dayanand stamped the movement with the impress of Aryan nationality"²⁰; but it was not destined to last. Of course, the real cause of disruption was the ambition of Swami Dayanand to figure as head of both Societies, and his jealousy of the growing fame of the T.S. in India; but the ostensible cause, the second "war-cry," was the nature of God—Personal God or Abstract Principle of the Universe; and for some time THE THEOSOPHIST was much concerned with "P.G." and Dwaitism or Adwaitism. In this philosophical battle,

the Regent of India, Master Jupiter, took up the cudgels for his Society, in an article in the Supplement of the June THEOSOPHIST, entitled "A Mental Puzzle" and signed, "One of the Hindu Founders of the Parent Theosophical Society, Tiruvallam Hills, May 17". He opens with a very telling contrast of statements made in "the last two numbers of Pandit Dayanand's organ—The Ārya—and abandons them to the readers in the hope that someone may be able to solve this mental puzzle". The following will serve as specimens:

Ārya of April, 1882

The Founders of the Society (our esteemed Brothers and allies) are the first and staunchest champions of the Vedas and the ancient philosophy of Āryavarta.

The Society is the most powerful ally that the Aryan religion and science have at the present time in the West.

Therefore the cause of the Theosophical Society is the cause of the Arya Samaj, and every insult offered to the former our esteemed Brothers and allies, the Founders of the T.S. is equally painful to the latter.

Ārya of May, 1882

The alliance between the Ārya Samaj and the Theosophical Society has been broken off because the head Theosophists are

18 The Mahatma Letters, pp. 431, 432.

19 Ibid., p. 272.

20 Ibid., p. 416.

new converts to Buddhism and no more for the Vedas.

They came to India as students, but have set themselves up as teachers, by establishing a Society of their own (!?) which has proved no practical good to India.

The reader should also know that Swamiji was never a Fellow of the T.S. (!!!) nor ever expressed a desire to be one. The only relation which he suffered to have been made consisted in his accepting to be their Instructor in the Vedas.

In a footnote all the particulars of the Swāmī's joining the T.S., with dates of his diploma and initiation, are given; also places and times of his public meetings with the Founders and his public speeches supporting the T.S. The ground being thus cut away under the feet of this argument, next the philosophical basis of it is shown to be caused by a contradiction of their position on the part of the Samajists, not the Theosophists, in another clever contrast taken from their journal:

The Vedas teach us that our thoughts, words and deeds are the authors of our fate and of our future state. There is no stern deity punishing innocents, or an over-merciful one forgiving sinners.

The highest aspiration of a Yogi is God, and they who have no faith in a God, as defined in the Vedas, which contain all the sublime doctrines of Yoga Vidyā, can never become Yogis.

The Master ends his long and telling article with the assertion that:

The PARABRAHM of the Vedantins and the ADI-BUDDHI of the northern Buddhists are identical. Both are Abstract Principles, or non-entities, Moksha and Nirvana being their immutable states; hence the re-absorption of the human spark of Parabrahm or Adi-Buddhi called by the vulgar "soul"— into the Parent Flame whence it proceeded—an end so eagerly sought for under the synonymous terms of "Moksha" and "Nirvana".

In THE THEOSOPHIST of October, 1881, there had appeared an article on "Death, by (the late) Eliphas Levi"; and in July, 1882, Mr. D. Khandalavala of Poona, put some questions on seeming discrepancies between the teachings of Levi and those given in *Fragments of Occult Truth*. At the foot of this letter, when it reached the editor at Bombay by post, were the words:

Send this to Mr. Sinnett. Having now received all the necessary explanations from me, he will not refuse me the personal favour I now ask him. Let him enlighten his brother-theosophists in his turn, by writing an answer to this for the next THEOSOPHIST, and sign himself—"A Ley Chela".

To which H. P. B. added, before sending it on to Mr. Sinnett:

And now he [K.H.] must needs precipitate here too! Very much obliged to him

*anyhow, one trouble less on my shoulders. Found the precipitation on opening the wrapper.*²¹

In due course, Mr. Sinnett replied to H. P. B.:

I began to try to answer N. D. Khandalavala's letter at once, so that if K. H. meant the note to appear in this immediately "next" THEOSOPHIST for August, it might be in time. But I soon got into a tangle. Of course, we have received no information that distinctly covers the question now raised, though I suppose we ought to be able to combine bits into an answer.

Evidently he could not "combine bits" satisfactorily; for he returned the MS. to Mme. Blavatsky with a postscript:

*As you may want to print the letter in this number, I return it herewith, but hope that this may not be the case, and that you will send it me back again, so that I may duly perform my little task with the help of a few words as to the line to be followed.*²²

And she received it with the humorous stricture:

Why you sent me back the MS. of Khandalavala is more than I can tell. K.H. says you do know and have to know, and that it is only your viciousness that

prevents you from admitting that you do know but won't tell. To tell truth, it is not K.H. who says so, but I know he must think so, and that's the same thing. However, he carried it off in disgust with you, I feel sure of it. Good Bye.

Nobody's H. P. Blavatsky²³

And it was the Master who finalised the matter, as is shown by his remark to Sinnett

*When I wrote for you the materials for your answer to Mr. Khandalavala's letter that you sent back to H. P. B.*²⁴

The letter and the answer thus furnished were published in the November issue of 1882, and called "Death Immortality". It is interesting to find that the answer is introduced by three stars in the form of a triangle. When one looks through the early issues of the journal with seeing eyes (as in the case of the folio edition of Shakespeare, knowing the cyphers), secrets are revealed: ∴ for a Master; ∴ for an Initiate; even the degrees of Initiation being sometimes marked, as when in THE THEOSOPHIST of September, 1882:

We, the undersigned, the "Accepted" and "Probationary" Hindu Chelas of the HIMALAYAN BROTHERS, their disciples India and Northern Cashmere, respectfully claim our right to protest against the tone used in the above article and the bold

21 Letters of H. P. Blavatsky to A. P. Sinnett, p. 364.

22 The Mahatma Letters, p. 125.

23 Letters of H. P. Blavatsky to A. P. Sinnett, p. 28.

24 The Mahatma Letters, p. 189.

claims of H.X. chela, etc.

Sinnett reminded the Master:

(Signed)

DEVA MUNI :..

PARAMAHAMSA SHUB TUNG:....

T. Subba Row, B. A., EL., F.T.S. :.... Derbhagiri Nath], F.T.S.

S. Ramaswamier, B.A., KT. S.

Ouala K, Deb, F.T.S.

Nobin K. Bannerjee, F.T.S. T.T. Gurudas, F.T.S.

Bhola Deva Sarma, F.T.S.

S. T. K. . . . Chary, F.T.S,

Gargya Devi, F.T.S.

Damodar K. Mavalankar, F.T.S.²⁵

In August, 1882, Master K.H. wrote to Mr. Sinnett:

*To reconcile you still more with Eliphas, I will send you a number of his MSS,—that have never been published, with my comments all through.*²⁶

However, the MSS. went instead to Mr. Hume, who translated them from the French for THE THEOSOPHIST; for when Mr.

*Memo: at convenience to send A. P. S. those unpublished notes of Eliphas Levi, with annotations by K.H.,*²⁷

the Master replied:

Sent long ago to our Jakko friend [Hume, of Simla];²⁸

And later wrote:

In the forthcoming [November] THEOSOPHIST, you will find a note or two appended to Hume's translation of Eliphas Levi's *Preface*, in connection with the lost continent.²⁹

There are really a number of footnotes attached article, which is called "Gleanings from Eliphas Levi: Extracts from the Introduction to the *Dogme de la Haute Magie*". The notes are of great interest; for even in such terse form the Master throws a penetrating light into abstruse questions on dim old myths of the Magi, Atlantis, the god Pan, etc.; as an illustration:

25 The article referred to is "C. C. M. [asse]y and Isis Unveiled," by "H.X." [A. O. Hume], who states, among other opinions, that he considers it a "sin on the Masters not to communicate all the knowledge they possess to the world". Master K.H. says that the names in capitals are those of the confidential chelas of the Chohan himself and that the "Protest" was published by his order. Ibid., pp. 292,293.

26 The Mahatma Letters, p. 134.

Master K.H. once remarked of Levi's book: "No wonder you think it cloudy, for it was never meant for the uninitiated reader. Eliphas studied from the Rosicrucian MSS. (now reduced to three in Europe). These expound our eastern doctrines from the teachings of Rosencreuz, who, upon his return from Asia, dress them up semi-Christian garb, intended as a shield for his pupils against clerical revenge. One must have the key to it, and that key is a science per se. Rosencreuz taught orally. St. Germain recorded the good doctrine in figures and his only cyphered MS. remained with his staunch friend and patron, the benevolent German Prince from whose house and in whose presence he made his last exit—Home."

27 Ibid., p. 144.

28 Ibid., p. 156.

29 The Mahatma Letters, p. 156.

Cupid, the god, is the seventh principle, or Brahm of the Vedantins; and Psyche is its vehicle, the sixth principle, or spiritual soul. As soon as she feels herself distinct from her "consort" – and sees him – she loses him. Study the "Heresy of Individuality", you will understand.

There is one among these footnotes of Master K.H. which is of peculiar significance, because its author had recently experienced what he describes. This note deals with Initiation and the Initiator, treating the subject chiefly from the Christian and Jewish points of view, but adding:

To this day, the Initiation beyond the Himalayas is followed the temporary death (from three to six months) of the disciple, often of the Initiator.

Now in September, 1881, the Master Koot-Hum had notified his two "lay chelas," Sinnett and Hume, that:

*I will soon have to leave you to yourselves for a period of three months.*³⁰

As a matter of fact, they were not left to themselves; for Master Morya took over their correspondence, and his letters reveal a glimpse of the wonderful experience

through Mahatma K.H. was then passing, and still more of the exquisite relationship existing between the two Masters. He writes:

*When his (K.H.'s) 'retreat' was decided upon, in parting he asked me: "Will you watch over my work, will you see it promised. What would I not hour! At a certain spot not to outsiders, there is a chasm of woven grasses, and with a The bravest member of your scarcely dare to venture the a spider's web, and seems to impassable. Yet it is not; and and succeeds—as he will if it permitted—comes into a beauty of scenery, to one of our people, of which and minute among European stone's throw from the old tower, within whose bosom generations of Bodhisatwas.³² rests your lifeless friend—my soul, to whom I made a watch during his absence over falls no in ruins?" I have promised him that be mentioned to spanned by a frail bridge raging torrent beneath. Alpine Clubs would passage, for it hangs like be rotten and he who dares the trial is right that he should be gorge of surpassing our places and to some whom there is no note or geographers. At a Lamasery stands the old have gestated It is there now where brother, the light of my faithful promise to his work. . . ."*³³

Koot-Humi went to see him (as he is his

³⁰ Ibid., p. 206.

³¹ Djwal Khul reveals the magnitude of this promise in his remark: "M. Sahib's only hatred in his life is for writing" (Ibid. p. 250); and it is echoed in the sigh which Master M. says: "I close the longest letter I have ever written in my life; but as it is for K.H. am satisfied." (Ibid. p. 228.)

³² Compare: "Unless on had become in the interim a Bodhisatwa, are Arhat." (The Mahatma Letters, p.198.)

³³ Ibid., p. 219.

chela) before going into Tong-pa-ngi—the state in which he now is. . . .³⁴

Not having the right to follow K.H., I feel lonely without my boy. . . .³⁵

I would not have even the desert wind listen to a word said at low breadth against him who now sleeps. . . .³⁶

Master K.H.'s footnote on Initiation, written not long his return from Tong-pa-ngi, is worthy of fuller quotation, and will be of special interest to Freemasons:

In the Christian legend, the "Redeemer" is the "Initiator" who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He who unriddles the Christian sphinx "becomes the master of the Absolute," for the simple reason that the greatest mystery of all the ancient initiations is made plain and divulged to him... Let him who would fathom the mystery of both Sphinx and Cross study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, etc.; and then he will find what the word 'Atonement'—far older than Christianity—meant, as also the 'Baptism of Blood'. At the last moment of the supreme initiation, when the Initiator divulged the last mysterious word, either the Hierophant or the "newly born," the worthier of the two, had to die; since two Adepts of equal power must not live, and he who is perfect

has no room on earth. Eliphas Levi hints at the mystery in his volumes, without explaining it. Yet he speaks of Moses who dies – mysteriously disappears from the top of Mt. Pisgah after he had "laid his hand" upon the initiated Aaron; of Jesus, who dies for the disciple "whom he loved," John, the author of the Apocalypse; and of John the Baptist—the last of the real Nazars of The Old Testament (See Isis Unveiled, Vol. II, p. 132.)

In these documents, Aba, the Father, becomes the Son, and the Son succeeds the Father, and becomes Father and Son at the same time, 'inspired by Sophia Achamoth (secret wisdom), transformed later into the Holy Ghost . . .

To this day the Initiation beyond the Himalayas is followed by the temporary death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts 'evil powers'. At the initiation of the Chhinnamasta Tantrikas (from chhinna, "severed," and masta, "head," the Goddess Chhinnamasta being represented with a decapitated head), the Tāntrik Shastras say that as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, "cut off his own head with his light hand, holding it in the left".

34 Ibid., p. 375.

35 The Mahatma Letters, p. 439.

36 Ibid., p. 375.

Three streams of blood gush out from the headless trunk. One of these is directed in the mouth of the decapitated head ("My blood is drink indeed" — the injunction in. John that so shocked the disciples); another is directed towards the earth as an offering of the pure sinless blood to Mother Earth; and the third gushes towards heaven as a witness for the sacrifice of "self-immolation".

Now this has a profound occult significance which is known only to the initiated. Nothing like the truth is explained by the Christian dogma; and imperfectly as they have defined it, the quasi-inspired authors of The Perfect Way³⁷ reveal the truth far nearer than any of the Christian commentators.

1883 still finds Master K.H. extremely active in carrying on THE THEOSOPHIST. On February 2nd, he writes to Mr. Sinnett:

I am specially anxious — on M.'s account — that the Journal should be made as much as possible a success; and should be circulated more than it is now in England.³⁸

Again, he says of Lillie's Buddha and Early Buddhism:

I will have it reviewed by Subba Row or H.P.B., furnishing them with notes myself.³⁹

And later in the year, when Sinnett had gone to England, he urges him to contribute:

If you find time to write for THE THEOSOPHIST and can induce someone else, as Mr. Myers, for instance—you will oblige me personally.⁴⁰

On August 22nd, 1883, Col. Olcott joined Mme. Blavatsky at Ootacamund, the hill-station of Madras, where she had been staying some little time at "the Retreat," the home of Major-General Morgan. He tells how delighted she was to see him after his prolonged lecture tour, and how she worked off some of her excitement by keeping him up that night till 2 a.m., reading proofs and correcting her MS. He says:

Part of her work was the taking from dictation from her invisible teacher of the "Replies to an English F.T.S." which contained among other things the now oft-quoted prophecy of the direful things and many cataclysms that would happen in the near future, when the cycle should close. That she was taking down from dictation was fully apparent to one who was familiar with her ways.⁴¹

Writing to Mr. Sinnett from Ootacamund,

37 By Dr. Anna Kingsford and Edward Maitland.

38 The Mahatma Letters, p. 201.

39 Ibid., p. 201.

40 Ibid., p. 428.

41 Old Diary Leaves, Vol. II, p. 466.

Mme. Blavatsky says:

I wish your "London Lodge" new members would not write questions necessitating such ample answers. Why, bless you only the half of the "Replies" fill up a whole form of the September THEOSOPHIST! and fancy the pleasure. It is I who had to copy most of them, written half by M, half by either chelas or handwritings I see for the first time, as no printer the world over could make out M's handwriting. It is more red and fierce than ever!

And then I do not like them a bit, the "Replies". Where's the necessity of writing three pages for every line of the question, and explaining things that after all none of them, except yourself perhaps, will understand? Science, science and science. Modern physical science be hanged! And the October number having to devote 15 columns perhaps to answering the Questions and Objections by "an English F.T.S." M. ordered Subba Row to answer his objection on the date of Buddha's birth and Cunningham's fanciful dates, Holy shadow! And who is Mr. Myers that my big Boss should waste a bucketful of his red ink to satisfy him? And He won't; see if He does. For Mr. Myers will not be satisfied with negative proofs and the evidence of the failings of European astronomers and physicists. But does he really think that any of the "adepts" will give out their real esoteric teaching in THE THEOSOPHIST?⁴²

And again, writing in September, she remarks:

As M. says, "Remains to be seen how Mr. F. V. [should be W.] Myers will receive the Replies" —whether he will not be the first one (and if not he, then other members) to call them ignorant fools, illiterate Asiatics, "with a small Oriental brain" as Wyld expressed it—wanting to make believe, I suppose, that his Jesus was an Anglo-Saxon Āryan. I say those "Replies to an English F.T.S." are time lost. They will not accept the truth, and they occupy half of every number of THE THEOSOPHIST that comes out, crowding out other matter . . . I am really sorry. It does seem wisdom thrown out of the window. Well—Their ways are mysterious.⁴³

These "Replies" were published as follows:

August: DEVACHAN: Memorandum, with three "Replies":

1. *The Real and the Unreal,*
2. *Dream Life,*
3. *The Various States of Devachan.*

Master K. H. says of them:

Again and once more, an attempt has been made to dispel some of that great mist that I find in Mr. Massey's Devachan.⁴⁴

42 Letters of H. P. Blavatsky to A. P. Sinnett, p. 46. 43 Letters of H. P. Blavatsky to A. P. Sinnett, p. 59.
44 The Mahatma Letters, p. 339.

And H. P. B., in an editorial note attached to them, says that they come from three different sources.

September: SOME ENQUIRIES SUGGESTED BY MR SINNETT'S ESOTERIC BUDDHISM:

1. *Do the Adepts Deny the Nebular Theory?*
2. *Is the Sun Merely a Cooling Mass?*
3. *Are the Great Nations to be Swept Away in an Hour?*
4. *Is the Moon Immersed in Matter?*
5. *About the Mineral Monad.*
8. *Shrī Sankarāchārya's Date and Doctrine.*

It is of these that H.P.B. stated, they were "written half by M., half by chelas or handwritings I see for the first time"; and she gave Mr. Sinnett a piece of her mind in regard to the question about the moon, when writing from Ootacamund to him on August 23rd:

And now, speaking of moons, why should you, in pity's sale, speak of forbidden things! Did I not tell you a hundred times that They allowed no one to know or speak of this eighth sphere; and how do you know it is the moon, as we all see it? And why should you print about it? And now "an English F.T.S." comes out with his question, and this ass Wyld calling it a dust-bin [sic]. I called his head a dust-bin [sic] in Light. You will both catch it in the Answer, you may bet your bottom dollar! for they (the answers) have arrived, the last

*ones tonight, and vous ne l'aurez pas volé, as the French say, your savonade! When Subba Row read the question discussed in your book, he nearly fainted; and when he read it (Mr. Myers's question) in the galleys—Damodar writes that he became green.*⁴⁵

The savonade is as follows, in the September THEOSOPHIST:

QUESTION IV

IS THE MOON IMMERSED IN MATTER?

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

But Sinnett was not the only one to receive a savonade! Says she later:

*Boss [Master M.] blew me up several times for talking too much and telling you things I knew nothing much of myself—as about this darned "Moon" question. I was abused more than I ever was for this, when the question of the moon "dust-bin" came out. It's all that wretched Wyld.*⁴⁶

45 Letters of H. P. Blavatsky to A. P. Sinnett, p. 52.

46 Letters of H. P. Blavatsky to Sinnett, p. 72.

October 6: HISTORICAL DIFFICULTY— And Master K.H.:
WHY?

Of this H.P.B. writes to Mr. Sinnett:

*She (Mrs. Kingsford) can hardly be an infallible Seer, or else Maitland would not have attributed to "Mad. Blavatsky" a sentence written by the Tiravellum Mahatma in "Reply VI" of October. I have his MSS. I must be deuced clever to have written the "Replies" in THE THEOSOPHIST; I do not understand ten lines of that occult and scientific jibberish.*⁴⁷

November 7: PHILOLOGICAL AND ARCHEOLOGICAL DIFFICULTIES.

Also Subba Row's INSCRIPTIONS DISCOVERED BY A. CUNNINGHAM, of which she says:

*What do you mean by saying that "their Lordships" write too much for your London Society? It is my Boss and two others you do not know. It is against science and not for your members that they write. And I always said it was useless and time lost; for no one will believe, and very few will understand; I don't! What do you mean by abusing Subba Row? Why, read his last against Cunningham. The old man wrote to him and has made him hundred questions, for the sake of science and archaeology, which Subba Row says he will no answer.*⁴⁸

*See his last in the November issue. His statement concerning the errors of General Cunningham ought to be regarded as a whole revelation in Indian archaeology. Ten to one it will never receive the attention it deserves.*⁴⁹

It is in "Reply VII" that the prophecy occurs which was mentioned by Col. Olcott. It will be of interest:

We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, "new" land appear and "old" subside, volcanic eruptions and tidal waves appal; but secretes of an unsuspected Past will be uncovered to the dismay of western theorists and the humiliation of an imperious science. We are not emulous of the prophet's honours; but still, let this stand as a prophecy.

In all these "Replies to an English F.T.S.," there much important matter, and it would be well if they were to be incorporated into Mr. Sinnett's *Esoteric Buddhism* as an Appendix. With the exception of those dealing with Devachan, the "Replies" were reprinted in *Five Years of Theosophy*, and so made available to the general reader.

⁴⁷ Ibid., p. 63.

⁴⁸ Ibid., p. 68.

⁴⁹ The Mahatma Letters, p. 429.

The literary labours of the Masters for THE THEOSOPHIST, though extensive, seem to have been mere incidents in her busy lives. We get occasional glimpses into the state of things from their correspondence; for example, Master K.H. explains to Mr. Sinnett:

*Writing my letters, then, as I do, a few lines now and a few words two hours later; having to catch up the thread of the same subject, with perhaps a dozen interruptions between the beginning and the end; I cannot promise you anything like Western accuracy.*⁵⁰

Under more favourable circumstances, he writes:

This abundance of MSS. from me of late shows that I have round a little leisure; their blotched, patchy and mended appearance also shows that my leisure has come by snatches, with constant interruptions; and that my writing has been done in odd places, here end there, with such materials as I could pick up. But for the RULE [since the palmy days of the "impressions" and "precipitations," p. 425] that forbids using one minim of power until every ordinary means has been tried and failed; I might, of course, have given you a lovely "precipitation" as regards chirography and composition. I console myself for the miserable appearance of

*my letters with the thought that perhaps you may not value them the less for these marks of my personal subjection to the wayside annoyances which you English so ingeniously reduce to a minimum with your appliances of sorts. As your lady once kindly remarked, they take away effectually the flavour of miracle, and make us as human beings more thinkable entities – a wise reflection for which I thank her.*⁵¹

Once upon a time it was Mr. Sinnett's letter which was subjected to "wayside annoyances". It happened after this fashion, as related by the Master:

I cannot close without telling you of an incident which, however ludicrous, has led to something that makes me thank my stars for it, and will please you also. Your letter, enclosing that of C.C.M., was received by me on the morning following the date you handed it over to the "little man". I was then in the neighbourhood of Pari-Jong, at the gun-pa of a friend, and was very busy with important affairs. When I received intimation of its arrival, I was just crossing the large inner courtyard of the monastery. Bent upon listening to the voice of Lama Töndhüb Gyatcho, I had no time to read the contents.

So, after mechanically opening the thick packet, I merely glanced at it and put it, as I thought, into the travelling bag I wear across the shoulder. In reality though, it

⁵⁰ The Mahatma Letters, p. 186

⁵¹ Ibid., p. 115.

dropped on the ground; and since I had broken the envelope and emptied it of its contents, the latter were scattered in their fall. There was no one near me at the time, and my attention being wholly absorbed with the conversation, I had already reached the staircase leading to the library when I heard the voice of a young gyloong calling out from a window and expostulating with someone at a distance.

Turning round I understood the situation at a glance; otherwise your letter would never have been read by me, for I saw a venerable, old goat in the act of making a morning meal of it. The creature had already devoured part of C.C.M.'s letter, and was thoughtfully preparing to have a bite at yours, more delicate and easy for chewing, with his old teeth than the tough envelope and paper of your correspondent's epistle. To rescue what remained of it took me but one short instant, disgust and opposition of the animal notwithstanding – but there remained mighty little of it.

The envelope with your crest on had nearly disappeared, the contents of the letters been made illegible—in short, I was perplexed at the sight of the disaster. Now you know why I felt embarrassed: I had no right to restore it, the letters coming from the "Eclectic"⁵² and connected directly with the hapless "Pelings"⁵³ on all sides. What could I do to restore the missing

parts! I had already resolved to humbly crave permission from the Chohan to be allowed an exceptional privilege in this dire necessity, holy face before when I saw his me, with his eye twinkling in quite an unusual manner, and heard his voice: "Why break the rule? I will do it myself." These simple words, Kam mi ts'har—"I'll do it," contain a world of hope for me.

He has restored the missing parts and done it quite neatly too, as you see, and even transformed a crumpled broken envelope, very much damaged, into a new one—crest and all. Now I know what great power had to be used for such a restoration, and this leads me to hope for a relaxation of severity one of these days.

Hence I thanked the goat heartily; and since he does not beg to the ostracised Peling race, to show my gratitude I strengthened whatever remained of teeth in his mouth, and set the dilapidated remains firmly in their sockets, so that he may chew food harder than English letters for several years yet to come.⁵⁴

Very humorously the Master describes an occasion of special dearth of materials:

Time is precious and material still more so. "Precipitation" having become in your ease unlawful, and I, being far away from home, and at a place where a stationer's

52 Simla Eclectic T.S.

53 Tibetan for "foreigners".

54 The Mahatma Letters, p. 320.

*shop is less needed than breathing air, our correspondence threatens to break very suddenly unless I manage my stock in hand judiciously. A friend [it was Djwal Khul] promises to supply me, in case of great need, with a few stray sheets, memento relics of his grandfather's will, by which he disinherited him and thereby made his "fortune". But as he never wrote one line but once, he says, for the last eleven years, except on such "double superfin glacé," made at Thibet, as you might irreverently take for blotting paper in its primitive days, and as the will is drawn on like material—we might as well turn to your book at once.*⁵⁵

In another instance, the first part of a letter was written on thin rice-paper, while the remainder was on rough parchment-like material. It would seem that Master Morya sometimes suffered from the same lack of literary tools, for he once wrote to Mr. Sinnett:

*My writing is good, but the paper rather thin for penmanship. Cannot write English with a brush though; would be worse.*⁵⁶

The remark about his writing being good is a bit of humour; for he often laughs at his writing, and describes a particularly atrocious penman as "a scribe and

calligrapher of my kind"⁵⁷. He once told Mr. Sinnett, when the latter had been thinking much about him, "You make my snake-like signature haunt me even in my sleep".⁵⁸

At another time he exclaims, "My message in a feigned hand, when I am at dead loggerheads with my own!"⁵⁹ However, he took himself in hand in the matter of penmanship; for later he writes:

*I trust you will not find much difficulty – not as much, hitherto—in making out my letter. I have become a very plain writer since K.H. reproached me with making you lose your valuable time over my scrawlings. His rebuke struck home, and as you see, I have mended my evil ways.*⁶⁰

The Editor, or rather the Founders, had their difficulties too, which H.P.B., feelingly depicts for Mr. Sinnett's benefit in a letter in September, 1883, when he had been contemplating the founding of a new daily to be called *The Phoenix*:

Do you forget that you are addressing two beggars with two Hindū other beggars to help them in the management, and not rich Pioneer with lakhs behind it? I would like to see you undertake the management and editing of Phoenix with two pence in your pocket; with a host of enemies

55 Ibid., p. 33.

56 Ibid., 72.

57 Ibid., p. 253.

58 Ibid., p. 259.

59 The Mahatma Letters, p. 431.

60 Ibid., p. 68.

*around; no friends to help you; yourself—editor, manager, clerk, and even peon [messenger] very often; with a poor half-broken down Damodar to help you alone for three years, one who was a boy right from the school-bench, having no idea of business any more than I have; and Olcott always—seven months in the year—away! Why, we have made miracles in rearing up, alone, and in the face of such antagonism, paper, Society and business in general . . . Please remember that while you, in the midst of all your arduous labours as Editor of The Pioneer, used leave your work regularly at 4, after beginning it at 10 a.m. – and, went away either to lawn tennis or a drive; Olcott and I begin ours at 5 in the morning with candle-light, and end it sometimes at 2 a.m. We have no time for tennis as you had, and clubs and theatres and social intercourse. We have no time hardly to eat and drink.*⁶¹

And when later Damodar was taken to the Master's Ashrama, she exclaims in despair:

And now what shall we do in the office without Damodar? Ye gods and powers of Heaven and Hell, we didn't have work and trouble enough! Well, well, Their Will be done, not mine.

One last example with which to close this sketch of the work of the Masters in connection with THE THEOSOPHIST

in its early days. Another Brother who contributed occasionally was Master Hilarion, or Illarion. It is he of whom Master K.H. said, "The adept who writes stories with H.P.B."⁶² In the issue of January, 1880, there appeared a story entitled, "The Ensouled Violin," which was signed, "By Hilarion Smerdis, F.T.S., Cyprus, October 1, 1879". H.P.B. later incorporated it in *Nightmare Tiles*. Another tale, evidently a narration by him of events known to and experienced by her, was republished in THE THEOSOPHIST of January, 1883, from the *New York Sun*, where it had appeared in the 1870's, when H.P.B. was contributing to that daily under the *nom de plume* of "Hadji Mora". She says of it:

This story was put up for me and arranged by Illarion; and he says, and said again only that day I quarrelled with Sellin, "As every word of the evocation of Frosya by Gospoja is true, so the scenes in Vienna and double murder are true, as Mme. Popesco told you". I thought you [Sinnett] knew it Why, you knew from the first that Mentana⁶³ was October, 1867. I was in Florence about Christmas, perhaps a month before, when the poor Michael Obrenovitz was killed. Then I went to Antemari and towards Belgrad, where in the mountains I had to wait (as ordered by Master)—to Constantinople, passing through Serbia and the Karpat Mts., waiting for a certain . . . he sent after me;

61 Letters of H. P. Blavatsky to A. P. Sinnett, p. 57.

62 C. Jinarajadasa's Letters from the Masters of the Wisdom, First Series, p.59.

63 The battle in which H.P.B. was severally wounded.

and it is there that I met Gospoja and Frosya, about a month or two after the murder, I believe. All is true, except that I read the account of the "double murder" four years later, from Mme. Popesco; and in the story, for sensation sake, I put it only a few days later, at Temesvar—that's all . . . The Hospodar was killed in the beginning of 1868, I think (see Encyclopaedia), when I was in Florence after Mentana, and on my way to India with Master from Constantinople . . . I knew the Gospoja and Frosya and the Princess Katinka, and even the Gospoja Michael Obrenovitz, far earlier. The paragraph in some Temesvar paper was given to me in 1872 (I believe), when I went from Odessa to Bukharest visit my friend, Mme. Popesco. Why, every detail is true – so far as I am concerned, and the actors in it.⁶⁴

Here follows the tale:

CAN THE DOUBLE MURDER?
FROM "THE THEOSOPHIST" OF JANUARY,
1883

(The story which follows was written by the editor of this magazine some years ago at the request of a literary friend⁶⁵ in America, and published in a leading journal of New York. It is reprinted because the events actually occurred, and they possess a very deep interest for the student of psychological science. They show in a

marked degree the enormous potentiality of the human will upon mesmeric, subjects, whose whole being may be so imbued with an imparted intellectual preconception that the "double" or māyāvi-rūpa, when projected transcorporeally, will carry out mesmeriser's mandate with hopeless subserviency. The fact that a mortal wound may be inflicted upon the inner man without puncturing the epidermis will be a novelty only to such readers have not closely examined the records and noted the many proofs that death may result from many psychical causes besides the emotions, whose lethal power is universally conceded.—EDITOR.)

One morning in 1867 Eastern Europe was startled by news of the most terrifying description. Michael Obrenovitch, reigning Prince of Serbia; his aunt, the Princess Catherine, or Katinka as she was called; and her daughter, had been murdered in broad daylight near Belgrade, in their own garden, the assassin or assassins remaining unknown. The Prince had received several bullet shots and stabs, and his body was actually butchered; the Princess was killed on the spot, her head smashed; and her young daughter, though still alive, was not expected to survive. The circumstances are too recent to have been forgotten; but in that part of the world, at that time, the case created a delirium of excitement.

⁶⁴ The Letters from H. P. Blavatsky to A. P. Sinnett, p. 152.

⁶⁵ The "literary friend" is evidently Master Hilarion, of whom she notes in her Scrapbook I, on a press cutting dated May 27, 1875, that "At [trya] and Ill [arion] passed through New York and Boston; thence through California and Japan, back."

In the Austrian dominions and those under the doubtful protection of Turkey, from Bucharest down to Trieste, no high family felt secure. In those half-oriental countries every Montecchi has his Capuletti, and it was rumoured that the bloody deed was perpetrated by the Prince Kara-Gueorguevitch, an old pretender to the modest throne of Serbia, whose father had been wronged by the first Obrenovitch. The members of this family were known to nourish the bitterest hatred towards one whom they called an usurper, and "the shepherd's grandson". For a time the official papers of Austria were filled with indignant denials of the charge that the treacherous deed had been done or procured by "Tzerno-Gueorguey," as he is usually called in those parts. Several persons, innocent of the act, were as is usual in such cases imprisoned, and the real murderers escaped justice.

A young relative of the victim, greatly beloved by his people, a mere child, taken for the purpose from a school in Paris, was brought over in ceremony to Belgrade, and proclaimed Hospodar of Serbia. (Milan, now King of Serbia. Editor). In the turmoil of political excitement, the tragedy of Belgrade was forgotten, by all but an old Serbian matron who had been attached to the Obrenovitch family and who, like Rachel, would not be consoled for the death of her children. After the proclamation of the young Obrenovitch, the nephew of the murdered man, she had sold out her property and disappeared, but not before taking a solemn vow the tombs of the victims to avenge their deaths.

The writer of this truthful narrative had passed a few days at Belgrade about three months before the horrid deed was perpetrated, and knew the Princess Katinka. She was kind, gentle and lazy at home; abroad she seemed a Parisian in manners and education. As nearly all the personages who will figure in this story are still living, it is but decent that I should withhold their names and give only initials.

The old Serbian lady seldom left her house, going out to see the Princess occasionally. Crouched on a pile of pillows and carpeting, clad in the picturesque national dress, looked like the Cumaean Sibyl in her days of calm repose. Strange stories were whispered about her occult knowledge and thrilling accounts circulated sometimes among the guests assembled round the fireside of my modest inn.

Our fat landlady's maiden aunt's cousin had been troubled for some time past by a wandering vampire, and had been bled nearly to death by the nocturnal visitor; and while the efforts and exorcisms of the parish pope had been of no avail, the victim was luckily delivered by Gospoja P. (or Mrs. P), who had put to flight the disturbing ghost by merely shaking her fist at him, and shaming him in his own language. It was at Belgrade that I learned for the first time this highly interesting fact of philology; namely, that spooks have language of their own.

The old lady, whom I will, then, call

Gospoja P., was generally attended by another personage, destined to be principal actress in our tale of horror. It was a young girl from some part of Roumania, about fourteen years of age. Where she was born and who she was, she seemed to know as little as anyone else. I was told that she had been brought one day by a party of strolling gypsies, and left in the yard of the old lady, from which moment she became an inmate of the house. She was nicknamed the "sleeping girl," as she was said to be gifted with the faculty of apparently dropping asleep wherever she stood, and speaking her dreams aloud. The girl's heathen name was Frosya.

About eighteen months after the news of the murder reached Italy (where I was at the time), I was travelling over the Banat in a small waggon of my own, hiring a horse whenever I needed it, after the fashion of this primitive trusting country. I met on my way an old Frenchman, scientist, travelling alone after my own fashion; but with that difference that while he was a pedestrian, I dominated the road from the eminence of a throne of dry hay, in a jolting waggon. I discovered him one fine morning, slumbering in wilderness of shrubs and flowers, and had nearly passed over him, absorbed as I was in contemplation of the surrounding glorious scenery. The acquaintance was soon made, no great ceremony of mutual introduction being needed. I had heard his name mentioned in circles interested in mesmerism, and knew him to be a powerful adept of the school of Dupotet.

"I have found," he remarked in the course of the conversation, after I had made him share my seat of hay, "one of the most powerful subjects in this lovely Thebaide. I have an appointment tonight with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl. She is wonderful; very, very wonderful."

"Who is she?" I asked.

"A Roumanian gypsy. She was brought up, it appears, in the family of the Serbian reigning Prince who reigns no ore, for he was very mysteriously murdered. Hol-la-a-h! Take care! Diable, you will upset us over the precipice!" he hurriedly exclaimed, unceremoniously snatching from me the reins, and giving the horse a violent pull.

"Do you mean the Prince Obreinovitch?" I asked, aghast.

"Yes; I do, and him precisely. Tonight I have to be there, hoping to close a series of séances, by finally developing a most marvellous manifestation of the hidden power of the human spirit, and you may come with me. I will introduce you; and besides, you can help me as an interpreter, for they not speak French."

As I was pretty sure that if the somnanbula was Frosya, the rest of the family must be Gospoja P, I readily accepted. At sunset we were at the foot of the mountain, leading to the old castle, as the Frenchman called the place. It fully deserved the poetical name given to it.

There was a rough bench in the depths of one of the shadowy retreats; and as we stopped at the entrance of this poetical place and the Frenchman was gallantly busy himself with my horse, on the suspicious-looking bridge which led across the water to the entrance gate, I saw a tall figure slowly rise from the bench and come towards us. It was my old friend, Gospoja P, and looking more pale and more mysterious than ever. She exhibited no surprise at seeing me, but simply greeting me after the Serbian fashion—with triple kiss on both cheeks—took hold of my hand and led straight to the nest of ivy. Half reclining on a small carpet spread on the tall grass, with her back leaning against the wall, I recognised our Frosya.

She was dressed in the national costume of the Vallachian women: a sort of gauze turban intermingled with various gilt medals and beads on her head, white shirt with opened sleeves, and petticoats of variegated colors. Her face looked deadly pale, her eyes were closed, and her countenance presented that stony, sphinx-like look which characterises it such a peculiar way the entranced clairvoyant somnambulas. If it were not for the heaving motion of her chest and bosom, ornamented with like rows of medals and necklaces, which feebly tinkled at every breath, one might have thought her dead, so lifeless and corpse-like was her face.

The Frenchman informed me that he had sent her to her sleep just as we were approaching the house, and that she now

was as he had left her the previous night. He then began busying himself with the subject, as he called Frosya. Paying no further attention to us, he shook her by the hand, and then making a few rapid passes stretched out her arm and stiffened it. The arm, as rigid as iron, remained in that position. He then closed all her fingers but one—the middle finger—which he caused to point at the evening star that twinkled in the deep blue sky. Then he turned round and went from right to left, throwing out some of his fluid here, again discharging at another place, and busying himself with his invisible but potent fluids, like a painter with his brush when giving the last touches to a picture.

The old lady, who had silently watched him with her chin in her hand the while, put out her thin, skeleton-looking hand on his arm, and arrested it, as he was preparing himself begin the regular mesmeric passes.

“Wait,” she whispered, “till the star is set, and the ninth hour completed! The Voordalaki are hovering around; they may spoil the influence.”

“What does she say?” inquired the mesmeriser, annoyed at her interference.

I explained to him that the old lady feared the pernicious influences of the Voordalaki.

“Voordalaki? What’s that, the Voordalaki?” exclaimed the Frenchman. “Let us be satisfied with Christian spirits, if they honor us tonight with a visit, and lose no time for the Voordalaki.”

I glanced at the Gospoja. She had become deathly pale, and her brow was sternly knit over her flashing black brows. "Tell him not to jest at this hour of the night!" she cried. "He does not know the country. Even this holy Church may fail to protect us, once the Voordalaki are aroused.... What's this?" pushing with her foot a bundle of herbs the botanising mesmeriser had laid near on the grass. She bent over the collection, and anxiously examined the contents of the bundle, after which she flung the whole in the water, to the great wrath of the Frenchman.

"It must not be left here," she firmly said; "these are the St. John's plants, and they might attract 'the wandering one.'"

Meanwhile the night had come, and the moon illuminated the landscape with a pale, ghastly light. The nights in Banat are nearly as beautiful as in the East, and the Frenchman had to go on with his experiments in the open air, the pope of the church had prohibited such in his tower, which was used as the parsonage, for fear of filling the precincts with the heretical devils of the mesmeriser, which he remarked he would be unable to exorcise on account of their being foreigners.

The old gentleman had thrown off his travelling blouse, rolled up his shirt sleeves, and now striking a theatrical attitude began a regular process of mesmerisation. Under his quivering fingers, the odyle fluid actually seemed to flash in the moonlight. Frosya was placed with her

figure facing the moon, and every motion of the entranced girl was discernable as in daylight. In a few minutes large drops of perspiration appeared on her brow, and slowly rolled down her pale face, glittering in the moonbeams. Then she moved uneasily about and began chanting a low melody, to the words of which the Gospoja, anxiously bending over the unconscious girl, was listening with avidity and trying to catch every syllable. With her thin finger on her lips, her eyes nearly starting from their sockets, her frame motionless, the lady seemed herself transfixed into a statue of attention. The group was a remarkable one, and I regretted I was not painter.

What followed was a scene worthy to figure in Macbeth. At one side the slender girl, pale and corpse-like, writhing under the invisible fluid of him who for the hour was her omnipotent master; at the other the old matron who, burning with her unquenched thirst for revenge, stood like the picture of Nemesis, waiting for the long-expected name of the Prince's murderer to be at last pronounced. The Frenchman himself seemed transfigured, his grey hair standing on end, his bulky clumsy form seeming as though it had grown in a few minutes. All theatrical pretence was now gone; there remained but the mesmeriser aware of his responsibility, unconscious himself of the possible results, studying and anxiously expecting.

Suddenly Frosya, as if lifted by some supernatural force, rose from her reclining posture and stood erect before

us, motionless and still again, waiting for the magnetic fluid to direct her. The Frenchman silently taking the old lady's hand, placed it in that of the somnambulist, and ordered her to put herself en rapport with the Gospoja.

"What sayest thou, my daughter?" softly murmured the Serbian lady, "Can your spirit seek out the murderers?"

"Search and behold," sternly commanded the mesmeriser, fixing his gaze upon the face of the subject.

"I am upon my way—I go," faintly whispered Frosya, her voice not seeming to come from herself, but from the surrounding atmosphere.

At this point something so extraordinary took place that doubt my ability to describe it. A luminous shadow, vapour-like, appeared closely surrounding the girl's body. At first about an inch in thickness, it gradually expanded, and gathering itself, suddenly seemed to break off from the body altogether, and condense itself into a kind of semi-solid vapour, which very soon assumed the likeness of the somnambulist herself. Flickering about the surface of the earth, the form vacillated for two or three seconds, then glided noiselessly towards the river. It disappeared like a mist, dissolved in the moonbeams which seemed to absorb and imbibe it altogether!

I had followed the scene with an intense attention. The mysterious operation known in the East as the invocation of the

scin-lecca was taking place before my own eyes. To doubt was impossible, and Dupotet was right in saying that mesmerism was the conscious magic of the ancients, and spiritualism the unconscious effect of the same magic upon certain organisms.

As soon as the vaporous double had soaked itself through the pores of the girl, the Gospoja had by a rapid motion of the hand which was left free, drawn from under her pelisse something which looked suspiciously like a small stilleto, placed it as rapidly in the girl's bosom. The action was quick that the mesmeriser, absorbed in his work, had not remarked it, as he afterward told me. A few minutes elapsed in dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips. She bent forward, and snatching the stilleto from her bosom, plunged it furiously around her in the air, as if pursuing imaginary foes. Her mouth foamed, and incoherent wild exclamations broke from her lips, among which discordant sounds I discerned several times two familiar Christian names of men. The mesmeriser was so terrified that he lost all control over himself, and instead of withdrawing the fluid, he loaded the girl with still more.

"Take care," I exclaimed, "stop! You will kill her or she will kill you!" But the Frenchman had unwittingly raised subtle potencies of nature over which he had no control. Furiously turning round, the girl struck at him a blow which would have killed him had he not avoided it by jumping aside, receiving but a severe scratch on the right

arm. The poor man was panic-stricken. Climbing with extraordinary agility for a man of his bulky form on the wall above her, he fixed himself on it astride and gathering the remnants of his will power, sent in her direction a series of passes. At the second, the girl dropped the weapon. and remained motionless.

"What are you about?" hoarsely shouted the mesmeriser in French, seated like some monstrous night-goblin on the wall. "Answer me, I command you."

"I did—but what she—whom you ordered me to obey—commanded me to do," answered the girl in French, to my utter amazement.

"What did the old witch command you to do?" irreverently asked he.

"To find them—who murdered—kill them—I did so—and they are no more! Avenged—avenged! They are—"

An exclamation of triumph, a loud shout of infernal joy, rang loud in the air; and awakening the dogs of the neighbouring villages, a responsive howl of barking began from that moment like a ceaseless echo of the Gospoja's cry.

"I am avenged, I feel it, I know it! My warning heart tells me that the fiends are no more." And she fell panting on the ground, dragging down in her fall the girl, who allowed herself to be pulled down as if she were a log of wood.

"I hope my subject did no further mischief tonight. She is as dangerous as well as a very wonderful subject," said the Frenchman.

We parted. Three days after that I was at T. (emesvar); and as I was sitting in the dining-room of a restaurant waiting for my lunch, I happened to pick up a newspaper. The first lines I read ran thus:

"Vienna, 186—Two Mysterious Deaths. Last evening at 9.45 as P ...was about to retire, two gentlemen-in-waiting suddenly exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered, and ran about the room holding up their hands as if to ward off the blows of an unseen weapon. They paid no attention to the eager questions of their master and suite; but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy nor any external marks of wounds; but strange to relate, there were numerous dark spots and long marks upon the skin, as though they were stabs and slashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolorations there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to resolve the mystery...

"According to the esoteric doctrines of Platonism, the demigods can never become men or descend to the level of mortality because they are of a different and higher order of creation. On the other hand, though man through discipline and enlightenment rises to a state approaching deification, he can never actually become one with the gods, for he must continue in the life stream of which he is part. This does not mean that man will not ultimately attain the state of Divinity but rather that he will create his own genus of gods, for the life of creation can never become identical with the life of any other creation but must evolve its own vehicles of manifestation. The same law that prohibits man from becoming like the gods also prohibits the gods from becoming like man, even though they control and direct his destiny. In spite of its magnificent power and divine abundance of wisdom and understanding, the demigod is unable to build a physical body and hence must borrow one already prepared for its use. Such a body then becomes its oracle or shrine, and through it the demigod reaches the dwellers in the dark sphere of matter. Thus when one of the demigods or great devas, desires to communicate with mankind it descends to the median line where, working through the plane of mind (the meditating principle), it overshadows a mortal who has raised himself to this exalted state, through the higher vehicles of such a mortal contacts humanity."

Manly Palmer Hall, *Lectured on Ancient Philosophy*, pg: 58.

The Light of Luxor Magazine
Independent Theosophical Magazine Volume III 2021
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