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# THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

## OLD DIARY LEAVES.\*

SECOND ORIENTAL SERIES, CHAPTER XXII.

'**C**HAFING like a caged lioness' is just the expression to use to convey an idea of H. P. B.'s state of mind throughout that period of three months which she spent at Torre del Greco, in 1885. What wonder, when one recalls to mind the circumstances of her compulsory exile from the Adyar home, that we had built up together and that she loved. This is one of the things most distasteful about which she complained in her letters to me. Then it was most galling to keep quiet, to so brave a hereditary fighter, child of an ancient family whose swords had always flashed in the forefront of battle from generation to generation, when called for by their sovereign. To her, as to them, the ultimate chances of conflict were of no account, the overpowering instinct was to give battle without counting the odds. But we, her colleagues, mindful of the quips and quillets of the Law, and of what her discomfiture in Court would mean to the Society, overbore her wish and wrung from her an acquiescence in the policy of silence and forbearance towards our enemies. While at Adyar with us, she saw that we were right, but in her lonesome exile in Italy, the aspect of things changed and she upbraided me in letter after letter for what she called our 'cowardice,' and our haste to sacrifice her as our scape-goat. She was utterly wrong, of course, but argumentation was useless and remonstrance a waste of time and ink. She was of a most trustful disposition in one side of her character, and hence we see her constantly deceived and victimized by people whose effusive protestations masked, sometimes, the basest plans of treachery.

From this present point of view, after the lapse of thirteen years, when people have been sifted through the sieve of time, it is mournful

\* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

to read her letters and see how her most lauded courtiers have rewarded her trust with blackest treason. To emphasize her charges against us of Adyar, she quotes their names and sayings, over and over again; she even sends me notes of theirs to her, condemnatory of myself and fulsomely laudatory of herself. Solovioff had passed five weeks with her at Würzburg, her second place of refuge, so-and-so a fortnight, so-and-so was coming,—all of whom turned enemies later on.

The form of the *Theosophist* was changed—it will be remembered—at the beginning of Vol. VII., from quarto to octavo, as the larger size was found to be inconvenient for binding and also for carriage through the mails. She was in sole charge of it then, but had appointed as her assistant Mr. Cooper-Oakley, M.A., a fine scholar, and put him in full charge when leaving home for Naples. Certain malicious persons, whose identity is now known by me since looking over her papers and our correspondence, had put it into her head that I meant to remove her name from the Title-page, because we dare not carry the obloquy of the connection any longer, and that this was but part of a scheme to pitch her out altogether. Certainly there was not a shadow of truth in all this, but she was so ill, her mind was in so distressing a state of nervous commotion, that she at once plunged at me. I was called all the harsh names conceivable, my supposed delinquency was stigmatised as sheer poltroonery, and she gave me solemn notice that if any other name than hers, save T. Subbarow's or mine, were put on the magazine, she should not write another word for it! But in due course, the new issue of the *Theosophist* reached her and she then wrote:

"Well, I *knew* that the accusation of your taking off my name from the *Theosophist* was all bosh. But they all understood it and 'felt sure' it was so—even to H. S. It was in consequence of Nivaran Babu's innocent remark,—'The magazine is coming' out in its new garb and Mr. Cooper-Oakley is to be its Editor.' They said that since C.-O. had been its Editor for nearly a year already, why should Nivaran write this as news unless his name were to appear on the cover of the magazine, etc.?' Well, I caught fire too. But now that's at an end...Anyhow the *Theosophist* looks very neat now,—of course, a great deal better than before. I send for it a long article, 'Have animal's souls?' I shall write, this week, one or two more."

Then she does the very unusual thing, for her, of asking my pardon, but on the basis of mutuality. "Let us" she says "forgive each other, be indulgent for each other's failings, and cease fighting and back-biting like Christian sectarians!" That shows the wonderfully elastic quality of her mind. In an instant she withdraws from an *impasse* and carries off the other fellow in her retreat! Fancying this sort of thing as recurring weekly or fortnightly, along with the normal strain of executive duties at that crisis, the reader may gauge the inner life I had to lead until our ship came into smoother waters. For all the grief caused me by her cruel letters I do not, now, hold her responsible; for her wounded spirit was played upon by unprincipled third parties, whose hope was to separate her from the Society and use her power and talents

for their own selfish ends; she was not in a state to be reasonable, and ten years of trial had proved to her that I should be ready to let myself be chopped into mincemeat rather than desert my duty, or be unfaithful to my holy Teacher; so let her say or do what she liked, it would make no difference.

When she really set herself to looking into people's motives, however, she could do it. Thus, she unmasks to me the secret plans and speculations of one man, closely connected with her Society work at that time, and whose unfavourable remarks about myself she often quotes. No doubt all this heckling was just the discipline I needed, and undoubtedly still need as much as ever, to bring me down to my bearings, but I can't say it was nice. I am not like the negro boy who, on being found pounding his finger on an anvil, explained that it was done because "it felt so good when getting well." I could have spared three-fourths of the discipline to any other needy neophyte, without regret, although, doubtless, it was best for me to have it.

H. P. B. had one trait of character that has made her memory so precious to most of her former colleagues—winsomeness. She might drive you almost mad with her sayings and doings, might make you feel ready to run as far away from her as possible, yet when she changed from one extreme to the other in her treatment of you, as she would in a flash, and looked and spoke to you with a sort of childlike blandness, your anger would vanish and you would love her in spite of herself.

There were, besides, special elements about H. P. B. which gave her power over others, *viz.* :

(a) Her amazing occult knowledge and phenomena-working powers, together with her relation to the hidden MASTERS.

(b) Her sparkling talents, especially as a conversationist, with her social accomplishments, wide travels and extraordinary adventures.

(c) Her insight into problems of philology, racial origins, fundamental bases of religions, and keys to old mysteries and symbols; certainly not the result of study, for a more restless and eccentric student there never was. She was not all smoothness or courtesy—far from it: when the mood was on her she was all that, but at other times she spared nobody, no matter how rich, powerful or highly placed they might be. As to trained literary faculty, she had none; she wrote under inspiration, thoughts flashed through her brain like meteors, scenes painted themselves before her mental vision and died out, often when but half caught, parenthesis bristled through her paragraphs so as to, sometimes, interminably stretch out her sentences, and she would—as it now appears—catch up and use other men's writings as though they were her own—intent only on fitting their formulated thoughts into the working out of her theme. In short, she was a genius in the same sense as Shakespeare and others, who took materials as they were found, and worked them into the amalgam upon which they put the stamp of

their own individuality. Take her two great books, for instance. She has sinned an hundred times against the canons of literary usage as regards acknowledgment of authors drawn upon, but upon both is spread the golden web of her own high powers, and the "Secret Doctrine" is found, year by year, more and more like an inexhaustible mine of occult knowledge. That is what makes widening circles of students reverence her memory, and turn their backs in scorn upon those pigmies, like Solovioff, who work like ants to distil acids to squirt on her clothing.

Her occult powers made her run after by the Spiritualists, impelled by avid curiosity, discredited by men of science who mistrusted all such pretensions, hated by the modern priests and pastors who ought to have been able to cap her phenomena by like ones of their own, but could not, and feared by the orthodox multitude, who saw in her a black sorceress and dared not come near her. This evil reputation even extended to myself by reason of our association. "Dear me! Colonel Olcott," said Lady X to me one day at her luncheon table, "how very different you are from what I had expected." "And what—may I venture to ask"—I said, "had your ladyship expected?" "Oh, you know," she replied, "we all thought that if we should meet you you would throw on us some magic spell; but, really, you are just like ourselves!" This feeling among her acquaintances accounts for much of the latitude accorded her as to conduct and conversation. The same instinct makes the courtier think the King can do no wrong, and society pass over as 'eccentricity' the millionaire's solecisms in manners, which they would revolt against in a poor man. One never knew at what moment she might do some wonderful feat of magic, or perchance whisper in their ears some message from the unseen Powers. Then, again, it was a frequent experience that the scoldings she gave her intimate friends proved subsequently to have been most timely checks in a wrong path, turnings into the right one and blessed kindnesses. Association with her was a continual excitement and the most sluggish temperament was roused into some show of activity. She was truly a great woman—to confound, if we may, the carcass with its indwelling entity, which seemed to me as far removed as possible from the ideal of the gentler sex.

After stopping three months at Torre del Greco she went to Würzburg which, as she writes me, bids fair to become a sort of theosophical Medina, since she was exiled from the Mecca of her heart, Adyar. "I have not much time now," she writes (Oct. 28, 1885), "with the 'Secret Doctrine.' I am only at the middle of Part I., but shall in a month or two send you the first six sections. I take from 'Isis' only facts, leaving out everything in the shape of dissertations, attacks on Christianity and Science—in short, all the useless stuff, and all that has lost its interest. Only myths, symbols and dogmas explained from an esoteric point of view. It is actually and *de facto* a new work entirely. Cycles are explained along with everything else, from their occult bearings. I wish you had sent me the Preface, or Introduction."

In this same most interesting letter she sketched out a form of

communication she wanted me to put into the *Theosophist* in her name. I find in it the outline of the whole teaching now being given out by our chief theosophical writers, as to the persistence of the Individuality throughout the Devachanic period, and its re-emergence at the close of Mahapralaya: "the same Divine monad, plus all its essence of compound spiritualities from its endless rebirths, must come down again and be reborn in a higher, hundredfold more perfected and pure earth, or planet, in short, commence again its grand cycle of reincarnations."

Among the devoted friends who thronged to her at Würzburg were the Countess Wachtmeister (ever the same faithful, loyal woman of generous heart and invincible devotion), and Frau Gustav Gebhard, of Elberfeld, whom I loved so dearly and regret so sincerely since she left us. These dear ladies nursed H. P. B. in her sore illness, being like younger sisters in their assiduous ministrations. Dr. Hübbe Schleiden and Madame Gebhard's son Franz were there also, and from this group I received a most important document. It is a complete vindication of my beloved 'chum' H. P. B. from the foul charge of the woman Coulomb and those who echoed her falsehood, that while at Cairo she became the mother of illicit offspring. The author of the document was (perhaps still is) the Royal Medical Director of that District, and the certificate was given by request of Madame Blavatsky's friends, who foresaw the immense future importance it might have. Following, is a translation of its text:

"MEDICAL CERTIFICATE,

"The undersigned testifies as requested, that Madame Blavatsky, of Bombay—New York, Corresponding Secretary of the Theosophical Society, is at present under the Medical treatment of the undersigned. She suffers from *Anteflexio Uteri*, most probably from the day of her birth; because as proven by a minute examination, she has never borne a child nor has she had any gynecological illness.

" Würzburg, 3rd November 1885.

(Signed) DR. LEON OPPENHEIM.

"The signature of Doctor Leon Oppenheim is hereby officially attested. Würzburg, 3rd Nov. 1885.

The Royal Medical Officer of the District.

(Sd.) DR. MED. ROEDER.

"We, the undersigned, hereby certify that the above is a correct translation of the German original before us. Würzburg, Nov. 4th, 1885,

(Sd.) HUBBE SCHLEIDEN.

( „ ) FRANZ GEBHARD."

The document is worded as delicately as possible, was intended to cover the whole question of H. P. B.'s moral history, from her youth upward. She herself, as well as the friends in question, wrote me about the circumstances, and expressed the hope that I



would keep the paper with care against the future time when I could make the best use of it. I think that time is the present, for now that the bitterness of that olden epoch has given place to a more charitable feeling towards her, and her underlying greatness has gradually become more and more recognized, I believe that the publication of this document, of unquestionable authority, in its proper place in this chronological narrative, will give pleasure and consolation to her friends, and pupils and afford them some sort of a shield with which to ward off the arrows of slander, shot at the heart of our benefactress. As the years roll by and this movement of ours consolidates itself upon its permanent foundation, this rugged personality behind which a giant Individuality worked for humanity, will be more and more uplifted, grow brighter and brighter. For sayeth not the Buddhist aphorism; Good men shine from afar, like the snowy peaks of Himavat; while bad men are unseen, like arrows shot in the dark? "Peace to thee, H. P. B.!" is now the loving cry of thousands.

H. S. OLCOTT.

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### *THEOSOPHY AND THE FUTURE OF INDIA.\**

MRS. BESANT SAID :—

Twenty-three years have rolled away since, in far America, the Society was founded, whose anniversary meeting we are holding to-night, you have heard the tongues of many speakers coming from many lands. You have heard witnesses repeating over and over again what work is being done for the western world, and what work is being done for this land, where we find the birth-place of wisdom. With what words, then, shall I close our meeting? What may be said to you ere we separate for another year, ere we go forth for discharge of duty once again. One name has fallen from the lips of many a speaker; words of gratitude, deep, warm, enthusiastic words, in homage to a memory that will live ever green among us; homage to that great soul of heroic courage, of vast occult knowledge, who gave her life that the Society might live, who only left it when the worst of the struggle was over. Homage to her, indeed, the teacher of every one of us who are now striving to carry on her work; and when I heard her faithful colleague, her friend of many years, speaking of H. B. Blavatsky as dead, then my heart rose up in protest. Old friend of H. P. B.'s, she is not dead! she lives amongst us still, and may the Gods send her back amongst us to take up again the work that we will make easier for her to carry on than it was in the past. And may we, while we wait here for her return, so grow to be worthy of the truths she taught us, that when she comes back again to take up the banner of the Society, she may find an India worthier to receive her teachings, human souls more ready to profit by the truths she brings.

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\* A Report of Mrs. Besant's closing address at the twenty-third Anniversary of the Theosophical Society, in Victoria Hall, Madras, 28th December, 1898.

What is our work, we who remain and labour? The work of the Society is, as our President-Founder has said, a spiritual work. Some in moments of hot excitement have blamed us because we have not plunged into a tournament in the political arena, that we do not take part in social struggles, that we do not as a Society range ourselves under this banner or that, under this flag or that, on the battlefield of the world's contending forces. We have one flag under which we rally, and that is the flag of the brotherhood of man. We have one work to which our lives are given, and that is the forwarding of the spiritual progress of mankind. For we have learned from the lips of the elders and the ancient teachers who have taught us, that where the spirit is living and active, there all good things are found, there everything in its order must arise. In the old days, when the Rishis were amongst us, if the people were poor, if the country were unprosperous, if famine starved the people, if plague swept over the land, in those days they did not ask for remedies that the physical plane alone could bring. They looked to the source of evil and not its effects, and found the source in their own failure to discharge their duty, and in their neglect of that which alone can win the blessings of the Gods. Do you remember how, in the ancient books, India was wealthy above every nation of the world? Read any account you may choose to take from the ancient stories, the coronation of some great king, the return of some mighty conqueror, the welcoming home again of some one who has gone far afield and has returned again to his own, everywhere the abounding wealth of the country will strike you with amazement. Everywhere, and among every class of people, you see evidences of wide prosperity, of comfort and abundance that make us wish that such days again might dawn amongst us. But, as you study that India of the past, as you see the piles of jewels, her treasures bursting with gold, as you see the palaces of her Rajahs, the shops of her merchants, the cottages of her peasants—everywhere you will find one pervading atmosphere, the atmosphere of spiritual life, the reverence for religious wisdom, the reverence and homage for the Gods. If India to-day is poor, where once she was rich, if India to-day is ignorant, where once she was learned, if India to-day is asking for food from abroad, as she was doing a year or two ago, instead of feeding with the overflowing of her soil the needs of distant nations, it is because India has fallen from her spirituality, and this has dried up the very sources and fountains of her prosperity. Now, when this Society takes the revival of spirituality as its work, it takes therein a continued work in every department of human activity. For spirituality means wisdom, and wisdom looking out over the varied world of men sees that men are of many types, of many powers, of differing capacities, and a nation to be truly great must have men of every type within it, and every man must be doing his appointed work. As the spiritual ideal spreads over the country, the greatest forces that the universe knows pour down from above to fertilise every acre of the land. As the clouds that float in the heavens are the best friends of the agriculturist as they pour down the rain, without which the

harvest may not grow, so the stream of life which pours down from the spiritual regions fertilises every field of human activity and brings a harvest of good of every kind, intellectual, moral and material. If India is again to be great, her greatness will begin by a spiritual revival. Let it spread from that as far as it may. Not by copying the fashions of younger nations, not by adopting the ideas of Western people, not by aping their way of living, not by endeavouring to reproduce amongst the Indian people copies of the life lived in Western lands, not thus shall come the greatness of India in the future; not thus shall be trained the youth who shall make India what she shall be in the days to come. Has it ever struck you—you have been told the words so often that the words must be ancient in your ears—that India when she was greatest was most spiritual, that her literature, mighty in intellect, is the result of spiritual influence, and that even her material prosperity was the very lowest of the blessings of her Gods? India in the past was given by the Supreme the one great duty amongst the nations of the world, to be the mother of religion, to be the cradle of faith, to send out to all other peoples the truths of spiritual life. That was the primary duty of India, and all other good things were hers as long as she fulfilled her Karma. As gradually she fell away from that position of the mighty imperial mother of the world's faith, as she abdicated the throne of the world's thought, she lost all else that made her glorious in the past. Her wealth diminished, her independence was gradually undermined, lower and lower she sank, until her people well nigh lost their place among the nations. Other nations have trodden that path before us. There were mighty civilisations in the older world and nothing but their ruins remain to-day to mark where once they ruled, fought and lived. There was Chaldea—broken tiles tell the story of her greatness! There was ancient Egypt—the Pyramids are but tombs, but ruined monuments bearing the epitaph of her life. There was Greece—but Greece has vanished; the degenerate Greeks of to-day play no part in the moulding of the world's thinking, and no longer give beauty to fascinate the imagination of the world. There was Rome—Rome lies in her ruins and her eagles have closed their wings on the Capitol, and never again shall fly to meet the conqueror of nations. While nation after nation died and was buried, people after people whose dust scarcely remains, India—India older than the oldest of these—is not yet dead and buried. Her dust is not yet on the funeral pyre, nor is it to be found in the urns of monuments that are well nigh gone. India still lives, breathing faint and low. India still lives though even her sons despair of her, and will not live her life nor think her thought. India, the ancient mother, most ancient of all—India still stands as Durga stands. Eternity lies behind the goddess, but she remains ever young, immortal in her youth, for spirit knows no age, no birth, no dying. And where a nation stands, emblem of spirituality, she must live, though her sons deny her and though her lovers stand afar off. The mother looking over the land and asking for some one to serve her, raised her eyes to the mighty Gods



and said :— ' Lo ! I will take some of my children's souls, whom I have nursed at the breast of my wisdom, souls that are penetrated with love of my knowledge, souls that are waiting to serve me. Lo ! I will call them and send them forth to other nations. They shall be born among other peoples, and I will clothe them in bodies that they know not, and make their faces strange in the land that really gave them birth. They shall carry with them from their birth the wisdom that they sucked from my breast. Their love shall remain warm when the love of the children in my land has grown cold. Then will I bring them back to my household. I will draw them over ocean and land, from the far-off nations of earth, and I will plant them here to tell my children what they should do to recall amongst them the memory of their ancient faith, the possibility of revival that lies in the spiritual nature.' And they from many lands have heard the mother's call. They, from across many oceans, have come to her summoning voice, and they ask her own children, for very shame, to do her bidding, lest the children of her past, returning in the garb of the stranger, should be truer to India than those born on Indian soil. Such is what our mother has been doing, for many years gone by. And what shall be the result ? I have said that India was not dead. India has begun again to climb the ladder. She is no longer on the lowest step. Her feet are no longer held by the mire of materialism, by the binding mud of the search for earthly gold. She is beginning to climb up the great ladder. She is living, and she is beginning to show the reality of her life. And, I tell you, children of India, that the future which lies before you shall be greater than your past has been, mightier in spiritual knowledge, grander in spiritual achievement, more potent in spiritual life, than the very Rishis themselves who are without, standing waiting, shall again find their home on Indian soil. India that the Gods have blessed—and that blessing shall never be withdrawn—shall take again her place on the throne of spiritual empire and shall rule again, shall find other nations coming to her for spiritual truth, and shall again see the peoples of the world ask for her spiritual riches. And, as she rises to that spiritual pre-eminence, again revered as the mother, as the teacher of nations, in the train of that shall come, with the love and reverence of the world that shall surround her, every blessing that lies waiting on the knees of the Gods, all the prosperity, the comfort and the wealth that men in the childhood of the soul desire. But these can only be safely enjoyed and can only be wisely used when the greatest in the nation live the life that is simple, frugal, holy, in the discharge of duty, and show that the spiritual man is the ideal of humanity. Then only, when the leaders of the nation are spiritual, all else that the heart desires shall they obtain."

## THEOSOPHICAL AXIOMS ILLUSTRATED.

### V.

#### SOCIAL VICES AND THEIR REMEDIES.

**Y**OUR theosophical philosophies, speculations and abstract theories on the origin and destiny of the Universe and of man, his spiritual nature, its powers and their future expansion and progress, &c., &c., may be very good in their place, but the all-important question with us is,—‘Do they bring a message for a sin and sorrow stricken world?’ ‘Have they a practical application, a remedy for the vices which are gnawing at the vitals of Society?’ In a word, ‘Do you bring us a Gospel for the poor, the oppressed, the ignorant and the vicious?’ These are the questions which involuntarily rise in many minds when confronted with the new ideas, such as are the principles it is our object to make known to all who are open to entertain them—the thoughtful men and women of our time. It is with the desire to throw a light on, and thus to aid in the solution of, such queries as these that we take up their consideration.

It will be necessary in the first place, to examine the current *conditions of society*, as this course will best pave the way for a suggestion of the remedy or remedies which it will be our concern, our duty and pleasure to advocate.

It is usual to associate Social Vices with the besotted, the depraved, and the ignorant who are mostly found in the lower ranks of society: but it is our intention to take a deeper and more comprehensive view. There are gilded vices as well as coarse and repulsive ones, and indeed the former constitute by far the worst side of the saddening subject we have set ourselves to examine; for those who indulge in them being of a higher intellectual calibre and having larger material resources at command, have the roots of vice more deeply imbedded in their nature, and are consequently a greater power for evil in proportion. These vices which we shall particularize, in part, are no empty appearances, or superficial excrescences, but evils possessing a strong vitality; being entrenched in the tissues of our civilisation, and having powers and laws by which they grow and spread.

Where shall we go in order to obtain a view of contemporary social life. Our great cosmopolitan cities such as New York, London, Paris, at once occur to mind. Let us first direct our steps to Paris, the great centre of what is known as the world of pleasure and fashion: and we will try to view it through the eyes of an Oriental who is visiting the Western world for the first time, one who has had an antique training in the ideals of the far East. “All that which draws us of the

West to great cities, repelled or oppressed him; even luminous Paris filled him with weariness. It was the first foreign city in which he made a long sojourn. French art as reflecting the æsthetic thought of the most gifted of European races, surprised him much, but charmed him not at all. What surprised him especially was the studies of the nude, in which he recognized only an open confession of the one human weakness which, next to disloyalty and cowardice, his stoical training had taught him to despise. . . . He visited the pleasure resorts, the theatres, the opera; he saw with the eyes of an ascetic and a soldier, and wondered why the Western conception of life differed so little from the far Eastern conception of folly and effeminacy. . . . He saw the Cathedrals and Churches in vast number, and near to them the palaces of vice, and establishments enriched by the stealthy sale of artistic obscenities. He listened to sermons by great preachers; and he heard blasphemies against all faith and love by priest-haters. He saw the circles of wealth and the circles of poverty, and the abysses underlying both. . . . It was a world of mockery and masquerade and pleasure seeking selfishness, ruled not by religion, but by police; a world into which it were not good that man should be born."

"England, more sombre, more imposing, more formidable, furnished him with other problems to consider. He studied her wealth, forever growing, and the night-mare of squalor, forever multiplying in the shadow of it. He saw the vast ports gorged with the riches of a hundred lauds, mostly plunder; and knew the English, still like their forefathers, a race of prey; and thought of the fate of her millions if she should find herself even for a single month unable to compel other races to feed them. He saw the harlotry and drunkenness that made night hideous in the world's greatest city; and he marvelled at the conventional hypocrisy that pretends not to see, and at the religion that utters thanks at existing conditions, and at the ignorance that sends missionaries where they are not needed, and at the enormous charities that help disease and vice to propagate their kind. And this in spite of the myriads of churches and the incomparable multiplication of laws! Certainly English civilization showed less than any other, the pretended power of that religion, which he had by its missionaries been taught to believe the inspiration of progress. English streets told him another story. . . . No; this civilisation signified a perpetual wicked struggle between the simple and the cunning, the feeble and the strong; force and craft combining to thrust weakness into a yawning and visible Hell. . . . And though he saw evil beyond all he could have imagined possible, he also saw much good, among both poor and rich. The stupendous riddle of it all, the countless contradictions, were beyond his powers of interpretation. And that Western science whose logic appeared to him to be irrefutable, assured him of the larger and larger expansion of the power of that so-called civilisation, as of an irresistible, inevitable measureless inundation of world-pain."

And now let us turn to a brief description given by a well-known Englishman, Alfred Russell Wallace; he writes:—"Although we have advanced beyond the savage state in intellectual achievements, we have not advanced equally in morals....it is not too much to say that the mass of our populations have not at all advanced beyond the savage code of morals, and have in many cases sunk below it. A deficient morality is the great blot of modern civilisation. . . . our whole social and moral civilisation remains in a state of barbarism. . . . we are the richest country in the world; and yet nearly one-twentieth of our population are parish paupers and one-thirtieth known criminals. Add to these the criminals who escape detection and the poor who live mainly or partly on private charity (which according to Dr. Hawkesley, expends seven millions sterling in London alone), and we may be sure that more than *one-tenth* of our population are actually paupers and criminals."\*

There is one form of misery creating selfishness in our civilisation which is so common as to appear almost universal. "We consider the cost of a thing purchased or obtained to ourselves:—about its cost in effort to the producer we do not allow ourselves to think; indeed we should be laughed at for any exhibition of conscience on the subject. And our equal insensibility to the pathetic meaning of the work of the past, and to that of the work of the present, largely explains the wastefulness of our civilisation—the reckless consumption by luxury of the labour of years in the pleasure of an hour—the inhumanity of the thousands of unthinking rich, each of whom dissipates yearly in the gratification of totally unnecessary wants the price of a hundred human lives. The cannibals of civilisation are unconsciously more cruel than those of savagery, and require much more flesh. The deeper humanity—the cosmic emotion of humanity—is essentially the enemy of useless luxury, and essentially opposed to any form of society that places no restraints upon the gratifications of sense or the pleasures of egotism." Said Iye Yasu, the greatest of Japanese soldiers and statesmen, "If we do not think, while using things, of the time and effort required to make them, then our want of consideration puts us on a level with the beasts."

There is a consideration growing out of what has already been advanced to which we wish to direct attention, ere we pass to take a nearer view of the degraded portion of our civilisation who are chiefly found in the lowest walks of life; which adds a quota to the misery and pain that hastens many on the road to vicious courses of life as a

\* There has just been issued a new work by Dr. A. R. Wallace, entitled, "The wonderful Century: its Successes and Failures." In it are chapters with the following suggestive headings: ' Militarism'; ' The demon of greed'; ' The plunder of the earth.' The following is from Dr. W's conclusion: "When the brightness of future ages shall have dimmed the glamour of our material progress, the judgment of history will surely be, that the ethical standard of our rulers was a deplorably low one, and that we are unworthy to possess the great and beneficent powers which science had placed in our hands."

relief from the terrible pressure they endure. It is, that vice—degrading vice—descends from the higher to the lower in the social scale. The unfeeling selfishness, the disregard of others' sufferings by those who could—if they only would—do much by word or act to alleviate, creates in the sufferer kindred qualities which find play in recklessness and debauchery. Consequently, the former needs the tearing off of its masks, the exposure of the roots of evil which the conventionalities of society assiduously hide from view. There is an urgent need of the stern rebukes of another John Baptist, crying, "Oh, generation of Vipers! who hath warned you to flee from the coming wrath? Bring forth therefore fruits meet for repentance, and think not to say within yourselves 'We have Abraham to our father—we are the aristocracy of society, &c.'" The others, the waifs and wastes of society, demand our pity, our compassionate concern and regard.

We may extend the saying attributed to Jesus, 'The poor ye have always with you,' to include a category of social evils which afflict mankind, whose presence and pressure in common with poverty, is known and realised in every community; in town and city life, and in all countries and climes where men congregate. Hidden it may be from the casual observer, but none the less, the festering sores are there. The almost daily records of our police courts witness to the fact; and our criminal and law courts unveil many a hideous blotch on society's face. The eye of the observant in walking our streets is constantly reminded of the sad fact as seen in that safe index of character, the human face. For as the record of our deeds are so accurately and surely recorded in the subtle akasic ether, so also, is there a general summary of them outlined in the characteristic markings of the human features and countenance. The voluptuous and the sensualist carry about the evidences of their crimes, so that he who runs may read. Also, the proud, the unfeeling and the covetous carry their particular hall-marks; and to these may be added the ignorant, the besotted and the depraved, who pollute the air with their emanations, and defile the ear and mind with their filthy language.

With these facts before us we may well feel oppressed with the accumulated evidences of the existence and strength of vice and sin; their reality and power. But we should not allow their magnitude to weaken our efforts by entertaining the paralysing influence of despair:—for verily Evil being the negation of Good, has no positive, no independent existence; it is a perversion, a departure from the centre of true and real Being. God is—the Devil is not. He is a metaphysical conception, not an actuality, *per se*. Like unto a diseased condition of the organs of the body, vice and sin are foreign elements, which need to be dislodged; usurpers, truly, at present in possession, who have to be destroyed and expelled from unlawful possession of a Royal Domain. The will, the intellect and affections must be rescued from their tyranny, and directed to their proper functions and channels; the ab-



normal propensities and appetites checked and cleansed, and the eyes of the soul enlightened to see the beauty and sweetness of Nature's Laws.

It is a great work, as what is necessary is the conquest of self on all lines ; and there is no escape, not even through death, from this supreme necessity of self-conquest. And it is also true that not one conquest of self on some particular line where its unlovely manifestations evidence themselves will suffice. There are millions of selves to be overcome ; for the false Ego is a compound of countless ages—possesses a vitality often enduring beyond Universes, and we have barely touched even its prominent symptoms in our present age, in this paper.

We, who are chiefly engaged in the study and enunciation of the higher spiritual philosophies, cannot if we would, ignore the sad and depressing social conditions around us. And while our message may not be directly addressed to, or even suited for, the great mass who constitute the wreckage of human life, yet I think none the less should we seek out ways and means by which we may, if only in the smallest indirect way, help to remove this incubus from the heart of society, and so contribute our little effort toward the cleansing of the highways and byways of this poor sin and sorrow-stricken world.

If a caricature of true Christian teaching is being so effectively used as a means to the uplifting of the degraded, and a purification of the lower grades of society, as evidenced by the Salvation Army, surely there are and must be more powerful instruments to be found, far more suited to the work, in the verities of Theosophic truths, teachings and principles, if we knew how to find them, to make them known, and to effectively use them in this great and good work of human redemption and salvation.

Let us then bend ourselves to the endeavour to search out some of these remedies for our social evils, to find the instruments by means of which, we, and others, may be fitted and qualified to, in some effective way, in some small measure, cope with the hideous Goliaths of vice and sin. Let us search out, and fill our scrip with some small stones from the purling waters of the living stream of Divine Truth, wherewith to smite into the forehead of the panoplied monsters who flannantly defy the Armies of the Living God.

And thus, if we, in some small way through our suggestions, indicate the remedies, and point out the fitting instruments, others with the needed acquirements and intellectual and spiritual qualities fitted for the work may take them up, and use and apply them far more effectively than we may hope to do.

The great scientifically demonstrated truth of *the union of man to man and to all nature, in all departments of his being*, so readily acknowledged and yet so little understood, appreciated or practically realized, nowhere calls for more deep and serious reflection than when we turn our

thoughts to the degraded and, too often, sadly neglected portion of mankind, with whom we are continually brought into contact in city and village life. We are all perhaps too apt to turn away our thought and attention to more congenial topics:—in effect we too often say, 'Am I my brother's keeper?' And as a result we also lose sight of the effects, the subtle effects of coarse and evil surrounding<sup>n</sup> upon ourselves, even when there is no personal contact, and thus reap the penalty of our indifference. Just here several questions present themselves; we will note one of them. What is our responsibility toward such? Is it that of the Samaritan, who compassionated the Jew in his dire extremity by exercising toward him the offices of Physician, brother and friend? Or, are we to take up the role of the Priest and the Levite, who when they saw the evil estate of the man who had thus fallen among thieves and was left robbed and wounded, passed by on the other side? We may feel that the problem is so great, so vast, so complicated, and our resources so weak, so small and inadequate, that we may conclude that it will be best to dismiss the subject, and so try to save ourselves further pain and discomfort regarding it; and, having come to this decision, gather our priestly robes about us and pass on to give our attention to more congenial topics—to other activities more consonant with our refined feelings and aspirations.

But is it true that we have no hand to hold out, no helpful resources on which to draw, that can reach and help these degraded ones? We, it may be, throw our thought and interest into some abstruse subject; we plunge into a study of the 'thought planes' of the Cosmos and acquaint ourselves with the theories regarding the wonderful correlations of its forces, of the building of Universes, of suns and planets by its living conscious power. And as we look into the world of life around us, we see the effects of the same power of thought stamped on every form and object which meets our eye. All this is well and necessary; but the question before us is, does it lead to any practical issue. May we not connect even these high studies with our commonplace duties and responsibilities toward our fellowmen in need of guidance, of solace and help, amid the temptations and sorrows and pains, and dreary and soul-deadening struggles in this weary world of ours. And we may ask ourselves, 'are we not a part of this great *thought machine*, this living and ever active force? Have we not creative power, can we not send forth currents of energy? Can we not share, infinitesimal though our part may be, in pouring out the healing and life-giving virtues of compassionate thought, which lie in such abundant measure at the basis of manifested Life,—for God is Love?' Even so, we are thus privileged, we may in this way, by means within our reach at all times, minister aid and give of ourselves, thus helping to lessen and modify the woes and sorrows of the world.

All action is born of thought, and by the quiet and persistent exercise of this God-given power, we may also give indirect aid through

affecting some individual who possesses the mental, spiritual and material endowments which we lack, and thereby unloose a powerful spring, and set in motion a force which may operate for centuries.

As a case in point, take the following interesting illustration : One day a young nobleman on horse-back rode impatiently up and down the streets of a village in Cornwall, England. He was seeking for a public-house where he could get a glass of that, concerning which Shakespeare said, "Alas ! that men should put an enemy in their mouths to steal away their brains." But his search was vain ; and coming upon a white-haired peasant on his way home after a day of toil, the young man said with rising anger ? " Why is it that I cannot get a glass of liquor in this wretched little village ? " The old man recognizing to whom he was to speak, and taking off his cap, made his humble obeisance and replied : " My Lord, about a hundred years ago a man named John Wesley came to these parts "—and the old peasant walked on. " A hundred years ago : " and he is living still—that dauntless reformer ! Cornwall has never been the same since John Wesley went there to preach the Gospel of a *clear brain and a consecrated heart*. And we may add that the possession of these two valued treasures will guide their owners through all Hells and Purgatories into the innermost Paradise of God.

Having thus far given our chief attention to various symptoms of the Disease and exposed to view some of its many hidden roots, let us now proceed to a little further indicate a few remedies which suggest themselves to us. In order to brevity we will refer to *three* only, in the order of importance that they present themselves to us.

*First*,—a recognition of the universality of the evolutionary Law ; and that good and evil each have their place in this cosmic law. Consequently, flowing from this necessary law of material being, inexplicable as it may be to us with our limited purview of the human problem, even evil itself has a work to do in furthering the evolutionary aims and purposes ; otherwise it could not be. The mystery of evil is beautifully expressed in the following mystic and poetic stanza from the pen of Dr. Anna Kingsford :—

"The glory of Satan is the shadow of the Lord :

The throne of Satan is the footstool of Adonai.

Twain are the armies of God : in heaven the hosts

Of Michael ; in the abyss the legions of Satan."

' We rise to higher things on our dead selves,' is an universal and everlasting truth. When we have evolved to higher grades of being, and are able to look back on our past, probably the present status of the purest among us in mind and feeling, will be looked back upon as something sufficiently humbling, aye, it may be, vile and revolting to our then exalted nature. If we give these facts their place in the great cosmic plan, it will nerve us to effort, by removing the sense of helplessness and feeling of hopelessness, in view of the degraded condition of so many of our fellow-men and women.

Let us then help to educate all classes among and around us, by giving them enlarged views of those evolutionary laws, ignorance of which is to so great an extent the underlying cause of the dire effects we see around us in the various classes of society.

*Second.* Another fact in regard to man's nature which is of extreme importance, and should have a larger place in the public heart and conscience is, the recognition of the truth, as we believe it, in regard to *man's spiritual nature*. That however low and degraded, however depraved his appetites may be, however sunk in sensuality, there is notwithstanding in every one an *Emanation from the Highest Source in the Universe, which is in itself essentially holy, pure, loving and Divine*. I think that I am correct in stating that this great fact is not generally believed by the many excellent religious and philanthropic workers among the low and debased, and those who are considered by them as "the lost." Or if it be held by them in some loose way, yet, that it is a scientific fact in nature, capable of demonstration to the spiritually advanced student of the higher realities of evolution, is utterly unknown to them. It is true that they recognize the claims of a common humanity; this is well, but it is not sufficient. They teach instead that these degraded ones are not yet "born again" (which is indeed true, and of themselves also), that they need and require a *new birth* by the importation of something Divine from the *outside*—a something which they do not as yet possess. We, on the contrary, submit as a fact of the higher science of the soul, that each and every one *already possesses* the Divine and spiritual potentialities, which are capable of development to an extent beyond our highest dreams, even unto the wisdom of a Buddha, and the divine love and compassion of a Christ.

This divine principle, innate in man, was in a good measure recognized by the philanthropist, Howard, in the last century, and by Elizabeth Fry, in the earlier decades of the present; aiding them in the performance of a great work in this field, with a more permanent success perhaps, than that of any others for some generations past.

A *third* universal truth and fact, flowing from those two of which I have treated is *the Essential unity of man*. This also is now largely recognized as a scientific fact whether looked at in regard to man's physical or spiritual nature. Each and all the varied parts of our complex nature are related in such an intricate and real way that, try how we may to isolate ourselves, such attempts must always prove futile. The proud autocrat and the poor beggar, the delicately bred and fashionably attired lady and the drunken prostitute, are linked and bound to each other by a thousand unbreakable ties; coming together out of the ages of the past, and stretching into, and enduring throughout the ages of the future. Bodily ties, ties of heredity, ties of blood; ties of the astral, the passional body and nature; ties of the soul and spirit; yea, ties to the *Throne of deity Itself*. Rub shoulders they must, again, again and yet again. Does not reason then, do not all the powers of our common nature, plead for the unselfish exercise of those powers of soul, of intel-

lect and heart with which nature has endowed us ; of using the pity and compassion that is in us, toward these needy objects : since in helping and raising others, we are blessing and raising ourselves.

We might extend the idea of unity, and illustrate it by references to our many common interests in life—in social life, city and village life, national and international life—for the world is fast becoming one immense community.

In conclusion, allow me to draw attention to the *three* great lines of thought and action which have been indicated, the *three cardinal remedies* for our social evils.

*First*, a recognition of the universality of the Evolutionary Law.

*Second*, of the facts regarding man's essentially spiritual nature and

*Third*, the universal truth flowing as a necessary consequence from the above, namely, the *Unity of man* ; of man's present, past and future ; of man in every clime, he being of one blood whether viewed physically in regard to the body, or spiritually in regard to the soul.

I have avoided details, I have propounded no modes of action in particular cases, but have intimated broad principles only, which are capable of universal application.

W. A. M.

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### UNKNOWN PHYSICS.\*

#### No. II.

ERNEST KAPP, in his "Philosophy of Technique," has proved in a very beautiful way that all our mechanics are only copies of our organism or parts of it, as for example the camera obscura is a copy of the eye. This "organic projection," as he calls it, is philosophically and physically regarded as being of great interest. Philosophically considered we must conclude from the "organic projection" that the soul has not only the function of thinking but also of organization. So, the brain is the instrument which the soul has constructed to find its way in the world and the whole body is its tool for terrestrial activity. Here we stand before the "monistic soul doctrine." The organic projection taken from the physical points of view, shows the technical student in what direction he will be able to find new problems and the way to solve them, *viz.* : in imitating Nature. When in future our engineers and technical students shall have a philosophical education, then the inventors need no longer wait for discoveries by chance, but they will set themselves problems in full consciousness of the natural model they will have before their eyes, and will only study by what means Nature solves the problem. The philosophically educated technologist will not lose his time in meditating blindly about aerostation, but he will re-

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\* Translated for the *Theosophist*, from the German of Carl du Prel, by Madame A. Haemmerle.



member that Nature has solved this problem by the wings of the birds and insects, and that man therefore has to look for the "organic projection" of the wing.

Now, if magic is nothing but "unknown physics" the "organic projection" will be enriched marvelously. We may then assert with aphoristic certainty that, *the organic projection can be extended to the magic function of the human soul*; and herewith opens for the inventor a broad field of work for many centuries. Let us suppose a technical student is at the same time an occultist and that he has won a firm conviction by reading the book entitled "Phantasms of the Living," that telepathy is a current phenomenon. The same student would have the conviction that magic on the whole is but unknown physics; he therefore would directly be confronted with the problem of telegraphing without wire. He would even have directions *how* to solve the problem. Instructed by known facts, he would say that telepathy is admitted to be psychic or mental sympathy between the agent and the percipient. This consideration translated into a mechanical adaptation is similar to equal tension of separated apparatus. This student would, therefore, long ago have looked for and discovered consciously the organic projection of telepathy, whereas we have to wait much longer for unconscious organic projection; we see that we nowadays only witness the first unskillful experiments of telegraphing without wire.

Technical science therefore may draw new problems from occultism in the domain of magic; on the other hand, the occultist will learn from the technical organic projection that this kind of magic is only unknown physics, and that magical functions may be explained in a natural way. As it is, both parties are antagonists because they do not understand each other; if they were to work together we would witness a most unexpected progress. Because, as unknown forces are not therefore inactive forces, we may be sure that the natural models of their activity are numerous, and so the phenomena of modern occultism are indeed.

Let us admit that the aforementioned student is acquainted with sorcery and witchcraft, knows the history of the saints, has observed lunatics, artificial and natural somnambules and has experimented with mediums and is convinced that all these magical phenomena are real facts. He, then, having the conviction that magic is only unknown physics, would have before him an endless profusion of problems. Let us admit his knowing that levitation (the lifting up from the earth, being against the law of gravity), occurs with the fakirs, and is proved by documents to have been witnessed by Joseph of Capertino, just as it often occurred with the possessed in the mediæval age; that he has seen what a dozen of English learned (men) have seen, that the medium, Home, was carried out of one window and at a height of 80 feet from the floor, and soared in through the other, the student, knowing all this would be more able to solve the problem of the nature of gravitation than Newton was; and because he would be *obliged* to acknow-

ledge that Gravitation is a changeable quality of objects, he would according to his gifts, find himself face to face with the most reforming discoveries; because no great distance separates the understanding from the execution.

The organic projection is at the same time functional projection. But not the mechanical and physiological function of the organism only which Kapp describes, are projectible; the occult capacities as well are able to be projected, because here also the original function which is to be copied is a physical occurrence and is called magic as long only as we are unable to detect the process. If our intellectual principle is identical with the organizing one, if the will-power which moves my hand is identical with the will-power that formed this hand, then every discovery must be more or less distinctly an organic projection, and the more distinct the better the discovery. Until now the rule has been that the model was unknown to the discoverer, the imitation has been unconscious; but the grand era of discoveries will only begin when consciousness will preside over the organic projection.

We may also admit that the organic model does not exist at all on earth; but then most likely it exists on other stars [or on invisible planes] under other vital conditions; for instance, we may admit that the inhabitants of other stars are endowed with a telescopic eye or with a faculty of perception that functions like a spectroscope. It is possible also that our occult faculties are projected already, somewhere, whereas they are still waiting for a projection with us.

It is quite natural that physical and technical science should first direct their observation and application to the rougher and visible forces of Nature and that the finer agencies escape their sight, or that their application will be realized later on. Nowadays it is the turn of electricity, and its application in telegraphy is an organic projection, the Atlantic cable with its covers is very much like the human nerve; both have the same cross-cut. The next century it will be the turn of the "Od," which functions are considered as magical in practical application, but are termed physical when formulated in theory. A somnambule, for instance, feels the odic nature of the patient with which she comes into contact, and undertakes the diagnosis, not reflectively but sensitively. Physicians call this swindle. But the "Od" student, Martin Ziegler, has been more judicious; he has occupied himself with the problem of an apparatus which will undertake the odic diagnosis and indicate the diseased ganglion. A perfect apparatus of that kind will be the projection of an occult capacity and I do not doubt that we shall reach by this means an odic diagnosis, a support to the odic therapeutics which we possess already in animal magnetism. But in times to come the magnetiser will certainly also be supplied with an apparatus and the magnetic function will be projected technically.

In this way every human function, the mechanical, the physiological and the occult, will in due time find their technical representation

or duplicate. But it may occur sometimes that the technical science is ahead, and shows a function man does not possess. But in that case we may consider if these technical conditions may not be translated into psychic capacities and by this way we may discover a new occult faculty.

It will just be the naturalist, who hitherto has opposed the occult faculty of man by doubt, that is called to remove the last doubts of this capacity, by furnishing through new discoveries and inventions, the technical copies of these very capacities. Naturalists and occultists instead of being continually disunited, ought to unite their forces. The naturalist must translate occult functions into technical; the occultist should translate the technical function into psychical.

The technical copy is possible because there exist in nature unknown forces which have already been employed by the soul; and the occult copy of a technical pattern is possible because our consciousness extends only over a limited part of our capacities. There may therefore exist others which may possibly appear as soon as we imitate the technical conditions. The physiologist might long ago have given to the discoverer of the telegraph the organic pattern of the nerve, and we needed not to wait till this discovery developed outwardly in physics. The psychologist might long ago have shown to the discoverer of the phonograph his organic type, "the human brain." The occultist might long ago have indicated to the discoverer of the telegraph without wires the fact of telepathy. When the biologist inquires in what direction the development of the human senses will progress, then the physiologist may by anticipation show him different apparatus, which, like the Spectroscope, feel the chemical elements of thoughts, as is already the case now with the somnambules, which see microscopically or telescopically, etc. For Mind and Matter (Spirit and Nature) having only one origin must necessarily, show real analogies.

The organic projection extends to the magical functions in man, because these also are subject to the law of causality. But the general contradiction which occultism still meets is a proof that we are yet far from such projections. Happily we may gain the conviction that man possesses magical faculties, by other proofs than by technological projection. We are able to produce and repeat magical functions without any scientific (physical) knowledge; we must only know the lever by which these occult forces are set loose. In the natural patterns where such magical functions occur spontaneously, the freeing lever is always auto-suggestion, that is, an intensive idea or imagination that completely possesses the percipient, that displaces [temporarily] his innermost self and to which realisation all the organic and psychic forces, including his magical faculties participate. Thus a sudden and violent fright may return speech to the dumb, an intense religious ecstasy may produce a stigma, and the firm conviction of being cured at Lourdes may produce the healing. And thus also may the deep longing of a dying mother for her child produce telepathy, and a pang

for a lost object tormenting us during our sleep may give us a double sight and sometimes even move us to look for the object in a somnambule state. And such functions we may suggest without any knowledge or insight in the psychic process only by loosening the lever.

If auto-suggestion is the lever of these natural models, then art must produce the same phenomena by artificial suggestion. A special case of this art in the organic line is, the therapeutic cure of the hypnotiser. A special case in the psychic line is the foreign suggestion of a double sight in space, of which I stated an example in my "Experimental Psychology." For the monistic doctrine both phenomena are of equal value; as surely as the therapeutic suggestion is a fact, so surely may all the other magic functions be awakened artificially, for they all belong to the faculties of the soul.

The real organic and functional projection is certainly only the true technical. But it must cover the whole individuality, including the magical side of man, if naturally magic be only unknown physics. Of course the parallelism between the physical class and the technical class will never be complete because the development of both depends very much on outward causes and circumstances. The organic development adapts itself to the outward conditions of existence which are all liable to changes. The technical development depends on the pressing wants of humanity and the existing means to satisfy them. If we were only able to have perception of Nature as a whole we would recognize the perfect parallelism of both classes by seeing in other spheres (life-scenes) the other constituents of the terrestrial organic class completing it, technically, or the surplus parts of our technical class completed organically.\* Thus these two classes would complete one another and fill up their gaps if we were able to overlook both classes at a time.

This parallelism is not a mere hypothesis but a logical conclusion based upon the monistic view in which, necessarily, the soul doctrine can only be monistic. The motor in both instances is identical; the organic (plastic) artist is identical with the technical imitator.

Our present unbelief in magic proceeds from our ignorance of the organic projection and, therefore, we are unable to realize its technical parallelism. But the more this will get clear by experience the more it will be seen that magic is only unknown physics.

I don't know if, and in how far, Edison's genius is supported by the fact that he is an occultist; but taking into consideration that organic projection extends over the whole man, including his magical functions, it is quite doubtless that by even the same general gifts, the greatest discoverer will be he who has the widest knowledge of human nature, and that is of course the occultist.

Therefore the technologist, the physiologist, the anatomist, the psychologist and the occultist are all dependent on one another by

\* Compare our microscope and telescope with the eyes of certain animals, birds and insects.

nature. The technologist must draw his future problems from the occultist and turn from a blind searcher into a clear-sighted discoverer, and the occultist must learn from the technologist the physical solution of the magical functions. Therefore it is quite an error that they both oppose and combat one another instead of working in common. In fact the adversaries of occultism only hinder this science from developing and wrong themselves in hindering the physician from finding the models for organic projection, although this is their very aim. They stop civilization, that only can develop through energetic development of physical knowledge, and they hinder human culture and improvement, and lower the dignity of man, for man can only be known in his totality when his occult qualities and gifts are acknowledged. Instead of acting for the promotion of civilization the antagonists of occultism work prejudicially towards it, in every direction.

CARL DU PREL.

### REMARKS ON EVOLUTION.

[Concluded\* from page 234.]

TO use a metaphor, the body of man (and of all other organic beings) represents not merely a simple vehicle or covering of the informing entity, but a vast army of lives each performing a separate function or duty according to the station occupied. These are rendered harmonious by the various guiding nerve-centres and the brain, as directed by the Self (Manas, including the higher potencies). As the commander upon whom the weal and woe of all depend, its first duty is to provide them with the necessaries of their life, and then only when this duty is effectively discharged, want and excess equally avoided, can the army—the body and its organs—fulfil the higher behests and carry out the will of the leader and that of his masters. As the work varies, so must the food vary in quality and quantity, for the one (where no waste exists) is the measure of the other (mere gratification of taste as an end always means waste and frequently very great waste, while taste properly applied means the indication of the nature and quality of food required).

So long as there is excessively hard work (physical or intellectual—it matters not) to be performed, and as much as possible in a given time, or as long as ambition and covetousness urge men to fight for that which they have neither created nor earned, so long will there be a craving for the quickly assimilated meat diet in addition to the vegetable. It was this craving, that led people to cannibalism in order to keep up their animal vigour, and it is this gradual extinction of this craving, or the forced suppression of its gratification that has made the gentle Hindu and the average poor, rice-eating Chinaman the sport of their meat-eating oppressors. Therefore it seems quite possible to suppose that considerations like these caused Gautama Buddha neither to interdict nor to deprecate the use of flesh as food, although

\* This word was used by mistake, last month, when *continued* was intended (page 228).



abstinence therefrom may be indispensable for the acquisition of Arhatship or even the attainment of the rank of a chela, when entitled thereto by Karma. For him who feels that he should abstain, and is placed in circumstances rendering it possible, it would be a sin to eat meat; but for others not so situated, with duties to perform which demand rapid recuperation of lost bodily energy, it would perhaps be as great a sin to abstain from meat in moderation, provided it be properly and neatly prepared. Raw or imperfectly cooked, as well as putrid, semi-decayed meat, must always be eschewed, because in that form it may produce all the evil effects that are frequently attributed to meat in the abstract. Why? For two reasons mainly.

1. That assigned by theosophical experts, *viz.*, the imparting of the kamic characteristics of the eaten to the eater—ferocity, hatred, revengefulness, etc., or the reverse. 2. That advanced by hygienic science, *viz.*, the conveyance of germs of disease and toxic (ptomaine) poisons into the healthy body.

This requires an explanation of what takes place at death. At the moment when the etheric double, as the vehicle of the pranic principles, snaps the connection with the physical body, compulsorily, each cell-life, thrilling with emotion, becomes isolated. It is as if the commander of an army, on whom the fate thereof depends, were suddenly removed, while each soldier, eager and trembling with excitement, or in fear of incomprehensible disaster, became suddenly paralysed.

As previously indicated, the body of animals (and man) is not only vitalized by general Life (Prana) but each separate entity or cell, by its own spark, which does not immediately depart. These are then supposed to be cast loose from control, and to continue an independent existence, but this appears not to be the correct representation. On the contrary, all the tiny lives are suddenly cut off from their commissariat, each left with its own reserve alone and without means to get rid of its own refuse. Thus, each subsists only for a longer or shorter space of time—hours, days, months, or years—according to conditions accelerating or diminishing their vital activity—higher or lower temperature, loss of moisture, etc.—Intruders being kept away artificially, the body may for considerable periods serve as the habitation of the senseless etheric (pranic) double, as we are told, although the connecting cord be broken, and therefore no longer able to stimulate the cell-army to united simultaneous action. When the cells are dead individually, then this is no longer possible (see "Secret Doctrine," etc.).

Such preservative and conservative conditions, however, are extremely rare, if not impossible, except brought about by artificial or occult means, for in nature the inexorable law prevails—"From earth to earth," that is, that every product of food shall become food, in turn, and help to raise lower into higher organisms (worms, insects, birds, etc.), so as to increase the reserve of fertility of the soil, to enable the higher and highest of the material forms to gain leisure for spiritual development.

Nothing must be or dare be wasted, on pain of retardation of the whole, while proper distribution of the mass in higher and higher forms of food over large areas is likewise demanded (mere destruction is pure waste).

To bring this about, the slayers of cell-life, the devourers of abandoned tenements, are not only laying in wait outside the body—whatever that be—but in it as well, and are only prevented from killing it by being constantly repulsed and slain in turn by the soldiers of the mobile cells of the blood—the so-called white blood—corpuseles. It is they that slay, absorb and eliminate the intruding disease germs, bacteria, bacilli, toxic elements, etc., and permit constant repairs of damages to be executed.

The moment they become arrested and paralysed at death, the enemies find all gates open and swarm through the citadel in every direction, new hosts arriving and entering constantly by every opening of the body. It is these which produce decay, *i.e.*, death of cell-life, and cause putrescence by dissociating the highly complex large cells into simpler compounds and smaller cells; the former gradually returning to the condition of chemical molecules and these to atoms, practically indistinguishable from those derived from purely mineral elements, and as ready to join into mere mineral forms as into vegetable or animal cycles, as they apparently depend simply on opportunities offering. The final products of the decay of all animal bodies are chiefly aqueous vapour, carbonic acid, ammonia, bisulphide of carbon (the two latter yielding the evil odours) and humus or mould (carbonaceous compounds of nitrogenous and saline matters *but not clay*), that is, vegetable food of the highest order.

Thus we see, that while during life, matter in the form of food is constantly raised from lower into higher rank, re-eliminated and reduced to a lower grade in succession, after death this ceases and the dead body, when used as food in the state of *raw* meat, would form very unsuitable and most objectionable food for man. But it is not so used. Most people only employ meat after subjecting it to the action of heat, which more or less perfectly deprives it of cell-life and the germs of putrid decay. But this "cooking" action appears not to be so well understood in all cases as to permit a clear comprehension of the effects. Let us see wherein the action of heat consists. As explained before, the fundamental vehicle of all higher organic life is protoplasm with its chief component, albumen. While alive this forms a transparent or translucent semi-fluid substance constantly in rhythmic motion. After death it gradually dries up, or, in presence of bacteria, etc., putrefies at moderate or ordinary temperatures. If subjected to the heat of boiling water (or above this) it solidifies (coagulates). Then it ceases to be revivifiable, loses its distinctive animal or organic nature and practically assumes a neutral character. This takes place alike in case of the egg, in milk, in blood, muscular fibre or nervous substance, in short, every form of animal (or vegetable)

matter; hence from that moment it must cease to be the vehicle of pranic or kamic principles just as much as if natural, complete decay had changed it by means of bacteria to simple chemical gaseous or fluid substances and moist mould, the only difference being, that in the former state it would be homogeneous, in the latter heterogeneous food-matter. The act of cooking (boiling, roasting, steaming) or chemical preparation (smoking, curing, etc.), destroys the vital qualities of animal substance, just as it destroys those of the vegetable, and renders the two digestible, with this difference, that the former is more readily and quickly assimilable and produces a quicker result in the form of hard work. Were this not the case, the universal adoption of meat-diet wherever hard work is demanded, would be inexplicable. Another result, a peculiar feeling or sensation of satiety, not appertaining to vegetable food in the case of man, has led to the abuse of eating for eating's sake, besides other misapplications, but as ALL things are subject to abuse, that cannot militate against use, in moderation, and with a right aim. What Gautama Buddha, Jesus, Paul, etc., refused to condemn, I cannot see my way to consider as wrong, *per se* (*vis.*, the use of meat—properly prepared—as human food), and consider such terms as “groes” misapplied in this respect. Abstinence from meat, as an arbitrary test of strength of will or of obedience demanded by a Master from his chela, is a different thing, perfectly legitimate, and has nothing to do with its food-value.

On other reasons, however, excessive consumption of flesh, *i.e.*, animal food, is extremely mischievous to all organic nature, humanity at large, and, in the long run, to every individual. These reasons appear to be little understood, to judge by their non-employment in the arguments for or against meat-eating.

It is the generally received belief among civilized nations, that everything on earth is for the use of man, meaning by “use” the arbitrary conversion into something to eat, something to sell or something to be amused by. An equally universal belief is, that man is not responsible to nature for his acts, may slay, burn, destroy as he pleases, unless in doing so he offend against some human law or sentiment: whatever he may do is accounted either as privileged or of very little account as SIN, and that there exists no such obligation of caring or providing for the welfare of “wild” plants or “wild” animals, as there is recognized between man and man, or between man and those plants and animals called domesticated, which he has appropriated for his personal profit. Yet, if rightly and logically considered, from these all but universally received beliefs spring the causes which ruin countries in the midst of peace, and convert many a paradise into a lifeless desert. For, whether we assume a divine all-wise Creator or a self-creating nature, the fact is equally patent that no thing, at least no living thing, can or could have come into existence and maintained itself unless the services it rendered to the All (man inclusive) were *indispensable*. Otherwise something better would have been evolved.

Man not being aware of this (so far as concerns the great majority) is no evidence that things are useless, but of his want of observation and of thought.

All the countries, now more or less relapsed into desert, but which at some time supported dense populations, as shown by extensive and highly artistic ruins, started presumably as regions rich in animal and plant life, as proved by those whose early history is preserved. It was man who killed all the animals, birds, etc., first as hunter, then as sportsman; he cleared the forests to grow crops, till the last remnants were devoured by fire against the will of the intelligent. His flocks and herds gradually increasing with his predilection for meat, exhausted not only the fertility of the soil, but, to provide, as he thought, more fodder for them, man destroyed deliberately all shrubs, herbs and trees, which he imagined curtailed the space for the pasturage (grass, etc.) and prevented their growth while, in fact, the latter flourished on the food and in the shelter of the former, thus causing the ground to be dried up or converted into salt marsh, and finally, by overstocking (unawares), the dying out of almost every animated thing was brought about, except those he bred or was powerless to exterminate. Since then the so-called deserts are kept up by handfuls of semi-barbaric nomads and their flocks and herds, the ground becoming more and more mineralised and sterile, as the animal and vegetable life decreases and their fertilizing remains contained in the soil are consumed and exhausted. The idea that depasturing improves the land or at least does not impair fertility, is one of the mistakes due to ignorance of nature and her laws. Thus we see that the addiction of the masses to meat diet finally brings about the ruin of a country with the increase of population and of flocks and herds, because the latter not only lead to the destruction of most plants and animals, but are themselves unable to keep land sufficiently fertile for the necessary pasturage and cereal crops. Besides the above it must be borne in mind that most flowering plants require the services of special insects for fertilization, without which they cannot produce good seed. As these insects are invariably destroyed by man's direct or indirect agency in appropriating all ground for himself, the plants they are specialized for, die too, and as each region is under peculiar climatic condition for which only its own higher plants and insects are fitted, when not interfered with by man, it must revert to a primeval desert by their destruction. Of this action large parts of Australia offer typical examples at the present time, as Spain, Arabia, Bochara, etc., did in the past.

On the other hand, predominant meat-eating must also result in the final deterioration of individual man, notwithstanding its most invigorating and stimulating primary effect when taken in irregular, more or less distant periods, and to a moderate extent only. There is a law of nature according to which the function of any organ, etc., is so

seriously affected by disuses or abuse, that it may lead finally to the suppression or such modification of the organ as to render it incapable to perform its accustomed action with the original or requisite energy. Such a function is the power of the stomach to digest simple or crude vegetable food containing comparatively little or no nitrogenous matter, which demands the best of health and great activity of this organ and its allies in digestion.

By the habitual use of easily soluble, highly nitrogenous animal food (i.e., rapidly digestible and assimilable for an unsophisticated stomach), the digestive organs become "lazy," contract gradually to the size habitually demanded by the concentrated food, lose the power of expanding to accommodate the larger masses of proper food substances as well as that of reducing them to the requisite state for extracting the nourishing parts, and become dainty and delicate; more and more material, perfectly digested and assimilated by the savage or semi-barbarian man, remains unassimilated and is expelled as waste, acting in its passage as so much irritating, weakening lumber. Thus, finally, life can only be supported on the most carefully selected and prepared (i.e., already semi-digested) food, and becomes a burden to those who meant to ease and extend it.

When thus a people's digestive power is reduced, the result of poverty, famine, drought, etc., can easily be predicted. Under conditions a less refined person or people could have survived with little suffering, the civilized man suffers terribly or succumbs to starvation, because the meat-adapted organs are no longer capable of assimilating comparatively crude vegetable food.

In this respect, therefore, the insisting of Theosophy upon a restriction of (or even abstinence from) meat-diet is highly rational, and every member will do well to try and wean himself gradually as much as possible from it and become accustomed to a less stimulating vegetable fare, provided his bodily health and employment permit this. No one in Australia knows how soon he may be called upon to test his capacity practically, and his life will depend on the state of his stomach, literally.

What, then, is *pure* food ?

Food, vegetable or animal, properly prepared, when suited to the bodily requirements, the exigencies of life and environments, and adapted to the constitution of each individual; and as free as possible under the circumstances from unsuitable admixtures, such as dirt, dust and raw organic materials, as well as deleterious or irritating stimulants (acids, spices, etc., in excess). Impure food is that with opposite qualities, such as raw meat, blood, strongly spiced dishes, and notably all that which has become exposed to dusty atmosphere, unless re-heated to boiling temperature. *Gross* or coarse food may be taken to be that which is not adapted to the digestive organs or the taste of any person, no matter what it be, or how well it may suit another.



In this respect, especially when under the rule of the iron law of necessity, it would be well for Theosophists always to remember the dictum of a great initiate of the past, *viz.*, that to the pure everything is pure. Besides a healthy, or fairly healthy, body and mind is well provided to resist evil influences of improper admixtures to our form if not too glaring. The air we breathe, the water we drink, are swarming with living germs and dead and living creatures, although mostly of microscopical size, which no one can help imbibing and killing. Is size, then, the only criterion of lawful and unlawful killing? Surely not, but excess of number, necessity and the honest motive or vicious egotism of the slayer. As a rule (I think) for safe guidance we may accept this, that whatever strikes any person as wrong, is wrong and a sin for that person, although it may not be so in the abstract.

J. G. O. TEPFER.

### VISIONS OF SWEDENBORG.

[Concluded from p. 240.]

**T**HE next curious experience we have to take account of is his contemporaneous perception of the fire that was raging at Stockholm, and seen by him at Gothenburg, 150 miles distant. It seems to have occurred 19th July, 1759. In this, as before, we had perhaps better take Kant's version first, and then refer to the comments on it by M. Matter. Kant says:

"It was, as I am well informed, towards the close of the year 1759 [it was not the close but in July] that M. Swedenborg [for that is how Kant misspells it], returning from England, landed in the afternoon at Gothenburg.

"That very evening, he was invited to a party at the house of a merchant of that city. At the end of a few minutes, he announced with all the signs of consternation, that at that very moment an alarming fire had broken out in Stockholm, in the Südermalm quarter.

"At the end of a few hours, during which he had from time to time left the room, he informed the company of these two things,—that the fire had been got under, and at what point it stopped.

"That very evening the alarming report had spread through the town, and on the following day it was known over the whole town. But no report from Stockholm reached Gothenburg till two days later, and when it did it was confirmatory in all respects of the description given by Swedenborg." Kant's works, iii, 88.

This was the account Kant gave of the affair in 1766 in his "Dreams of a visionary elucidated by the dreams of metaphysics. M. Matter says that we ought here to note the style in which the lines are written. The philosopher appears convinced of the authenticity of the fact that Swedenborg had perception of the fire at a distance of 50 leagues. Yet he

shows a kind of malice in the pamphlet and writes as if he were at a loss in his mind to know precisely what he ought to think.

Two years later we find Kant, like a true philosopher, still trying to get to the bottom of it. In a letter to his brilliant friend, Mademoiselle Charlotte de Knolloch, he gives free scope to all his doubts. The new version is very strange, much more copious in detail, more precise and more assertive, as he reproduces it after verification in August 1768. He writes thus :

"To give you, my dear young lady, some notion (as to the faculties of Swedenborg] of what all the public, still living, can attest, and which the person who transmitted it to me can verify as to both time and place, kindly permit me to convey to you the two following facts."

The first was touching the fire at Stockholm, the other, the lost receipt of Madame de Marteville.

"The following fact appears to me to have the greatest possible demonstrative force and such as ought to cut short every species of doubt. It was in the year 1756 (he should have said 1759) that M. de Swedenborg, towards the close of September, on a Saturday, at about four in the evening, returning from England, landed at Gothenburg. M. William Cartel invited him to his house to meet some fifteen persons. At six in the evening, M. de Swedenborg, who had gone out, entered the salon pale and terrified, and told them that at that very instant a fire was raging at Stockholm, in the quarter of Südermalm, and was spreading with great violence in the direction of his own house.

"He was greatly disquieted, and went in and out many times. He named one of his friends whose house was reduced to ashes, and said that his own stood in imminent danger.

"At eight o'clock, he went out again, and on his return said with joy: 'Thank God, the fire has stopped at the third door from my house.'"

It may probably occur to some few of our readers that this excellent and all-benevolent and religious old gentleman comported himself on this occasion very much as many highly respectable Christians are found to do amongst ourselves to-day. He exhibited a profound concern for his own well-being and property, with a most remarkable resignation to the ruinous misfortunes of everybody else around him. He heartily thanks God that the devastating fire had mercifully stopped short at the third door from his own. We think that his heart may have been away with his astral body, perhaps in some of the celestial circles far remote, for there is no sign whatever of its influencing him in the least at this strange event in Gothenburg. In the flesh before us, his pallid consternation turns to sudden joy when the ravaging danger stays its hand at three doors off. "Don't eat too much," he seems to say to the devouring element.

"Society was much moved at the news, so indeed was the whole town. That very evening it reached the ear of the Governor. On Sunday morning Swedenborg was sent for by that functionary, and

being interrogated on the subject, he precisely described the fire over again—its commencement, end and duration.

“During the same day the news diffused itself throughout the town, all the more because the Governor had given it his attention, and there were many persons anxious about their property in Stockholm, or about their friends' charge. Monday evening an estafette reached Gothenburg that had been despatched from Stockholm on business when the fire had begun. These letters confirmed all that has been given above.

“On Tuesday morning came a royal courier to the Governor with a report upon the fire, on the destruction caused by it, and on the houses that had suffered, and all tallied minutely with what Swedenborg had delivered before. In fact, the fire had been extinguished in eight hours.

“What can one allege against the authenticity of such an event? The friend who writes to me has examined the whole matter, not only at Stockholm but, about two months ago, at Gothenburg as well. He is acquainted with many of the first houses there, and could gather information at first hand from the whole town where multitudes of witnesses are still living who had had ocular demonstration as to the facts, seeing how short a time has elapsed since 1756.” Here again Kant's date is wrong, it should be 1759.

Nobody could take greater pains or more impartial, than Kant did in this matter, and the formal conclusion that he reached was entirely in favour of its actuality and truth. His own words were, “What can be objected to the credibility of this event?” Wilkinson gives the distance between Gothenburg and Stockholm as being 300 miles, not 150. Many persons attach great importance to geographical questions, but beyond a general idea of the outline of territories and of the great physical features of mountains, rivers, lakes, &c., I can see no good at all in the facts themselves. They surcharge the memory without stocking the mind with a single idea. What does it matter whether Stockholm is 150 miles or double that number from Gothenburg; one does as well as the other in relation to this vision. If the fire be out of sight any distance is sufficient. What is out of sight, and yet seen, can only be seen mentally. The wonder lies simply in that, and all the rest is nothing. We ought to free ourselves from the nonsense of acquiring superfluous information. What is superfluous is not information at all, for it does not inform. The penny philosophies, as Carlyle called them, of our day, sterilize the human intellect, and obstruct it from enquiring into matters that it would be really useful to understand.

We have now performed our proposed task in giving account of these three curious instances of Swedenborg's other-world sight, as well as of the sight of things in this world that other men see not. Dr. Garth Wilkinson, in his life of Swedenborg—a book instinct with critical insight of the highest order—makes use of the remarkable phrase (p. 3) that “it is the world's progress under Providence which has brought

it to Swedenborg's door." Barring the silly word *progress*\* this is true. The world has come to Swedenborg's door and Swedenborg is a man whose works, acts and thoughts we shall all have to take much more account of in the future than men have done in the past. It is a great mental and spiritual entity that we have to deal with in him. He has left his mark on science, and that has been acknowledged to a considerable degree, but the metaphysic and theology of the man have yet to be handled and profoundly harmonized. Very unfortunately, Wilkinson who has done so much for the theological views, has a rooted prejudice and contempt for metaphysic. He lets no opportunity pass of disparaging it; he sneers ever at "subject and object" and all such words Kantian, as distinctions almost beneath contempt. He seems to think that a man discoursing upon such topics, "turns the tables upon his maker" (p. 254). The curious part is that, with all this he shows that he has been a deep student of Coleridge, and coolly plagiarises him—not conscious that he is doing so. This no doubt arises from thorough assimilation and nothing else, for Wilkinson is a man under no necessity to plagiarise at all from any one. But it is a pity that when he has assimilated metaphysic he should abuse the subject and disparage its nature. His is not the first case, however, by a long way, in history, in which a great man has proved himself to be inconsistent.

This reminds one of Swedenborg's discoveries that the Dutch are a boorish and barbarous people and yet God has blessed them with a most fertile soil, because Holland is a republic, which is much more acceptable to God (p. 36) than an absolute monarchy. Men are slaves who pay worship to a man; and in monarchies they are taught this, and so are educated in dissimulation. In his beautiful boorish republic, the lowest think themselves equal to kings and emperors. If you analyse this it makes self-abasement inferior to self-assumption. He backs his history up out of the history of Rome. Rome, the predaceous; and you would think that the Gospel tidings had never reached his ears. It is thus we all do in our theories, throw one against the other, as Moses did the Tables of the Law, descending from the mount. Certainly a republic like the Jewish theocracy, with a referable Shekinah brooding over its ark, had man been equal to it, was better than a monarchy, by as much as God is better than man. But nothing can make a democracy good, for Government means having a head to direct things, and democracy means no head to direct them, and where the lowest thinks himself equal to a king, and so admits of no head—having lost his own. Democracy depends on the word liberty being made so elastic as to stretch, stretch, until it reaches to quite nonsense.

Having exhibited a few of Swedenborg's extraordinary visions, I have touched on two human inconsistencies; one, of Swedenborg's own, and the other, that of his really distinguished biographer, who says in the first page of his book that he is not a Swedenborgian. To

\* Why silly? Has the world made no progress during the past centuries?

Ed. Note.

this I say, if Wilkinson is not, nobody is. Let us turn now to that wonderful book, the "Universal Theology" of Swedenborg, of 850 or more 8vo pages, and consider whether it be at all possible to pin our faith strictly down upon that, as if we had found the philosopher's stone, the Elixir of Life in this world, and the key to the narrow gate that conveys free access to the next. His own genius shut him into temporary oblivion, says Wilkinson, very happily (p. 58), but that now Providence has brought the world round to his door, so we shall have to study this "Universal Theology" of his to know precisely where to place it. I think clearly it is not all to be accepted as Gospel truth. But as symbolism contains the secret of the universe for those who can penetrate the cypher, Swedenborg's writings will perhaps be found, when thoroughly digested (Arcana Celestia, Apocalypse and Universal Theology), the best basis possible on which to develop a scheme of universal symbolism, a thing long wanting to be done, but one that must be held in abeyance till a scribe come by who can do it.

C. A. WARD.

## GOPĀLA TĀPANI UPANISHAD.

### PART I.

[Ooncluded from p. 219.]

15. There is this sloka. Chanting in regular order, *Klīm Krishnāya, Govindāya, Gopi-Janavallabhāya and Svāhā* (*Brihatghana Syāma*); he who repeats this once, immediately attains unto the path (of Krishna) and none other (no lower path).

*Na.* The word in the text for *Svāhā* is *Brihatghana. Syāma* means darkness, i.e., *Māyā*, the seed of *Samsāra*.

"Attains unto the path (of Krishna)." Thus it is said of *Krishna-muktas*:—"Those who are devoted to Krishna, always remember him,—in sleep as well as when they wake from it. When separated from this mortal coil, they, like the oblation thrown with Mantra into the fire, enter Krishna."

*Vi.* To him who chants this Mantra there is no place in the *Chandramandala* (Pitriloka).

*Ap.* "Path:" the path of light (*Archirādimārga*). He who chants this Mantra reaches the Brahmaloaka by the path of light. This chapter deals with *Krama Mukti*, or the attainment of salvation by degrees.

16. Worship to him is devotion (*Bhakti*); i.e., not being attached to the objects of this world and those of the next, directing the mind to him. This is called '*Naishkarmya*.'

[*Naishkarmya*, literally means 'being devoid of action.']

*Na.* "*Naishkarmya*" = *Sannyāsa*.

*Vi.* "*Naishkarmya*" = *Jnāna*.



17. That Krishna whom the wise worship in several ways, propitiate that Govinda by many methods. The Lord of *Gopijana* supports these worlds.

*Na.* "The wise," i.e., Vipras or Brâhmanas. This shows that Brâhmanas are the chief Devotees of Krishna. The Bhagavad Gîtâ, Chap. IX., verse 32, says : "They who take refuge with me, O Pârtha, though of the womb of sin, women, Vaiśyas, even S'ûdras, they also tread the highest path. How much rather holy Brâhmanas and devoted Royal saints."

*Worship :* "the wise worship Krishna by sacrifices, vows, penances, gifts, &c. It is said "That they are ever uttering the word Govinda ; while bathing, doing *Japa*, or meditating—whatever be their occupation on the physical plane, their mind is always centred in 'Govinda' of whom they ever keep thinking and whose hallowed name they ever keep uttering."

*Vi.* The "many methods" are hearing, uttering (His name) remembering, worshipping His feet, prostrating, adoring, serving, befriending, offering one's own Self, &c. "Supports these worlds : " there are several, rather, innumerable crores of Brahmândas, all of which he protects.

18. He who is the potential seed created the universe by (holding) *Mâyâ* (*Svâhâ*).

*Na.* He made the universe of name and form. The Gîtâ says :—  
(XIV. 3) "My womb is mighty Brahman ; in that I place the germ."

*Vi.* This refers to the manifestation of the universe at the time of creation. "Potential seed : " the reflection of his *Ohit* on *Mâyâ* is spoken of as the seed. The Śruti says (Br. Up. II. 5, 19) : "The Lord with his *Mâyâs* shines as many."

19. Just as air which is one becomes, on entering the world, five-fold in each body, so Krishna, though he is one, by the word shines as five-divisioned for the good of the universe.

*Na.* "Air...five-fold in each body : " the five forms in which Air functions in each body are *Prâna*, *Apâna*, *Vyâna*, *Uddâna* and *Samâna*.

*Vi.* In order to enable his devotees to worship him all the more easily, the Lord shines five-fold through the syllables of the "Gopâla vidyâ."

This is illustrated by the instance of *Vâyu*, which is originally one but manifests as five. "Universe," Brahmânda.

20. They said, "Please explain (to us how we should) worship the supreme Self—Govinda, the supporter of all."

*Vi.* "They : " Sanaka and other Rishis.

*Ap.* "Explain...all : " please explain to us the method which we are to adopt in worshipping Saguna Brahman.

21. *Brahmâ* (*Brahmâ* or *Brâhmana* mean the same) replied. "It is his seat which is made of the eight-petaled golden lotus; in the central space thereof (describe) a figure of six angles; and within that inscribe the first letter (*glâum*) which is the seed of all. Then write '*Krîshnâya Namah*,' prefixed with *Klîm*; write the *Ananga Gâyatrî* as the rule ordains; and after inserting the Mantra in the *Bhûmandala*, worship this with meditation and *Upachâras*, (and think that it is) in twilight surrounded by groups represented by *Anga*, *Vâsudeva*, &c., *Rukminî*, &c., his own *Saktis*, *Indra*, &c., *Vasudeva*, &c., *Pârtha*, &c., and *Nidhi*. By this one attains every thing, attains every thing.

*Na*. "Seat;" *Pîtha*. "Then write *Krîshnâya Namah* prefixed with *Klîm*." Write one letter in each of the six corners. "Write the *Ananga Gâyatrî*;" it runs as follows:—'*Kâmadevâya vidmahe, Pushpabânâya dhîmahî, Tannonangah prachodayât*.' These twenty-four letters should be written three in each petal in order. "The Mantra;" the *Gopâla Mantra* "Meditation" includes praising also; *Upachâra*, service done and attention paid in several ways. There are six sets of *Upachâras*,—38, 16, 12, 10, 7 and 5.

(1) "*Anga* group: *Angas* are five in number; they are worshipped in the South-East, &c., of the *Yantra*."

(2) "*Vâsudeva* group" consists of the four *Vyûhas* of *Vishnu*, viz., *Vâsudeva*, *Sankarshana*, *Aniruddha* and *Pradyumna*. These should be worshipped at the root of the *Chakra*, with their respective *Saktis* who are *Sântî*, *Srî*, *Sarasvatî*, and *Ratî*.

(3) "*Rukminî*" represents the eight female deities of *Rukminî*, *Satyâ*, *Nagnajitî*, *Sunandâ*, *Mitravindâ*, *Salakshamâ*, *Ritanâkshî*, and *Suñlâ*.

(4) "*Saktis*:" these are nine in number—*Vimalâ*, *Utkarshani*, *Jnânâ*, *Kriyâ*, *Yogâ*, *Prahni*, *Satyâ*, *Iśânâ*, *Anugrahâ*. These *S'aktis* as also *Rukminî*, &c., are worshipped at the centre of the *Chakra*.

(5 & 6) "*Indra*, &c.:" this group consists of *Indra* and other *Devatâs*, the eight *Dik*-elephants (the elephants which stand at the eight corners of the globe as the vehicles of *Indra* and others), and *Vajra* and other weapons peculiar to the *Devatâs*.

The *Devatâs* referred to above are *Indra*, *Agni*, *Yama*, *Rakshas*, *Varana*, *Pavana*, *Vidhu*, *Iśâna*, *Nâga* in the lower regions, and *Pitâamaha* in the upper regions. Their respective weapons are *Vajra*, *Sakti*, *Danda*, *Asi*, *Pâśa*, *Ankusa*, *Gadâ*, *Sûla*, *Chakra*, and *Padma*. These are worshipped outside the *Chakra*. The eight corner-elephants are—*Airâvata*, *Pundarikâ*, *Vâmana*, *Kumuda*, *Anjana*, *Pushpadanda*, *Sârva-bhauma*, and *Supratîka*. These are located in the eight corners of the globe, East, &c.

(7) "*Vasudeva*, &c.," stands for the eight beings—*Vasudeva*, *Devakî*, *Nandagopa*, *Yasodâ*, *Balabhadra*, *Subhadrikâ*, *Gopas* and

Gopis, and Govinda. These are worshipped at the top of the eight petals.

(8) "Pārtha, &c.," signifies the five Pāndavas (Yudhishtira, Bhīma, Arjuna, Nakula and Sahadeva) Sātyaki, Jāyanta, and Vidura.

In place of "Pārtha, &c.," Keśāvachārya substitutes "Mandāra," which refers to the five heavenly trees. *Mandāra, Santāna, Pārijāta, Kalpadruma,* and *Harichandana.* These trees which yield all that is desired and satisfy all wants should be worshipped outside the Chakra.

(9) "Nidhi," i.e., the nine treasures—*Mahāpadma, Padma, Śankha, Makara, Kachchapa, Mukunda, Kunda, Nīla,* and *Kharva,* which are to be worshipped in the eight corners; the ninth treasure also is worshipped at the eighth corner.

Of the groups spoken of above, *Anga.....Nidhi,* it is only a few that recognize all these; others take only 9, 7, 5, 3 or according to their particular following. The *Yantra* should be drawn as traditionally instructed by the Gurn.



"Attains every thing:" the repetition of this finishing clause indicates the end of this sub-chapter.

The worship and meditation of Krishna should be practised thus:—

The Mantra should be chanted twenty-thousand times. This is *Japa*. Again it should be repeated five lacs of times. This is *Purācharana*; *Homa* (sacrifice on fire) should be performed one-tenth the number of times; the same number of *Tarpanas* (offerings of Tila and rice with water) should be made; Brāhmanas should be fed to the extent

of one-tenth of that number ; one-tenth of that number of times *Mârijana* (sprinkling of water) should be done.

There are five *Mudrâs*, each having different characteristics, which are to be observed. They are *Venu*, *Śrīvatsa*, *Kaustubha*, *Vanamâlâ*, and *Bilva*.

*Vi.* This *Yantra* can be drawn in sandal paste. In three of the six corners of the *Yantra*, *vis.*, East, North-West and North, (*Śrîm*) should be inserted. In the South-East, West and North-East corners (*Hrîm*) should be inserted.

"Ananga Gâyatri" consists of 48 letters ; six of which should be inserted in each petal in order. It reads thus : *Kâma-devâya, Sarvajana-napriyâya, Sarvajana Sammohanâya, Jvala, Jvala prajvala prajvala sarva jamaaya hridayam mevasamkuru kuru svâhâ.*

"Bhûmandala" is the four-angled figure. He has drawn the difference between *Pûjâ Yantra* (figure for external worship), and *Dhâranayatra* (figure for wearing). "*Anga*:" the heart, the head, the *Sikhâ* (tuft of hair on the head), *Kavacha* (armour), *Netra* (eyes) and *Astra* (weapon).

"Vâsudeva, &c.:" the four *Vyûhas* of Vishnu, in the four directions, with their respective *Sâktis* (*Sânti, Sri, Sarasvatî* and *Rati*) in the South-East and other corners. "*Rukminî, &c.*," Krishna's own energies which are eight in number are each worshipped in one of the petals.

"Upachâras:" *Shodasopachâra pûjâ* is here meant ; that set of *upachâras* which consists of 16 parts or forms of service to God.

*Ap.* "*Vâsudeva*:" represents the four *Vyûhas* of God. "*Rukminî, &c.*," are his energies.

"*Nanda, &c.*," are the *Gopâs*.

"*Vasudeva, &c.*," are his relatives.

"*Pârtha, &c.*," are his students.

This is the Saguna worship of Krishna performed with *Chakra*, &c. This does not apply to *nirguna pûjâ*.

22. There are these verses : The one self controlled omnipresent Krishna is to be praised. Though one, he shines as many. Locating him in the yantra, the wise who worship him, attain eternal bliss, and not others.

*Na.* "Self-controlled:" *Vaśi*, everything, is under his control. "Shines as many:" like the moon in different waters ; like the ether in different pots. The worship of the *Yantra* is detailed in the *Nrisimha Tâpani* and the *Rama Tâpani Upanishads*.

*Vi.* *Mantras* also confirm what has been said about the *Yantra*.

"One:" devoid of the three kinds of difference, *vis.*, *Sajâtîya* (in its own species), *vijâtîya* (of different species) and *Svagata* (in itself).

"Omnipresent:" in space, in time, and in all things. "*Krishna*:" bliss. He is praised even by *Brahmâ* and others. He manifests Himself as five for protecting the universe, &c.

23. The eternal of all eternals, the consciousness of all consciousness, He, though one, accomplishes all (human) objects. Locating Him in the *Yantra* the Brâhmanas who worship Him, attain the highest dominion, not others.

*Na.* "Eternals:" ether, &c. "Consciousness:" mind, &c., "Of all" refers to the souls, "Brâhmanas: *Vipra*; it indicates that Brâhmanas are the chief worshippers. The *Vaidika* path is thus alluded to, which is not open to women, Sudras, &c.

*Ap.* "Human objects:" Moksha. The first part of the verse. "The eternal.....objects," applies to Nirguna Brahman, and the second part to S'aguna Brahman: Krishna is clearly spoken of in both the aspects.

24. To them who ever worship this supreme abode of Krishna devotedly and disinterestedly, that manifestation of *gopa* (Krishna) eagerly appears at once.

*Vi.* Krishna shows himself to the devotee without delay.

*Ap.* The devotee who worships Krishna with the five-divisioned Mantra, without expecting any worldly reward, need not pass through the long course of purification of mind, &c., S'ri Krishna initiates him in the truth of the *Mahāvākyas* and confers the knowledge of Nirguna Brahman. Thus the devotee will attain salvation gradually.

25. He who created Brahmâ first, He (Krishna) who imported the Vidyâs to Him (Brahmâ), He who is the God, the enlightener of the thought of the Self, Him should the seeker of salvation approach.

*Na.* He is known by the last mental modification (*Oharamavrittî*).

*Vi.* "Vidyâs,"—Vedas.

*Ap.* "Krishna:" *Mahāvishnu*. "Imported,"—He instilled in him the Nirguna Brahma vidyâ. He is known by such knowledge.

26. To him who repeats this five-divisioned Mantra of Govinda with OM, to him alone He manifests His Self. Therefore one desirous of liberation should repeat (this Mantra) to attain everlasting peace.

*Na.* The same Mantra is given in another form. The syllable OM should be prefixed to each of the five divisions of the Mantra, viz: "*Om Klîm Krishnâya, Om Govindâya, Om Gopîjanavallabhâya, Om Svâhâ, Om.*" The result is salvation as well as worldly attainments; for it is said that "He who is the bestower of salvation grants to His devotee the desired objects, viz., good formation of body, health, wealth and enjoyments."

*Vi.* The same Mantra with the addition of OM to each part.

*Ap.* Krishna manifests His self through S'ravana, Manana, &c., to those who simply repeat the Mantra.

27. Besides this five-divisioned Mantra there are several other Mantras of Govinda for men, such as the ten-syllabled one;



these are also, according to rules, practised by Indras and others who are desirous of prosperity.

*Na.* "According to rules:" with Nyâsa, &c. There are numberless other Mantras besides the five-divisioned one. "The ten-syllabled Mantra:" *Prayoga* for this Mantra is as follows:—It should be chanted 40,000 times at the top of a mountain, or on the bank of a river, at the root of the Bilva-tree, or in water, in a tank, or in a cow-pen, in a Vishnu temple, or at the root of the *Aśvatha* tree, or on the sea-shore. We have already stated that the eighteen-syllabled Mantra should be repeated 20,000 times. During the time a person practises this Mantra he should live on any of the following: *viz.*, *Śāka* (leaves), root, fruit, milk or curd of a cow, *Bhāiksha* (food got by begging), flour, or any transformation of milk. *Purāścārana* of the Mantra ten lacs of times; one-tenth of the number for *Homa*, one-tenth of this number for *Tarpana*, and again, one-tenth of this number for feeding *Brāhmanas*. The commentator next gives the six-syllabled Mantra, the sixteen-syllabled, the twenty-two-syllabled, the eight-syllabled, and the one-syllabled Mantra, with the names of their *Rishis* and other particulars.

*Ap.* The ten-syllabled Mantra is *Śrīm Klīm Om Namō Nārāyanāya*.

28. Thus they (the *Rishis*) asked: "Please teach us by your words the real meaning of this Mantra and *Brāhmāna* replied: "Ever mediated by me he awoke at the end of *Parārdha* and appeared to me in the form of a *Gopa*."

*Na.* "*Parārdha*:" the fiftieth year of *Brahmā*.

"Awoke," he thought of me that I was ever meditating on him. "Form of a *Gopa*:" it is meant that this is the eternal form of the Lord.

*Vi.* He rose from his *Yoganidrā*.

*Ap.* *Brahmā* says that at the end of the repetition of the five-divisioned Mantra when he was performing *Brahma Yajna* (*yajna* or sacrifice to please or propitiate *Brahman*) God appeared unto him.

29. Then while prostrated before Him, He with a good heart gave me, for the sake of creating, the eighteen-syllabled Mantra which is His own nature, and disappeared. In course of time there arose in my mind the desire for creating. From those (18) syllables (of the Mantra) He made me understand all about the future of the universe and all that it would contain.

*Na.* "Good heart:" compassionate heart. "His own nature:" *Krishna* himself. It is said that "one should think in one's own self that the Deity, *Guru* and the Mantra are identical with each other."

*Ap.* This verse refers to the creation of the fourteen worlds, &c.

30. From ether, water; from water, earth; from that, fire; from a drop of water, the moon; from the union of these, the sun; thus from the word *Klīm* I created. From the word *Krishna*, *Akāśa*; from *Akāśa*, *Vāyu*; from the next word (*Govinda*),

the divine *vidyās*; from the next (Goptjanavallabha), men and women, &c. (from the last word, *Svāhā*), the whole world.

*Na.* The order of creation is to be taken here according to the *S'ruti*s,—first ether; from it, air; and so on. From *Klīm*, air, water, fire, the sun and the moon. From Krishna, the senses, ear, &c.

“Air:” *Prāna*, &c. “The divine *Vidyās*,” the fourteen *Vidyās*, *Vedas* “Men and women &c.,” all the four kinds of living creations born of the womb, egg, sweat and earth. “The whole”: all, *i.e.*, all the world. The last word is repeated to show that the chapter is nearing its close.

*Vi.* “From the word *Klīm*:” from *ka*, water; *la*, earth; *I*, fire; from Bindu (the dot), the moon; from the union of all these, the sun; from Krishna, ether; from the *Chit A'kāsa*, air, *i.e.*, *Sabdārāśi*.

31. By the worship of this alone Chandradhvaja (a king), knowing his Self to be free from confusion, repeated the Mantra with *Om*, and became free from attachments (bondage).

*Na.* “Free from confusion:” free from false knowledge; knowing that the Self is ever pure and untainted. “Became free from attachments:” crossed the *Samsāra*.

*Vi.* “Chandradhvaja:” the crescent-headed, *i.e.*, *Śiva*. By chanting this Mantra *S'iva* attained *Paramātman* directly.

32. This is the supreme abode of Vishnu which the wise ever see and which is radiant and all pervading. Therefore one should repeat it, one should repeat it.

The repetition of the last words of the verse shows the end of the chapter.

33. On this some say that from the first division of His (Krishna's) arose the earth; from the second division, water; from the third, fire; from the fourth, *Vāyu*; and from the last ether. Thus, to attain salvation one should always repeat the Mantra of Vishnu, together with the five *Vyāhritis*.

*Na.* “Some:” some *A'charyās*. “The five *Vyāhritis*” are *Bhū*, *Bhuvah*, *Svabh*, *Mahah*, *Janah*; to which correspond the five parts of the Mantra, or the *Vyāhritis* may also be taken to mean the five *Mahābhūtas*.

34. In this there are some songs. From His first part the earth arose; from the second, water; from the third, light; from the fourth, air; and from the fifth, ether. One should practise this Mantra alone. Chandradhvaja attained the supreme and eternal abode of Vishnu.

*Na.* One should repeat this eighteen-syllabled Mantra and none else. The *S'ruti* (*Mund. Up.* 2, 2, 5) says: “Give up all other speeches (words).”

35. Therefore the five-divided Mantra which is pure, free from impurity, devoid of sorrow, greediness and attachment is by itself *Vāsudeva*; except Him there is nothing.

Vi. "Pure" *Vīśuddha*; of the *Chitjyotis*. "Impurity," of *Avidyā*.  
 "Sorrow:" pain of mind and misery.

Ap. The five-divisioned Mantra here indicates the supreme abode well known to *Mahāvakyas*, viz., "Thou art That," which has both a Saguna and a Nirguna aspect, as characterized by the words, pure, &c. Vāsudeva has also the two aspects of Saguna and Nirguna. It may be objected here that because the transcendental sentences, "Thou art That," &c., refer only to Nirguna, they cannot be taken here to mean Vāsudeva in both the aspects. To this the answer follows: There can be no such objection, for the word 'That,' in the transcendental phrase quoted above, has two meanings; one *Vāchyārtha*, direct meaning, and the other *Lakshyārtha*, indirect meaning. The former meaning concerns those who are about to attain salvation immediately, and the other is for those who are to attain salvation by degrees of gradual development. Hence THAT indicates both Nirguna and Saguna.

36. Govinda who is *Sat*, *Ohit* and *Bliss*, who is the five-divisioned Mantra, who is seated at the root of the divine tree in Brindāvana; Him alone, with the hosts of Gods, do I always please with supreme praises.

Na. "Hosts of Gods:" 49 Gods.

Vi. Thus Brahmā said.

Ap. "Supreme praises" as described in the Vedāntas.

37. "Om. Adoration to Viśvarūpa, the cause of protection, and the end of the Universe, the Lord of the Universe, and Universe itself. Adoration again to Govinda.

"Adoration to Vijnānarūpa, the supreme Bliss, Krishna the Lord of Gopis, Adoration to Govinda.

"Adoration to the lotus-eyed; adoration to Him with lotus-garlands; adoration to the lotus-navelled; adoration to the husband of Lakshmi.

"Adoration to Govinda who is adorned with peacock feathers, who is beautiful, whose intelligence is unobstructed, who is the swan to the mind of His wife (Lakshmi).

"Adoration to the charioteer of Arjuna, the destroyer of Kamsa's race, the vanquisher of Keśi and Chānūra, who is worshipped by Him of the bull-flag (i.e., Siva).

"Adoration to Him who plays on the *Venu* (flute), Gopāla the destroyer of the serpent; to Him who walked on the banks of the river Kāliṅd, who wears surging ear-rings.

"Adoration to the sweet object of the eyes of cowherdresses, to the dancer, the protector of refugees; adoration to Krishna.

"Adoration to the Destroyer of sins, the uplifter of the *Govardhana* mountain, who is Death to the life of *Pātānā*, the extinguisher of the life of *Trināvarta*.

"Adoration to Him who is without parts, who is free from con-

fusion, pure; to Him who is the enemy of impurity, who is non-dual, great; adoration to S'ri Krishna.

"Be thou pleased, O highest Bliss! Be Thou pleased, O supreme Lord! Uplift me O Lord, who am bitten by the serpents, disease and old age.

"O S'ri Krishna, the husband of Rukmini the captivator of the minds of *Gopis*! Raise me, O Teacher of the world! who am sunk in the ocean of *Samsâra*.

"O Keśava, remover of sins, Nârâyana, Janârdana, Govinda, the Supreme Bliss; uplift me, O Mâdhâna!"

Thus do I worship Him with these praises. Do ye perform Japa of the five-divisioned Mantra, meditate on S'ri Krishna, and you will also be enabled to cross the *Samsâra*.

Thus said (Hairanya) Brahmâ.

*Ap.* For aspirants of a higher order the Nirguna form is inculcated in the Vedântas; for those of the lower order, Saguna form is prescribed for worship and meditation; the middle class of aspirants worship the Saguna form and meditate on the Nirguna.

38. One who repeats this five-divisioned Mantra easily reaches that abode which is unshakable; which, being swifter than the mind, even the Gods did not reach; which is ancient and all-pervading.

*Nâ.* "Gods:" the senses. The S'ruti says: "From whom return all the senses, mind inclusive, without finding." (Tai. Up. II. 9).

39. Therefore, Krishna is the highest deity. Meditate on Him, repeat His Mantra, worship Him, worship Him. Om Tat Sat.

*Nâ.* "Worship Him:" the repetition of these words shows that the chapter ends here. "Om Tat Sat:" as the "Gitâ" (XVII. 23) says, "these are the three-fold names of Brahman."

*Ap.* Nirguna form of worship is reached through the meditation of the Saguna form. The mind of him who meditates on the Nirguna aspect must have been purified in previous births.

END OF THE PURVA GOPALA TAPANI UPANISHAD.

R. ANANTHAKRISHNA SASTRI.

*THEOSOPHY NOT A SECT.\**

**A**LTHOUGH Theosophy and the Theosophical Society are topics which occupy a great amount of attention in all parts of the world at present, still there is a large amount of ignorance respecting the movement, existing in the public mind. This is not only the case in special localities, but it prevails to a greater or less extent in all countries in the world. One of the causes which leads to this undesirable state of things is no doubt due to the prevailing thought that the theosophical movement is something new, and is likely to form an addition to the many sects into which the religious portion of mankind at the present day is divided. In both these respects the popular mind is in error. Theosophy is not new, but is very old, and indeed antedates all the existing exoteric forms of religion which are known at the present day. Theosophy is a form of religious and scientific philosophy which prevailed long before any of the present exoteric forms of religion was devised, before the time when the teaching of religion or spiritual truths was made a profession for the purpose of gain and the attainment of social position and influence. It is a philosophy which prevailed at the period in the history of man's evolution when religion was not a matter of form and a public ceremony, but when it was a living force and had a moulding power in the life of every son and daughter of man. Then was the time when "the golden age" of which the poets speak prevailed, when mankind found that this philosophy supplied all his spiritual wants, and was the ladder or channel by which physical man could consciously commune with the Supreme.

Such being the original position of Theosophy, it naturally follows that this philosophy formed the foundation work of all the external forms of religion when religion became more or less a ceremonial affair, an outward performance in large gatherings under the guidance of an appointed and salaried leader, instead of being a heart-felt devotion to, and love of the Supreme by the individual. As the external forms of religion became established in the early days, no doubt they taught the bulk of the truths which Theosophy can teach, and as other separations took place from the earliest external churches, each succeeding subdivision would naturally take more or less of the original teaching, just what suited the leaders of the separative movement, in a way perhaps somewhat similar to what we now see; section after section separating from some one or other of the many branches of what is called the Christian Church in our day. Looked at along these lines it will be easily seen how Theosophy comes to be regarded as the underlying principle, or bed-rock as it were, of all the external forms of religion at present existing,

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\* A lecture delivered before the Auckland Branch of the Theosophical Society, September 18, 1896.



irrespective of the names by which they may be called, whether Christianity, Mahomedanism, Hinduism, Buddhism, &c. As it is thus the fountain from whose springs the external forms of religions have drawn their supplies, it is impossible to regard it as a section from those religions of which it is the foundation and chief corner stone.

One circumstance perhaps deserves to be mentioned which may be looked upon as one of the causes why Theosophy is regarded by the present generation as something new, and that is, that until the last twenty odd years or so, it was scarcely ever mentioned in our general literature, never mentioned in the newspapers from which the great mass of the people of nearly all modern countries derive their chief supply of instruction, never mentioned in the novels which form the bulk of the reading done by ladies, and never heard of in the religious literature placed before the young. True, some knowledge of it was still obtainable by searching for it in the works of Plato, and in the literature of the neo-Platonists of Alexandria, also in the little read works of the Gnostics, and in the literary remains of the mystical writers in the early days of the formation and establishment of that ecclesiastical system known in later times as the Christian Church or Christian religion: but all know how few have the courage and perseverance to search the records of the past to acquire knowledge about a subject generally denounced from the pulpits, discouraged in the religious literature of the day which comes into the hands of the young, and when, not unfrequently, some of the study and many of the verifications had to be made through the medium of a foreign tongue. Such considerations may be regarded by many as sufficient reason why such studies were not pursued, and the same class of considerations no doubt prevents the more general study, in a systematic manner, of the rise and progress of the Christian Church which is the form of exoteric religion with which we, the people of the West, are more immediately brought into contact. Those whose inclinations and tastes have led them to devote some attention to this branch of investigation, know that at the time Jesus appeared among the Jews, and for long before that date and for centuries after it, there were various schools of theosophical teaching in full operation. There were the various mysteries, when the most important religious and general instructions were given under the seal of the strictest secrecy; there were also the various Schools of Gnosticism, all of which were centres of theosophical thought; and they know also that those who were striving to make the teachings of Jesus the foundation or cause of the formation of a separate external form of religion were heartily opposed to all these various agencies where theosophical principles were expounded, inasmuch as such teaching militated against the efforts of those endeavouring to establish what they wanted to be regarded as a new and heaven-born faith. While these Theosophical Schools or agencies were in active operation, a general knowledge of the origin and laws of the physical world was given, as well as a knowledge of the nature of man,

his relation to the Logos or the Originator of the world system to which we belong, and the evolution of man's spiritual nature, all of which not only took away the groundwork of the new religion-framers, but also showed the thoughtful portion of the public the sources of the teachings which were being incorporated into the new religion. The history of the early centuries of the so-called Christian Church or religion is not the most pleasant of reading, nor does it tend to give a very high opinion of the real character of many of the prominent actors in that work. In one form or another the friction between what was then known as the schools of philosophy and those engaged in the establishment of the new religion, was nearly always more or less acutely present, until at last, in the time of Justinian, in 529 A.D.\* the new church united itself with the state, and by the aid of the sword of the state succeeded in causing all the Lodges of the mysteries and all the other schools of philosophy to be closed, so far as public teaching was concerned. Under such adverse conditions learning of any kind is not likely to succeed, and the result was that the old religious philosophy which had been man's solace for untold ages, came to be overclouded, and in time became almost, but not entirely, extinct, so far as the influence of the Roman and Byzantine empires extended. A church resting upon the power of the state was not slow in using the physical force at its command to put down opposition to its teachings. This for a time succeeded, but never secured the complete extermination of all knowledge of the Old Wisdom Religion. Its profession became secret instead of public, and its votaries fewer in number, but the large Lodges of the mysteries were closed. Those who by Theosophy are designated Masters, those elevated Beings who are ever working for the promotion of man's spiritual advancement, from that time to the present have sent a messenger, towards the close of each century, to once more strike the key-note of spirituality among mankind; to once more proclaim, to those who were prepared to listen, some phase of the great body of truth known as Theosophy, so that the spiritual flame might be kept alive in the hearts of men. The teachings of these Messengers have sometimes been in one direction, sometimes in another, but the tendency of all their teaching has been to show that there is a something beyond the physical stage of existence. The last of these Messengers was the late H. P. Blavatsky, who has been permitted to draw aside the veil a little further than her predecessors, and has not only shown to some extent, the immensity of the store of occult knowledge which awaits man's further development, but has imparted knowledge, and given hints on the physical science plane which not a few scientific investigators have found profitable, and have proved the truth of her statements since her day. Thus as the power of opposition exercised by the church is breaking down, and the mind of man is becoming more receptive, the ever faithful guardians of humanity place further instruction at its disposal as man acquires

\* See "History of the Church from the Earliest Ages to the Reformation," by Rev. George Waddington, M.A., London, 1833.

the capacity to use it for the purpose intended, the spiritual elevation of the race. On this account there may be some colouring for the supposition that Theosophy is new—new to the present generation,—and the reason why its principles were not more fully proclaimed on previous occasions when the Messenger appeared, was because that since the cruel art of tyrannical intolerance to which reference has been made, mankind had not attained that tolerant frame of mind to have permitted such a promulgation of what seemed to be new views of the origin of the universe, the origin of man, his true place in the universe, and his ultimate glorious destiny, until the last quarter of the present century. The long time that has elapsed since the days of Justinian, when the wrong act was done, and man's evolutionary progress was diverted for a time into a wrong channel, shows how slow is the rate of man's real progress on the moral and spiritual planes of being.

A little while ago I showed that as Theosophy was the fountain from which the various exoteric religions drew their inspiration, consequently Theosophy could not be a sect or a section of those religions of which it was the real foundation, or the material or teaching out of which the various exoteric religions were composed. But we might look at this point a little farther. It is always noticed that when sects are in the way of being established, or when they multiply, it is almost invariably among the same race or sub-race of people among whom the form of faith prevailed of which the new one is a section which has broken away. A form of belief, a religion, or even a church polity, may be changed times almost without number, each taking more or less of the tenets or principles of that from which it had immediately come; but these changes have little or no influence upon another race of people, or another distinct branch of the human family. The interest in these changes is almost always confined to the people among whom the opinion or form of thought prevailed from which the new sect sprang. For instance, the minute sub-divisions into which the class of churches or religion known as "Protestant," in Britain and America, have become divided, have had little or no effect or influence upon the people of, say France, Spain, Italy, Russia, &c., although all these changes may have excited much interest among the people—and the peoples akin to those—among whom the changes of opinion took place. This shows that these small changes in the form of thought, which are the cause of the birth of sects, have only influence among a certain class of minds, and peoples of other branches of the human family take no more notice of such changes or sub-division into sects than if they had no existence in fact. But the phases of truth which Theosophy makes known to the modern world are not so restricted in their sphere of influence. The history of the present theosophical movement has proved very amply that the influence of theosophic thought and ideas have attractions to branches of the human family quite distinct racially, politically, and religiously, so far as state churches are concerned, from the people among whom the theosophical literature was first

published, and to whom the Theosophical Message on the present occasion was delivered, I mean the Anglo-Saxon race. Theosophy has been proved to have a world wide interest to all races and to all peoples. This is what might be expected if it be what we claim it to be—a message from the Elder Brothers of our race for the elevation of man's spiritual nature irrespective of race, sects, creed, colour, or social condition, cultured or uncultured. Under such circumstances we might expect that Theosophy would speak to the great heart of humanity, and that its influence would not be circumscribed much by political boundaries, or by the spheres where certain languages are spoken. Being a universal message to mankind, we might expect it to be so regarded by the various races of humanity, and by the professors of the various systems of religious thought. And this is just what has taken place. Though the English language was selected as the vehicle to first make known the Message to mankind, that has proved no barrier to the progress of the knowledge of the principles of Theosophy to the people who speak a different language—however much Britain may be disliked politically and commercially in some parts of the continent of Europe. The "Secret Doctrine" is a bulky work, as many of you know, of more than two thousand pages of closely printed matter, only to read which one would think a sufficiently hard task for foreigners to undertake. But what is the result? Two or three devoted and earnest men in Spain have voluntarily, without money and without price, rendered its contents available to the fifty or sixty millions of Spanish speaking people at present on the globe, and the translation of "Isis Unveiled," besides many smaller works, is being made into the same graceful language. And this too in a country when the Roman Catholic religion is almost universal. In France, too, earnest souls are carrying on in a systematic way, translations into the French language on the same terms as their Spanish compeers. In Holland, also, a similar systematic work is in progress, and even in the city of the Seven Hills, Rome, a similar work has been inaugurated though it is not long since a theosophical Lodge was opened in that country. In Germany a similar work is under way, though translations in that country have not made so much progress as in some other countries where less progress might fairly have been looked for. In Russia, Sweden, and Denmark progress is also being made in the same direction, all of which facts show that the Theosophical Movement is an international or universal one—one not restricted to any one race or even to closely allied sub-races or sections of humanity. Theosophy speaks to no one section of the human race, but to all, wherever situated and however circumstanced.

To make this more clear, it may be stated that at the last Annual Convention held at Adyar, near Madras, it was shown that in December last there were 450 societies or Branches in full operation, distributed in India, North and South America, Great Britain, Austria, Canary Islands, France, Germany, Greece, Italy, Russia,

Spain, Switzerland, Sweden, Norway, Denmark, New Zealand, the Islands of the Pacific, and Australia,—a list of countries surely sufficient to clearly prove the universal and non-sectional character of the theosophical movement.

As to its rate of progress, it may be mentioned that last year's report showed that 50 new Branches or societies had been established during the previous twelve months—an average of about one in each week. These facts clearly testify to the force of life that is in the movement. The report showed that of the number of societies then in working order 68 were credited to America. My hearers will thus see that individuals who are now becoming connected with the theosophical movement for the first time are not in the position that many of us were in years ago when the Society was much more circumscribed in its sphere of activity, when difficulties had to be faced which now no longer exist, and when the movement was little known and little respected outside the ranks of its then members. In joining now, new members cannot help feeling that they are joining a great multitude of earnest souls of all nations—a movement of universal scope; a movement that is advancing amongst all peoples at a surprising rate of progress; a movement which is being carried on without selfish objects in view, indeed with personal sacrifice in *many* instances, for the benefit of others; and a movement, too, calculated and intended to effect the highest and noblest work in which man can engage, the moral and spiritual elevation of humanity. Such reflections and general review of the position ought to be exceedingly encouraging to new members, and should inspire them with the strongest faith and most ardent hopes for the future, so that their best endeavours may be directed in aiding to carry on the work with renewed vigour, and an increased ratio of success.

The facts just mentioned are not the circumstances which usually characterise the slicing off a section from an organization previously existing. Theosophy is independent of all sects; it acknowledges the universal brotherhood of man and works for that end, and thus prepares for the time when there will be no feeling of separateness or estrangement among the various races of mankind.

The universal character of the movement is also seen not only in the readiness with which so many different peoples have allied themselves with it, but also with the other consideration, that the union of so many nations implies the harmonious blending of so many divergent religious views for one common end which interests all alike. Within the ranks of the Society are to be found members of all the great religious systems of the East, members of the Hebrew faith and even Rabbis, members of nearly all modern religious bodies—even in one case at least a Bishop of the Episcopal church—members of the Lutheran, Greek and Roman churches, and many who belong to no church organization at all. In the Theosophical Society they all find a common platform for common action in aid of the broadening of a feeling of



fellowship among mankind. In the sentiment of a universal brotherhood of the human race, there is a bond of union which is above and beyond that sentiment of brotherhood which is spoken of from sectarian platforms or pulpits. There, if one wishes to gain a brother's position, he has to adopt the religious and other views held by the body or sect to which he seeks to be allied, and any departure from the common rule in this respect causes him to be visited by suspicion, and to be watched as if he were not regarded as a very good brother. In the Theosophical Society all this is changed. There, variety of opinion on religious and political questions is the rule rather than the exception. The rule with us in this respect is that we treat our fellows in the same way as we wish to be treated by them in return. If we express any decided opinion on any debatable points we do so with the express understanding that another has an equal right to express equally strong opinions on the opposite side of the question without our being offended. On one point we all agree, and the other questions are simply regarded as phases of truth which are more or less partially understood, and on which time is likely to throw much additional light. Being without a creed, dogma, or ritual of any kind to uphold, we can bear and forbear with one another on those minor points while still keeping prominently before our minds the motto of the Society; "There is no religion higher than truth."

W. WILL.

(To be concluded.)

### SEGREGATION : HINDU CUSTOMS.

**M**R. SREENIVASA RAO, F.T.S., of Gooty in his lecture on ancient and modern religion and science, delivered in Telugu at the Theological High School, said that segregation is not foreign to Hindus. If a death occurs in one's family he observes *Sûtakam* (days of pollution) during which he and the members of his family are considered to be under pollution and are not allowed to mingle with others or visit public places like temples, &c., for 10 days (15 among some classes). After the expiry of this period he throws away the old and useless things like earthen vessels, &c., white-washes the house and performs *punyâharcâchanam*, when the *homa* or holy fire is burnt, after which the house and the people are considered to be removed from the said restrictions.

If a person sees a corpse he should take a bath without removing from his person the clothes he had on (*sachelasnâna*). If one attends a funeral he should take a bath and wash his clothing before entering the town; and once more, after entering the town, he should then visit, before returning home, a temple where camphor, &c., is burnt.

In some cases he should remain away from home for a night.

It was shown that the observances of *Sûtakam*, white-washing, *punyâharcâchanam*, bathing and visiting temples, were calculated to prevent the spread of the disease if the death be due to an infective disease.

The rule was made applicable to all cases of death, to obviate the necessity of discriminating deaths due to infective diseases from deaths due to other causes, and to avoid the panic which would rise if the rule applied to certain cases only.

It was shown that the visit to the temple was a sort of fumigation, as one perspires freely while there owing to the dense smoke raised by burning camphor, &c.

It will not be out of place to mention that the prohibition of giving alms from a house where there may happen to be a case of small-pox, was meant to prevent the spread of the disease through the grain doled out.

He has compared several such things and proved that so called superstitious observances among Hindus have a real scientific value.

J. V. RAMASWAMI NAYADU, L. M. S.

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*THE BRIGHT SIDE.\**

I know, as my life grows older,  
 And mine eyes have clearer sight,  
 That under each rank wrong somewhere  
 There lies the root of right ;  
 That each sorrow has its purpose,  
 By the sorrowing oft unguessed ;  
 But as sure as the sun brings morning,  
 Whatever is, is best.

I know that each sinful action,  
 As sure as the night brings shade,  
 Is somewhere, sometime punished,  
 Though the hour be long delayed ;  
 I know that the soul is aided  
 Sometimes by the heart's unrest ;  
 And to grow means oft to suffer—  
 But whatever is, is best.

I know there are no errors  
 In the great eternal plan,  
 And all things work together  
 For the final good of man.  
 And I know, when my soul speeds onward  
 In its grand eternal quest,  
 I shall say, as I look back earthward,  
 Whatever is, is best.

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\* *Light* copies these verses, with the following acknowledgment: "From an American Magazine for young people." This is rather indefinite and the author's name is not given.—Ed.

## Theosophy in all Lands.

### EUROPE.

LONDON, December 28th, 1898.

Christmas—the great festival of the Western world—has come and gone again and now in business and financial realms there come the throes of stock-taking and the making up of balance sheets, which salutary processes have their counterparts in the mental and moral departments of human nature.

The end of the old year is a great time for looking over the ledgers of life, and happy is the man who can start the new year not too heavily handicapped by the big balances brought over on the Dr. side of his account. We all do bring over these balances, large or small, and we most of us set over against them sheaves of good resolutions, bills drawn on the Bank of the Future which we light-heartedly renew from year to year. How many of us are going to make a *serious* attempt to redeem our paper during the coming year? There is perhaps a tendency, when one has counted up a good many of these annual self-audits, to want to shirk the process and slide over into the next year without renewing these “promises to pay” which we shamefacedly recognise as of very remote date; but, if there is one legend more than another the moral of which Theosophy endorses, it is that of King Bruce and the Spider, and the ‘Try, try again’ principle may begin to show result in 1899 even if it be the last year of the first cycle of the Kali Yuga, and foreshadowed as full of evil by all the prophets of Modern Babylon. In any case this annual renewing of resolutions is a good thing and was it not ‘H. P. B.’ who reminded us that the time of the new year, when all the returning energies of the re-born Sun were at work in Nature, was just the best time for making effort in the moral and spiritual as well as the physical realms? While I write the air resounds with the words “A Happy New Year.” I voice the old greeting from West to East and add—“God-speed to all our resolutions.”

Many besides ourselves are making mental retrospects of the work of the last quarter of the present century and in the course of one such survey connected with the appropriate Christmas subject of Divine Incarnation, the *Christian world*—a leading non-conformist weekly—has some passages which are significant indeed of the change which has come over the thought of the religious world and are especially interesting from their decidedly theosophic trend. After commenting on the storm and stress which evolution and rationalism raised in the religious circles in the middle decades of the century, the writer describes the present day conditions in the following sentences:—

“The prevailing philosophic conceptions concerning God and the universe are, it may fairly be said, of a Divine immanence, a Divine limitation, and of a Divine personal self-revelation. Philosophy sees everywhere a highest plunging down to the lowest forms of manifestation, and working its way up thence back to its own primal level. It is a Divine stability that is at the roots of the hills; a Divine intellect that reveals itself in all humblest grades of insect and animal life;

and that shows in ever higher forms until it becomes self-knowing in man, and so suggests the culminating human-Divine consciousness of the Christ. In this the modern thought-trend is straight along the line of Schelling's proposition—that 'only the personal can heal the personal, and God must become man that man may come again to God.'

But it is towards this very point that Evolution also, as it is now most generally understood, is seen to be directly heading. Evolution is not a force in itself, but only a mode of operation, and one which the Operator perpetually varies. There are great gaps, too, in the process—gaps that are stridden across by the Power behind in a way to us incomprehensible, but full of significance for the present subject. Natural selection' does not explain origin, when there was nothing to select from. 'The struggle for existence' amongst competing forms gives us no account of that beginning of life when there were no competitors. And the gaps have continued at the further end of the development. There was nothing in the anthropoid ape that would enable him to construct out of himself a man. Everywhere, in short, we have to recognise with evolution the Power behind, engineering the road, pushing life along it up and at times in the process making giant strides across what seem impassable chasms. What more strictly in accord with all this than that, at a still later stage in this progress, there should emerge on to the human plane, and by a process as inexplicable as that by which man came out of the ante-human races, a second, higher Adam, who should, in His turn, open up new spheres and possibilities of life?"

Early in December, in continuation of his Blavatsky Lodge lectures entitled 'Studies in Christian Origins,' Mr. Mead gave a very interesting rendering of some portions of the Hermes Fragments. The similarity of some of the extracts thus translated to the thought and even the phraseology of some parts of the Bhagavad Gîtâ and Upanishads is most striking. Even as rendered in the only two English translations available these Hermes Fragments are full of suggestion and value to the student, but the value of the key which Theosophy affords to the scholar will become increasingly evident when the translation which Mr. Mead is making is obtainable.

'The making of Religion,' a recent work by Mr. Andrew Lang, was the subject of a lecture by Mrs. Mallet, on December 8th, in the course of which she gave an outline of the arguments by which the author shows that the current theories of anthropologists as to the origin of religious beliefs are greatly in error, and supports by well chosen facts a theory which would appear to be much more nearly in harmony with occult investigations on this interesting subject.

The final lecture of the session was given by a speaker new to the Lodge, Mr. A. H. Ward, who took for his subject the Microcosm, and with the aid of a carefully thought out and elaborate diagram, dealt with the interesting problem of the development of consciousness on the different planes of being.

A suspension of meetings for a fortnight during the Christmas holiday season gives a short respite to the small staff of lecturers whose energies are so regularly employed.

The Sunday evening addresses which Mr. Leadbeater has given during the last seven weeks have proved a great success. The lecture hall has been regularly crowded, a great many strangers availing themselves of the opportunity to attend, and the appreciation of the usefulness of the course has been general. A partial repetition of the same course has been

given by Mr. Leadbeater, at the Pioneer Club in Grafton St., where opportunity is afforded for meeting a different audience.

During the month, Mrs. Cooper-Oakley has again visited the South-Western Lodges, speaking, on this occasion, at Bath and Bristol.

A. B. C.

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#### NEW ZEALAND SECTION.

The annual meeting of the Christchurch Branch was held on November 22nd. There was a good attendance of members at the meeting. The Secretary reported the addition of ten members during the year, and seven resignations. The Secret Doctrine Class, the Ancient Wisdom Class, the H. P. B. Class are all steadily at work; and the Sunday afternoon public meetings keep up their interest and do good and useful work both for members and the public. Mr. J. B. Wither was re-elected as President for the ensuing year, and Mr. J. Rhodes (187, High Street, Christchurch) was elected Secretary.

On December 4th Mrs. Draffin began in Auckland a series of five lectures: "Theosophy: What it is," "Growth and Evolution of the Soul," "Rationale of Reincarnation and Karma," "The Masters," and the "Practical Application of Theosophy." Interest appears to increase with the coming of summer and these lectures are attracting large audiences and the discussions which follow are very good.

The most prominent feature in the past month's proceedings is the renting of a space in the Auckland Industrial and Mining Exhibition now open, for the purpose of displaying various works on Theosophical topics, both for sale and to spread the knowledge of the subject among the thousands who visit the various courts of the Exhibition daily. The stall is tastefully decorated; there is a well filled book case and on the table are spread out Theosophical magazines in various languages, and leaflets and pamphlets are for sale and distribution; the maps from the story of Atlantis, coloured illustrations of Thought Forms from *Lucifer*, and the coloured frontispiece from "The Human Aura," are in view, and upon the wall are hung enlarged photographs of H. P. B., Col. Olcott and others.

It is proposed to form Lotus Circles in Auckland and also in Nelson. The Dunedin Branch Library increases steadily in size and value, thanks mainly to the interest of the President, Mr. G. Richardson. The Library has been enriched by the addition of the Polychrome Bible, as far as published.

The four principal centres continue their active work almost continuously throughout the year; such work forms the main feature of the Section's activity during the year 1898.

The preparations for holding the convention go on in Christchurch, and an interesting meeting may be expected.

December 1898.

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#### NOTES FROM CHICAGO.

An event worthy of note recently occurred here, when a life-time scientist, in the living swim of employment, took the trouble to send to Theosophical Hall, Van Buren Street, a wagon-load of apparatus, and to give a lecture, last Sunday afternoon.



The pin-drop silence while he discoursed, and the rising on their feet, of some of the audience in the back rows, to better see, showed that susceptibility for receiving material fact is improved by metaphysical study.

The lecturer was Arthur Vaughan Abbot, C.E., Consulting Engineer of the Bell Telephone Company, Member of the Society of Electrical Engineers, and of the Institute of Mining Engineers, and of the Society of Civil Engineers, and author of a large book on the "Electrical Transmission of Energy." Since graduating as Civil Engineer this gentleman has been connected with the most noted public works in New York, Boston, Baltimore, Augusta, Kansas City, Salt Lake City, and for the past seven years has been Chief Engineer of the Chicago Telephone Company.

On a wall-chart he had written the differing numbers of vibrations in what is perceptible to our senses; showing that sounds are cognised by the hearing at a low pitch; gradually the pitch is raised as the vibrations multiply, until the auditory senses fail to catch the sound. The sense of feeling takes up the recognition of heat at a high and higher rate of vibration, and likewise finally fails to perceive further. The sense of seeing takes up the idea of color, at fixed numbers of vibrations for all the hues of the rainbow, and likewise fails at last to see. Electricity comes in with its inconceivable yet also fixed rate of vibrations; and so the Röntgen ray;—and the list was so written as to show gaps between the knowledge possessed by the different sets of senses; and at the final grand number, he could only say—what next.

He also rung bells by an electric battery, with no communicating wire; and said that although now the distance is short, there is no reason, except our inexperience, why this distance should be so limited; and that research is leading us on and on, forward, unto an unknown whither!

Mr. Abbott is an indefatigable and fearless investigator. He receives nothing as fact until it is fathomed. He believes that he does not—yet is, in personal truth, puzzled by his own clairvoyance and magnetic strength, but can make no statement because it is not adjusted arithmetically.

The Wednesday evening studies are programmed for the season. The Sunday afternoon meetings are not. They were opened in October by Mr. Burnett, a veteran member. Then came a series of discourses on Atlantis by Mr. Randall, another prominent member. Mrs. Wait of California, an able speaker and woman, gave a discourse on "American Myths," on which she has published a book, pointing out the same being, under varying names, in the different countries between Alaska and Patagonia.

These, with lastly, Mr. Abbot, have well occupied the Sundays up to Christmas.

ANNA BALLARD.

## Reviews.

### SRI BHAGAVAD GĪTĀ

WITH VISIŠTĀDVAITA COMMENTARY.\*

Here is another net result of the Theosophic influence working steadily in India. We have heard that in some quarters people identify Theosophy with Buddhism, while some others understand it to be Sankara's Advaitism. It is true that the impulse given by the Theosophical Society to Vedantism has been very great, but it is wrong to suppose that Vedantism means Advaitism. Theosophy is neither the one, nor the other. It has created a good taste for enquiry into philosophical and scientific truths, and each religionist individually tries to dive deeper into the mysteries from his own standpoint. It is well known that, besides the various shades of philosophy, the main principles of Vedantism have been viewed in India from three distinct standpoints, viz., the Advaita, the Viśištādvaita and the Dvaita. Numberless publications have been issued on the Advaita system till now, while the claims of the remaining two have not been well placed before the public. We mean that the standard books on these systems have not been rendered into English. We therefore welcome the publication of the present volume of Śrī Rāmānuja's commentary on Bhagavad Gītā which represents the Viśištādvaita school. The attempt is very laudable and deserves much encouragement. Mr. Govindācharlu has done his duty with care and it is very creditable that he has devoted so much labour to be the pioneer in the field of bringing out books bearing on this system of philosophy. We are inclined to think that if, without being scared by the numerous technicalities of the Vaiṣṇava religion, one takes to the study of its philosophy, he will soon like the study and follow its teachings. The transcendental Advaitism of Śrī Sankara is often remarked to be not for all, but only for the advanced few. All cannot grasp the teachings, much less follow them and realize the sublime truth. But Viśištādvaitism is not so; it is adapted to the ordinary intelligence of man, and presents the highest truths in simpler aspects which are within the easy reach of realization by all. As a religion it aims to be universal and all-embracing, though its votaries have during the past few years succeeded in forming so many sects and sub-sects. It is a popular religion well suited for the man of the world. It is very much akin to Christianity in its principles and supplies the philosophic structure which is sadly wanting in the latter. For this reason we say that translations of Sanskrit books on Viśištādvaita, if presented in a readable form, will ere long find staunch advocates of the philosophy in the Western world, and that it is the duty of the Śrī Vaiṣṇava to see that he does not sleep over the opportunity of furnishing solace to thousands of people who in all probability would benefit largely by the tender philosophy of Śrī Rāmānuja. The latter's love of God and love of humanity was unbounded, and his philosophy is based on Love, Love God, Love man, Love all. This was the teaching of Śrī Rāmānuja, the mighty Sage.

\* Translated into English by Mr. A. Govindacharlu, F. T. S., of Mysore. Printed at the *Vaijayanti* Press, Madras. Price, Rs. 8, 10 and 12 in different styles of binding.

According to this school the Bhagavad Gîtâ is a special revelation of the Doctrine of Love, and its text furnishes the key-note of their philosophy and religion. It is therefore very interesting to study the Gîtâ from this standpoint. As the subject matter of the Bhagavad Gîtâ is too well known to be discoursed upon in this short review, we have only to request our readers to go through the commentaries which have now been made available to them and realize for themselves the God-Love (as Mr. Govindacharlu would put it in his quaint phraseology) which is pointed out to be the best means to salvation. There can be no question about this point; and Mr. Govindacharlu has endeavoured his best to place before us much valuable information in regard to the Visishtâdvaita doctrines. The translation of the text and commentary is passable, though it is not lucid in several places, and the English is open to considerable criticism. There is room for much improvement in this respect. The foot-notes are very copious and contain good matter. The get-up of the book is pretty and good; *although* Mr. Govindacharlu's statement that other presses in Madras cannot do better, or as much, smacks of special pleading.

We do not consider this review complete without giving our readers a rough idea of the leading doctrines of the Visishtâdvaita school. Moksha or Salvation is described thus :—

“दासभूताः स्वतस्सर्वेह्यात्मानः परमात्मनः”

It means that all are the servants of Paramâtman. The doctrine of *Aham Brahmâsmi* does not hold good with this school. Paramâtman is called the Seshî, i.e., the Lord; and Jivâtma the Sesha, i.e., the servant.

“Excepting Sri Nârâyâna all are subject to the misery of Samsâra.” There are two ways of gaining Mukti, viz., Bhakti and Prapatti. Bhakti-Mârگا is for the strong or advanced, and Prapatti-Mârگا is for the weak or the less advanced. Prapatti consists of (1) Dvayânu-sandhânam (श्रीमन्नारायणस्य चरणौशरणंप्रपद्ये, श्रीमन्नारायणायनमः) (2) Saramam (सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ॥ अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः) and (3) Mantram (ओं नमो नारायणाय). This path is easier than that of Bhakti. Even women and Sûdras are allowed to follow the Prapatti-Mârگا. The Râmânujas hold that there is no Jivan-mukti or salvation to Jiva. So long as there are Sthûla and Sûkshma bodies, Vairâgya and Uparati cannot be successfully practised, and hence there can be no attainment of Jnâna. And because there is no Jnâna, there can be no Mukti. Vairâgya, &c., should be practised and well established one by one in the course of several incarnations, and in the long run Mukti will result अनेकजन्मसंसिद्धः ततोयाति परांगतिं. Visishtâdvaitins and Dvaitins hold that Jnâna can be had only through Vairâgya, Uparati, &c.; while the Advaitins hold that Atma is (*Asanga-prakâśānanda-rupa*) absolute, self-luminous and blissful and we need not therefore attempt Vairâgya, &c. बहुनां जन्मनामंते ज्ञानवान्मांप्रपद्यते.

For want of space we have to reserve further explanations, but we may add that the price seems almost prohibitive to the majority of Indian readers.

## PRACTICAL OCCULTISM.\*

[OCCULT SCIENCE LIBRARY : SEVEN ESSAYS ON THE SUBJECT OF PRACTICAL OCCULTISM],

BY ERNEST LOOMIS.

This nicely got up volume is a striking illustration of the great danger which threatens the healthy evolution of our race in America in the not distant future. It professes to teach "Practical Occultism," i.e., Thought Forces, &c., in all Business Art, as is set forth on the title page and emphasised in the text again and again. The ideal to be attained appears to be pointed to in the concluding words of the Introduction and is, to make "the results of the life uniformly successful and fortunate."

It is true that all through the book, the reader is constantly urged to mould his life according to the Law of Love, and the great principle is laid down that only by so doing can any lasting or really valuable occult power be developed; but such injunctions fall too often on heedless ears, and it is fundamentally and radically a mistake, and one fraught with the most perilous consequences, to lead people's minds to the thought of obtaining command over the subtler forces in man and nature, and above all to the idea of using and employing them to obtain success in ordinary worldly concerns, before the nature has been thoroughly purified and perfectly brought into harmony with the divine Law of Love.

As regards its main contents, they are obviously derived in large part from a study of theosophical literature coloured—or rather discoloured—by the idea of obtaining worldly success and by misleading conceptions of some of the great laws of life apparently gathered from the schools of so-called "Mental Science" or "Metaphysics," of which there are now so many in America.

K.

## HOW TO PUBLISH,†

BY LEOPOLD WAGNER.

That it is generally wiser to avail ourselves of the experiences which others have gained in the conflict of life, instead of rushing into an untried undertaking, while yet in ignorance of the qualifications requisite for its successful prosecution, will be very evident to any one who reads the book here noticed. It gives that very practical instruction which the tyro is so sadly in need of when about to engage in some literary undertaking. It tells him how to prepare his MS., how to find a publisher, and how to avoid various pitfalls which are often spread for the unwary. The work is divided into three main sections. The first treats of *Books* and comprises seventeen sub-sections which give general information as to the writing and publishing of books, the rules of copyright, the literary agent, terms, &c. The second relates to *Periodicals*, and has twenty-six sub-sections. The third is devoted to *Playwriting*, and has nearly as many sub-divisions. The importance of having one's MS. either typewritten or else very *plainly* and *neatly* done with the pen, in order to secure desired attention, is specially pointed out. The book contains 210 pages, 8vo. E.

\* Chicago : Ernest Loomis & Co. † Geo. Redway, London, 3s. 6d. net.

## DICTIONARY OF ENGLISH AUTHORS.

BIOGRAPHICAL AND BIBLIOGRAPHICAL,\*

BY R. FARQUHARSON SHARP.

This is the second edition of a very useful work, one that is almost indispensable to literary people, as a book of reference. It has been prepared with great care and, wherever practicable, the proofs have been submitted to the authors themselves, for revision. The present edition contains lists of errata and addenda, thus bringing it quite up to date. The printing and binding are excellent,—gilt top, 310 pages, 8vo. E.

Mr. B. V. Kameswara Iyer, M.A., English Professor in the College of H. H. the Rajah of Pudukotta, has favoured us with two excellent translations from the Sanskrit, with valuable commentaries thereon. "Purush Suktah" is considered to be one of the most important of the Vedic hymns, which treats of the origin of worlds, and of the relation existing between the Universe, Man and God. "Sandhyabandana" treats of the daily prayers and observances of the Brahmins. The pamphlets have been well brought out by Messrs. G. A. Natesen & Co.

## THE NEW MANUAL OF ASTROLOGY

*in four books, treating of the heavens, the reading of a horoscope, the mensuration of time and of Hindu Astrology.*

BY W. G. OLD (SEPHARIEL).

The subject of Astrology has long been the property of ignorant and self-seeking charlatans and this accounts for much of the deleterious overgrowth with which it is encrusted. Of late it has aroused much attention amongst the intelligent and educated men both in the East and the West and we are sure that it will before long develop into an exact science. The opposition of early Christianity and the subsequent antagonism of rapidly growing science consigned it in Europe to the protection of a few insignificant secret societies. In India the causes which smothered all advancement of knowledge stultified the growth of Astrology also. But the oriental tendency of the Hindus to cling tenaciously to their ancient wisdom while preserving its life has not been able to keep it free from errors and corruptions.

Till about the time of Varahamihira Astrology seems to have developed both in India and Greece and that there has been comparing of notes is evident from the works of Varahamihira himself and others like Yavanahora. Mr. Old's treatment of the subject is very original and masterly and the keen insight and practical wisdom that he has brought to bear on it does him great credit. His treatment of the Science of Astrology is both lucid and suggestive, and the comparative method he has adopted is the only line on which the subject can be properly understood and improved. We wish that some of the graduates of the Indian Universities will make this a field of research and investigate it thoroughly. Very practical as the subject is it is impossible for us to review Mr. Old's book exhaustively nor make extracts from it. In passing we just want to touch upon one point. The author refers to the indication of the oblique ascension of signs practised in Northern India as having been copied from the more mathematical systems of the West. If we but compare this practice with the more universal one of the

\* Geo. Redway, London : 7s. 6d. net.



horizontal progression of the signs in *prasma* predictions we will be tempted to believe that the practice is indicative of a more Northern habitation of the ancient Aryans. However, as already pointed out, the subject requires thorough investigation. Mr. Old has undoubtedly placed all lovers of the subject under a debt of gratitude by utilising his studies in writing such a useful text-book of Astrology.

We congratulate the publishers on the excellent get-up of the book.

(Signed) SADAGOPA.

### RAMAKRISHNA PARAMAHAMSA.

The *Madras Mail* in reviewing Professor Max Müller's Book about the Life and Sayings of this great Guru, culls the following from the numerous sayings of the Paramahansa as the most instructive and striking. All those that have had opportunities of reading the teachings of the sage have always admired the beauty of the similes employed in imparting instruction:—

In his later days he was thinking of practising the tenets of Christianity. He had seen Jesus in a vision, and for three days he could think of nothing and speak of nothing but Jesus and His love. There was this peculiarity in all his visions—that he always saw them outside himself, but when they vanished they seemed to have entered into him. This was true of Rama, of Siva of Kāli, Krishna of Jesus, and of every other god or goddess or prophet. After all these visions and his realisations of different religions he came to the conclusion that all religions are true, though each of them takes account of one aspect only of the Akhanda Satchitānanda, i.e., the undivided and eternal existence, knowledge and bliss. Each of these different religions seemed to him a way to arrive at that One.

So long as the bee is outside the petals of the lotus, and has not tasted its honey, it hovers round the flower, emitting its buzzing sound; but when it is inside the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it he becomes still.

A snake dwelt in a certain place. No one dared to pass by that way. For whoever did so was instantaneously bitten to death. Once a Mahātman passed by that road, and the serpent ran after the sage in order to bite him. But when the snake approached the holy man he lost all his ferocity, and was overpowered by the gentleness of the Yogin. Seeing the snake, the sage said, "Well, friend, think thou to bite me?" The snake was abashed and made no reply. At this the sage said, "Hearken, friend, do not injure anybody in future." The snake bowed and nodded assent. The sage went his own way and the snake entered his hole, and thenceforward began to live a life of innocence and purity without even attempting to harm any one. In a few days all the neighbourhood began to think that the snake had lost all his venom, and was no more dangerous; and so every one began to tease him. Some pelted him, others dragged him mercilessly by the tail, and in this way there was no end to his troubles. Fortunately the sage again passed by that way, and seeing the bruised and battered condition of the good snake, was very much moved, and enquired the cause of his distress. At this the snake replied, "Holy Sir, this is because I do not injure any one, after your advice. But alas! they are so merciless!" The sage smilingly said, "My dear friend, I simply advised you not to bite any one, but I did not tell you not to frighten others. Although you should not bite any creature, still you should keep every one at a considerable distance by hissing at him." Similarly, if thou livest in the world, make thyself feared and respected. Do not injure any one, but be not, at the same time, injured by others.

## MAGAZINES.

In the *Theosophical Review* for December, Mr. Leadbeater continues his interesting explanations of "Clairvoyance." Mrs. Hooper writes on "The Western Wonderland," collating her matter from the ancient legends of Ireland and Scotland, and Mr. N. A. Knox contributes a short article on "The Development of Consciousness," illustrating the subject by a diagram. Mr. Mead's article, "The Shepherd of Men," is a translation from one of the Greek treatises which have been ascribed to "Hermes the Thrice-greatest." Some of its passages are exceptionally sublime. Miss Hardcastle contributes a paper on "Ibn Gebirol's 'Source of Life.'" Concerning this ancient and gifted Jewish poet, the writer of the article says: "Whether, however, Ibn Gebirol drew from the Kabalah or the Kabalah from him is a disputed point." We give one of the translated paragraphs:

"If thou ascendest the different degrees of the intelligible substances, thou wilt see the entire corporeal world *swimming in these Superior Substances*, like a bird in the air." The old poet was doubtless much of a seer. Mrs. Besant concludes her *Problems of Religion*, this last instalment being on "Prayer and Atonement." There is little need to state that it is a highly instructive exposition of spiritual truths. "Towards the Hidden Sources of Masonry," is a historical contribution by Mrs. Cooper-Oakley. Under the head of "Correspondence" Mr. Leadbeater has an interesting letter which he entitles, "Man before Monkeys": another is by Johan van Manen, on "An Erroneous Tibetan Etymology."

November *Mercury* contains a portrait of Miss Marie A. Walsh, the T.S. lecturer of the Pacific coast. "The Science of the Soul," a lecture delivered by J. C. Chatterji, at San Francisco, Cal., is very good and well adapted to readers of different faiths. F. E. Titus has a paper on "the Christian Mysteries," and Alexander Fullerton writes on "Joining the E. S. T." "Ancient Religions of America," No. III., by A. H. T., deals with "The Mayas and Quiches" of Central America. T. S. Echoes and Reviews follow.

The January *Gleaner* has a continued article on the "Beginning of Life upon Earth," which is followed by a sketch of the reception given in Bombay, to Miss Sarah E. Palmer, B. Sc., who has come from America to devote her life to the educational needs of the Pariah class in India. Various reprints also appear.

*Theosophia* (Amsterdam) for December has an opening article on "Accelerated Action," by Afra; a paper on the "Tao te King;" translations from the writings of Mrs. Besant, Mr. Leadbeater, and Mr. Chatterji; a poem on "Self Liberation" and a summary of theosophical activities.

*Theosophy in Australasia* (December) contains extracts from a contribution to the *National Review* for October, by Mr. Myers, of the Psychical Research Society, who presents "certain facts" in proof of a continued existence after physical dissolution, as if they were new to the world when, instead, they have been current for more than a third of a century. Mr. Myers is at last getting his eyes open. "Man's Peri-spirit," is the title of an article by our well-known contributor, W. A. Mayers, which treats of the origin and nature of the astral body.

*Sophia*, (Madrid), attractive as usual, with its well printed pages, is again welcomed. The work of Señor Soria y Mata, "Genesis" or "The Geometrical Process of the Evolution of all Forms," is concluded in this number. The

article is accompanied by a series of plates showing in a remarkably clear manner the co-relation of the different kingdoms of nature in the building of form. The work is a most valuable addition to our literature. A well written mystical story, "The Nature of Renunciation," is by Herbert Kitchin. A. de Ricandy tells of the interest awakened in Buddhism by the performance of Buddhist ceremonies in Paris by the Lama, Aguan Dordji. The author says that the mission of the venerable Lama has already produced abundant fruits, dissipating in part the ignorance and prejudice existing respecting the sublime teachings of Gautama Buddha. Translations of "the Esoteric Character of the Evangelists" and of Mrs. Cooper-Oakley's latest work are continued in this number.

We have been favoured with advance sheets of the first eight forms of a translation of *Salita Sahasranama* which is soon to be placed before the public by our Adyar Librarian, R. Ananthakrishna Sastry, and which will doubtless be welcomed by all who are interested in the ideas contained in the ancient literature of the East.

*The Buddhist* (December) has a brief editorial on "Religious Aggressiveness," and other articles on "A German Buddhist," "Buddhism among the Straits-born Chinese," "Buddhism and India," with educational news.

*Lotusblüthen* (Dr. Hartmann's) contains some Christmas thoughts by the editor, and valuable translations.

*Balder* (Christiania) continues the articles reviewed by us last month.

*Philadelphia* (Buenos Ayres) is again welcomed. It contains much interesting matter, original and selected.

We are in receipt of the last three numbers of *Teosofisk Tidskrift* (Stockholm). Translations of "The Masters as Facts and Ideals," "Scientific Corroborations of Theosophy," &c., are given, besides original articles of considerable merit.

Our current American and Indian exchanges not previously mentioned are acknowledged with thanks, also *The Vâhan*, *Light* and *English Theosophist*.

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### CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

A grand chorus of approbation from the Indian press is reaching us by way of our exchanges, concerning India's need of the Central Hindu College which has lately been established at Benares; and it is very evident that Mrs. Besant's fervent and impassioned appeals in behalf of the institution have touched the hearts of the populace, and we trust that a united, well directed and sustained effort will be made in all the provinces, to secure the funds that will be needed. We append a few brief extracts which serve to illustrate the tone of the press. The whole-heartedness of the editor of the *Indian Mirror* is well known. He says (see issue of Jan. 12):

"We want institutions like the Benares Central Hindu College spread all over the land, and maintained by indigenous support. That will be the turning point in India's history. The time is doubtless propitious for the scheme. If we have been passing through great calamities, great spiritual forces have been also simultaneously let loose, and it is these forces which we have to

annex and appropriate for the future advancement of our beloved country. It were impossible to exaggerate or overestimate the importance of the question of religious education. All other questions, in our eyes, pale before it."

He says, further, that the ancient Indians were not mere dreamers, but great in *act* as well as thought, both thought and action being based on spirituality, and urges the re-establishment of the religious basis.

The *Lahore Tribune*, of Jan. 12th, at the close of a long editorial says :

"We have come to realise that we shall not be quite whole as a nation without regular religious and moral training. Mrs. Besant and her co-workers have, in a manner, given voice to the hitherto silent sense of a great want. And the want is as real as, say, that of food stuffs in the extremity of famine. After all these ages, Benares is still the Sun of the Hindu system. There is something even in the name of Benares that gives an electric shock to the most supine Hindu. And no fitter place can be thought of for a Central Hindu College. Why, if Hindus knew at all how to do their duty by their faith and their people it would not be difficult to start and keep going fifty teaching institutions like that portrayed by Mrs. Annie Besant. May all Hindus in a position to help by work or by funds, awaken to a full sense of their duty and responsibility!"

*The Mahratta*, of Jan. 15th, finishes its extended remarks concerning Mrs. Besant and the College scheme, with these words :

"Morality and religion cannot be left to take care of themselves. They ought to be given their proper place in any educational institution along with secular education. The Benares College may therefore serve as an extremely interesting experiment towards the fulfilment of a long neglected duty, and as such, deserves full moral support from the Hindu community and its well-wishers."

We might greatly extend this list (the foregoing being only one day's receipts), but limited space forbids.



The Editor of the *Theosophical Review* makes the following comments on the discovery of what is supposed to be a new gas :

*Is it gas  
or  
Ether.*

"That more direct cognition of the etheric states of matter which H. P. Blavatsky predicted of the not very distant future, seems likely to be realised, if fuller investigation confirms the announcement made by Charles F. Brush, of Cleveland, at the recent meeting of the American Scientific Association in Boston. According to the accounts received, Mr. Brush reported the discovery of a gas (if gas it be) with a heat conductivity at least a hundred times greater than hydrogen (hitherto the best gaseous conductor known), with a specific heat six-thousand times greater than hydrogen, and a density one-thousandth part that of hydrogen (hitherto the lightest known substance). Such a substance could not be confined within the limits of the earth's atmosphere, and in recognition of its probable wide dispersal in interplanetary space it has been named etherion—'high in the heavens.' In the discussion which followed the paper on this interesting discovery, it was suggested that it might indeed be identical with the hitherto (scientifically) hypothetical ether, and its discoverer seems to believe that it may be found 'to account for some of the phenomena heretofore attributed to the ether.' The student of Theosophy learns with additional interest that there is 'some evidence to show that etherion is a mixture of at least two different gases'—perhaps more, and hazards the conjecture that science seems at last to have touched the fourth or lowest etheric plane with its already complex combinations of the *still very far off* ultimate atom."



*Graphological Character-sketch* of Mrs. Besant. *The popular Phrenologist\** for December 1898, has the following interesting portrayal of Mrs. Besant's character as indicated by her autograph, which will be of interest to our readers :

"Mrs. Besant \*\*\*\* has the signs of spirituality (bases of letters widely curved), benevolence (sloping 'hand,' out-stretched finals, &c.), and conscientiousness (level placing of letters all prominently displayed in her handwriting, which shows her to be of an exceedingly impressionable and receptive psychical nature (which accounts for her interest in all occult studies), and possessed of great sympathy, a desire to benefit and befriend mankind, and extreme straightforwardness and honesty of motive. She is absorbed in the contemplation of the unseen, and is willing to believe and to be convinced in what is termed the 'marvellous,' and will sacrifice much in order to investigate and demonstrate that which she believes and knows to be the truth. Her great feeling for others, her administrative gifts, and her faith and belief in humanity have caused her to continue in 'well-doing,' and to have ever before her the uplifting and ennobling of the race, although she is not unlikely to have been, at times, disappointed in those around her. Her firmness being only of moderate or average development (finals rather faint, non-rigid style), she is open to conviction—not obstinate, dogmatic or unreasonable; though the high-barréd *t* shows us the leader, the independent thinker. Bigotry, intolerance, or narrow-minded conventionality will not accord with this rather uncommon, curvilinear 'hand.' Her mind is eclectic; it is the storehouse for wisdom—Eastern and Western. Her selective talents, as well as her critical and reasoning faculties, are shown in the absence of *liaison* between the *s* and *a*; her ideality, in the refined style as a whole. She is logical, keenly moved by all that is worthy of admiration, and contemplative. There is sufficient self-esteem in the tall capitals to render her dignified though not egotistical. She hates bounce, self-advertisement or bombast. The almost equal heights of the small letters proclaim her to be capable of giving her mind to one thing exclusively; hence her capacity to master the many complex subjects which she has studied, and her patient willingness to await results as a student thereof. She has a strong love of harmony and concord, and although she has good executive power (see the strokes under the names and to the *t*), and will, therefore, take pleasure in disseminating the doctrines which she has undertaken to advocate, her destructiveness not being large (the lines being *thin*), she does not wish to *break down*, and would not wilfully kill even an insect. Brawls, tumults, and 'scenes—no matter whether or no they are occasioned in defence of a "good cause"—would be repugnant to her. Altruistic, philosophical, and highly nervous by nature, she will advance and promulgate the views which she feels will benefit others; is an optimist, and understands that evolution is carrying forward the progress of humanity—surely, if slowly.

We may learn much from this autograph, for Mrs. Besant herself is a highly-developed character—sincere, intellectual and spiritual."

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*Theosophy and Astrology.*

Alan Leo, President of the Astrological Society of London, in alluding to his past efforts to reach the light of truth says:

"Through the Theosophical Society I became acquainted with a knowledge of Karma (the law of action and reaction) and the sure conviction of the truth of reincarnation. With these valuable tenets Astrology became simply the law indicating the Karma belonging to each individual; and that is why I became an astrologer, making the science my special study. Now, if all the world rose in one body saying that it was an exploded science, I should answer back, that experience and ten years' constant practice had convinced me of its truth, and, as a Theosophist, I know the reason why it is absolutely true, and not false."

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The Editor of the *Indian Mirror* speaks in high praise of the lectures recently delivered in Calcutta by Countess Wachtmeister. We quote the following from his editorial relating to the Hindu Boys' Association:—

"In these materialistic days, when man has lost himself in the senses and their objects, when we just manage to dream through life, the efficacy of such lectures can never be doubted, bringing as they do to our minds our lost heritage—the life of the spirit and its realities. The Hindu Boys' Association, of which the Countess is the President, is an organisation which was urgently called for at the present moment. We have no doubt got, and are still getting, intellectual culture to a large extent. But intellect unallied with heart, intellect not co-ordinated to the spirit in man, is rather a curse than a blessing. Thousands of young men who are the products of our Universities, are annually sent into the world adrift, having for their goal in life merely material prosperity. No wonder they prey upon each other; no wonder that we see the present mad strife for existence, the furious jostling in life. Are we the happier for it? We heartily commend the Hindu Boys' Association to our young men as well as to the fathers of the rising generation; and let us hope that they will open their eyes to the situation."

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Dr. Arthur Richardson, Principal of the Central Hindu College, Benares, in a letter to *The Hindu*, points out some of the deficiencies in the current system of education in India. We quote from it the subjoined:

"We [in England] have the character of being a practical nation, and in this matter we have recognized that it is the character, not the University degree, that makes a man. That education from a practical point of view is not worthy of the name if it has not for its primary object the drawing out and development of these mental qualities of uprightness and courage in boys which give them the moral fibre and strength of character without which they can never be useful members of the community.

"Turning to India, one cannot but feel that the place of character-training as a part of education has yet to be recognized; that the tendency is daily increasing for students to regard education as a commercial speculation, whilst the anxiety of the teachers to respond to the demand has too frequently blotted out of their view the recognition of their responsibility in forwarding the real aim of Education, *vis.*, the development of habits of truthfulness and straight dealing in the mind of the growing boy—qualities which will stand by him through life and will make him a credit to his race."

Thus it appears that what constitutes the backbone of the system of English Education, is almost disregarded in the East. Dr. Richardson has had much practical experience in the conduct of English Schools, and knows whereof he speaks. Mrs. Besant put the case very clearly in her Madras speech where she said:—

"But does it not matter more, for the future of the nation, that the men that go out from School and College shall be truthful, pure, noble, loyal and honest, than that they simply should pass brilliant examinations, and then forget, very rapidly, that with which they had overburdened their memories?"

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