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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 XXI.

THE Nizam's Hyderabad, as it is called, to distinguish it from Hyderabad, Sind, is one of the most distinctively Asiatic cities in India. It has a picturesqueness and artistic interest in strong contrast with other large towns, especially the Presidency capitals. The streets are alive with fighting men armed and equipped like the figures in an illustrated edition of the "Arabian Nights," elephants and camels are seen in processions, the stamp of Orientalism is upon every shop in every bazaar, and life goes on in the ancient fashion with little colouring by Western influence. At the same time, Hyderabad is one of the worst centres of dishonesty and immorality, as bad as Lucknow; bribery and corruption are said to be rife and public mal-administration to be the normal condition of things. Yet, despite all this, there has been a centre of Theosophical work there for many years and a few earnest souls have kept the torch burning amid the spiritual gloom. All honour to them.

I reached this place on the 11th September (1885) at 4-30 p. m. and received the usual welcome, with an address and garlands, and had to make the expected reply. An American colleague was quite right in saying in a recent letter that, with my keen sense of humour, it must often sorely tax my powers of self-restraint to listen to some of the fantastically extravagant panegyrics that are read to me on arrival at Indian stations. It would be simply impossible if it were not for my knowledge of the heartfelt sincerity that is usually covered over by these perfumed garlands of compliment. There is a voice of the soul which makes one pay no heed to mere speech, and which stirs up the responsive emotion in one of my nature.

* 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.

On the day following my arrival I had the good fortune to witness a display of that superlative mnemonic training of which India affords so many examples. The reader will find in the *Theosophist* for January, 1886, an article by myself on "Some Aspects of Memory" which, besides a general inquiry into the subject, covers also a report on the Hyderabad experiments under notice. Thirteen years having elapsed, it may be as well to recall the marvellous details in the present connection. I shall therefore reprint the certificate which the spectators handed to the Brahmin Pandit: it reads as follows:—

"HYDERABAD (DECCAN), the 14th September, 1885.

The undersigned have much pleasure in certifying to the following intellectual achievement by Vedanta Dasgacharya of Theruvellur, Madras Presidency, of which they were eye-witnesses.

The Acharya, having arranged ten of us in two lines, simultaneously kept in mind and did the following eleven things:—

- I. Played a game of chess, without seeing the board.
- II. Carried on a conversation upon various subjects.
- III. Completed a Sanskrit sloka from the first line given.
- IV. Multiplied five figures by a multiplier of four figures.
- V. Added a sum of three columns each, of eight rows of figures.
- VI. Committed to memory a Sanskrit sloka of sixteen words—the words being given him out of their order, and at the option of the tester.
- VII. Completed a "magic square" in which the separate sums in the several squares added up to a total named, whether tried horizontally or vertically.
- VIII. Without seeing the chess-board, directed the movements of a knight so that it should make the circuit of the board within the outline of a horse traced on it, and enter no other squares than those.
- IX. Completed a second magic square with a different number from that in the above-named.
- X. Kept count of the strokes of a bell rung by a gentleman present.
- XI. Committed to memory two sentences in Spanish, given on the same system as No. VI., and correctly repeated the same at the end.

As a study in mnemonics this was a most instructive experiment. The Acharya has, it seems, acquired the power of creating in his mind for each of the several things he does, a separate mnemonic point, or thought-centre, and around this forces the ideas relating to it to cluster and group themselves."

Signed by H. S. Olcott, Bezonji Aderji, G. Raghoonath, M. Raghunayekaloo, A. T. Muthukistna, Darabji Dossabhoy, Hanumant Row, Bhimaj Raojee, and Iyaloo Naidu—all members of our Society.

The plan is for the Pandit to go around the group of testers one by one, as many times as may be necessary to complete the mental tests, doing with each, each time, one part of the whole mental task set him by that person. Thus, with the first, he will think out and order, one move in the game of chess; with the second, follow his lead in the conversation which is meant to disturb his mnemonic labors; to the third, dictate one line of the desired Sanskrit poetry; to the fourth, name the first part of the quotient, etc., etc. He would thus have to fix in his mind

every fact related to the result expected by each of his testers, and at the close, reel off the final results without error. From me he took from dictation, the two lines of Spanish in this fashion: The words were privately written by me on a slip of paper and under each its proper number in the sequence was placed; thus:—

<i>Ay</i>	<i>de</i>	<i>mi!</i>	<i>un</i>	<i>año</i>	<i>felice</i>
1	2	3	4	5	6
<i>Parece como uno soplo legero.</i>					
7	8	9	10	11.	

Here we have eleven words running in a certain sequence, but I was allowed to give the Pundit any one of the eleven out of its order each time that he stopped in front of me in his circuits. Only two things are required, viz., that the word shall be distinctly pronounced until he can catch the sound, and that as we give each we shall tell him its number in the sentence. It is his business then to keep all in memory until the eleven rounds of the circle are made, when he will ponder a moment and then recite the couplet correctly, giving each word its place in the sequence. He must do the same in the case of each of the other testers. Thus he carries forward his sum in addition, multiplication, subtraction, division, etc., one stage at each round, and when he comes again to the same person must pick up the thread of the suspended mnemonic feat and proceed on another stage. So all around the circle. Figure for yourselves the number of separate mental activities he is obliged to keep going throughout, and if this does not amaze you, you must have been re-born from some anterior wonder-breeding planet. This evident over-straining of the brain brings on at last, primarily a lassitude and then an exhaustion of the mentality. I have this at first hands, in fact, the Principal of one of our Sanskrit schools who had been a proficient *Asthāvadhāni*, had had to give it up completely to save his "wits from falling into ruin." Whoever wishes to go farther into this important subject will find the best authorities cited in the number of the *Theosophist* above mentioned.

My audiences at the Nizam's capital and at the adjacent British military station of Secunderabad were very large and attentive. The topics given me by the Committee were "The Unity of Religions," "Mesmerism and its relation to Occult Science" (doubtless suggested by the recollection of my healings during my previous visit), "Who am I? Whence came I? and whither am I going?" There were the usual conversation (or puzzle-putting) meetings, Branch gatherings, and admissions of applicants into membership.

Adoni, the cotton carpet-weaving centre, was my next stopping place, and here I was asked to lecture on "The Aryans and their religion." On to Bellary next, where one of our staunchest colleagues, Mr. A. Sabhapathy Moodeliar, lives. After spending three days with our friends there, I went to Gooty, which for many years has been made a stronghold of Theosophy by our local members, especially P. Casava

Pillay, J. Sreenivas Row, and T. Ramachendra Row, than whom no society has three more active and useful workers. Before leaving Bellary, I had the chance of testing the alleged efficacy of my snake stone which, my older readers may recollect, I got from a snake-charmer at Bombay soon after our arrival in India. At that time the mere approach of the stone (which was no stone, but a bit of bone) to an angry cobra would make it sway on its coils, lean over backward, and finally subside to the ground, but it did not work so at Bellary. The cobra on which I tried it was apparently trained to obey the signs of his Master's hand and paid no attention to me or the stone. So I put the failure as a counterbalance to the Bombay success.

Our Gooty friends had bought at Government auction a fine stone building for a nominal price, and had not only installed in it a Sanskrit school which they had established, but made it the Branch headquarters and the chief place for lectures and other public meetings. Just back of the town rises a rocky hill of 1,000 feet height, crowned with a strong fort which had been captured and recaptured at different times in battle before the British occupation. Within its walled enclosure is the alleged tomb of Gautam Rishi, (not the Buddha,) which is a place of pilgrimage. It is now dismantled and might be bought of Government for a nominal sum. As there are many good rooms that could be made habitable at trifling cost, I thought it would be an admirable place of retreat for some European friends of mine who had a mind to realise in practice Mr. Sinnett's ideal of a castleful of mystics, as described in his novel, "Karma." So after getting all needed information I proposed it to them, but nothing came of it.

To reach the last station on my tour programme, Anantapur, I had to travel all night in a bullock carriage, which shook me about to such a degree that sleep was almost impossible and I was not sorry when, a mile from the place of destination, I found ready for me a tent pitched, with bath and breakfast ready. Anantapur was all dressed out with flags, a band of musicians obstreperously greeted me, there was a public address to reply to in presence of a great crowd, and in the evening an overflowing audience listened to me on the subject of "Modern Scepticism and Brahma Vidya." The next evening I organized the Anantapur T. S. and, later, took the "bandy" again for Gooty, which was reached at 8 A. M., after another sleepless night. Thus closed my long tour of 113 days, of 1885, in the course of which I had visited 31 Branches and given 56 public lectures besides uncounted private discussions and answerings of questions. Beyond doubt the tour did good in restoring the courage of friends, enlightening the outside public as to our views and aims, removing unjustifiable suspicions as to H. P. B. and the Masters, strengthening old centres with new members and creating fresh ones where previously we had not been represented. In a word, the bolder policy had been vindicated, and it was very easy to see, on giving a retrospective glance over the year, that it would have been a great misfortune if I had

listened to timid counsellors and stayed quietly at Adyar, waiting for the clouds to roll by.

Again I must emphasize the fact, which I tried to make clear in the last Chapter, that I did not count upon my own powers or abilities only to do this work, but also, and especially, upon the help I derived (and still get) from those who stand behind this movement. Without them, I should have been powerless to breast and push back the adverse current of hatred which was sweeping in against us. With their aid I untwisted every coil of the missionary serpent which was trying to crush us into a mass of broken ribs and bruised flesh. Not one of my readers can realise what we had to go through, and I especially, in those dark days. On the one hand the active opposition of the sneering public and the faint-heartedness of many of our colleagues whom I had the right to count upon as standing beside me, staunch and true; the outright desertion of others, a poorly filled treasury with increasing expenses to meet; a pressure on me to consent to certain radical changes in the Society's policy and platform and, finally, my compulsory separation from H. P. B. who, for eleven years, had been working with me in close accord of general aims and ideals. On the other hand, the tragical situation of H. P. B. herself, virtually an exile packed away in a cheap little Italian inn on the slope of Mount Vesuvius, racked with rheumatic gout, ordered imperatively by Dr. Mary Scharlieb to keep herself perfectly quiet on peril of life, suffering privations that I had not the money to alleviate, chafing like a wounded lioness over her inability to fight her slanderers, and writing me the sharp and angry letters that might naturally be expected from her under the circumstances.

My earnest desire was to carry out the doctor's wishes, which I knew to be based on simple common sense; the one absolutely necessary thing for H. P. B. to do, if she would save her life, was to keep perfectly quiet in some retired spot, out of reach of her friends or enemies, and especially to abstain from correspondence or newspaper reading. She was like a powder magazine and just an incautious bit of gossip in a letter was enough to make her explode. The Doctor so warned her before leaving and I so wrote her in the letter to which she replied in March. "Calm your fears," she said, "for, with the exception of Solovioff and Miss * * * I know of no European theosophists with whom I would correspond or to whom I would divulge my address." To Solovioff—fancy that! To that contemptible person, who took advantage of her guileless confidence and her fervent love for her countrymen, to watch and spy upon her daily actions, inveigle her into confidential correspondence, and betray her in a book gotten up for pecuniary profit and written in her very mother language and published in the motherland she so adored to the day of her death. The staunch souls who were only anxious to prove how loyal they could be, she saw not before her mind's eye; but to this poor creature of a professional *litterateur*, because he was a Russian and played the devoted friend, she gave her confidence

and revealed the necessary secret of her retreat. And to crush me with the sense of her displeasure for daring to doubt her discretion, she addresses me, after ten years of chumship, as "My dear Colonel Olcott!"

"Writing as I do," she says in a letter of no date, but from Torre del Greco, "in a damp room at the North side of Vesuvius, my feet on uncarpeted stone flags, and in Italy, where people suffer in-doors of cold more than in Russia, for stoves are unknown and the cold air circulates from under doors and through windows *ad libitum*, I feel pretty sure to have, notwithstanding my every precaution, a relapse of rheumatic gout, unless you do what I must ask you to do. If you have not sent me away to die, and since there is no money for a better *appartement* or to buy carpets and rugs, please send me.....the old carpet bought at Bombay, with a few other things we want..... I can cut the carpet in two and thus avoid agony and suffering. It is raining and cold and damp even now, while in September it becomes so cold that, even the old landlord told me, no one, least of all an invalid, could stop here after August. Wherever I go, I shall need carpets, and they are a luxury unknown in Italy and France, etc., etc.;" the letter being full to the end with a statement of her miseries. How would any of our readers have felt under such a state of things? And to think that she, whose teachings have been the consolation and guiding lamp of thousands, and of many who are surrounded with luxuries, that this poor, stricken woman, this lighter and-up of dark paths and dispenser of spiritual brightness, should have been crying out across the seas to her old chum, as poor as herself, in accents of distress, thus doubling and quadrupling the load of care he had to carry behind his smiles and jests, for the sake of the growing multitude who had embarked in our movement and would have felt themselves dropping into a gulf of despair if it had failed. Is it too much, then, to say that naught but the knowledge of the Unseen Master Helpers would have carried me through that time and landed me at last on the farther shore of success? "For lo, the winter is past, the rain is over and gone: the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Later on, she settled among friends in London who saw that she lacked no comfort and did their best to lighten her every burden; but think of her in the cold Spring of 1885 on the northern slope of Vesuvius, living from hand to mouth, and writing at "a rickety old table" that with great difficulty she had procured, and with her poor gouty feet on the cold stones of the uncarpeted floor!

H. S. OLCOTT.

THEOSOPHICAL AXIOMS ILLUSTRATED.

IV.

FAMILY RELATIONSHIP AND DUTIES.

AMID the manifold complexities of Western civilisation and evolution during the past few hundred years, one very marked feature has been the gradual decay of the binding strength and power of family ties. It may be that this disintegrating process is a needful one prior to the realisation of the great idea and ideal of universal human brotherhood; but, as is abundantly evident, the process is attended with many dangers and has its very undesirable developments. If we turn our attention to the Orient we see a very marked contrast. There the hereditary relationship with its obligations and responsibilities is much stronger, and is more fully and universally acknowledged; and the correspondingly wider practical effect on the daily life and conduct is well known. No doubt the worship of ancestors which forms so large and integral a part of their family life, very largely sustains the great fabric of their social and family responsibilities, and tends to the preservation of the root-principle of loving family life and unity. Western peoples having lost, or almost so, all sense of relation beyond the lower psychic and physical, cannot appreciate the great reverence and love with which the Oriental regards his ancestors, from whom in a very real sense he has received, and to whom he is indebted for, not merely the present passing physical life, but for all the potencies and possibilities of his nature. They are to him veritable gods, from whom he traces his descent, and who hold for him the keys of the future. How different the conceptions and the practice in the Occident, where the controlling influence of the progenitors in the great majority of instances, ends long ere the children have ripened into manhood and womanhood! Oftentimes in the early years of childhood the parents and guardians are too intent on exercising their own will over the child, too often ignoring the sacredness attaching to their individuality, and as a consequence the reaction as the child's powers mature, causes it to cast off restraint and ignore responsibility, through its lack of reverence for the true and enduring relations of heredity—largely arising from its defective education, viewed in its widest meaning. But let us leave details for the present, in order to obtain a wider view of general principles.

In the practical application of Theosophical principles perhaps there is no subject of such wide range and deep and permanent interest, which is fraught with such possibilities, such lasting results for good or evil as the one which we now venture to take up. When reincarnation is first presented to the Western mind, we frequently find that

one of the first objections to it is, that it must tend to weaken the close and enduring relationship of parent to child, &c. A very limited acquaintance with the place of reincarnation in the great evolutionary programme soon dispels so superficial and illusive an objection as the above. From the wider range of view which it supplies, all family relationships of whatever grade, from the nearest and most intimate to the remote, are seen as freighted with possibilities and weighted with responsibilities which stretch into the ages of the past, and the eternities of the future; and compared with which, one ephemeral earth-life is but a grain of sand on the sea-shore.

That Divine Wisdom evolved the scheme of the intimate connection of human egos in physical earthly relationships which should extend throughout æons of time, is beyond question; and we may rest assured that it must have presented itself to the mind of Infinite Wisdom and Love as the fittest means for the gradual building up of permanent traits of character; of evolving those high qualities of pity, compassion, self-sacrifice, loving regard for others, devotion, and all that is summed up in true nobility and divineness of nature and character. The close interplay of mutual interest and affection which these relationships involve may, and generally do, begin in self-interest, but they ever tend to the purification and exaltation of all that is best in human life and character. If we for a moment try to imagine an alternative, namely, the independent and isolated evolution of the individual entities, what a loveless and dreary thing would the budding human being and his conditions present to our view! No mother-love, no father's solicitude and care, no brotherly acts of kindness, no sisterly devotion; no training school for the exercise of nobler qualities, and for helpful service and enjoyment in the higher realms of life and being! The mind rightly revolts from such a contingency.

We see that these relationships are deeply imbedded in the soul of the world: that they have been gradually evolved through untold ages; that they exist in the very dust we trample under our feet; that they are exemplified in a thousand ways in the vegetable kingdom; and that all animal life is linked together by the same means. We see in family life the germ from which has grown all the varied relationships of man to man. Springing from the life of the family, we have the tribal and national developments and racial affinities; and if we proceed far enough we find that man is linked to man throughout the wide world, whatever his national peculiarities. And indeed during recent times we see our world fast becoming a small family training-school for a small fraction of humanity, isolated only by physical impediments from the greater families of the Solar System and of the Cosmos.

It is in the light of this larger range of idea in regard to the universe and man, which the axioms of Theosophy furnish, that we wish to examine our varied relationships in the earth-life, their possibilities and their responsibilities; and to trace out how they impinge upon,

and supply conditions for, our personal spiritual growth and advancement. The importance of these relationships is enhanced by the fact that the road of progress is absolutely barred to all who ignore the responsibilities which they involve ; for no man liveth or dieth to himself, even if he would, as was so vainly attempted by the Anchorites of the Theban deserts.

These varied relationships fall into a natural order, in which we will attempt a consideration of them. That of husband and wife ; of parent and child ; of children to their parents ; of brother to brother ; and then follow the remoter degrees of consanguinity. Before we come to the details of our theme, to the duties and responsibilities of the several particular relationships, it may be helpful to take a broad and more general view which will cover every relationship of man to his fellow man.

There is an aspect pertaining to this more general survey which is little understood, and too frequently ignored by many ; more especially in regard to the nearer and more intimate relationships. The strict *individuality* of each personality is often lost sight of,—too much and too large a portion of the individual child, for instance, is assumed to belong by hereditary right to the parent. Ignorant of the fact of the supreme importance, and in this connection, of the entire independence of each individual ego ; of the I am I, which constitutes the soul of the child's soul, the essence, the life of its life ; a position toward it, and a possession is assumed, to which the immediate parent of the body—the temporary vehicle of the soul—has no right. This great cardinal truth and fact in nature should at all times be distinctly recognized in this, and also in all the more distant earthly relationships. That the special form of the present relationship is only a passing incident should never be overlooked. The unity of the individuality in no way contravenes the mysterious facts connected with hereditary evolution, an important element of the problem being that each single human life is composed, is in some way related to, and is the sum, the potentiality, of myriads of other lives stretching backward into the night of time. Yet while allowing the full weight of these considerations, it is none the less true that each one has now within himself the vast and important results of an individual evolutionary course, the material of which has been drawn from millions of parents in the long ancestral line, through which he has come in reons of past time ; and that there is also a career before him pregnant with possibilities which are peculiarly his own. This wondrously complex character of each individual should at all times be kept well in view in all our relations with others ; and in whatever form the relationship may at present be, we should in all our dealings with or actions toward them, regard it as a guiding principle. If this be done, and our intercourse be guided by it, all our relationships will be purified and ennobled thereby.

How sacred is the relationship of two human souls who during the earth-life are physically functioning in opposite sexes, and have pledged

and given themselves to each other for the entire period of the earthly sojourn. How fateful for good or ill is the sacred alliance! What valuable lessons may be learned in the close and endearing relationship which the surrender to each other implies! What opportunities it gives for drawing out the tenderest sympathies; for the exercise of self-denial, self-control and patience; and what intimate interblending of the varied characteristics of each. And if union results in other lives being entrusted to their loving care for a time, who have drawn many of their qualities and characteristics from their united life, how greatly enriched and ennobled is the relationship existing between them; how sacred the ties which bind them in a common life, thus united to and participated in by other lives. How full of possibilities; how rich in opportunities for giving help and aiding in life's arduous journey, are those who are thus united in the strongest and purest bonds of earthly love; more especially if the true ends of life are perceived, and faithfully endeavoured to be realised. Yet one cannot help noting the sad fact that ideal marriage unions are as yet in a very small minority; though there has undoubtedly been a very great improvement in marital relationships during the nineteenth century. The spiritual equality of the sexes has been practically recognized in a way almost unknown in preceding centuries, and the home life and the moral tone of society in general has been greatly improved thereby. But very much still remains of indifference and ignorance to be removed, of a true knowledge to be attained, of what should be the primary ends and aims of the united lives of the opposite sexes.

As at present so largely obtains, the union is viewed too exclusively from its merely physical aspects, and the larger, deeper and more enduring sides of our common nature practically ignored. Compatibility in the psychical and spiritual nature, and a suitable evenness of their development receive very little attention and give smaller concern to the contracting parties, or their guardians and advisers. And thus in a thoughtless way the fruits of future sorrows are sown, too frequently resulting in a life-long misery and pain; and of hindrance in spiritual progress to the individuals concerned, as well as of their usefulness in various ways to others; thereby seriously retarding the upward progress of the soul. It is just here that our Theosophical Axioms may be advantageously applied. Let each of the contracting parties be instructed in the principles of re-incarnation and of karma; and of the great evolutionary processes implied as they relate to our complex nature considered in its threefold character and development, physical, psychical and spiritual. Let them understand the temporary nature of the contemplated union; and at the same time, its importance in relation to the growth and perfecting of the soul; and that union on the higher planes of being has permanence, and is consequently of far greater significance and importance than any mere earthly union and relationship, and the foundation of a happy union of an endearing and spiritually fruitful character will be more firmly laid.

Let us now turn our attention to the relationship subsisting between parents and children. We will in this connection quote a few sentences from one long resident in the far East. "The Occidental family circle is a very small affair indeed compared with the Oriental family group. In this nineteenth century the Occidental family is almost disintegrated:—it practically means little more than husband, wife, and children well under age. The Oriental family means not only parents and their blood-kindred, but grandparents and their kindred, and great-grandparents, and all the dead behind them. This idea of the family cultivates sympathetic representation to such a degree that the range of the emotion belonging to such representation may extend to many groups and sub-groups of living families, and even in time of national peril to the whole nation as one great family—a feeling much deeper than what we call patriotism. And as a religious emotion the feeling is extended to all the past in a blended sense of love, of loyalty and of gratitude, not less real than the feeling to living kindred."

It is easily seen that where the belief in this extended and enduring character of the family relationship obtains, the responsibilities connected with it grow in importance and significance. In the West no such fulness of feeling is possible while the belief in one earth-life only, maintains its hold.

Perhaps one of the most appalling facts in relation to the low condition of mankind at present obtaining, is the miserable surroundings and the appalling ignorance into which the vast majority are born. The terrible, karmically weighted and degrading conditions into which they enter for the purpose of learning another lesson in life's possibilities! How very, very few have fairly good, not to speak of ideal surroundings in which to commence the arduous task lying before them! Look whichever way we may we see disabilities in the pathway of the new-comer who is about taking up the burdens and the responsibilities of the earthly sojourn. Is he born in the lap of luxury, its gilded baits and snares may effectually entangle him and nullify the otherwise favourable conditions. And if among the many myriads at the opposite extremity of the social scale, what almost insuperable of obstacles beset him! And how extremely limited the number who appear to have sufficient innate force, or who come into sufficiently favourable circumstances to enable them to rise above the terrible array of hostile powers and forces which close upon them on every side! Upon a serious survey of these saddening features which constitute the lot of so vast a proportion of the human race, one is in no way surprised that pessimism has so many adherents. Between these two poles there are the more favourably situated middle classes; but even of these how very small a proportion have the inestimable advantage of a really liberal and free educational training; as it is chiefly among this large class that narrow religious prejudices so greatly preponderate. And by these means the mind of youth at its most plastic period, is often unconsciously enthral-

led and entangled in the subtleties and illusions of some narrow, crude and materialistic religious beliefs, from which only the strongest and most resolute souls are eventually able to disentangle themselves. And these efforts if successful, too frequently absorb some of the best years of life, as the writer knows by bitter experience. When will the happy age arrive, in which every child shall be trained in the beauty of a clear spirit and an open mind, and in the use of reason rightly, and in living for the ideal good; and new generations shall grow up to a fairer, a sweeter and nobler life?

We must not further pursue this phase of our subject, but confine ourselves to a few hints to those who are conscious of the importance of the parental charge, and who recognize the desirability of avoiding the dangers and pitfalls from which they have themselves in measure escaped.

One very common feature in regard to children who are born of the same parents is, the often considerable difference in the degree of development of their mental, moral and spiritual natures. Why those of such diversity of character should be attracted to the same parents, with our very limited knowledge we cannot fully understand (though no doubt many luminous suggestions might be offered); the fact that such is the case is evidenced with more or less clearness in almost every family. While this common fact throws a side light on the extreme complexity of the problems of evolutionary life, it also indicates that each child requires special study, and a particular line of treatment suited to it on the part of its parents and guardians. As each child will receive fostering care, it will also need a special line of treatment suited to its varied characteristics; and the quiet suppression or development of some particular traits or tendencies in various directions in which it may give evidence of a redundancy or a deficiency. This difference of treatment should be carried out with intelligent motive, and with loving impartiality.

Another important consideration which should never be lost from view is, *that each one has a distinct future of its own*. That whatever likeness and affinities they may discover to the parents, their essential and permanent qualities are entirely their own. This independence of character should not only be recognized in our treatment of and bearing toward them, but the child should be early instructed in the elements of the evolutionary fact. By this means a permanent basis for a belief in the Divine, and in its consequent immortality, and its noble possibilities in the future will be firmly laid, and also the necessity for making its choice between good and evil for their own sake; their relation to its higher welfare will become apparent, and decision will be made on rational grounds. At present the most marked feature in many, perhaps the majority, is, a strong development of the passional nature, while the reasoning faculties, the judgment and the will are weak and undeveloped. What is needed is a trained suppression of the

former, and a careful development of the last named faculties and qualities.

It remains that we now take a cursory view of general earthly relationships, their character and their responsibilities. How very mixed in character are the experiences arising from these relationships! Pleasure-giving and painful; helpful and hindering; ministering keen and soul-wounding pain, and heart-comforting, spirit-sustaining benefit and blessing.

In considering the nature and character of these relationships we shall again find our Theosophical Axioms most helpful and instructive. The general view of these relationships is that they consist in belonging or being related to the same genealogical tree; that they pertain to *physical* heredity only; and that however enduring the ties may be on other planes in the future, they commence with the present earthly life. Such is the view which is usually taken, and in which all peoples of Western origin have been educated. But the axioms of the Ancient Wisdom Religion and its philosophy reveal the fact, which Science also is beginning to recognize, that these considerations and conclusions are far too limited and circumscribed; that other factors have to be taken into account which are of wide reaching significance. Here the Buddhist conception regarding the bundle of potentialities and affinities termed 'Soul' is illuminative: "for him the conventional soul—the single, tenuous, tremulous, transparent inner man—does not exist. The Oriental Ego is not individual. It is an aggregate or composite of inconceivable complexity,—the concentrated sum of the creative thinking of previous lives beyond all reckoning." This view opens a vista regarding the relationship of soul to soul during the formative process, of inconceivable magnitude and complexity; a wealth of life and relationship beyond all bound. That there is a relationship of soul to soul, of life to life, and of spirit to spirit of a far deeper, more significant and enduring character than is ordinarily conceived. That as a consequence naturally and logically following, there are affinities, attractions and repulsions which bring together in a strange and mysterious manner the like and the unlike through some inexplicable workings of psychic and spiritual under-currents; and consequent relationships extend through myriads of earthly lives. And further, that these varied conditions and the complexities which they involve are the fruitful sources of the love and hate, the joy and sorrow, the pleasure and pain, &c., &c., involved in the natural ties of consanguinity.

And as these mixed conditions have obtained in the past throughout untold ages, so will they also continue in the future, until cause and effect are worn out. Or, in other words, until the soul has evolved those high and spiritual qualities which will enable it to include in an equality, within its embrace and regard, *all other egos*, in whom at present it has ordinarily only a more distant interest.

Those personal, magnetic and psychic links which bind us to other entities throughout many earth-lives will only be loosened—or perhaps

we should say blended and expanded—as we pass on from birth to birth, into higher and higher conditions of spiritual development. And let it be remembered that we shall not lose our dear ones; our loving regard for them will not suffer any decrease, but with the expansion of our spiritual horizon, and the enlargement of our consciousness, the potential union we even now have with all other souls will become to us a reality, an ever present conscious fact; each and all being seen as united to us in a near and enduring union, becoming in very deed, “our mother, our sister and our brother.” Having become consciously united to, and harmoniously blended with the Universal Entity, the true ‘Soul of the World,’ and partaking of its all-embracing and ennobling consciousness, the lower, narrower, finite relationships, with their evanescent attractions, loves, &c., will no longer affect us in any way that can minister to our satisfaction.

While penning the above, the following lines have come to hand, which fittingly express our conclusions:

“My wealth is common; I possess
 No petty province, but the whole;
 What’s mine alone is mine far less
 Than treasure shared by every soul.
 Talk not of store,
 Millions or more—
 Of values which the purse may hold—
 But this divine!
 I own the mine

Whose grains outweigh a planet’s gold.
 I have a stake in every star,
 In every beam that fills the day;
 All hearts of men my coffers are,
 My ores arterial tides convey;
 The fields, the skies,
 The sweet replies
 Of thought to thought are my gold dust;
 The oaks, the brooks,
 And speaking looks
 Of lovers, faith and friendship’s trust

 And to the soul
 The boundless whole
 Its bounty all doth daily bring.”

“The wise man is he who seizes on the commonest things near at hand, and transforms them into beauty and blessing. The world is his, and he is helped infinitely if he can make the centre of that world a *happy home*. Here let him will, and do, and dare; let him learn patience, self-control, unselfishness, and, above all, power of love. As he conquers himself, he shall learn to know himself. The voices of wife and child when he goes out into the world shall make his own voice seem a symphony, and sorrow and pain shall flee at his approach.”

For the present we have need to constantly keep in view the responsibilities which our relationship to others entails, and that we duly fulfil our varied obligations toward them ; as in this way only can we work out our indebtedness, and look forward with confidence to our final release. It was well said by St. Paul, " If a man care not for those of his own household, he hath denied the faith, and is worse than an infidel." Nature's ties are sacred ; if we injure or neglect, we must necessarily suffer. They are an excellently designed training school,—handmaidens to higher things—means for the development and perfecting of the spiritual faculties. How pure and chaste is true mother-love ! How deep and firm a brother's friendship ! How tender a sister's solicitude ! How consoling and strengthening a father's thoughtful advice and care !

W. A. MAYERS.

PRACTICAL METAPHYSICS.

AT no period in the world's history has spiritual science in its many phases reached so important a place nor so broad a sphere as at the present day. The word mysticism is losing its force, for the mystical is becoming unveiled under the knowledge of a higher law. Ideas regarding the latent powers of mind, the undeveloped senses, once hinted at, are now accepted as facts by the occult world, acknowledged and proven. Out of the many different cults of mental and spiritual development in different ages among different people, indicating every one of them that a power invisible, superior to matter, has arisen ; a teaching most spiritual and practical, no less than that of the Christ philosophy so long ritualized, becomes realized, and reflected in the body as physical health and strength. We are living in a practical age. Theories of life and being, as well as of science and mechanics, must be *proven* to us before we are satisfied of their true basis. It is not enough that ideas, either philosophical or theological be drawn out on paper ; they must become externalized in the one case, and a living entity in human form and life in the other, before they really attract us. " What does your science or religion do for you now ? " we ask ; show us the present benefits, not those alone of a future, is our demand ? Metaphysical Healing in its spiritual and practical aspect comes forward to fill this demand.

Not infrequently we see articles in magazines and newspapers entitled ' Mental healing,' ' Christian Science,' or ' Practical Metaphysics,' evidently from the pen of those who have had no practical experience or acquaintance with the subject. The ideas are many of them fairly well expressed and are therefore all the more misleading to those unacquainted with the subject, but to one who truly understands the principle of metaphysical healing, and who knows its effects from having put it into practice, these statements appear like the blind man's vague efforts at describing light, or his argument against there being any light at all.

Mind cure, so called, is very often indiscriminately associated with Christian Science, or Christian Metaphysics. There is a distinct difference between the two. One partakes largely of will power and the law of suggestion on the mental plane, while Christian Science or Practical Metaphysics takes for its basis the New Testament teachings. There is really no new philosophy connected with it, save the conception of putting the principle into practice. Starting with the premise of the wisest philosophers, that "Spirit is power," that "matter is unreal and impotent," united with the acme of the great Master's precept, "God is Spirit"—Spirit is God, Spirit is omnipotent, the "flesh profiteth nothing," and *ACTING* upon this wisdom, where flesh is diseased, we rise to a place where the spirit dominates and health is established. "These signs shall follow them that believe, they shall lay hands on the sick and they shall recover,"—is the announcement by the Master, of a Principle which will prove itself to any one who will practise it. He used it and it answered to Him. His disciples also, and it answered to them. Many to-day are using it, and it being a Principle, is as potent now as ever. Jesus recognized but one power—God; but one creation—the *real*; that which proceeded from Him and the spiritual Ego alone as the man. "Let thine eye be single" to this image, refusing to see any deflection therefrom, "and thy whole body shall be full of light." Children can be taught this and will develop a high and holy dignity thereby and will be saved a long journey in error,—steps that have to be retraced by the one who has been taught the doctrines of total depravity, original sin, &c. But—this principle *when put into practice* is so potent that applied even after erroneous teachings have taken root and disease of body has consequently followed, such effects will become annulled; pernicious thought-currents will be cut off and new ones established.

The "laying on of hands" is not literal but figurative, meaning the right use of the power of Mind—Thought rightly directed. Judging "not according to appearances," but judging righteous judgment, *viz.*, the man is not really diseased, but only deceived (or unawakened) or led by the senses out of recognition of the realm of the Ego where all is health and peace: not separated from the divine law and harmony of the One Creator, but lost, as it were, for the time, in delusion. The healer or teacher comes to call forth the spiritual man that he may manifest and rule in the sense realm, dissipate delusion, and "make of the body a fit tabernacle for the indwelling of the spirit." This may be done through spoken words, as in teaching, or silently, but there is nothing of the hypnotic or mesmeric element connected with it, for the healer exercises no will over the patient. Metaphysical healing is nothing more than an act of faith, founded upon understanding of the spirit power—an act of obedience to the demands of this power.

The "silence" so misunderstood and even feared by the untaught, is nothing more or less than the closet of prayer, in the high sense of the word prayer, which does not consist in begging or pleading for

something, but ascends to the plane of the Divine, takes hold of the high law—"Believe that you have and you have." In other words, know it, claim it, and so bring it into manifestation.

Take the case of one coming to a healer to be relieved of disease, with no knowledge of the method or principle, and no higher motive than that which prompted him to apply to an M. D. for aid. He simply wants health, but not having obtained it through any of the ordinary channels, as a last resort he comes to the "mental" or metaphysical "healer," just as the ten lepers and many others went to the great Master. He did not turn them away saying, if I heal you it will only give you the opportunity to continue your life of carnality; no, for he knew that before health could be established in the body a change must take place in the mind, which must become polarized to a degree, upon the soul substance and abstracted from the grosser sense plane—for the body, in and of itself a chemical compound, has neither power to be ill or well, but is only a mirror upon which is reflected the infinite phases or states of mind. The people of to-day who come to those who are practising the same principle of healing that the Master taught, though their motive is only that of health, in the beginning, are changed from their gross and material belief and desires, to a more refined and spiritual state of mind, or the healing could not take place. Those who are healed are often heard to say, "I have received something much greater than I expected—not alone health but peace of mind." Even where health does not at once become manifest, a consciousness of truth is awakened in the soul, which brings love, faith and rest. Those who are healed, no matter of what disease or discomfort, always begin to inquire, how was it done; and this makes teaching of the principle necessary and possible, which is after all the greatest part of the work, since it unfolds the principle through which individual healing and self-culture is accomplished, for the whole idea is that of bringing one into a knowledge of the Christ within; of man's true dominion over himself through understanding of his union with the creative spirit.

No physician would refuse to prescribe for the most 'debased' or unfortunate who applied to him for medical aid, yet it is questioned by some as to whether it is not a mistake to attempt to heal through 'mental' methods such as have led a profligate life, only to assist them to continue again the pursuit of sense enjoyment. Does not this apply to all, only in different degrees? If some are more materially minded than others, they above others need the pure spiritual healing, and are changed thereby into a better state of thought and action, frequently developing to a remarkable degree the higher nature.

Frequently those who come to be healed of a certain disease, as, rheumatism, are also cured of some abnormal tendency such as 'drinking.' A case of this kind came under my own experience. Children who are treated for the cure of bodily ailments often become more quiet and happy in their temperament. A little child who was healed of defec-

tive sight, while in one of my classes, was healed of fretfulness and quarrelling at the same time, which the mother said was the worst malady of the two.

I speak from about fourteen years of experience in both teaching and healing, in America and Australia, in many different places in both countries, but principally in Chicago and Sydney. In all of these places there are to-day many adherents to the metaphysical teaching; societies formed for the promulgation of the principle and practice of the higher thought among intelligent and thoughtful people who have given the subject a fair hearing, and have proved its value to themselves by an application of it in their daily lives.

That every case applying for healing does not at once wholly respond is no proof that Practical Metaphysics is not a science, but only that the art of applying it is not perfectly understood. Frequently, the conditions surrounding a patient are of an adverse nature (friends or relatives being opposed to the treatment) and have to be met and conquered just as the disease in its more apparent forms has to be.

Ignorance is the root of all disease. Intelligence is its cure. The healer begins to instruct in the silence as to what man is and why he cannot be diseased or imperfect. The patient is always taught of himself as of the real Ego—that region wherein is no imperfection; and when he is awakened to “know the Truth”, his freedom from disease and fear is gained.

The reason why the silent treatment is often most efficacious, is because when speaking to one “mentally” no objection is raised to the arguments deduced against the reality of disease. The senses all testify in favour of disease and are so entirely linked with the external as to shut out all possible communication with the interior power. But the silent words of truth go straight past the portals of sense, to the realm of reality, and are there confirmed by the soul—the Ego—which hearing itself called upon to assist itself, immediately begins to act, and to come forth.

The Healer and the science has much to endure of criticism from those who do not understand why one is not always as quickly healed as another, or, as in some cases, do not *seem* to respond, when neither is at fault. The fruit is sometimes slow in coming to perfection, just as it is sometimes in plants in ripening: just as in the case of some children in school whose intellects are not so quickly awakened as in others. The line of ancestry of some who seek healing has perhaps not been educated or called out in “faith” and spirituality. The patient may be eager and receptive in herself, but there is an inheritance lying in the background that has to be destroyed. Again, the idea of metaphysical healing is new, or the idea of bringing any of the occult forces to bear in practical affairs, without the medium of material aid, is new. The subject of Mind is one of immense breadth and thickness. Obstacles innumerable come up to baffle and obstruct. Amid all this,

knowledge and demonstration in healing and self-development have been attained that are marvellous. It is the strength and faith of several millions of people living on the earth to-day, whose principle and practice it is to summon spiritual aid not only for the dissolution of disease but for every phase of trouble and unrest. Indeed there is nothing in the whole universe against us save our own ignorance and false beliefs. These are beginning to take flight. All nature, seen and unseen, is waiting our bidding to serve us. Neither present negative conditions nor past errors have power to hold him who with resolution turns his face toward the light and claims the power that is his rightful inheritance. Personally I went into an investigation of the subject with no selfish motive. Its meaning to me is Truth made alive—a practice of the Christ Science. The philosophy of Being called into form. The smallest result which comes from the practice and recognition of it is Health of body.

ANNA W. MILLS.

Editor's Note.—It is most appropriate that, just at this time, when a stupidly prejudiced English Coroner and jury have held for trial a namesake—though not a relative—of Mrs. A. W. Mills, for manslaughter, because a patient who preferred the Christian science method of healing to that of the regular medical schools, died on her hands, that the claims of this school should be presented to our readers by one of its most, if not its most, distinguished leaders. Dr. and Mrs. J. P. Mills having just spent three pleasant weeks at Adyar, we have had a good opportunity for sifting their views to the bottom. To sum them up in one word, they are, Practical Monism. The philosophy of the eternal Unity of things, with its corollary of the identity of the human spirit with the All, is the basis of their teaching that disease, sorrow and other human ills pertain to the physical self, and outside its limitations have no existence. He who can, by meditation, lift his consciousness to the perception of the Higher Self, dominates the Lower Self, drives out all morbid conditions, extirpates all sickness and other causes of suffering and mounts to a higher plane of conscious activity. To Asiatics, this, of course, is not a new idea, it being but a fragment of their old theosophical system, and they would be apt to hesitate long before conceding that the Practical Metaphysician can so swiftly stride on towards adeptship. At the same time, it is beyond doubt that the followers of Dr. and Mrs. Mills, of Mrs. Eddy and the other leaders of this astonishingly vital movement, are constantly proving their ability to heal the sick by their peculiar methods. What the explanation is must rest awhile as a mooted point. Certainly, the theory of therapeutic suggestion seems to us the most reasonable and, by a curious coincidence, while these proof-sheets are before us, the overland mail brings us Prof. Charcot's essay "La Foi Qui Guerit" (Paris, Alcan, 1897) which takes this very view of the case.

GOPALA TAPANI UPANISHAD.

PART I.

1. Om. The word 'Krish' means 'Bhū' (existence), and the word 'Na' means liberation (bliss). These two joined together make 'Krishna,' the supreme Brahman.

Nārāyana's commentary.—In the Pippalāda branch of the Atharva Veda there occur three Upanishads, viz., "Pūrva Gopālatāpanī Upanishad" (i.e., Part I.), "Uttara Gopālatāpanī" (i.e., Part II.), and "Krishnopanishad." The first of these is devoted to the description of the worship, &c., of conditioned Brahman (*Saguna*). 'God manifests himself to the devotee when he is pleased with the latter's repetition of His Mantra, meditation, worship, &c.,' hence it is first. The nature of "Gopāla" is thus described in "Nrisimhatāpanī Upanishad:" "Verily He who is pure Chit and Ānanda, assumes form by (his) Māyā."

According to "Ekākshara Nighantu" (Dictionary of single letters) the letter *Na* signifies destruction and purity. Here it means Bliss (i.e., pure Brahman).

Although the word *Krish* means 'existence,' and 'existence' refers to Brahman, yet it cannot constitute a full name and cannot convey the complete idea. Supposing the word stands as *Krish*, without the *na* at the end, it would lead one to take it as referring to Māyā, which has also the quality of 'existence' in so far as it is the support of all actions. Therefore the addition of the syllable *na* is essential in order to obviate such a wrong inference, because it means 'Bliss,' and there is no 'Bliss' in Māyā which is by its nature *Jada* (inert), nor can *na* by itself represent Brahman, since it without being joined to *Krish*, might suggest that *Aiśvarya* (dominion, rulership, &c.) belongs to Māyā, while in reality it must be attributed to Brahman.

Again, *Krish*=Bhū, which means the *Driśya* (object); *Na* signifies Brahman (the subject). The word *Krishna* thus implies the union of 'object' and 'subject.' In other words, by destruction of the 'object,' which is the superimposed phenomenon, pure ātmic condition is attained. Such attainment is the attainment of supreme Brahman indicated by the word *Krishna*.

Some do not recognize verse No. 1.

2. Om. Adoration to Krishna, whose nature is *Sat*, *Chit* and *A'nanda*, who does (all) functions, without effort, who is to be known through the Vedāntas who is the Teacher (Guru) and the witness of Buddhi.

Na. This is a benedictory verse. The order in which the attributes *Sat*, *Chit*, and *Ananda* are mentioned to aspirants indicates that spiritual experience (*anubhavis*) realizes *Sat* first, then *Chit*, and lastly *Ananda*. The two component parts of the word '*Krishna*,' viz., '*Krish*' and '*na*,' mean respectively *Sat* and *Ananda*, i. e., the first and the last of the three terms by which Brahman is indicated. So long as the first and the last are mentioned, it is as much as enumerating all the three attributes *Sat*, *Chit* and *Ananda*. This ellipsis of the middle word or words is technicality known in Sanskrit as *Pratyāhāra*. The two epithets, *Sat* (Existence) and *Ananda* (Bliss), describe what is called the *Svarūpalakshana* (true nature) of Brahman. The description given in the text as performing all (functions)* without effort, refers to the manifested aspect or conditioned Brahman, the *Tatasthalakshana*.

Brahman can only be known by the study, practice and realisation of the Vedānta. This is the only means of reaching him, and hence the text says "who is to be known through the Vedānta." He is also called "the Teacher and the Witness of Buddhi," for He is the fountain-head of all knowledge; He is the 'Witness' of everything—action, thought and speech. Buddhi guides men's thoughts. Man can deceive man and other beings, but Him none can deceive, for He sees directly through the innermost hearts of all. Even the cleverest hypocrisy cannot go undetected by Him, as nothing is concealed from His view.

Viveśvara's Commentary.—Filled with compassion, "Gopāla Tāpani" introduces "*Gopāla vidyā*" and expounds the methods of *Saguna* worship with a view to free the thirsty aspirants from the bonds of *Samsāra* (birth and death) and enable them to attain Śrī Krishna whose real nature is *Sat*, *Chit*, and *Ananda*. The verse—it's (Śruti's) first verse—is a very auspicious one and has a three-fold purpose: (1) The chanting of it enables the student to get over all obstacles and gain the *Vidyā*, to be taught subsequently. (2) It satisfies *Sishtiāchāra*, (approved usage); it is placed in the beginning of the treatise as an auspicious verse, in deference to the usual rule followed by all great persons, of having *Mangala* (auspicious benediction) in the beginning, middle and end of a treatise; at least in any one of these three stages there must be *Mangala*. (3) It particularizes the real object of worship, in a nutshell as it were, that is elaborately detailed in the course of the treatise. Thus the very first verse serves as a benediction and a salutation to the deity whose worship it is the purpose of the *Tāpani* to describe.

"Who does all (functions) without effort: He frees his devotees from all *Klesa*, which is of five kinds, viz., (1) "Ignorance, (2) egoism, (3) desire, (4) aversion, and (5) ardent attachment to life, are the five afflictions."

* The functions performed in the manifested condition are (1) Creation (evolution) of the universe, (2) Preservation, (3) Destruction.

"Known through the Vedānta,"—the *Sruti* (Br. Up. III, 9-26) also says: "I ask that person who is the subject of (described in) the Upanishads." Again, in the *Smṛiti* (Bh. Gītā 15, 15) the Almighty says: "I am known by all the Vedas." It means that this *Gopāla vidyā* frees those that are desirous of salvation from the pains and miseries of womb-life, birth, old age, disease, &c., all of which it destroys, and leads them to Krishna, the Supreme Brahman, who is the remover of *Samsāra*. Moreover this *vidyā* entirely annihilates *Avidyā*, &c., which is the cause of *Samsāra*. Hence it is called Upanishad (Upa), near, (Krishna), nishad; leads to, and destroys.....

Appayadikshita's Commentary.—I hasten to comment upon "Gopāla-tāpau" *Sruti* in which Lord Sri Krishna is described both in his *Saguna* and *Nirguna* aspects.....The attributes employed in this sloka are very significant and the student should note them carefully; the qualifying clauses, "who does (all functions) without effort," and "who is the Teacher," refer to the *Saguna* aspect; while the rest, who is *Sat*, *Chit*, and *Ananda* in essence, &c., denote the *Nirguna* aspect.

3. Om. Once *Munis* addressed *Brāhmana* thus:—Who is the Supreme God? Whom does Death fear? Through whose knowledge does all become known? What makes this (universe) continue its (everchanging) course.

Na. 'Brāhmana' is the son of *Brahmā*; also called the self-existent (*Svayambhu*).

Vi. This episode is introduced here to show that this "Gopāla-vidyā" comes from a very high and sacred source. 'Munis': *Sanaka*, &c.

4. To these (four questions) *Brāhmana* replied, Sri Krishna verily is the Supreme God.

Na. This reply contains the eighteen Syllabled Mantra, which refers to Vishnu, the collective form of the four *Vyūhas* (of Vishnu). The epithet 'Supreme God' applies to *Paramātman*, i.e., the *Vāsudeva Vyūha* (cf. "Bhagavad Gītā," Chap. XV, verse 17): "The highest Person is verily another, declared to be the Supreme Self." "*Vasudeva* is all." (17—19).

Vi. "Krishna" means the destroyer of the sins of his devotees.

5. Death is afraid of Govinda.

Na. This passage refers to the *Sankarashana Vyūha*. The "Gītā" says, Chap. XI, verse 32: "Time am I, laying desolate the world made manifest on earth to slay mankind."

Vi. "Govinda" is derived from *Go*, knowledge, and *Vid*, to know, i.e., He who is to be known by knowledge. All-knowledge or omniscience raises one to the state of immortality. God is omniscient and immortal. Hence Death is afraid of Him, i.e., Death obeys Him. "Taittiriyo-panishad" says (II. 11): From fear of Him the wind blows; from fear the sun rises."

6. By knowing the Lord of Gopijana, That (the universe) is known.

Na. This refers to the *Aniruddha Vyūha*. The Sruti (Br. Up. I. 4-7) says: "He pervades It" (the universe). The "Gītā" also says (Chap. XV. v. 17): "He who pervades and sustains the three worlds, the indestructible I'svara." "By which the universe is upheld." (VII. 5).

This very Upanishad further on says: "The Lord of *Gopijana* supports the universe."

"It is known:" The universe is His body; when He is known, His body is also known; so everything is known, and all-knowledge is attained.

Vi. "Cowherds" is the ordinary meaning of the word "*Gopijana*" which is used in the text. *Gopi* means *Mâyā* because it protects or sustains (from the root *Gup*, to protect) the universe of name and form; when derived from the root, *Gup*, to veil, the word still means *Mâyā*. for *Mâyā* limits or covers, as it were, the Supreme Brahman, "the veil of *Mâyā*," being the familiar expression. *Jana* means the universe which is produced by *Mâyā*. He is the "Lord" (*Vallabha*) of the cowherds (*Gopijana*, i.e.). He is the Lord of creation, preservation and destruction of the universe.

"It is known," i.e. everything in the universe is known, the Sruti says, (Chchā. Up. VI. 1-5). "By a knowledge of Him everything is known, just as by a knowledge of one mass of earth every article made of earth is known."

7. By *Svāhā* this goes on changing and changing.

Na. The reference here is to the "*Pradyumna Vyūha*." Bhagavad Gītā, Chap. XIV. verse 3, says: "My womb is mighty Brahman, in that I place the germ." (IX, 10) "By my presiding, Prakriti sends forth the moving and immoving." (XIV. 4) "I their generating father."

It means he is the lord of *Mâyā*, the Supreme Person, the germ being *Mâyā*. Tai. Up. says (II. 6) He thought: "Let me become many." Up. Br. (II. 5-19) says: "The Lord became (many) through the energies of *Mâyā*." Again the "Gītā" says (Chap. VII. verse 14.): "This divine *Mâyā* of mine, *guna*-made, is hard to pierce."

Some people might take this verse to inculcate the idea of more than one deity. But it is purely a misconception, for the Sruti establishes the unity of Godhead, and explains further, "Wind (*Vāyu*) &c., are differentiations."

Vi. *Su-āhā*: the actions performed in connection with oblations are caused by this; hence it is called *Svāhā*, which means *Mâyā*. "This goes on in transmigratory life," i.e., the whole lot of souls, or *jīvas*.

8. Thus they questioned him again:—"Who is Krishna? Who is that Govinda? Who is the Lord of *Gopijana*? What is *Svāhā*?"

Vi. "They", *Saṅka* and other *Munis*. "Him," i. e., *Brāhmaṇa*, the son of *Brahma*. *Gopijana*, cowherds.

9. Brāhmaṇa replied : " (Krishna) is he who destroys sins; Govinda is the seer who on earth is known through the Vedas ; (the Lord of *Gopijana*) is he who guides (or controls) the attributes of *Avidyā* ; *Svāhā* is his *Māyā*.

Na. By eliminating from the devotees the germs of desire, attachment, &c., which are the result of *Avidyā*, He bestows on them His own self ; or according to another reading, *vidya*, &c., means, he is the bestower of knowledge ; for the *Sṛuti* says, *gopis* and *gos* mean "*Rigs*," *i.e.*, all the *Rigs* praise him only.

Vi. "Krishna" is the destroyer of sins. The word also means *Sat*, *Chit* and *A'nanda*.

Gopi—the energies of protection ; *Jana*—aggregate ; "by *Aidyākalā*" means the aggregate of such energies. He is the "leader" of the attributes of *Avidyā* ; by knowing Him as the supporter of all, one recognizes one self and understands that everything else is superimposed on Him.

10. All these are the supreme Brahman (*i.e.*, not different from the supreme Brahman.)

Na. "All these," *i.e.*, the four *Vyūhas*—*Vāsudeva*, *Sankarshana*, *Aniruddha* and *Pradyumna* "Brahman"—Krishna.

Vi. *Sakala*—all ; everything that is with *Māyā* (*Kalā*) is Brahman.

Ap. *All*—the attributes, 'Destroyer of Sins,' &c., apply to Brahman alone. In reality, only the unconditioned Brahman exists. But in the *Vyavahāra* or relative (worldly) aspect, everything is applied to the conditioned Brahman.

11. Who meditates on It, tastes, and worships (It), he becomes immortal, he becomes immortal.

Na. "Tastes—utters the Mantra. The repetition of the phrase 'he becomes immortal,' indicates that this section ends here.

Vi. "Tastes—repeats the five divisioned Mantra, adding thereto the *Kāmabija*.

12. They addressed him again : "What is his form ? How is the taste ? What is his worship ? All these explain to us who are anxious to know.

Na. "Taste"—the uttering of the Mantra, or the name of these (Mantras).

13. The *Hairanya* (*Hiranyagarbha*) replied : " (Meditate) on him who has the form of a *Gopa*, the cloud-colored youth, sitting at (the root of) the *Kalpa* tree."

Na. "The *Kalpa* tree"—the celestial tree.

In contemplation the deity ought to be thought of as seated at the root of the *Kalpa Vriksha*, the tree that yields all that is desired.

Vi. This is the form of the deity on which the devotee has to meditate. "The form of *Gopa*," the protector. "Cloud-colored, *Abrābha*

like the ocean, i.e., fathomless. "Kalpa tree": the Vedas; for they grant and gratify all desires. "Asrita" is the word used in the text. It means "Described by them"; or it may be taken to mean that he must be approached for the fulfilment of all actions; that is, the fruit of all actions. *Upāsana*. &c. which are described in the Vedas, is to approach him. For, everything depends on the Lord. Vedānta Sūtra, III. 2-38 says: "From him (flows the result." The "Gītā" also has, Chap. VII, verse 22; "He obtains these desires. I decreeing the benefits;" or it may mean the Kalpa tree whereunder the Lord is seated on a lion-shaped throne.

14 Here are some verses: He who is the full blown lotus-eyed, who is cloud-colored, whose raiment is of the color of the lightning, who is two armed, and is possessed of *Jnānamudrā*, who wears the garland of *Vanamālā* and is the Ruler.

Who is surrounded by *Gopas*, *Gopīs* and cows, who is seated at the root of the divine tree, who is decked with divine ornaments, who is seated at the centre of the golden lotus.

Who is attended (*Sevita*) by a breeze which carries with it small particles from the waves of water from the *Jumna* (*Kāḷindī*). He who meditates upon Him (Kriṣṇa), is freed from *Samsāra*.

Na. "*Jnānamūdra*:" "The end of the thumb joined with that of the forefinger of the right hand so as to form a circle, and held just near the heart, while the left hand is kept touching the lap or knee in the sitting posture. This posture is called the *Jnānamudrā*. Śrī Rama-chandra was very fond of it." The better reading should be *Maanamudrā*. This *mudrā* or posture is adopted only by those who practise and aim at the peace or tranquillity which is the result of Yoga.

"*Vanamālā*:" *Vana* means the collection of flowers, tender leaves and fruits; for it is said "Vishnu wears the garland of *Vana*, i.e., the fourteen worlds. The black color of the earth, the white of water, the red of fire, *asita* of air, the blue of ether—these five colors together form the *Vana* garland of Vishnu."

"Divine ornaments;" *Knuṣṭubha* and other ornaments: For details of these, and their explanations, refer to "Narasimhatāpaniyanishad."

Vi. "Full-blown lotus-eyed:" *Satpundarika nayana*, *Sat*, pure; *Pundarika*, the lotus of the heart, and *Nayana*, abode; i.e., His abode is the pure heart (of the devotees). "Cloud coloured:" *Megha* refers to the purified (*Upasupta*) mind, and *Abhā* means the flashes of light proceeding from *Sat* and *Chit*. "Whose raiment is of the color of the lightning": *Vaidyuta*, self shining. *Ambara*, consciousness. "Two-armed:" *Hiranyagarbha* and *Virāt* are his two arms. "*Jnānamudrā*:" that state of mind in which *Sat*, *Chit* and *A'nanda* are realized from a knowledge of the transcendental phrase, THAT ART THOU; it refers to the modification of the mind or *Vritti*, as it is technically called;

Jñānamudrādhya: (i.e., the possessor of *Jñānamudrā*) he is shining in such *Vṛitti* of the mind.

"*Vanamālā*:" *Vana*, lonely places; *mālā*, shines; He shines in lonely places among his devotees.

"*Ruler*:" he is the leader of *Brahmā* and other *Devas*.

"*Gopas*, *Gopīs* and cows:" *Gopas*—*Jivas*; *Gopīs*—*Māyā*; cows—the *Vedas*. All these are his (*vīta*) i. e., depend on him.

"*Divine ornaments*:" the six acquisitions, viz., full dominion, strength, fame, wealth, knowledge and salvation. "Centre of the golden lotus:" *Ratna* is the word in the text, which means 'very pure; lotus, i.e., the heart; centre, i.e., the ether in it.

Kālinā—pure *Upāsana*; the waves are the different conditions of it. "Breeze"—the breath falling on them. *Sevita*—worshipped through this.

Ap. "*Jñānamudrā*;" this *Mudrā* or posture is peculiar to *Dakṣiṇāmūrṭi*—Lord *Siva* in the meditative aspect, initiating the *Munis*. Here it is applied to *Srī Krishna*, for in his real aspect, i.e., of *Para-brahman*, he teaches *Brahmā* and others the mysteries.

"Golden lotus:" the heart.

"Is freed from *Samsāra*:" he who with a purified mind meditates upon *Saguna Brahman* without the least expectation of reward, gradually attains salvation, i.e., by slow degrees. Whereas, to him who meditates on *Nirguna Brahman*, the salvation is immediate; he gains it at once. Here it may be questioned: *Nirguna Brahman* has no body, nor attributes; but here *Krishna* is said to have so many attributes—'lotus-eyed, &c.' How can we justly say then that *Krishna*, as described above, is *Nirguna Brahman*? The answer is that here the *Nirguna* condition is attributed to *Krishnā* who has the *Saguna* condition also.

14. The taste (utterance) of him is the *Mantra* of five parts, the first of which, '*Krishnāya*, is prefixed with the *Kamābīja* (*Klīm*) as indicated by the words '*Jala*' (*K*), '*Bhūmī*' (*l*), (*i*) the fire and '*Indu*' (*m*); whose second part is '*Govindāya*, the third '*Gopījana*, the fourth '*Vallabhāya*, and the fifth and last '*Svāhā*.' He who chants this five divisioned *Mantra* attains *Brahman* himself with his five parts, viz., the earth, heaven, fire, the sun and the moon. Verily he attains *Brahman*.

Na. "*Jala*," &c.: like the reflection of the moon in water. This denotes the relation between him and his *Mantra*. The *S'ruti* (*Brahma Bindu*, Up. 12) says: "The only one, the self of all beings, exists in all beings. He is seen as one and as many, like the moon in water."

The first four parts of the *Mantra* have four syllables each, while the last has only two.

'The five parts' (of Brahman) are the heart, the head, *Sikhā* (tuft of hair), arms, and *Astra* (weapons). These five are referred to in the following Mantras respectively :—

1. *Klīm Krishnāya Divyātmane Hridayāya namah* (touching the heart).
2. *Govindāya Bhūmyātmane Śirase Svāhā* (touching the crown of the head).
3. *Gopījana Sūryātmane Sikhāya Vashat* (touching the tuft of hair on the head).
4. *Vallabhāya Ohandramasātmane Kavachāya Hum* (touching the shoulders).
5. *Svāhā Sāgnyātmane Astrāya Phat* (striking the left palm with the fingers of the right).

"Attains Brahman himself : " *i.e.*, the form of *Virāt*. The Seer, Metre, &c., of this Mantra are as follows :—Rishi, Seer, : Nārada, Metre : Gāyatrī, Deity, Krishna ; *Bija* (root-letter) : *Klīm*, *S'akti* (force), *Svāhā* ; *kilaka*, *jam* : *Jiva*, *Vam* ; so says the Sārādātīlaka,

The repetition at the end of the verse, " Verily he attains Brahman," indicates the close of a sub-section of this treatise.

Ap. "Attains Brahman himself—the Saguna Brahman is here referred to.

R. ANANTHAKRISHNA SASTRY.

(To be concluded.)

UNKNOWN PHYSICS.*

No. I.

[The first portion of this translation is missing, but the author has evidently been considering a certain class of phenomena which are not explainable by any rules of physical science hitherto known.—Ed.]

IT is not that there is any break in causality but the fault lies in our lack of knowledge. Mysterious phenomena will only disappear when our knowledge has reached the highest summit. As this is not the case now, we must be on the look-out for such phenomena, which must always exist, at any other time as well as to-day, because they are the result of active forces. That is the point where science must agree with me.

What now, are these phenomena ? We know already by what signs we may distinguish them. They are denied by the majority and accepted only by the minority ; they seem to be in contradiction with the laws of nature, but by closer examination they are only in contradiction with the *known* laws and follow a law as yet unknown

* A portion of a translation from the German of Carl Du Prel, by Madame A. Haemmerle : for the *Theosophist*.

to us. As I myself belong to the minority, I need not look far to find such phenomena—they are to be found in Occultism.

One may easily conceive that it is just such phenomena that seem to be in contradiction with the laws of nature, which belong to the most important facts. Just because, according to our theories, they ought not to be, we should make them the object of our scientific investigation; for nature has no real contradiction, the contradiction can only exist between the facts and our theory. But this contradiction must stimulate us to enlarge the theory, to develop the law of causality till the fact is encompassed by it.

Scientific progress is always brought about by a new fact being discovered, a fact in contradiction with the current theory, which gets enlarged by a new natural law and the new fact is then explained thereby. Facts are eternal; theories change; it is, therefore, uttermost foolishness to reject the facts in order to save the theory; that is like running one's head against the wall. One of the principal reasons of the slowness of progress is the obstinacy of the theorists in rejecting facts.

Now magic must be defined in order to make it stand in harmony with the supposition that in nature everything occurs naturally? The definition is simple; magic is unknown physics. The unknown forces lie partly in external nature, partly in man, the microcosm. As inactive forces do not exist and as even the unknown forces will show their activity and efficacy under suitable circumstances, so magic does exist; but we must look upon it as upon something quite innocent; *vis.*, phenomena which occur through forces still unknown to us. At all ages men through whom such phenomena reveal themselves have existed. They were called performers of miracles, saints, magicians, witches, etc. We may call them by the universal term Magi; for only the aim for which such forces were employed differ, the forces as such are identical. Magic is the miracle of the laity; miracle is the magic of saints. But all magic, all miracles are only unknown physics—never mind from whence they proceed; whether or they are black or white magic.

Magic in its origin is our unknown application of unknown forces; afterwards it becomes conscious application of unknown forces, at which standpoint it is possible (most likely) that the magician considers himself to be an exceptional being; but finally it becomes a conscious application of known forces.

At this state magic is recognised as natural law and becomes one branch of science both physical and psychological. The aim of science is, therefore, to consume or assimilate magic, but the latter produces more and more matter for consideration. In the mediæval ages, processes were employed by the saints, the magicians and the witches, requiring the use of unknown forces, which experience had taught how to employ. Still the scientific theory was quite unknown and this gap was filled up

by the church under the name of miracle, by the people under the name of demoniac superstition. Now that these studies revive, we observe already that part of these proceedings may be explained by what is now called hypnotism, but as soon as the theory of hypnotism becomes known it ceases to be magic. Faust, in the cellar of Auerbach, performing his feats, is a magician. Hansen performing the same feats at Cheiningen, is a man of science.

Until lately, science has constantly denied the reality of hypnotism and suggestion, and has thereby delayed progress by at least a half century. Now this part of ancient magic has been resolved scientifically. But as phenomena with unknown causation *must* still occur, we must continue our investigations, and here we again perceive the outward sign that only the minority give testimony to these facts, and the inward proof shows that their investigation opens to us new particulars which enlighten us about mediæval magic.

The doctrine of suggestion itself drives us to further development and investigation. It would really be a strange thing if by this first plunge in old magic we should have fallen on the only gold grain, and that all the rest were merely loose stones. It is much more probable that if we continue our exploration we shall find other parts of magic to have their due claim. The doctrine of suggestion is far from being concluded and we shall see it still applied in many unexpected ways. I have even proved in my "Experimental Psychology" that suggestion may be used as a lever to set free the magic gifts or faculties in man, which have been denied, hitherto, only because they were so little accessible to experiments and one had always wait, for their spontaneous appearance. Suggestion even runs through the whole domain of magic and touches the utmost limit of spirit where the hypnotiser of the medium is invisible and imparts his suggestion by thought-transference. "Those who do not understand this"—says Paracelsus—*aut trcsat, aut discat.*

But another domain exists, which nowadays is recognized only by the minority, but which will enjoy a general acknowledgment in the future, so much more as we therein find the dominant force by which all magical phenomena appear. The key to magic lies in animal magnetism, or as Reichenbach called it in later years, the "Od Force." That is the physics of magic, and when this shall be duly investigated magic will be adopted by science, and being delivered from all that is marvellous and wonderful, will be approved by everybody. Even Schopenhauer, astonished by the facts of table-turning, thought it a proof of the magic of will-power. He believed in a direct effect of the will by the "Thing in itself," and thereby fell into the mistake afore-named, of a half-way scientific theory, putting between the known natural laws an active metaphysical principle. But indeed, the table never would have turned if the human hand had not been an odic source. Schopenhauer has overlooked this physical side of the question; he has

confounded the lever which sets free the moving force, the will, with the force itself.

It is, therefore, Mesmer and Reichenbach who have opened the road of understanding about magic, without their knowing it themselves. Mesmer has only shown the organic influence of the Od on the diseased organism; Reichenbach has experienced its influence on the healthy body. Reichenbach shows distinctly the physical and natural side of the odic manifestation, he has written the real physics of magic, and as the "Od" is the dynamic agent of all magic, we must expect to see magic explained according to the basis on which Reichenbach has presented it. Mesmer on the contrary, without wishing to do it, has rather supplied superstition. He has discovered in magnetic somnambulism the state in which man is the most fitted for magnetic operations and in which state clairvoyance and telepathy occur. He kept this discovery secret, but when Puysegur had the same experience, spontaneously, and had collected a great many facts, magic began to revive under the old name of miracle; the physical side of the phenomena was put aside, and only in our days it begins to dawn on us that even the wonderful gifts of the somnambule are amenable to regular laws, and the rest are founded on the regulation and domination of quantitative and qualitative odic influences.

The present generation is again in danger of putting out of sight the physical side of magic, and that on account of the discovery of suggestion. Because, it appears as if suggestion could do without animal magnetism, the "Od." Indeed many hypnotizers believe that Mesmer is superseded by Braid, and that suggestion alone exists, and there is no magnetism at all.

That would be very bad; for as suggestion indeed possesses a magical influence, we would again return to the old magic of belief in wonders and miracles, instead of possessing the scientific magic with "Od" as physical foundation.

If therapeutic suggestion, as such, would be able to influence a foreign body and produce in this body organic alterations, then would such a direct influence of the mind on a foreign body be real magic and the law of causality would be defective. But it is by no means so. Foreign suggestion as such, has no influence at all. It only becomes an auto-suggestion by the receiver, when he is put into an artificial sleep in order to be in a state of psychical non-resistance. In this state he accepts the strange suggestion, *viz.*, he changes it into auto-suggestion, which then dominates in his mind because it lies there as a single and isolated idea, or conception. But this conception is not yet of any use. To make such a conception act upon the diseased body and produce organic effects, it is necessary that a force be conducted from the brain to the organ, and this force must be able to produce organic effect. Only by these processes is it possible for suggestion to act upon a foreign organism. But suggestion as such, neither an auto-suggestion,

nor a foreign one, can produce an effect; it is only the lever that sets loose, that releases, the real active force.

But now, what is this real active force? We can only judge it by its effects. It acts in the same way as animal magnetism. It increases vitality and it repairs organic defects, in one word it organizes. If Mesmer has told us that animal magnetism is identical with vital force and natural healing force, then we must add: the force by which suggestion realises organic changes or effects is identical with animal magnetism. When magnetism is practised it flows out of the magnetizer's body, by suggestion it is taken out of the body of the patient himself. Hence suggestion acts by an auto-magnetic effect of the receiver. Therefore Mesmer is not useless since Braid appeared; animal magnetism is not put aside because suggestion exists; on the contrary it is now proved to be a real fact. During the last century the Medical profession has fought against the doctrine of Mesmer, and now it says that animal magnetism is hypnotism misunderstood; that everything may be explained by suggestion. But suggestion can only be realised by its own power, or by a mediatory force. If we admit the first named case then Medicine confounds the lever with the force itself and admits magic in a far higher degree than I can admit it, that is to say, in accepting a wonder, and in the second case, a Medical science which disowns or denies the vital force has only the resource of explaining the realisation of suggestion by the electric currents that circulate in the organism and to consider them to be the mediatory force. But here the motive stands far behind the object. An electricity that is able to effectuate the most diverse organic changes, and even just such changes as are required by the patient and according to a given order; an electricity that can produce an artificial stigma and the most marvellous psychic phenomena which suggestion produces, this electricity is really an extraordinary, a most mad thing.

Suggestion is no force at all, it is only the lever that releases an Od-current of animal magnetism, which in a normal and healthy body is directed by the unconscious will and, through suggestion, by a conscious will. In a normal life this current takes care, unconsciously, of the whole organism; by suggestion it executes a special and directed task, be it of an organic or psychic kind.

We see that magic is produced by unknown forces; but a real magician is only one who knows how to use these forces and who can use them *ad libitum*. Only in this respect suggestion may be considered as magic; but this magic is only unknown psychics and psychology, and the law of causality exists here as everywhere. Realisation of a suggestion is no wonder; it is realised by the same process which often occurs spontaneously or by therapeutic agency. When a stigma is produced through religious exaltation; when a woman with child gets frightened at something and the child bears the mark of it; when a paralytic, all of a sudden, gets the use of his legs because he tries to

escape a danger; when through the new therapeutic system according to Dr. Pitch, the organism is exposed to a cold of 70° and then all of a sudden the stored up vital force expends itself again through the whole organism—in all these cases, an Od-current of unusual force is set loose and conducted to the selected spot where it exhibits its organic activity, and this also occurs through suggestion.

Unknown forces are not inactive forces, and therefore we cannot discover anything new in the magical domain, but already existing natural examples can only be copied; for art can only use forces which nature has given and they can only act under the same conditions as they do in nature. We are going to explain this more in detail, because it is just with this one point that the most interesting chapter of Unknown Physics is concerned.

CARL DU PREL.

THE VEDANTA SŪTRAS.

(Continued from page 99.)

TO them we reply as follows: "How do you read all this peculiar meaning in these two simple and common words, *atha* and *atah*, and why do you abandon their general and universally accepted import?"

If you say, "We do so, in order to make our meaning consistent with the subsequent Sūtras, to be found in the "Sādhana Adhyāya" (Book III. ch. IV.) of this treatise, where the necessity of *sama*, *dama*, &c., is taught;" we reply, then why make this Sūtra at all? for the purpose served by this Sūtra is the same as those of the Sādhana Adhyāya, and therefore it is redundant, and it is a well-known maxim that the Sūtra authors are very concise, and they rejoice at the saving of half a syllable, as at the birth of a son. Therefore, the sūtra-kāra would not have made this redundant Sūtra. Moreover in the Sādhana Adhyāya, there is no injunction commanding either the renunciation of all Karmas, or the adoption of *sama*, *dama*, &c., as the principal subject matter discussed therein. On the contrary, it lays down the general proposition that *vidyā* (divine science) is the cause that leads to the attainment of the highest end of man and is not subsidiary to Karma (ritualism), and as a means to the attainment of such *Vidyā* through *Samādhi*, it merely incidentally describes (not enjoins) the renunciation or falling off of Kāmya Karmas, which naturally takes place when persons are in a state of *Samādhi* (for persons in a state of trance, do not naturally perform any Kāmya Karmas, and so there should be no injunction for them not to perform any Kāmya Karmas—things natural, as eating, &c., are never enjoined). This dropping off of Karmas is described in the "Sūtra Upamardanam," Ch. III. 4, 16: "And it is the destroyer," (i.e., *Samādhi* destroys all Karmas).

In fact, that *Adhyāya*, later on, establishes an injunction, in only so far, that in the *Sanyāsa* stage, the chief object of pursuit should be

Vidyā (Divine Science), and not that there should be a renunciation of all Karmas. So also the Sūtra III. 4, 27, teaches *sama, dama, &c.*, to the *Sanyāsa*, as the means subsidiary to the attainment of that Vidyā—the science of *Asamprajñāta Samādhi*, which leads to the direct cognition of Brahman through Yoga,—that science which is the end of all sciences

To this effect is the *Śrūti* :—

तस्मादेवं वित्शान्तोदांत उपरतस्तिक्षुश्रद्धावित्तोभूत्वा आत्मन्येवमात्मानं पश्यति,
 “Therefore one whom thus He knows, sees the supreme self in his self by having subdued his senses, self-controlled, free from desires, enduring, and full of faith” (Bṛihad-Araṇyaka Up. IV. 4, 23).

So also in Bṛihad-Nāradya (XXXI. 54), we find that *sama, dama, &c.*, are taught, as the subsidiary means to the attainment of direct cognition, through *Samprajñāta Samādhi*. For, after describing the four *Sādhanas*, such as, the discrimination of the real and the unreal, &c., it goes on to say :—“Having purified their minds by these four *Sādhanas*, let the wise persons, who are merciful to all creatures, contemplate on the All-pervading and undecaying Lord.” This text shows that the four *Sādhanas* are subsidiary to contemplation.

The Sūtra, III. 4, 26, अत एव चाग्नीन्धनाद्यनपेक्षा cannot be interpreted to teach the renunciation of all actions, for this reason :—Sūtra III. 4, 25, अत एव चाग्नीन्धनाद्यनपेक्षा (“Therefore there is discarding of fire-sacrifice, &c.”) shows, that if such external means, as fire-sacrifice, &c. (which also lead to *Samādhi*), are found (by some persons) to be inconsistent with *sama, dama, &c.*, because distracting their attention, then they only may renounce such external Karmas (as fire-sacrifice, &c.) for the sake of the internal Karmas, like *sama, dama, &c.* This also shows that the *sama, dama, &c.*, Sūtra III. 4, 27, does not teach renunciation of all actions, but only an alternative means, like fire-sacrifice, &c. For fire-sacrifices, &c., are also indirect means of *Brahma-jñāna*, by the following chain of causation :—performance of external karmas leads to the purity of heart (*chitta suddhi*), which leads to dispassion (*vairāgya*), from which comes *sanyāsa*, then by *Sravaṇa, &c.*, comes *Brahma Jñāna*. So also *sama, dama, &c.*, are internal means—indirect all the same—of *Brahma-Jñāna* and the Sūtras III. 4, 25 and 27, show this and do not teach renunciation of action.

For had Sūtra III. 4, 25 taught renunciation of Karmas, then it would contradict Sūtras III. 4, 26 and III. 4, 33 (सर्वापेक्षा च यज्ञादिश्रुते-रथवत् and सहकारित्वेन च), which show that sacrifices, &c., are indirect means of *Brahma Jñāna*, just as a horse is an indirect means of leading one to a destined goal (and therefore not obstacles that they should be renounced).

If you say that there is really a conflict between Sūtra III. 4, 25, which says fire-sacrifices should be discarded, and III. 4, 26, which

says they are like a horse, and indirect means, and that the Sâtra-Kara meant to indicate such a conflict, we say "No, Sâtra III. 4, 25, teaches the discarding of *external* fire-sacrifice for the *Sanyâsins*, (but does not say that they are exonerated from the duty of performing *internal* fire-sacrifice). For *Sanyâsins* must also perform *Agnihotra* sacrifices, &c., though not in the *external* fire, for they keep none, but in the *internal* fire—the *external* fire drawn and placed within one's own body (by the mystic rite performed at the time of taking *Sanyâsa*). So there is no *real* conflict between these two Sâtras. For thus we read in the Vishnu Purâna, in the section treating of *Sanyâsa* (III. 9, 30) :—

कृत्वाग्निहोत्रं स्वशरीरसंस्थं शरीरमग्निस्वमुखेजुहोति ।

विप्रस्तु भेक्ष्योपचितैर्हृदिभिश्चित्ताग्निना स व्रजतिस्वलोकान् ॥

"Having deposited the sacrificial fire in his own person, the sage feeds the vital flame with the oblations in the shape of alms collected by begging, through the altar of his mouth; and by means of his spiritual fire, he proceeds to his *own* "proper abode."

So also in Moksha Dharma :

प्रादेशमात्रे तृदिनाष्ठितं यत् तस्मिन्प्राणान् आत्मयाजिजुहोति ।

तस्याग्निहोत्रं हृतं आत्मसंस्थं संवेषुलोकेषु सदैवकेषु ॥

उत्तान्वास्येन हविर्जुहोति लोकस्य नाभिर्जगतः प्रतिष्ठा ।

तस्याङ्गमङ्गानि कृताकृतञ्च वैश्वानरः सर्वाभ्यन्तरे ॥

ccxlv. 27 and 28, "The self-sacrificer (*Atma-yôgi* as contrasted with external sacrificer) offers oblation of his *Prânas* (vital airs or forces) in the fire, placed in the heart, whose measure is a span. This *Agnihotra* performed in one's own body, lasts in all planes and for ever. With uplifted mouth he offers oblation to that which is the navel of the world, the support of the universe; and in performing this, though the various details of external *Agnihotra* cannot possibly be observed, yet the *Vaishvânara* perfects it all."

So also says the author of Nyâya, *समारोपनादात्मानि अप्रतिषेधे* (*Nyâya Sâtras*), "there is no prohibition, because the external fire is placed within (to which henceforth sacrifices are offered by the *Sanyâsin*)"—it means that *Karmas* are not prohibited; they are to be still performed, but in the internal fire. The above text of Moksha Dharma also shows, that the *Yogins* do not incur any guilt by the non-performance of the manifold details of the external sacrifice.

This proves that the meaning of the scriptures is not that the *Sanyâsins* should renounce *all* *Karmas*. So also says the *Sruti* (*Aruneya Upanishad*)—"After this (*i.e.* after *Sanyâsa*) let him conduct himself as if without *Mantras*." (अत ऊर्ध्वममन्त्रवदाचरेत्) "Let him perform the *Sandhyâ* in his own self" (संधि=समाधावात्मन्याचरेत् *Aruneya Upanishad*), *i.e.*, let him perform the *Sandhyâ* (literally "union") in his

own body, through *Samādhi*, with the Devas within. So also we read in another Śruti : (Paramahansa Up.) :—“ When the unity of the lower with the higher self is realised—then the film of separation between these two is broken—that breaking up is *Sandhyā* or junction or union (*Sandhi*, conjunction).” So also we find in Manu (xii. 91) : “ The self-sacrificer (*ātma-yāgi*) obtains the dominion of the self by seeing his self in all, and all in his self.” This verse also shows that supreme wisdom or *jñāna* is but another name of *ātma-yāga* or self-sacrifice. This *ātma-yāga* is the worship of the various devas presiding over one's own bodily functions, at the times of bathing, eating, &c., with the objects of one's own enjoyment, but without Mantras (i.e., the performance of every bodily function not for one's own self-gratification but as co-worker with nature). To the same effect are the texts,

एतान्के महायज्ञान् यज्ञशास्त्रविदो जनाः ।
 अनीहमानाः सततं इन्द्रियेष्वेव जुह्वति ॥
 आत्मैव देवताः सर्वाः सर्वं आत्मन्यवस्थितं ।
 खं सन्निवेशयेत् स्वेषु चेष्टनस्पर्शनेऽनिलम् ॥

“ The persons versed in the laws of sacrifice, perform all these (five) great *jñānas* or sacrifices constantly in their own bodily senses, being free from all desires. The self verily is all *Devatās*, all verily rests in self ; let the *ākāśa* be merged in *ākāśas*, and all bodily activities in fire, &c.” This *ātma-yāga*, according to Vasiṣṭha, is to be accomplished by mental action alone. After reciting the various Vedic sacrifices, he says :—“ The external and internal are both the means of attaining release. The external sacrifice is performed by external acts, with all their due and appropriate ingredients. The internal sacrifice is performed by the mind alone in the self. One of these karmas *must* be performed *always*, according to due mode.” So also in *Mokṣa-dharma*. “ The sage should be always devoted to the Peace-sacrifice (*iānti-yajña*), or to the Brahma sacrifice, or to the sacrifice of speech, mind and body.”

So also in Gautamiya Tantra. “ The mental mode alone is ordained for those who are devoted to the service of the lotus feet of the Lord who are *Sanyāsins* and who are *Mumukshus* (desiring release).” The word “alone” in the above text shows that the renunciation of *external* acts alone is taught, because the mental sacrifice is ordained.

Vasiṣṭha has also praised *ātma-yāga*. “ He who is incompetent to perform the *ātma-yāga*, should always perform the sacrifice in external fire or in a naturally risen *Siva lingam* or in an artificially made one, as he pleases.” This shows that external sacrifice is to be performed then *only* when one is incapable of performing the *ātma-yāga*.

This being so, even the *Sanyāsins* are also required to perform internal *Agnihotra*, and the *Sandhyā* in the shape of contemplating on the meaning of *Gāyatri* and the oneness in nature of the self with Brah-

man. Therefore the Ś'ruti "Let him perform *Agnihotra* all his life," is not set aside (as it is done by those who teach the renunciation of *all* actions).

The following text of Gītā (xviii. 7) also does not conflict with the rule of *Sanyāsa* (as explained by us, while those who teach the renunciation of *all* actions by a *Sanyāsīn*, find these as stumbling blocks):—"The renunciation of ordained (necessary) duties is never valid: the renunciation of such actions through delusion is declared to be *tāmasa* renunciation. The renunciation of *nitya* duties has never been ordained, the renunciation of the fruits of such action is what is meant by *Sanyāsa*." The word "delusion," above, means "through the idea that it is not one's duty."

If, therefore, the renunciation of Karmas be the law of *Sanyāsīns* then all the above *Ś'ruti* and *Smṛiti* texts will have to be (either set aside or) interpreted in a restricted sense. But it is a well-known maxim of interpretation that when a text can be explained in its universal sense, it should never be narrowed to a restricted sense.

SRIS CHANDRA BASU.

(To be continued.)

REMARKS ON EVOLUTION.

(Concluded from page 160.)

IN the humble opinion of the present writer it seems not wise to oppose the teachings of "Science" and the teachings of "Theosophy," as the promoters of the latter claim that the divine wisdom includes science—that is, precise knowledge—and rightly so. Now a fact remains a fact on its own plane, however much it may be a delusion on another. What Theosophists and others differ about is, not the facts, but the conclusions drawn from them—their significance. As no one claims, even among the highest of either side, to be in possession of ALL the facts, nor of infallible logical reasoning, the expressed theosophical ruling is, that all teachings given out are personal expressions, for which each speaker or writer is alone responsible, but not the Theosophical Society, or Theosophy itself. Each receives a fair hearing, the statements made and conclusions arrived at are allowed to stand or fall according to how true they prove, that is, how much they agree with Laws of Nature regarded as manifestations of the divine, *i.e.*, Brahman; but not judged by the opinions of writers or speakers *accepted as infallible authorities*. Truth alone is the touch-stone (*i.e.*, comparative truth, as we cannot have the absolute), and experience—physical, mental and spiritual—the only recognised path; hence everything TRUE is Theosophical; everything mistaken, personal. This is the stand-point from which the preceding lines were written, and no other. It was and is being humbly attempted to elucidate as much as possible, the conception of "Food," so as to gain a precise idea what it is and what laws of science

and nature, or what conditions of itself or of the user, render it pure or impure, fit or unfit, gross or refined. This I have not seen precisely stated, except as far as relating to persons karmically placed in situations far above the great majority not only of mankind at large, but of the adherents of Theosophy or rather the Theosophical Society. But unless this be done, it may prevent many of the weaker ones from entering the "path," for the food question has an exceedingly great practical bearing for the multitude. Certain descriptions of food requisite and sufficient for an Arhat or a disciple, to support the physical body, might be unattainable or even wholly insufficient to support those more or less far below such exalted personalities. Hence proper discriminations and wise allowances on a rational basis of natural law should guide us all, so as not to block the way for the weak. As one advances in understanding and spiritual development, the food chosen will be of exactly the quality fit for the stage attained, although it might be or might not be—according to its nature—fit for stages above or below. That food would then be an exact criterion of development, with as little disgrace attaching thereto as to the uniforms or the mess of the various inferior officers of an army. Yet this idea of disgrace seems almost to be indicated by some writings that I have seen. Apologizing for this digression I shall now proceed in my attempts to define food.

We have seen that all present terrestrial organic beings are built up of essentially the same elementary matters, *viz.*, 11 indispensable or necessary, and 13 apparently non-essential, but one or more of which are more or less frequently present. Consequently the food of each of these beings, plants or animals, must contain those constituents of which each kind is composed, in a form palatable and assimilable for each individual. Now, strange to say, the taste and digestibility of each individual differs even within the species; that of the various species differs again and often very largely, from otherwise closely related ones in form and structure, while widely different ones prosper with similar or almost similar food. Then again most plants and animals can adapt themselves to a certain extent, to a different form of food, when pressed by necessity, and perhaps all require a change of diet from time to time. Were it otherwise the risk of starvation at times of scarcity would be much increased. One thing they almost all agree in (excepting those of the lowest types), *viz.*, the revulsion to the refuse and the decaying remains of their own kind. This, then, is the first and foremost point separating proper from improper food, although both may consist of very similar constituents. This enforces cleanliness and care, because sickness and death are the penalty of disregard.

The food thus taken by animals consists in most cases of the plant and animal matters in a more or less raw and fresh state, and while still throbbing with a certain amount of Life; hence we are told, that with the food the characteristics of the living victims are also imbibed, such as ferocity, hatred, revengefulness, etc.; although I confess that

I cannot understand this quite, in the case of man, unless assumed that he ate his food raw, swarming with the bacteria of putrescence or infested with ptomaines, the poisonous things produced by them. Whether plant or animal food be taken, life must be destroyed, excepting in the case of fruits, seeds, gummy exudations, or milk. But nature not only provides for the slaying, but demands it as a duty from most of its agents; for annually the germs starting into vitality are enormously in excess of the number that could possibly find sustenance, or even room for existence. Were there no plant-eating animals the numerous seedlings would choke each other long before they could produce any seeds; and even if seed be formed, experience shows that this remains so poor that only a miserable progeny results, if any. Therefore, whenever we find any organism increasing excessively, we find this to be frequently followed by its more or less speedy extinction or degeneration, in conjunction with the law mentioned previously, that no vegetable organism can for long exist on its own remains—a fact well known in agriculture and met by change of crops.

Were there no flesh eating animals, the herbivorous beasts, increasing always much faster than their food supply, would soon exhaust the latter altogether—that is, kill out the plants, and then starve, too. There would be an end of both plants and animals (a point often left out of consideration, it appears, by those dealing with these matters), and no progressive evolution could take place at all, unless the increase of each kind were nicely adjusted to requirements in the most minute details—a work, I fancy, that would task the wisdom of divinity, but leave no room for Self-development!

By making each organism food and feeder, and providing each with the means or sagacity to escape becoming prey, *i.e.*, losing life, not only is a wise control of supply and demand ensured, but also that those most fit, most intelligent, most active, shall survive in preponderance of the less fit, more dull and less active. Moreover each and every organism, be it plant or animal, has to pay a price for the food it obtains, in rendering some service essential for the existence of the food-providing species or individual, and this either directly or indirectly. Thus by far the most of the higher, conspicuously flowering plants are dependent upon the services of those mature insects, whose larvæ feed upon them, *i.e.*, for the carrying of pollen from some to the stigmas of other individuals, and without which these plants could not produce good seeds. Besides this the insects are also highly serviceable to plants by (or for) removing part of the foliage to ensure more vigorous growth. Birds again pay their price for seed, fruit, etc., by keeping the insects in control, disseminating the seeds of luscious fruits, etc., besides many other less apparent and generally ignored mutual benefits conferred upon each other. All, of course, assist, mutually, to provide a richer and easier mode of life (and therefore leisure and means of development) by their decaying dead bodies, and in the case of animals also their rich nitrogenous excrements, as mentioned be-

fore. "Of dust thou art; to dust thou shalt return," was not said only of man. Every creature lives and moves under that same prime Law, for the "dust" of each adds something to the store of fertility, that is, potentiality of food-supply, over and above what each found to start with. Wherever therefore a concourse of plants and animals take possession of a spot of earth, slowly and gradually the conditions for their existence will and must improve, and at an accelerated ratio, unless this natural sequence be interrupted by extraneous agencies, such as earthquakes, submersion, floods or fire, or are designedly neutralized by the hand of man for selfish purposes, while ignorantly supposing that they, the plants and animals, are there for his pleasure alone, and that those he cannot eat or find some "use" for are useless and must be killed.

The terrible mistake thus made is seen in the gradual decadence of the productivity of the countries under the rule of civilization, trade, industry, and "money-making," which in fifty years' time has converted large portions of Australia into lifeless deserts, and threatens to do the same for many parts of the earth, in a not very distant future, by overdoing what in itself is not wrong.

Although there may be nothing essentially wrong in killing and eating each other among the animals, nay, a real duty performed in the cause of evolution, why should meat eating be restricted among man, and even total abstention insisted on for those who enter the higher stages of occult life?

The alleged reasons usually given are (1), that man has no right to take away that which he has not given, *viz.*, Life. (2) That the cruelty practised in wholesale slaughtering tends to lower his own character exceedingly. (3) That meat as food is coarse (gross) in its nature and tends to make man brutish and ferocious. (4) That it is not only necessary for his sustenance, but actually deleterious and degrading.

While agreeing with the objections against meat as food in excess, for any one, and with the sentiment as such in the whole, it seems to me that neither of the above reasons against it will stand critical examination either from a scientific or a theosophical stand-point, so far as a total condemnation is concerned.

1. The first duty for all higher organic beings is self preservation until, karmic deserts demand its life, *i.e.*, when its intelligence is unable to save it any longer. The same holds good for man, and theosophical teachings paint the fate of suicides and victims of accidents, etc., in very dark colours. If that be so, then, to sustain life and vigour it cannot be essentially wrong to use animal food when necessary. On the other hand, if any kind of animal tends to increase to such extent as to endanger the existence of most or all others, it would not only be right, but a solemn duty of man, to check its increase by killing, and if at the same time it can be used as food in place of what it had destroyed abnormally (sheep and cattle, etc.), it would prevent want and

starvation for many, hence save suffering on both sides of the grave, and could not be wrong.

2. The deterioration of character of those employed in wholesale slaughtering can in no way be denied so far as the tendency is concerned, yet I have known butchers, who killed scores of animals daily, as their duty and avocation, while otherwise they were too soft-hearted to drown a kitten! In inculcating abhorrence of them on account of their only means of livelihood, do we not exclude them from the benefits of the good path, which we pretend is open for All? The argument only counts against excess, which undoubtedly is represented by the wholesale slaughtering of the present day, and which cannot be too much deprecated.

3. That meat, as food, is gross (coarse, dirty?) and necessarily tends to make man brutish and ferocious in character cannot, I venture to think, be at all proved as a general axiom; for if it were so, not only would the majority of living Theosophists, myself inclusive, and the most highly developed as well as the most tender-hearted in all European nations, be included among the brutalised, but likewise Gautama Buddha, Jesus and H. P. B. The former expressly refused to sanction the forbidding of meat for all his adherents, as demanded by Devadatta, one of his chief disciples; and his last meal consisted, as is stated, of rice and young pork* (Buddhism by T. W. Rhys Davids, 8th Thousand, Edition 1880, pp. 76, 80). He only insisted on moderation for those who partook of it from necessity and not mere gratification of taste. In this as in all matters, the precept of the Bhagavad Gîtâ "to avoid the pairs of opposites" appears to be applicable.

As a rule, the nearer the food is, in composition, to that of the body for which it is intended, the more easily is it assimilated and digested, the less is the waste ejected and the more rapid the recuperation of energy lost; therefore meat is in this respect more akin to man's bodily requirements than vegetable diet, which has to pass first into the animal condition before it can be absorbed by the human system. This demands a short explanation of organic structure and digestive action.

All organic beings, plants as well as animals, are virtually aggregates of cells, either separately or combined in endless modifications of forms. Each of these leads a *quasi* separate existence and possesses a life more or less independent from that of its neighbours, and an individual function. The actions of all or of separate sets are rendered harmonious and effective by means of the nerve centres which convey

* If all the Orientalists within the boundaries of the four seas should agree together to affirm that the Lord Buddha died from a surfeit of pork, I should not believe it. The whole tenor of his teaching contradicts it. The very first of the Five Precepts binds his followers to abstain from taking life, and sutra after sutra by himself and his greatest disciples declare that he who profits by a killing, or approves it, or is a consenting party, sins equally with the one who kills. Among others, see the "Dhammika Sutta" and the "Amagandha Sutta" (7, 11). The propagation of this falsehood has caused more Buddhists to violate the first Sila than, perhaps, any other cause.

impulses, exciting those whose activity is required synchronously. The life of these cells is dependent upon their contents of protoplasm, a substance akin to albumen (white of egg), manifesting ceaseless circulatory motion and besides that, rhythmic contraction and extension, and seems to be of similar constitution for all living things. Most of the cells of the body are stationary and fixed in one spot, but those of the blood of animals (whether red or colourless makes no difference) are floating freely in a colourless fluid called serum, and appear to possess a kind of free mobility, *i.e.*, some will of their own. It is the blood which conveys the food to all and each of the countless hosts of cells in the body, no doubt finishing its preparation for them by means of the living blood corpuscles, as these cells are usually called, at the same time also carrying away the waste and dead products formed by the action of the stationary cells.

The waste results from the death of the individual cells and the gradual renewal of all the structures formed by them, caused through their activity; in fact the manifestation of life, is no more nor less than a continual death of the older material and, as continually, a re-birth of new cells and new structure. Every motion and emotion, every thought, and the realization of ideas by the dominating will, demands the death and dissociation of cells and cell substance and demands that it be replenished. The more active a person be, the more work, but especially physical, *i.e.*, mechanical work, is demanded, the more and the stronger food must be supplied to make good the loss. Therefore a navvy, shearer, or agricultural labourer requires a far larger quantity and much more solid food than a clerk or teacher; a postman much more than a seamstress. Likewise persons inhabiting cold countries or exposed to cold outer air in thin clothing must have very different food to what is needed in warm or hot regions, or when employed in-doors, or warmly clad; for the bodily temperature (98° F.) is kept up by a constant burning, as it were, of carbonaceous matter, just as that of a room is by fire; and the same product is eliminated, *viz.*, carbonic acid. But the warming of the body is done far more economically than any heating of rooms yet invented.

These considerations supply the rationale why Gantama Buddha refused to forbid the eating of meat, for nothing supplies the wasted and lost bodily substance so quickly and produces so perfect a feeling of satisfaction as meat, for the ordinary hard worker; it being already more than half prepared for immediate assimilation and digestion. Its excessive use, however, results in disaster to the system, for, according to a law of nature, any function, capacity, organ, etc., disused, or much reduced in application, is abolished or reduced in strength or size and in due proportion. Hence the stomachs of habitual meat eaters lose to a great extent the capacity of digesting vegetable food; lose the capacity also of supplementing the meagre store of nitrogen contained in cheap vegetable substances (like rice) directly from the air which permeates the body, and therefore suffer far more risk of starvation in case of a fail-

ure of the wanted supply, than the habitual vegetarian ; while the latter, on the other hand, if much hard work is demanded from him, requires larger quantities of food, short intervals,* and a larger and stronger stomach. It is easy for a vegetarian to subsist by and to become accustomed to, meat diet, but the reverse is far more difficult and can only be attained slowly when there is no call for great bodily or intellectual exertion, because the stomach much more readily contracts in adjusting itself to meat and other rich nitrogenous diet, than it expands for the poorer, more voluminous vegetable fare with little or no nitrogen in its composition.

J. G. O. TEPPER.

VISIONS OF SWEDENBORG.

SPINOZA held that prophecies varied with the temperament of the prophet ; that the sad would prophesy things that were sad, and the cheerful, things of a happier strain. This is carrying the manufacturer's somewhat demoralising principle of "division of labour," into the field of prophecy, and the caricature almost forces a smile.† One is surprised that a deep, subtle Jewish thinker like Spinoza, should commit himself to an utterance so hazardous. In the first place it would render prophecy altogether an impossibility ; as prophecy is an anticipation of events, and events are some of them joyous and some grievous, and the same events that are joyous to one person are insupportably grievous to another. Were there a prophet who could only prophecy things of a roseate hue, he would, *ipso facto*, be but half a prophet, or virtually no prophet at all. A prophet must be whole, or he is no prophet. As a poet must be great, or he is no poet, mediocrity in verse should be secluded quite from type and the public eye.‡ I think we may say that, as to this, Spinoza stands confuted by the mere statement of his axiom. It will not hold together at all ; it is not worth the paper it is written on. For as Witsins points out

[* We do not know the author's authority for his conclusions, but from an experience of vegetarianism extending over the major part of forty years, and from an extensive acquaintance with practical vegetarians, we are of opinion that one who abstains from flesh-food, can, without discomfort, after his system has become well accustomed to this diet, and is in a healthy condition, allow longer intervals to elapse between meals ; because the digestive process is less rapid, and the consequent supply of nutrition more uniform.—ED. NOTE.]

† Spinoza's words are : " If a prophet were cheerful, victories would be revealed to him, peace and such things as commonly move men to joy. If on the other hand, the prophet were of gloomy disposition, wars, punishments and evil generally would be revealed to him. He would speak of things he knew : if eloquent his style would be so ; if confused, confused. If from the plough, he would talk of kine ; if a soldier, of generals and armies and so on. The Magi, who believed in the folly of astrology, when the nativity was revealed to them followed in imagination a star out of the East." ("Theologico-Politicus," p. 28, Ed. 1674.)

‡ Emerson has manufactured an Aphorism about the poet's "cheerfulness without which no man can be a poet" ("Repres. Men" *Shakespeare*.) Coleridge, the greatest poet of our epoch, is distinctly *not* cheerful. And what about the grim Dante who is the grandest bard of time, in all high human tests surpassing Avon's swan ?

in his remarkable essay "On the Disposition natural to Prophecy,"—Moses, the mildest of men, pronounced dire threats upon the Israelites. Isaiah chants fates jubilant and sad; whilst Jeremiah, the mourner, grows joyful at the return of the Jews from the captivity in Babylon. The nature of events contradicts the theorem, and the conduct of the prophets themselves establishes its falsity.

Aristotle considered that a melancholy temperament was that best fitted for successful study, and probably it was the perception of this that led Spinoza into the fallacy. He saw that prophets were generally melancholy men and would be more at home in mourning than in revelry, so he without stopping to think, divided them into sad and happy.

Swedenborg seems to have been neither happy nor sad, but a man of very calm and serene nature, cheerful though placid, in company, but naturally grave, and from his studious pursuits and tastes much given to solitary meditation. He spent so much time in solitude, that the general world would most certainly classify him with the sad, the ascetic, the recluse.

No doubt but these habitudes of his tended much to qualify him as a recipient of visions. It is the object of this paper to deal with two or three of these as they are chronicled by himself, or described by others. Swedenborg's integrity was of so high an order that no one who came in personal contact with him seems ever to have called it in question. Many dissented from his views, many thought him insane, many opposed him as an enthusiast, but no one ever questioned his entire honesty of purpose.

Let us now take his own account of one of the first of his revelations, as he recounts it himself to a friend. I shall make use of Mr. Matter's* book on Swedenborg while dealing with the topic, as this French gentleman seems to have given more attention than anybody else to these singular visions, and to have investigated the facts with more critical precision than others have done. Rumour plays havoc with such stories: each narrator commonly introduces some change of his own, or omits to chronicle some item of importance, so that the anecdote is apt to become valueless by the mere act of slovenly transmission. An orator like Burke designedly repeats his points again and again, to impress them on his audience. But rumour, by repetition, eliminates almost every particle of truth and, consequently, of reasonable interest, from the anecdote entrusted to it. There are therefore many variants of the stories of the visions, and as M. Matter appears to have examined into them with great care, we cannot do better than, in the main, to follow his account.

"I was in London, says Swedenborg, and dining very late at the inn I frequented and where I had reserved myself a room in which I could always have entire freedom to meditate on spiritual themes. I was exceedingly hungry and ate with great appetite. As I was finishing I

* "Emmanuel de Swedenborg," par M. Matter. Ed. 1863.

saw a kind of cloud to spread itself before my eyes and the floor of my room became covered with hideous reptiles.

"I was still more affected as the darkness closed in apace. At last it drew off somewhat, and I saw distinctly a man seated in one of the corners of the apartment in the midst of a lively and bright light. The reptiles had all disappeared with the darkness. I was alone and you can imagine the fear that came over me, when I heard the man in a terrific tone of voice pronounce the words—'Do not eat too much.' At these words my sight became obscured again. The sight however re-established itself little by little, and I then found that I was alone in the chamber. A little startled still at all that I had just witnessed, I made the best of my way home to my lodgings, without breathing a word of what had happened to anybody. When I got there I abandoned myself to my reflections. I could not satisfy myself either as to how it could be the effect of mere chance, nor yet that there was any natural cause that was at all sufficient to account for it.

"The following night the same man, radiating light, appeared a second time, and said to me, 'I am God, the Lord, the Creator, and the Redeemer; I have chosen you to interpret to men the interior and spiritual sense of Holy Writ; I will dictate, and you must write.'"

M. Matter investigates this very seriously, being of opinion that this promise of dictation to Swedenborg really places him above the ancient prophets, who never pretended to anything more than inspiration. He omits the remark we should here have expected to meet with. Swedenborg claims to have seen his Maker face to face, which even Moses was not permitted to do. But at the same time that he makes this heavy demand upon human belief, he employs not a particle of imagination to introduce dignity into the scene—all is made as commonplace and heavy as a Blue Book on a Custom's Tariff, or the afternoon call of a friend. M. Matter asks: "Does Swedenborg thus claim the prophets and apostles to be only his predecessors? Evidently the truths thus edited under dictation will be much superior to the ancient ones." I should hardly conclude thus from the data presented.

Swedenborg winds up his curious recital by adding: "This second time I was not at all alarmed at the light that invested this man, bright and flashing as it was. Though exceedingly lively and brilliant, it left no painful impression upon the eyes. He was arrayed in purple, and the vision lasted about a quarter of an hour." Fancy a worm not disturbed at all in his Maker's presence! Matter, in his somewhat hypercritical way of treating his subject, remarks that a quarter of an hour is a duration out of all proportion with the amount of words uttered. Was the motive of this to convince Swedenborg of the solid reality of the facts he had witnessed? Swedenborg comments on the event thus: "This very night the eyes of my inner man were opened." He felt a radical modification throughout the whole range of his faculties. We may call it a new birth for Swedenborg, into human

existence. "Except a man be born again he cannot enter into the kingdom of God" (John iii. 3). The comment on this text in "Baxter's Saints' Rest" is (p. 73). "The greatest reformation of life that can be attained to, without this new life wrought on the soul, may procure our further delusion, but never our salvation." Swedenborg's own account of this opening of the eyes is simply that "they became capable of looking at things in the heavens, in the world of spirits, and in hell. I found, everywhere, various persons I had been acquainted with, some long since departed, others only quite recently." This is more than a modification—it represents a fundamental change of the whole being. It is a metamorphosis akin to that of a prophet; to that, say of Paul on the way to Damascus. In comparison, Matter thinks that Swedenborg's conversion is the grander of the two. I cannot say that I can respond to this view. The one is a picturesque, open-air prospect surrounded with all the freshness of nature, wherein the God of nature speaks from the heavens in a voice of thunder to recall his froward servant from the bigotries of Hebraic dogmatism, through self-denial, to the faith of charity and a martyr's crown. The other, to a lodging-house in Cold Bath Fields, with a phosphorescent human figure clothed in purple, uttering the almost preposterous phrase, "*Do not eat too much.*" I do not wish to disparage Swedenborg in the least, but if people will talk nonsense about sublimity, it needs must be that they should be answered in the same vein.*

"No mortal yet was ever in a like condition," runs on the same good gentleman. "Even for Christ to hold converse with Moses and Elias on the Mount of Transfiguration—Tabor or Hermon, be it which it may—it was necessary that they should descend."—Of course it was, if Peter, James and John were to bear witness to it. But what about preaching to the spirits in prison; did Swedenborg ever do that? After all this exaggeration, Matter drops down to a simply sceptical enquiry into three points: whether it is all to be regarded as a sad illusion in the life of a great man, or to be taken, as he takes it himself for granted, that he was a unique example amongst men, or whether we have yet to seek for a better explanation than any that has yet been adduced. That enquiry we propose to let alone on this occasion, and pass on now to another case of Swedenborgian vision.

This next instance has been variously represented, so we shall again lean on the support of M. Matter, who has devoted infinite pains to the examination of the facts, which is the great prerequisite to their being of any use at all. In almost all cases of mystery the facts, as we have seen, become in a certain sense the most mysterious part of them. The falsity, carelessness and blundering inherent in human nature tend

* [Apart from the identity of the speaker, we fail to see why this laconic admonition should, in view of the circumstances, be styled "preposterous." Swedenborg's spiritual vision was just being opened, and if he did not know that an overloaded stomach, and late dinners, would be a clog to spiritual unfoldment, it would seem highly proper that he be informed of this important fact, by some ego who was empowered to instigate him.—Ed. note.]

so to obscure the facts as to turn fair criticism into scepticism and to bring all frankest insight and judgment into confusion.

Swedenborg appears always to have been an object of great curiosity and even envy, to the duplicate Emanuel—that marvellous man, Kant. To the painstaking inquiries instituted by this philosopher it is largely due, that the facts relating to the next two Swedenborgian visions are handed down to us, so as to make it possible for us to employ them intelligibly. But we shall, by the aid of M. Matter, find that even Kant did not thoroughly attain to accuracy, with all the pains and trouble he bestowed upon it.

The widow of the Dutch Minister at Stockholm, a Madame de Marteville, was pressed by a creditor of her late husband's for the payment of a debt as due to him. The lady knew perfectly well that it had been paid, but no receipt for it could be found. It was a sum of 25,000 Dutch florins, and it disturbed her very much to have to pay it, as her means were so limited that the amount would nearly ruin her. Kant found that she met Swedenborg and that eight days after, she dreamt that she saw in a dream, or that she really saw, her late husband, and he told her of the desk in which she would find the document, as well as a diamond hair-pin, that she had also supposed to be lost. Kant said it happened in the year 1761, but that was the wrong year, M. Matter tells us. Mons. Matter enumerates here a number of erroneous embellishments that others have introduced into the tale, but we leave them to themselves. Madame de Marteville married again—the General DeE. We may here notice, as we pass along, the absurd reticence observed by many in relating stories of this sort. They keep back the surnames of all the witnesses on the credibility of whose evidence the whole validity of the report depends. They relate marvels that could hardly be believed under the best human attestation, and yet suppress the only thing that could confirm the evidence given,—the identification of the witnesses. Human timidity shrinks from attestation to the truth of anything that an infidel generation is unwilling to listen to, or to have established. The narrator, in respecting his listener, disobligees the interests of truth for all time. Such is the orbit of sublunary things. In petty matters, and momentous, all must be submitted to the degradation of men's opinions, till what fools think rules the world, and worse than that, rules the soul.

Three years after the death of Swedenborg, a learned ecclesiastic wrote to Madame de Marteville to tell him what he ought to think of the famous legend. The lady was invalided and her husband, the General, replied for her. The letter is dated 11th April, 1775, and is as follows:—

“ Most reverend, learned, and much honoured Sir,

Indisposition deprives my wife of the pleasure she would find in being able to reply in person to the subject of your letter, she consequently imposes upon me the agreeable task of recounting the true version of her connexion with the history that seems to excite in your

mind so lively an interest. It is a most difficult matter to come across any actual fact that does not in recital become mingled with inaccuracies, and this is no exception. The following is the fact :

"About one year after the death of M. de Marteville, my wife took it into her head to pay a visit to the celebrated M. de Swedenborg, who was at that time her neighbour in Stockholm, in order to arrive at a more intimate knowledge of so remarkable a specimen of the human family.

"She communicated this her feeling of curiosity to several of her lady acquaintances, and the party was arranged for a fixed day. The ladies were all admitted. M. de Swedenborg received in a beautiful garden, and handsome salon which was vaulted, and constructed with a window in the middle of the roof, through which, he told them, he was in the habit of holding intercourse with his friends,—the spirits.

"Amongst other topics touched upon, my wife asked him if he had ever known M. de Marteville. To this he replied that he never could have known him, seeing that he himself was in London nearly the whole period that this gentleman had been Dutch Minister at the court of Stockholm.

"I ought to tell you, by the way, that the history of the 25,000 Dutch florins (please bear in mind that up to this moment no repayment had been claimed) is perfectly correct : my wife had been applied to on the subject, and had no receipt to show for the payment. Anyhow, in the above mentioned visit, no mention was made of this, whatever. Eight days later, M. de Marteville appeared to my wife, and indicated to her an English piece of furniture, within which would be found not only the receipt in question, but also a hair-pin set with twenty diamonds, that was also supposed to have been lost.

"This was at about two o'clock in the morning. Full of delight she got up at once and found everything at the spot indicated. She returned to bed, and slept soundly till nine the following morning. About eleven o'clock M. de Swedenborg called and sent up his card. Before being apprized by a word as to what had happened, he related that on the preceding night, he had met several spirits, and amongst them, M. de Marteville. M. de Swedenborg had desired to converse a little with him, but M. de Marteville excused himself as being obliged to appear to his wife, to make an important announcement to her ; and he added further that, after that, he would be free to quit the celestial colony he had frequented for a year. and pass on to another, far more agreeable to him.

"These are the veritable circumstances as to what happened to my wife, in respect of the receipt and of M. de Swedenborg. I do not trust myself to attempt to penetrate the mysteries that have here to be encountered. This is not my province. I had to relate the simple facts. That duty I have strictly discharged, and I shall only be too happy to learn that in so doing I have satisfied the wishes of your Reverence.

"My wife desires her compliments sent, and with all respect allow me to subscribe myself your devoted servant."

"DE E."

Thus it appears that Swedenborg knew nothing whatever of the demand made, nor of the mislaid receipt, until the whole affair was happily settled and done with. He was in no way instrumental in bringing about the result. Up to that point all he had done was to answer "No," when the lady enquired of him if he had ever met her husband. This was by no means a very miraculous or spiritual performance.

But what was remarkable, is the insight it furnishes inferentially, as to the familiarity of Swedenborg with the supramundane or celestial circles. M. de Marteville's question had furnished him with a vital link, and had created a desire, in his mind to meet the gentleman in question, and exchange a few ideas with him. The desire was, it seems, effectual, and brought the two together, and yet all conversation between them was overruled in a remarkable way. The dead man had to perform an act of duty towards his wife still in the flesh, which duty had to take precedence of spiritual converse, just exactly as it would have to do in ordinary life. It teaches, if it teaches anything at all, that in the world of spirits, the will, if once excited in a right direction, has a tendency to realise its wishes. Secondly, the tale goes to establish, that a powerful mundane connection, till the duties belonging to it are adequately discharged, may be of force sufficient to detain a soul so laden, in a lower celestial circle than his spirit, *proprio motu*, is qualified to rise into. It is these incidental flashes of light into the arrangements of celestial circles that induce enquirers to wade through the ponderous works of the Swedish seer. However curious the visions may be, as ghost-lore of the eighteenth century, the chief value of Swedenborg must always lie in tracing out the celestial correspondences that he has left us an account of. If they can be shown to be correct they are of inestimable value; but if they consist only of "such stuff as dreams are made of," why then, the sooner they flit to the limbo of forgotten things, the better it will be for the crazy world at large. A humble ignorance as to the future world, which distinguished our forefathers, is infinitely preferable to such pretence of full knowledge as of late has begun to be professed amongst us. Inflation of spirit, and like distension in necromantic mystery, intellectual self aggrandisement upon quasi-scientific attainments, Pharisaical assertion of self-sacrificing charity, where truth is wanting, all weigh light in the balance against the humble but contrite ignorance that at the approach of divinity upon its path cries out from a broken heart, "I profess nothing whatever, help thou mine unbelief and incapacity."

C. A. WARD.

(To be concluded).

Theosophy in all Lands.

EUROPE.

LONDON, November 30th, 1898.

During the month that has just passed no very special Theosophic activities claim notice at the hand of the chronicler. The Quarterly Conference of the North of England Federation of the T. S. took place at Harrogate on November 12th. The attendance was not quite so large as at the summer meetings, but a warm welcome was extended to the new General Secretary of the Section, the Hon. Otway Cuffe, who presided for the first time over the discussions and gave an address on "Theosophy and Religion." Mr. Cuffe took the opportunity to visit several northern Lodges, addressing small public meetings, or successful drawing-room gatherings, in the different towns, and universal report testifies to his success in winning the affections of the members by his genial and kindly interest in all with whom he came in contact.

Towards the end of the month, Mrs. Cooper-Oakley made a little tour among the south-western lodges, holding meetings at Exeter and Plymouth which were much appreciated by the members, who are somewhat more isolated in their scattered centres of population than is the case with the North of England.

Lectures at the Blavatsky Lodge have been well attended, especially the series of Sunday evening addresses which was inaugurated on November 6th. These lectures are given by Mr. Leadbeater and are designed to help the younger students and afford an opportunity for visitors to learn something of the more elementary teachings of Theosophy, for which the Thursday lectures are not arranged. They evidently meet a long-felt want, as the advertisements say, for they have been crowded on each occasion.

Mr. Leadbeater is just about to commence a short course of lectures at the Pioneer Club, with the same syllabus as the above.

The Battersea centre is also having very largely attended public lectures on Sunday evenings. The room at the Free Library is well situated for such a purpose and a thoughtful and intelligent working-class audience seems eager for theosophical teaching. The only drawback to these public enterprises is the lack of speakers. Truly "the labourers are few" and it is wise to make haste slowly until efficient recruits prepare for the furtherance of the great work.

In the outer world the war fever has for the moment abated its severity, but unrest seems characteristic of the times, and the Jingo spirit is not allayed by such productions as the Poet Laureate's. His verses, published in the *Times* of November 23rd, happily do not express the national sentiment with accuracy, but they are calculated to irritate continental feelings.

A much more pleasing piece of literary work is Mr. H. Fielding's new book on Burma entitled "The Soul of a People."* In this charmingly written

* Macmillan & Co., 14s.

and most sympathetic book Mr. Fielding has done for the people of Burma what Lafcadio Hearne has done for the Japanese, or should one not say, has done for us? For anything which tends to make us better understand a people whom we undertake to govern is a service to us, and our failure to understand concerns our future karma perhaps more nearly than theirs. The book cannot fail to interest, and should be especially grateful to members of the Theosophical Society since it tends to promote 'brotherhood without distinction of race and creed,' and, in the account given of the nature-spirits with which the people in the more remote parts of the country seem to be so closely in touch, falls completely into line with the information we derive on such topics from those of our number who are qualified to speak on them.

From modern Burma to ancient Egypt is a far step, but I must not forget to mention another book of value to students—Marshall Adam's "Book of the Master,"* which gives a most fascinating account of the construction and real purpose of the great Pyramid and shows its connection with the far-famed "Book of the Dead." Nothing so interesting from the theosophic stand-point has appeared for a long time, though the usual authorities on matters Egyptian do not concern themselves with it. The annual meeting of the Egyptian Exploration Fund took place during the month, and a prominent speaker, Sir E. Maunde Thompson, expressed the opinion that "sooner or later we shall have in our hands substantial fragments, if not entire copies of books of the New Testament, dating back at least to the second century of our era." This, of course, is good hearing, and no doubt much that is unexpected will turn up in the way of light upon the interesting period of the beginnings of Christianity. The income of the Exploration Fund is larger this year than ever before, but it is rather sad to learn that British occupation imposes more difficulties in the work of exploration than were experienced under the old regime. This certainly seems to need explanation at the hands of an enlightened government.

While the learned explorers are thus reverently unearthing precious fragments which may throw light on the real beginning of Christianity, the *señis* of the Church of Rome is thrown over a piece of miracle-mongering in which mediævalism and modern science are oddly mixed up. The Christmas number of the *Photogram*, a photographic monthly,† gives two reproductions of the 'Holy Shroud of Turin,' on which it is stated a picture of the body of Jesus Christ is miraculously impressed. This winding-sheet, which belongs to the King of Italy, was recently photographed, when the image, which had not previously been distinct, became clearly visible on the negative, and prelates and nobles flocked to investigate the details. As far as the photographs are concerned, their genuineness is vouched for by the signatures of an Archbishop and the President of the Committee of Sacred Art—but the original? Well the Pope says it is a miracle; the world is still saying—? It does not appear that the Psychical Research Society is going to send Dr. Hodgson to investigate and report, but then, princes, priests and nobles are interested in this phenomenon and the photographs are being sold at a good price for a good object—to wit the restoration of Turin Cathedral—and what more would you have?

In the *Times* and elsewhere the Ritualistic controversy continues to rage. In these periodic outbursts of feeling we seem to have an indication

* Murray, 6s.

† The Photogram, Limited, London, 5d.

that the passions which lighted the fires of Smithfield and directed the Massacre of St. Bartholemew are not yet dead in humanity, even if they manifest but as shadows of their former selves. "Even in their ashes live their wonted fires" and there is plenty of scope for Theosophists in the West as well as in the East to help in breaking down the barriers of creed. It were well if we had more able voices like that of the Bishop of Ripon, who has recently been telling us that "the future of the world does not belong to sectarianism," that "the religion of the future will be neither Protestant nor Catholic, but simply Christian," and by Christian I judge that he includes more than perhaps the term implies to a non-western reader, for he says, "the separating dogmas of the Churches will fall off as autumn leaves before the fresh winds of God.—Men will not grieve to see the old things go, for a larger faith will be theirs; they

"Will not think God's world will fall apart
Because we tear a parchment more or less."

These are the views that Theosophists would fain see dominating the leaders of religious thought, and it is an inspiring reflection that even the most insignificant of us can help to make the mental atmosphere in which such thought can grow and flourish.

A. B. C.

NEW ZEALAND SECTION.

The Auckland Branch held its annual meeting on November 4th. The Secretary reported an increase in membership during the year, the number on the roll being now 35. The Report also showed that public lectures were delivered every Sunday; that "The Secret Doctrine" class is held every Tuesday evening; on Wednesday evenings an elementary class is held for beginners; on alternate Thursday evenings a class is held for the study of the Bible; Friday evenings are alternately occupied by the H. P. B. training-class and the Bhagavad Gîtâ class; and on Saturday evenings an "At home" is usually held. The record of lectures delivered shows that there were eleven workers in this direction. Mr. S. Stuart was re-elected President, Mr. W. Will (West St. Newton, Auckland) Secretary and Treasurer.

The Annual Meeting of the Wellington Branch was held on Nov. 3rd. The Treasurer's Report was read and adopted. A fair amount of literature was sold during the year. The Secretary reported, with pleasure, a better attendance at the "Secret Doctrine" class, and also at the class for general study. The latter is attended also by visitors, by whom also the Lending Library is taken advantage of. The hour of the Sunday public meeting has been altered from 3 P.M. to 7 P.M., during the summer months, with hopes that the evening hour may suit the public better, and the members too, during the hot weather. The following officers were elected for the ensuing year. Mrs. Richmond, President: Mr. L. Johnstone (62B, Willis St., Wellington) Secretary.

The activity at Nelson continues, Mrs. Aiken goes on with her fortnightly Lectures and the group has commenced the study of 'The Key to Theosophy.' It has been decided that the third Annual Convention of this Section shall be held at Christchurch, on Friday and Saturday, 30th and 31st December.

Regarding the "Kumi" mentioned two months ago, a Maori correspondent writes: 'The Kumukumu was an amphibian, and divided honors with the

Tuatara (Lizard) and the Moa, as being the earliest in their respective classes of the world's creatures—Amphibian, Reptile, Bird. The fish he augured was their progenitor."

November 1898.

Reviews.

Mlle. MENANT ON THE PARSIS.

The Indian Parsis have no more devoted and enthusiastic friend in the world than the gifted daughter of that great Oriental scholar, M. Menant of the Institute, who, covered with honors, is passing a green old age in the bosom of his family in the Rue Madame, Paris. It was the rare good fortune of the writer to meet her, two years ago, in her own home, and his own love for the Persian exiles proved the best passport to her friendly regard. The office of private secretary to her aged parent is filled by her with conspicuous ability and she seems perfectly at home in all the details of the branch of Oriental lore to which he devotes himself. At the same time the mutual trust and affection existing between the two is beautiful to witness. Mlle. Menant has conferred a great boon on the Parsis by the writing of a comprehensive history of the Zoroastrian communities of India which, we sincerely trust, may be the forerunner of an epoch of more dignified literary and archæological activity than has hitherto characterized them. With everything ready, in the form of cultivated practical intelligence, command of capital, and habits of enterprise, the Parsis have been culpably supine as regards research into their religious history, and thus brought reproach upon themselves. This has been due, more than otherwise, to ignorance of the way in which to push their energies so as to get at the truth about their scriptures and their inspired teachers. Massacre, pillage, vandalism, exile, and the struggle for wealth have caused them to hold back from researches in the lauds of their forefathers which would have yielded them priceless results. Their greatest literary benefactors have been foreigners who, like Mlle. Menant, have with infinite pains picked up the tangled threads of their history and woven them together on the loom of their own genius. At a recent sitting of the French Academy, M. Perrot presented a copy of Mlle. Menant's "Les Parses," just brought out under the auspices of the Musée Guimet and dedicated to her father. It is to be hoped that it may soon be translated by the Ervad Jivanji J. Modi, and published by the Parsi Punchayet of Bombay. O.

LA PHILOSOPHIE ESOTERIQUE DE L' INDE.

Babu J. C. Chatterji, F. T. S., known extensively in Europe and America as the young Bramacharin Bodhabhikshu, a fine scholar, excellent teacher and gentleman of unblemished character, has been doing valuable work in translating some of the Upanishads with Mr. Mead, writing good articles in *Lectyer* and lecturing to private classes and public audiences in Western lands. He is now on his way home to Calcutta on a visit to his family, and after this is over will return to the fields of labor in which he has already done such good service. At Brussels, in May last, he gave a course of lectures on "The Esoteric Philosophy of India," which made so deep an impression that they have been translated into French and published at Brussels by a member of our Society. The topics discussed were: The Constitution of the human being; the relative survival of the principles which compose man; Analysis of things; the Processus of Universal Manifestation; the same

including Reincarnation, Karma, and the Path of Perfection or the Perfect Way. The author and his translator have conjointly produced an instructive, eloquent and useful text book of Eastern Philosophy.

An Italian translation of "The Self and Its Sheaths," by Sigñor Decio Calvari, F. T. S., is just received. The work is accompanied by a glossary of Theosophic terms and is creditable in all respects, alike to the translator and printers.

COLONIAL DIARIES.*

Our thanks are due to Hoe & Co., for various samples of their Colonial Diaries for 1899. They are well gotten up, and contain much valuable information.

MAGAZINES.

In *The Theosophical Review* for November, A. M. Glass presents a hopeful outlook concerning the progress of modern science, in his paper entitled "Scientific Speculations on Life." Mr. Mead's concluding chapter on "Sybillists and Sybillines," gives some very important quotations on the subject of sacrifices. Mrs. Cooper-Oakley continues her striking "Incidents in the Life of Count St. Germain"—an especially valuable compilation. Dr. A. A. Wells, in his paper on "Social Utopias" calls attention to some questions that cry loudly to humanity of the present age for solution. He says: "The true problem of political economy at the present time is, how to prevent the wealth of the community from flowing together into the hands of a small minority, leaving all the rest dependent on them for the necessaries of life." He tells us that "the rapidity of the fall [or flow] is daily increasing," and, "That something must be done to check it, instead of merely standing with folded hands helplessly watching the ruin approaching, is growing equally clear. What is to be done is not yet so clear." Evidently as he further suggests, "our new world, if it ever comes, will form the nation into a true family, a Brotherhood of Man, in which all share alike in labour and in profit." Dr. Wells does not accept all the schemes of the modern socialists, but believes in affording free scope for human individuality. We must quote one more sentence, which is this: "Constitutions may give equality but they cannot give Love, and it is but Love which is the 'fulfilling of the Law.'" How best to promote this true Brotherhood is the grand question which should appeal to each one of us.

Next, Mrs. Besant, in her "Problems of Religion," No. III., writes on "Freewill and Necessity," in her own logical and masterly style, showing how man may, if he chooses, evolve out of the bondage of necessity, into the regions of the higher will, thus becoming more and more free. Miss Hardcastle presents some historical ideas on "Sabæanism," and Mr. Leadbeater gives us the first portion of an instructive essay on "Clairvoyance," which will be read with interest. Mr. Mead follows this with a critical essay on "The Key of Truth: A Manual of the Paulician Church of Armenia," by Fred. C. Conybeare, M.A. The central idea of the manual is that "Jesus was born a man, and that it was not until his 'baptism,' at thirty years of age, that the Holy Spirit descended upon him and he became Christ or anointed. Further, that all Christians should set before themselves as a goal, the reaching of this stage of spiritual illumination, becoming in like manner 'Christ.'" "

* Hoe & Co., 5, Stringer's Street, Madras.

Mercury has as a frontispiece a good portrait of George E. Wright, the energetic President of the Chicago Branch. This issue opens with a continuation of Mrs. Besant's excellent Chicago lecture on "Clairvoyance and Mental Healing." "How Theosophy Helps in Daily Life," is a useful and very practical article, by Hattie Randolph. The continued paper on "Ancient Religions of America," by A. H. T., treats of the Toltecs and Aztecs, whose history is full of interest. "The Dream Consciousness," by May Barlow Barber, contains a variety of matter illustrative of this important subject.

The Theosophic Gleaner for December has a brief but interesting biographical sketch of the late Sri Maji, with portrait, followed by the concluding portion of D. D. Writer's paper on "The Destination of Man and the Law of his Being," and sundry reprints from our current literature.

The Brahmavadin for November contains an editorial on "Love and Realization," and one of Swami Abhayananda's Chicago lectures on "Woman," which has some valuable ideas.

In *Theosophy in Australasia*, November, Mr. Studd replies to some criticisms on his former article, "The Higher Self," another instalment of "Among the Philistines" appears, and the full text of Professor Crookes' superb Presidential Address which was delivered before the British Association is given.

The December *Journal of the Maha-Bodhi Society* contains a brief biographical sketch of Bhikshu N. Saddhananda, a continued article on "Nirvana," and an English translation of a Chinese biography of the lives of the two introducers of Buddhism into China, together with some reprints.

The Buddhist, for November, treats of "Education in Ceylon," in an instructive manner, gives further instalments of "Buddhism in Ceylon," "The Buddhist Controversy" (at Pantura in 1873), and "Buddhism and India. C. W. G. writes on "Missionary Alarm at Buddhist Activity."

L' Idée Théosophique—our plucky little Belgian periodical—has reached the end of its first volume and is ready to pass on to its second. The Editor congratulates his colleagues and friends on the fact that, despite all obstacles, he has been able to print and dispose of an average Edition of 1,100 copies, and to improve the form and increase the contents of the paper. He marks the event in question by giving a translation of a complete pamphlet of Mrs. Besant's, "An Introduction to Theosophy." Our sincere good wishes go to the self-denying, earnest Editor, M. Octave Berger.

Teosofia (Rome) for November contains much interesting matter. "Will and Desire," by Señor Calvari and "Reincarnation," by Doctor Pascal are continued from the October number.

The Vâhan, in its December issue, gives among its replies to question, some valuable information concerning the "Shakers," or, as they originally called themselves, "The United Society of Believers."

Revue Théosophique Française for November, is mostly made up of translations of useful Theosophical Essays from the English originals, Dr. Pascal contributes a scholarly article on "Prehistoric Races" the materials being largely drawn from Mr. Scott Elliott's "The Story of Atlantis." The French version of "Secret Doctrine" runs on as smoothly as ever. We are glad to see that Commandant Courmes's health is a little better than it was.

Theosophischer Wegweiser (November). This number of Arthur Weber's German Monthly opens with an article on "Theosophy and the Theosophical Teachings" (from *Lotusblüthen*, 1893).

Theosophy is divine wisdom that can neither be taught nor learnt. The theosophical teachings only open and show the way leading to the recognition of truth or divine self-knowledge. A paper, called "The Temple of Wisdom" contains sentences of Karl von Eckartshausen. It says, that unity is the great law, ruling in the halls of wisdom. Whosoever accomplishes this eternal law, becomes a member of the society of the good that are living within the temple of wisdom. The way to it is shown in the article following, entitled "Know Thyself" (by C. T. Glückselig). Dr. Franz Hartmann contributes an important article about "The Truth" of the 'Theosophical Society' in Germany." External form and historical documents are not decisive in this matter. The true Theosophical Society is composed of those who care for the light of wisdom more than for the form, in which it is to become manifest. This light is nobody's invention or creation and no one is excluded from it except by his own ignorance. It has found its expression at all times in different forms and organisations and one of these is the Theosophical Society in Germany. In that Society it will manifest itself as long as the spirit of tolerance prevails therein. The number is completed by aphorisms, reports about the theosophical movement, literary notes, questions and answers, etc.

(This winter Dr. Hartmann is making a lecture tour through Austria. He will visit Graz, Vienna, Brünn, Budapest, Prague and Linz. The work in Germany is progressing. We send greetings to all working in theosophical lines. Teaching nothing as dogma, criticising neither persons, nor parties, prescribing actions to nobody, let us stand firm, avoid controversy, and continue work.)

A. W.

LEIPSIK INSELSTRASSE 245.

The November *Sophia*, (Madrid) continues the translation of "The Esoteric Character of the Evangelists," by H. P. B. The scholarly article on the Genesis of Things by Señor Soria y Mata is continued in this number. Form in the mineral kingdom is discussed in its relation to polarity. The positive-negative or masculine-feminine forces inherent in matter are shown to be at the basis of crystallography. An intermediate type is discovered. The crystal form varies as the Father, Mother or Son principle predominates.

Translations of "Our Theosophic Ancestry," by Mrs. Cooper-Oakley, and another detachment of Platonic philosophy make altogether a very attractive number.

The October number of *Bulder*, (Christiania) contains valuable articles on "Esoteric Christianity," "Individuality and Personality," "The Mental Plane" (a translation from "Ancient Wisdom,") Yoga in its relation to religion, &c.

Lotus Blüthen, by Dr. Hartmann, again makes its appearance, with translations from the *Gitá*, the Teaching of Paracelsus, &c.

Theosophia (Amsterdam) contains articles on "The School of Pythagoras," by Lorenzo, translations from the "Outer Court" and "Theosophy and its Evidences." There are valuable articles from the pens of Johan van Manen, Sincero and others.

Number 4 of *Philadelphia*, the new Buenos Ayres Theosophical magazine, is received. It is conducted in the Spanish language—as our readers

already know—and has a wide field of usefulness among Spanish-speaking Americans.

The Upanishad Artha Dipiká is a monthly publication in Tamil, conducted by Mr. A. Siva Row, F. T. S., containing the principal Upanishads with Advaita, Visishtádvaita, and Dvaita Bháshyas. The first number under review, has 32 pages, and contains the first verse of the I'sávyápanishad with the three commentaries in Tamil, and the beginning of the second verse. Mr. Siva Row uses in the journal the Devanagari type for the text of the Upanishad and for the Sanskrit words which occur in the commentaries. There is an introduction in this number which gives the purport of the I'sávyápanishad, as well as of the three leading Bháshyas, viz., Advaita of Sri Sankaráchárya, Visishtádvaita of Sri Rámánuja, Dvaita of Sri Madhváchárya. The Tamil rendering is very liberal, even the grammatical terms which occur in the commentaries are not left without being translated into Tamil. Of course it is a gigantic undertaking. It would cover, we believe, 2 or 3 issues more to complete this small Upanishad, Isá, with 18 verses. To complete the ten principal Upanishads with the commentaries in Tamil it would take nearly ten years. If Mr. Siva Row makes the Journal a fortnightly instead of a monthly, or if he adds some forms more he can accomplish the work within five years. Instead of using Devanagari type if he should use the Grantha characters for the Sanskrit words, the journal would be studied more easily by the public, as most men in the villages do not know Devanagari. Moreover, the Grantha characters are more like Tamil in appearance, and their use would avoid the inevitable mistakes which are made by the illiterate Devanagari compositors of Southern India.

It is to be hoped that all the patriotic gentlemen in the Tamil country will encourage the laudable undertaking of Mr. Siva Row, who has started this journal out of mere love of the Vedánta doctrine.

We also acknowledge the receipt of the *English Theosophist*, edited, by W. A. Bulmer, the *Prabuddha Bháratu* and the *Arya Bala Bodhini*—the latter being too late for review.

CUTTINGS AND COMMENTS.

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

Moving Towards Peace. Mr. Stead, in his *Review of Reviews*, for November, referring to the Tsar's proclamation which asks for national co-operation to secure peace says, it "affords an opportunity of simply transcendent importance," and, further:—"The welfare of the whole wide world for many generations is involved in the response given to his proposal. There is imminent danger that for lack of an adequate popular demonstration in its favour, his chivalrous effort may fall to the ground and bear no fruit. * * * If ever there was a time when the peoples should bestir themselves, now is the time and this is the opportunity."

He urges people everywhere to hold public meetings, pass resolutions and appeal to the press and the pulpit in aid of this most noble and needful cause.

WHAT TO DO.

Those who wish to help in this campaign of peace are urged to—

1. Speak to their friends about it.

2. Call upon or write to the most influential men or women in the neighbourhood, urging them to action.
3. Write a letter to the local newspaper calling attention to the war against war, and asking the editor to support the cause.
4. Endeavour to secure the passing of a resolution in its favour by any association with which they are connected, and see that a report of the resolution is duly sent to the local press.
5. If possible, induce all the ministers of religion to press the matter upon their congregations.
6. Secure the holding of a town's meeting called by requisition to the Mayor, for the purpose of expressing sympathy, and of electing a local committee to co-operate with the National Organisation for appeal to the peoples.
7. Support, if possible, by subscription, the costs, and
8. Think seriously every day if only for one moment, with that longing wish which is the essence of effective prayer, that the hearts of men and women may be stirred, and the present opportunity utilised for the deliverance of a suffering world from one of the worst scourges that ever afflicted mankind.

For further information and copies of the Tsar's Rescript, apply to the *Review of Reviews* Office, Mowbray House, Norfolk Street, London W. C.



Failure of Christian Missions. On the occasion of the recent consecration of the new Bishop of Calcutta, the sermon was preached in St. Paul's Cathedral, London, by the Reverend H. O. Moore. In alluding to Christian Missions in India, he thought it might be said that they were a failure and might as well be abandoned. But they could not determine as to the secret influences that were at work in maturing the labours to the glory of Him to whom a thousand years were as but one day. But the mission work must go on, even if it seemed to fail, utterly. Even if they did not make a single convert in a hundred years, it must still go on, notwithstanding the disappointments.



Soul-communion during sleep. Mr. C. G. Oyston, in a letter to the Editor of *Mind*, our valued American exchange, relates the following striking experience of his wife, and adds that "coincidence, mental collusion, hallucination, or hypnotic suggestion as a possible explanation, is absolutely out of the question":—

"While residing in Cleveland, Ohio, during the winter of 1888-89, one morning as I awoke, my wife informed me that she had visited her friend Mrs. L—, in England, during sleep, and had seen her lying in bed; that she arose, threw her arms round my wife's neck, and pleaded pathetically to be taken with her to Ohio; that she pushed her friend back on the bed and exclaimed: "I cannot take you now, Annie, Indeed I cannot!" I gave this narrative only a passing thought at the time, supposing it be simply a dream; consequently I did not record the date. However, a few days later my wife received a letter from Mrs. L—, in which were these words: "You came to me the other night, and you looked so beautiful and well. I begged of you to take me with you, but you pushed me away and said: 'Not yet, Annie; I cannot take you yet.' This letter was received in less than two weeks after the occurrence recorded, and before any possible material communication could be made."



*The
Relics of
Buddha.*

The portion of the Buddha's undoubted bones and ashes, discovered by Mr. Peppe, near Piprahwa, in the Basti District, early this year, have been offered by the North-West Provinces Government to the King of Siam, who is the only existing Buddhist monarch, on condition that the latter offers a portion of the relics to the Buddhists of Burma and Ceylon. The King of Siam has gratefully accepted the offer and deputed a Royal Commissioner to receive the relics this month in India. The portions to be given to the Burma and Ceylon Buddhists will be made over hereafter in Bangkok by the King of Siam, to the representatives from these bodies.—*Madras Mail.*



*Japanese
and
Indian
Industries.*

We make the following extract from the London letter of the *Amrita Bazar Patrika*. The writer draws a striking comparison between the Indians and the Japanese, very much to the advantage of the latter. But who shall say that the criticism, scathing as it is, is not also just?

The Japanese, an Oriental nation of skilled handicraftsmen, like the Indians, have long realized that machinery and steam are rapidly destroying all handicrafts, and they bid fair to rival or even outstrip European industries in all the Asiatic markets; while there is hardly a decent home in Europe or the United States that is not decorated in part by the beautiful loom-work, pottery, and metal-work of the enterprising Japanese. But the Japanese for the last thirty years have sent their cleverest young men to Europe and the United States, to serve years on and in the best workshops, returning to their own country to establish industries, and train others to carry them on. This is not so with the best youth of India. They come to this country (England) in increasing numbers; but it is to study the learned professions, and not to put on workmen's garb, and stand at the lathe or the dye vat. It is the best aristocracy of Japan which takes the lead in the industrial development of the country. The aristocracy of India, the great caste of Brahmans, does nothing of the kind, and its leaders appear to be more interested in the cutting-off of Mr. Tilak's moustache than in the whole industrial future of India.—*Indian Mirror.*



*Excavation
at
Kurukshetra.*

Babu P. C. Mukherji, F.T.S., well known to *Theosophist* readers as an archæologist, has been ordered to go to Kurukshetra to continue the work of excavation of the site of ancient Kurukshetra.



*Buddhist
Education
in
Ceylon.*

We learn from the *Ceylon Standard* that a convention of the local managers of Buddhist schools was held at the Buddhist Hall, Pettah, Colombo, on the 14th of December.—Mr. A. E. Bultjens, General Manager of Buddhist Schools, occupying the chair. Reports from the local managers of about 68 schools were read and adopted. The remarkable increase of this work in the Island, under the auspices of the Buddhist Theosophical Society was favourably commented on, and the change in ten years, from 6 schools with an attendance of 685 children, and a grant-in-aid of only Rs. 84, to the present condition—79 schools with an attendance of 9,280 children and a grant of Rs. 22, 185 and over—was considered worthy of record.



*Valuable
Plague
Preventive.*

As a remarkable immunity from plague was obtained in the Baroda State where the disease was prevailing, which resulted in its sudden and rapid decline and total disappearance in a number of towns, we publish the formula there used, for the benefit of the public. Each pill contains, quinine grs. 2, camphor gr. $\frac{1}{4}$, ipecacuanha gr. $\frac{1}{4}$, and carbolic acid m. $\frac{1}{4}$. One pill should be taken in the morning and one in the evening. As a prophylactic these pills seem to be, according to published statistics, much superior to inoculation, which sometimes produces unpleasant results.



*Wanted,
copies of
"Vâhan."*

We shall esteem it a great favour if any of our readers, who have back numbers of the *Vâhan* which they do not propose to bind, will send us the following, viz., 1st Series—Nos. 15 and 16; Vol. III, No. 8; and Vol. VI. No. I., as we need them to bind for the Adyar Library. An equivalent for any or all of these, will be returned if desired.



*Fatality
of
Numbers.*

The oft-repeated coincidences which have forced us to recognize that events of real importance to the Theosophical Society usually happen on the 7th, 17th and 27th days of the month, prepare us all to concede the possibility that a like fatefulness, for good or ill, may exist in the cases of other societies, families and individuals. For instance, we have the very recent one of the death of Mrs. Hudson, professionally known as Miss May Habgood, in Australia, as the sequel to a train of events associated with the number 13.

The following brief extract from an article in the *Indian Daily News* will illustrate this point:

"As regards the dates of these occurrences and the incidence of the fateful number 13, the circumstances are almost without a parallel. They would almost bid us believe that they are beyond the pale of mere coincidence. When Mr. Hudson sailed from Colombo in the spring to go to London in search of a company, the date was the 13th of May. He arrived in London on the 31st of May, the same combination of figures inverted. On the 13th of June, just 13 days after Mr. Hudson arrived in England, the accident happened to his little son. The Policeman who picked him up from the pavement was No. 13 of his Division; the cab in which Mr. Hudson conveyed the child to the hospital was No. 13. The child was blind for 13 days after his accident. On returning to Australia with his wife and children, Mr. Hudson, who had written for rooms in an hotel in Adelaide, found that No. 13 had been reserved for him. When leaving for India for his present tour, the ship sailed on the 13th of October. On arriving at Colombo, Mr. Hudson changed into the s. s. *Valetta* to come on to Calcutta. He had engaged berth No. 12 for himself; curiously enough, however, this berth was swamped by a sea that came aboard through the open port, and Mr. Hudson had in consequence, to sleep in berth No. 13. The sad news of Mrs. Hudson's death was brought him by a wire arriving here on the 13th of November. Mrs. Hudson's birthday is the 13th of December. Surely a more startling sequence of events has never been heard of."

Only while writing the above paragraph has it occurred to us that the new gallery of the Western Section of the Adyar Library was only finished and the first of the books moved in, on the 17th November last, the twenty-third anniversary of the Inauguration of the President-Founder at Mott Memorial Hall, New York, on the 17th November 1875. We had hoped to move in a month earlier, but the unusually

prolonged season of the rains prevented the masons and carpenters from finishing their work sooner than they did.

* * *

*Modern
witch-
hunting.*

Witch-hunting in modern times is beset with difficulties. A woman in South Africa was being persecuted for causing the death of one of her neighbour's children by means of witchcraft, and through the instrumentality of a wolf, but suit was brought against her persecutor by the District Commissioner, Mr. A. D. Campbell, and the Magistrate found the prisoner guilty and sentenced him to pay a fine of £5, or to suffer imprisonment two months. Hereafter the Mashona man, Chiziba, will probably beware of witch-hunting. The woman whom he had denounced as a witch had been ostracised and nearly starved. The ancient method of fixing the guilt upon the accused party, as practised by the old Saxons, was to have the accused "plunge his or her hand into a basin of boiling water and bring out a stone from the bottom." If the hand suffered no injury the person was supposed to be innocent, but if the skin should peel off the guilt was certain.

* * *

*Superstition
concerning
rubies.*

Rubies, sapphires, topazes and emery powder are simply different forms of the mineral, Corundum. From a notice in the *Times of India*, of a recent monograph on "Corundum," by Mr. T. H. Holland, A.R.C.S., who is, at present, Deputy Superintendent of the Geological Survey of India, we extract the following concerning certain Hindu superstitions :

"The world derived its love of precious stones from the East : and in the East rubies and sapphires were originally venerated because they were thought to possess supernatural attributes. The Hindus believed that a ruby, when thrown into a hundred times its bulk of milk, turned the liquid a brilliant red ; that it would make the lotus bud to blossom ; and that after exposure to the rising sun it would flood a whole house with effulgent crimson light. A stone of perfect colour and lustre was considered to bring its possessor wealth, success, and long life, and the Hindu classics are full of stories of the great prices paid for flawless specimens. Many of the superstitions connected with the ruby still survive in India, and among these may be mentioned the belief that 'rubies grow in the heads of serpents,' who use them to illumine the place where they search for food, thus attracting insects by the light. Sapphires, too, were supposed to have their own peculiar qualities. There was a fancy that they were exceptionally cold to the touch, and for that reason they were thought to have the power of 'extinguishing fire, and of curing fever, inflammation, and evil passions.' A particular variety was held to bring fame, so that the fortunate possessor of both rubies and sapphires was fairly sure of the joys of this world."

* * *

*Our
popular
ignorance.*

At the meeting of the International Congress of Zoölogy at Cambridge, August 23rd, Sir John Lubbock, in his presidential address, showed that there was a very wide field in natural science yet undiscovered, especially in regard to the habits of the common species of animals, fishes and insects. He said :—"What a wonderful thing it would be for mankind if we could stop the enormous expenditure on engines for the destruction of life and property and spend the tenth, the hundredth, even the thousandth part on scientific progress." In closing his interesting discourse he said :

"We know little about our own senses—how we see and hear, taste or smell, and naturally even less about those of other animals. They are no doubt in some cases much acuter than ours, and have different limits. Animals certainly hear sounds which are beyond the range of our ears. I have shown that they perceive the ultra-violet rays which are invisible to us. As white light consists of a combination of the primary colours this suggests interesting colour problems. Many animals possess organs apparently of sense and richly supplied with nerves which yet appear to have no relation to any sense known to us. They perceive sounds which are inaudible to us; they see sights which are not visible to us; they perhaps, possess sensations of which we have no conceptions. The familiar world which surrounds us must be a totally different place to other animals. To them it may be full of music which we cannot hear, of colour which we cannot conceive. There is still much difference of opinion as to the mental condition of animals, and some high authorities regard them as mere exquisite automata, a view to which I have never been able to reconcile myself. The relations of different classes to one another, the origin of the great groups, the past history of our own ancestors, and a hundred other problems—many of extreme practical importance—remain unsolved. We are in fact, only on the threshold of the temple of science. As regards these profound problems animals are even more instructive than plants. Ours is therefore a delightful and inspiring science."

Crookes points to occult science as the best unriddler of riddles, but Sir John Lubbock has not evolved that far.



Last words of Socrates. After his condemnation to death, Socrates, in the course of his defence before his judges and fellow-Athenians, said:

"God only is wise. A man who is good for anything ought not to calculate the chances of living or dying. He should only consider whether, in doing anything, he is doing right or wrong—acting the part of a good man or of a bad one. Wherever a man's place is, whether it be one which he has chosen, or that in which he has been placed by a commander, there he ought to remain. In the hour of danger he should not think of death or anything but disgrace. Men of Athens, I honour and love you, but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy. * * * My great and only care in life has been lest I should do an unrighteous act, or an unholly thing. The difficulty, my friends, is not to avoid death, but to avoid unrighteousness, for that runs faster than death. No evil can happen to a good man, either in life or after death."

What a grand soul, a pillar of moral strength. He lived nobly and died nobly, far above all fear of death—a glorious example for humanity.



Astral soldiers at Abu-Hamed. A correspondent of the *Spectator*, 6th August, 1898, sends the following extract from a letter written by an officer now serving in the Soudan:—

"When Major Sidney was killed at Abu-Hamed, the old blacks used to say: 'Never mind; our brothers were killed too, and they will always stay with the Bey.' An officer in the Railway Battalion lately took up his quarters in a house about three hundred yards from where the officers and men of the 10th Soudanese Battalion are buried, and in a few days his servant came and said he must leave. On being asked why, he said: 'Because the dead are here at night.' Further questioning brought out the following story. The night before he had gone out towards the khor where Major Sidney, Captain Fitzclarence, and the men were killed and buried, and was challenged by some one. He walked on, and was again challenged by a Soudanese soldier standing on a knoll, and as he looked he heard, 'Guard, turn out!' and saw the dead men of the 10th rise and fall in front

of the Bey's grave. Nothing would induce him to stay, and in a day or two another servant came with the same story, and finally the fellow had to leave and find another house. He made inquiries, and found that none of the natives would go near the place after dark, and that it was firmly believed that the grave of the Bey of the 10th was guarded every night by the men who were killed, and that any one who went out was always challenged, and saw the guard fall-in. I daresay it seems quite natural to these poor, simple old blacks, and it is rather a nice instance of their feelings towards their officers."



At the annual meeting of the British Medical Association lately held at Edinburgh, papers were read before the Psychological Section of that body, by Dr. J. Milne Bramwell and Mr. Frederic Myers, on "The Hypnotic State," which attracted considerable attention and provoked some discussion, Dr. Bramwell's

The Doctors and Hypnotism. theory, which he said was supported by his experience, was to the effect that hypnotised patients cannot be induced to do anything really wrong, because they have a dim sense of having been hypnotised. This view of the question was criticised by Dr. Mercier, who asked why, if it is possible "to make a patient eat a tallow candle on the suggestion that he is eating a stick of celery, or to drink soap and water under the suggestion that he is drinking beer," * * * why should not a man be induced to sign an important document, under the suggestion that he is signing something of a totally different character?" Other cases of possible criminal action by the hypnotised subject were mentioned by Dr. Mercier. Dr. Bramwell stated as among the results of his experience, "that the voluntary muscles can be rendered cataleptic by suggestion; the rapidity of the pulse increased or diminished; the muscular sense, thermal susceptibility, common cutaneous sensibility, hearing and sight, rendered more acute or the reverse. Anæsthesia so profound as to render the subject insensible to the faradic brush, can be induced, or analgesia alone evoked, when the subject has a perfect appreciation of tactile impressions, and yet is insensible to what would otherwise be acutely painful ones."

Mr. Myers' paper was very interesting but we have not space for a summary of his views. He spoke of unconscious cerebration as exceeding the conscious, in volume and, in some respects, in quality; and thought it might be possible to acquire some measure of control of the hypnotic stratum of our personality, and that forces or faculties buried within us may be made to emerge by hypnotic suggestion, and "we stimulate, in the depths of our being, many sanative and recuperative operations whose results rise, presently, into the perception of our waking life." This view is important, from a therapeutic stand-point. He further thinks the "hallucinatory image" evoked by the hypnotist, "is, strictly speaking, an inspiration of genius * * *" and is "one of the most striking of all our indications of latent faculty."

"The painter's highest joy consists in the sudden emergence into perceptibility of some fair form created below the threshold; the 'flash upon the inward eye' of some remembered or transmuted image which deliberate effort could neither shape nor recall." * * * And so, the hypnotised girl "has evoked from her subterranean treasure-house of imagination a picture incomparably more vivid than waking effort could have afforded her."

Mr. Myers said in his concluding remarks that "Beneath the threshold of waking consciousness there lies, not merely an unconscious complex of organic processes, but an *intelligent vital control*. To incorporate that profound control with our waking will is the great evolutionary end which hypnotism, by its group of empirical artifices, is beginning to help us to attain."

* * *

Vegetarianism and Alcoholic Stimulants.

It is said that the best physicians in Germany treat patients who are undermining their health by beer drinking, by simply prescribing a vegetarian diet, which at once lessens their appetite for beer and, in many cases, banishes it entirely. A German correspondent of *Food, Home and Garden*, testifies as follows, to the benefit he has derived from this course of treatment:—

"While I am convinced that vegetarian diet is conducive to the health generally, I know that in my case it redeemed me morally and physically. I was addicted to the habit of drink to such an extent that I was frequently taken out of the gutter. I felt the disgrace keenly and tried everything in my power to reform, but the harder I tried the more I drank, and I finally considered myself beyond human aid. But fortunately I was induced to try Vegetarianism; not that I had much confidence in it, and it was a difficult thing to live up to at first, but as the last resort, I made the effort and found that soon my unnatural appetite for alcoholic beverages decreased perceptibly, and, to my unspeakable delight, I found myself able, in time, to conquer the passion entirely, and for several years have not touched a drop of the vile stuff."

There are hosts of people who have adopted a vegetarian diet, who can testify to an entire liberation from the troublesome abnormal cravings for acids and stimulative drinks, which are consequent upon a diet in which second-hand food obtained from the carcasses of animals forms a constituent part. Vegetarianism tends to place temperance upon a secure basis.

* * *

Queer cure for Scorpion-sting.

We notice a brief item about a dog that was stung in the forepaw by a scorpion, and seemed to be in great pain.

A native sweeper came and bent a small bamboo into a bow, tying it with a string. He then passed the dog through the bow seven times, the result being that the dog seemed to be instantly relieved, laid down and was soon asleep. The writer says, "The only explanation I have received is that the dog was 'bamboozled,' or is this, perhaps the derivation of the term 'bamboozle.'—some occult power of the bamboo?" Who can *explain* the above?

* * *

French and Arab Soldiers.

We may learn a lesson from the interesting fact, published in the *Lancet*, as noted by M. Vincent and reported at a recent meeting of the Academy of Medicine at Paris. The fact is that the French soldiers are a hundred times more susceptible to typhoid fever than are the native Arab soldiers. The French nation seems to have sadly degenerated during past centuries, so that they have no longer the noble stature which characterized the ancient Gauls, but are among the smallest of the European peoples. This result is said to have been brought about by various forms of animal gratification. An American journal, *Modern Medicine*, says:—

"A handful of grapes and a small barley-cake constitute a day's rations for the Arab. The Arab is for the most part, almost exclusively a vegetarian in his dietetic habits. De Lesseps stated publicly that he never could have constructed the Suez Canal without the aid of the date-and-barley-eating Arabs, who alone were able to endure the necessary labor in the unfavorable climate of that region. The Englishmen, Frenchmen, and men of other nationalities who depend upon meat as the principal article of sustenance, quickly succumb to unfavorable climatic influences. This experience of De Lesseps made him a vegetarian, and for many years before his death he was an earnest advocate of a vegetarian mode of life and dietary. The writer is personally acquainted with a man who was an assistant civil-engineer under De Lesseps, in the construction of the Suez Canal, and recently received from this gentleman an account of observations which exactly tallied with those of De Lesseps."



William Lynd, the noted lecturer on popular science, has an article in a recent issue of *The Christian World*, entitled "What is a Brain-wave?" The subjoined extract from this article was reproduced in the *Theosophical Review* for November, and refers to Sir William Crookes' Presidential address:—

"What did Sir William Crookes really mean when he inferred that mind could act upon mind otherwise than by means of our ordinary senses? His words implied that some aspects of this question of telepathy, or thought transference comes within the scope of physical science. Let us first of all consider the medium by means of which telegrams can be sent through space without a visible or tangible conductor between the transmitters and receivers. The experimenter produces an electric spark which represents force or energy; that spark sets the fine elastic, imponderable and invisible medium which fills all space and passes through every substance, and which we call *ether*, undulating. His receiver can be set vibrating, and the vibrations are translated into an intelligible signal, when the transmitter and receiver are in *sympathy* or in time. I have explained in former articles the *modus operandi* of Marconi's Wireless Telegraph, and it must suffice for the present to state that the receiver is so adjusted that undulations of waves of ether of a certain length or period of vibration can set up sympathetic vibrations. To put it into simple language, Marconi's transmitter and receiver should be in perfect tune or sympathy, for accurate signalling. Now where is the analogy between the wireless telegraph and thought-transference? We know that ether exists, although we do not understand its character or mechanism. We feel certain that it is the medium of heat, light and electricity—it fills interstellar space, and it probably passes through our planet as easily as it passes through stone and brick walls as well as our own bodies. We know that a very small amount of energy will suffice to agitate the ether and set up a wave of motion which travels at the astonishing velocity of *one hundred and eighty-six thousand four hundred miles per second*. The next question to consider is, if this ether passes through our bodies, can the brain set it in motion? This does not seem to be a difficult problem for the physiologist to solve. There cannot be thought without molecular motion. Whenever we exercise the brain there is a vibration of its particles set up and an oxidation or burning of its substance which must cause the ether to undulate, and that wave motion may travel in all directions at the rate of 186,400 miles per second. The brain can, therefore, be looked upon as a source of energy and analogous to the electric battery and induction coil used by Marconi and called the transmitter. Now waves or etheric undulations will have a certain length and period of vibration. They may fall upon thousands or millions of brains without affecting other minds; but if these brain-waves fall upon a brain which is tuned to the same pitch or period of vibration, then it is possible for the owner of that brain to have the same thoughts as the person whose thinking apparatus set the ether undulating."