

ओं.

# THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXII., NO. 6, MARCH 1901.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

— — —  
OLD DIARY LEAVES.\*

FOURTH SERIES, CHAPTER XVII.

(Year 1891.)

I CANNOT turn my back upon the Colonies without mentioning a few more of the notable acquaintances I made, besides those mentioned in the last chapter. First, then, Mr. A. Meston, of Chelmer, near Brisbane, a well-known litterateur. He was a Magistrate, an ex-member of the Queensland Legislature, was leader of the Government Scientific Exploring Expedition of 1889, and an author and journalist of wide reputation. A sumptuously illustrated work on the British acquisition of Australia, which came under my notice, had filled me with a horror of the devilish cruelty and merciless extirpation of the dark races by the conquering whites, and in introducing to our readers an article contributed to the *Theosophist* by Mr. Meston,† on the subject of the Aborigines, or so-called Black-fellows, I said that they were being treated "with the same concomitants of ferocity, selfishness and faithlessness as darken the history of Mexican and Peruvian conquests by the Spaniards. From what I have learned on the spot, from living witnesses and current histories, I am inclined to believe that my own Anglo-Saxon race is as devilishly cruel upon occasions as any Semetic, Latin, or Tartar race ever was." The historical work above mentioned gave among its illustrations a picture of armed white men hunting black-fellows in and out of a stone-quarry as if they were so many goats or monkeys;

\* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5, paper, Rs. 3-8-0.

† "Religious and Other Notes on Queensland Aborigines," *Theosophist*, for July 1891, p. 605.

and one could see in one place murdered victims who had fallen, and in another, other poor wretches brought down by gunshots from the steep walls of the quarry, up which they were scrambling for their lives, by their "civilized" pursuers. It was when my blood was boiling with indignation from this cause that I met Mr. Meston, who was recognized as the best-informed authority on the subject of the religions, languages, manners and customs, and ethnical traits of the black people. His article in the *Theosophist* embodies more information on these subjects than any other publication made up to that time; I recommend my readers to refer to it. It appears that there are many tribes and almost every one with its own dialect—in Queensland, alone, there are perhaps fifty. Mr. Meston described them to me as a light-hearted, laughter-loving people, with a keen sense of the ludicrous, excellent judges of character, and having astonishing powers of mimicry and caricature. "Some of them," he says, "are born low-comedians, and if trained as such would excite shrieks of laughter in any theatre in the world. They imitate the cries and movements of birds and animals with surprising fidelity. Some are capable of sincere gratitude, possess keen sensibilities, and can be faithful even unto death. Many are ungrateful, treacherous, revengeful, and as cruel as the grave; but exactly the same verdict may be passed on all civilized races of men. Human nature is the same in London as in the tropical jungles or western plains of Australia, in New York as in equatorial Africa. In fact, the great cities of the old world can show human specimens far baser and more degraded than any Australian savages. The race would be noble, indeed, in comparison with the ruffianism of Paris and the scum of London."

The other day Reuter published an interview with the Rev. S. E. Meech, the first refugee Missionary to reach England from China since the recent dreadful massacres. Mr. Meech tells us that the Boxers, finding seventy Catholic Christians at Larshuy, hiding in a pit, threw in fuel and literally burnt them alive. Christendom stands aghast at these horrors as it does, equally, at every similar tale of non-Christian savagery; but after a few lip protests it seems always willing to throw a veil of oblivion over identical acts of pitiless cruelty towards a dark race on the part of the representatives of Christianity. The last survivor of the slaughtered Aborigines of Tasmania died but a few years ago, and desolation has everywhere followed in the track of the white man's relations with the poor, usually helpless tribes whose countries they wish to steal under the hypocritical pretext of "promoting civilization." Does any one remember the story of the stormings of Badajoz and Ciudad Rodrigo by the British? In 1858 I lived two months in the Tower of London with one of Wellington's veterans, who wore the medals of the Forlorn Hope given to the storming parties on those two occasions, and he told me the sickening details of the brutal cruelty shown

when those places were captured. But why go back so far when similar black pages have been written ever since in the world's military history? We have seen what the Boxers did to the Catholic Christians; on the other side, the correspondent of the *Times* a Neuchwang tells us in his letter of the 13th of August last, that the Russians butchered from 1,500 to 2,000 fugitives indiscriminately, and says that "outside the walls, men, women, and children were killed, and from all sides came reliable reports of violation of women. There is no possible doubt about the truth of these reports.....The soldiers, both Infantry and Cossacks have been allowed to do what they liked for some days." Furthermore, the N. Y. *Evening Post* of Sept. 21st, publishes an account by Mr. Wright, of Oberlin College, Ohio, giving details of the alleged massacres by Russians in Manchuria. The peaceful inhabitants of Blagovestchensk, numbering from 3,000 to 4,000 "were expelled in great haste, and, being forced upon rafts entirely inadequate to the passage of such numbers, they were mostly drowned in attempting to cross the river. The stream was fairly black with bodies for three days after." So that Mr. Meston was right in saying that the race of the poor Black-fellows would come out nobly in the comparison of all the evil things they had done with the ruffianism of us, Whites. My interesting conversations with that gentleman were held in Brisbane and out at his country-place.

Two points struck me forcibly in his narrative. It is the custom of the Southern tribes, when a man dies, to tie his hands and feet together, sling the corpse on a pole and carry it off to the grave. It was there placed in a sitting posture in a hole about five feet deep, covered by sticks and bushes, overlaid with mould crumbled to the fineness of flour, and all crevices carefully closed to keep the ghost, or "Wurum" from escaping. He also, but another informant more fully (Honorable W. O. Hodgkinson), told me that for three days and nights the tribesmen carefully scrutinize the loose mould over the corpse for marks of a track or tracks of an animate creature—be it bird, insect or beast—as from them may be known what sorcerer has compassed the death of the supposed victim and in which direction to look for him. It interested me much to hear this because, in his "Travels in Peru," Dr. Tschuddi relates that among the Peruvian Indians it is the custom to shut up a corpse in the hut, after sprinkling the floor with wood-ashes, and then watch and wail outside until morning. The door is then opened and, *from bird tracks or those of animals or insects seen in the ashes*, the state of the defunct is ascertained. How remarkable a coincidence that this mode of divination should be common to two dark races separated by the diameter of the Earth. The other point which I noted was the Black-fellows' use of the rock-crystal as a divining-stone and the way in which it is carried by the wearer. Mr. Meston told me a legend of theirs that the tribes of the Russell

River had been long engaged in deadly warfare, and so many of the young men were being killed that all the women assembled and united in a pathetic appeal to the souls of their ancestors for help. Then there came down from the stars the beautiful spirit of an old chief called Moiominda, who appeared in a gigantic shape, and in a voice of thunder that made the mountains tremble called the hostile tribes together and ordered them to make peace. This being consented to, "the mighty Spirit called up the oldest man from each tribe, and advised them all night on the top of Chooreechillam, and gave each one a magnificent rock-crystal, *containing the light and wisdom of the stars*, and departed in the morning to the Pleiades, leaving the tribes at peace from that day to the present time.

"The rock-crystal is regarded as a mysterious power by many Australian tribes. With some it is always in the possession of the oldest man, who never allows it to be seen by the women or the young men. I have seen famous chiefs wearing the crystal rolled up in the hair on the back of the head, *or concealed under the arm, attached to a string round the neck.*" Now if the reader will turn to "Isis Unveiled," II, 626, he will see what Madame Blavatsky says about a carnelian divining-stone in her possession and its unexpected and favourable effect upon a Shaman to conduct her through Thibet. She says: "Every Shaman has such a talisman, *which he wears attached to a string, and carries under his left arm.*" How the magical powers of the stone worn by the Shaman were proved, she tells in a most picturesque narrative, well worth the reading.

I have just barely mentioned above, Mr. Justice G. W. Paul, of the District Court of Brisbane, but he is worthy of much more notice than that. Judge Paul is—for happily he still lives—one of the most brilliant counsellors and erudite judges in all the Colonies. The tie of the friendship which sprang up between us had, however, nothing to do with our common profession, but it was based originally upon our common interest in spiritual philosophy and practical psychical research. When I met him he had been for many years, like myself, studying these problems, and while at London on a vacation, had become intimate with the family of Florrie Cook, Mr. Crookes' medium. The stories he told me of the wonders he had seen in the privacy of the domestic circle were even more wonderful than any which I have seen reported in connection with the mediumship of Miss Cook. The Judge had, also, made many most successful experiments with mesmeric subjects. I could well believe all he told me because of his strong personal magnetism. The evening when he went with me to my lecture at Centennial Hall some Sinhalese were present, so, by request of the audience, I gave them "Pansil." To the several clergymen present this incident was especially interesting.

My return journey from Brisbane to Sydney was made by rail, which gave me the chance of seeing the back country of the two

Colonies. I was much struck with its resemblance to the rural districts of the Western States of America, in the appearance of the buildings, the fencing, the slovenly cultivation and the appearance of the people whom we saw clustered at the railway stations. At Sydney I met a gentleman, a successful young physician, whom I mention because he was a type of a certain class whom every public man is continually meeting. I withhold his name because I shall have to speak of him in terms not quite complimentary. He had become interested, it seems, in Theosophy and when my name was mentioned to him at our introduction, he seemed ready to explode, almost, with enthusiasm. He counted as precious every minute he could snatch from his professional engagements to spend in my company; went about with me, especially to the theatre, and took me every night to his house for supper, keeping me up to chat until the small hours of the morning: I never met a more enthusiastic candidate for membership in our Society. Out of the crowds of visitors who called at my hotel, I had no great difficulty in getting members, nor in forming the Sydney T. S. My fervent friend was unanimously elected President, and I left the place with rosy hopes of the benefits that would accrue from the acquisition of this ideal President. But he was a Roman Catholic and a considerable share of his practice came from the patronage of the Bishop. He, hearing of the monstrously heretical action of his protégé, in joining a society which was *anathema maranatha*, gave him very clearly to understand that he would have to choose between the loss of his practice or loyalty to his new connection. Alas! our colleague's courage was not equal to the strain, he swallowed all his fine professions, resigned office, and from that time to this—if he be still living—buried his theosophical aspirations in the cesspool of self-interest. Many cases like this have combined to make me very suspicious of over-protessions of new members, and exaggerated declarations of affection for myself and other leaders of our movement. In Bulwer's play of *Richelieu*, the great Cardinal, standing and looking after his familiar agent, Joseph, who had just left the room with a profound obeisance, says, in a thrilling aside, "*He bowed too low.*" How often and often have H.P.B. and I, after some unusually gushing visitor had departed, said as much as this to each other. Though no words would pass between us, my eyes would sometimes put to her Hamlet's question: "Madam, how like you this play?" and her responsive look would suggest the Queen's reply: "The lady doth protect too much, methinks." Fortunately for the welfare of our Sydney Branch it contained members, like Mr. George Peell and some others, who were made of entirely different stuff, and in whose hands it has been carried on from that time to this on the footing of a working body, and has exercised much influence on contemporary thought in that part of the world.

I was fortunate enough to meet some of the leading statesmen of



different Colonies whose names have figured largely in the recent Federation movement, such as Sir Samuel Griffith, Hon. Mr. Barton, Sir George R. Dibbs, Alfred Deakin, Hon. John Woods and others. Two or three of them occupied the chair at my lectures, and my conversations with them, both upon occult and political matters were highly interesting; they have enabled me to follow recent events with intelligent understanding of the under-current of Colonial feeling.

On the 17th May, at Melbourne, I enjoyed the rare pleasure of hearing a Christian clergyman, the Rev. Dr. Buchanan, in preaching to an audience of 1,500 people on "Buddhism and Christianity," praise our Society. Well, I thought, the old saying is true—wonders will never cease.

From Sydney to Melbourne, and Melbourne to Adelaide, as from Brisbane to Sydney, I travelled by rail, so that I may say that I have had a very fair chance of seeing the country. No sleeping-berth being available in the train from Sydney to Adelaide, on account of a crowd going to the races, I passed one of the most miserable nights in my life in a compartment crowded with horse-jockeys and book-makers. In the abstract, it was worth while having experience with those animals on two legs, but the knowledge was gained at the expense of a whole night in an atmosphere of pipe-smoke, whiskey fumes, profanity and vulgar language, the like of which I never heard before: may I never have it again.

The notable person at Adelaide, for whose sake this paragraph is written, was Mr. N. A. Knox, who was a man extremely worth knowing. He was one of the most influential men in the Colony, a member of, I think, the oldest law-firm of Adelaide, prominent in the local Club, and the owner of a beautiful place at Burnside, a suburb of Adelaide. Both he and his gifted wife are leading spirits in the local Branch which I formed during the visit in question. Miss Pickett, the devoted daughter of Mrs. Elise Pickett, of Melbourne, had volunteered to go to Colombo and take charge of our Sanghamitta School, and her steamer touched at Adelaide on the second day after my arrival there. Mr. and Mrs. Knox and I went by rail to Largs Bay and thence by steam launch to her steamer to visit her, but she had gone ashore and we missed her. Mr. Knox, finding that she was travelling third-class from motives of economy, and appreciating this proof of devotion and self-sacrifice on the part of a refined young lady, with characteristic generosity paid the difference and had her transferred into the second-class saloon. This is one of those unconsidered trifles which indicate the character of a man as clearly as any amount of panegyric.

My work in Australia being finished I embarked on the 27th May for Colombo on the P. & O. s.s. "Massilia," as above noted, and was warmly welcomed by Capt. Fraser, the commander, whom

I had met at dinner at Government House, Sydney, and who took me to his own table. Barring the lecture on Theosophy, already mentioned, the voyage homeward was pleasant and uneventful. We reached Colombo on the 10th of June, and our steamer, leaving Adelaide two days later than Miss Pickett's, anchored in Colombo Harbour a few hours earlier; so that I was able to go on board her boat with a committee of Sinhalese ladies, bring her ashore, and escort her to Tichborne Hall, the school building. Mr. Keightley, happening to be in Colombo at the time, was also present and I made an address of welcome on behalf of the Womens' Education Society. Calling up Mrs. Weerakoon, the President, I had her take Miss Pickett by the hand, give her a sisterly welcome and acknowledge her as Principal. The hall was decorated with the taste for which the Sinhalese are conspicuous and Miss Pickett was charmed with her first view of her new home. The next morning I took Miss Pickett to see the High-Priest and his College; and as she was willing and anxious to become a Buddhist, the High-Priest and I arranged for a public meeting at our Hall the next evening, for her to take Pansil. The room was packed to suffocation and there was a roar of applause after she had gone through with the simple ceremony. By request, I lectured on the Buddhistic incidents of my Australian tour. The creation of a Blavatsky Scholarship Fund, for the education of Buddhist girls being suggested, I took subscriptions to the amount of Rs. 500 towards it, but the idea was never carried out. On the following day a Garden Party in honour of Miss Pickett was given at the Sanghamitta School. At this time Dr. Daly was showing the worst side of his nature, and he had grossly insulted the faithful Sinhalese Committee, who had been working so hard with me during the previous ten years. The situation was altogether very strained, and when I left for Marseilles with Mr. Keightley, on the French steamer, on the 15th of June, the feeling was very bitter on both sides.

The homeward voyage was smooth and without notable incident: we reached Marseilles on the 2nd July, Paris on the 3rd, and London on the 4th, where I arrived at 6 P.M. W. Q. Judge, who had come over from New York in response to my telegram, met me and took me to the headquarters at 19, Avenue Road, where I had an affectionate greeting from Mrs. Besant and the other residents of the house. Mrs. B. and I visited the bed-room of H. P. B., and after a time of solemn meditation, pledged ourselves to be true to the Cause and to each other. The death of my co-Founder had left me as the recognized sole centre of the movement, and it seemed as if the hearts of all our best workers warmed towards me more than they had ever done before.

A general Convention of our Branches in Europe having been called for the 9th of July, the Delegates from Sweden reported themselves on the 6th, and others from different countries, including

Great Britain and Ireland, kept coming, up to the time of opening. I have noted in my entry for the 8th of July a domestic incident which I think worth registering here, because it is so illustrative of the spirit of devotion to our Society which has been showing itself at intervals throughout our whole corporate history. Although it poured in torrents on the day in question, a number of ladies and gentlemen, one or two, I believe, of noble birth, gathered together at Avenue Road and shelled peas by the bushel, scraped bushels of potatoes and other vegetables, and did a lot of miscellaneous house-work in preparation for the entertainment of Delegates in a large marquee erected in the garden. There were grave literary men and women, artists, members of the learned professions and others of dignified social position, cheerfully undertaking this menial work for the sake of the Society which they loved. On that same evening, by request, I gave personal reminiscences of H.P.B. to an informal meeting of Delegates; and the questions put to me elicited an amount of detail about the private life, habits and opinions of our dear, never-to-be-replaced, Helena Petrovna. It touched me to see the evidences of her strong hold upon the affections of all who had been associated with her. Smarting, as I was, from a bereavement which was to me inexpressibly greater than it could have been to any of the others who had been less mixed up in her life than I, their evidently sincere grief strongly excited my emotions. It was only now, when I stood in her London home, where we had passed many pleasant hours together, during my visits to London, and saw myself surrounded by the objects she had left on her desk, the latest books that she had been reading, the big chair she had sat in and the dresses she had worn, that I felt the full sense of our irreparable loss. Although I had known for years that she would die before me, yet I never expected that she would leave me so abruptly without passing over to me certain secrets which she told me she must give me before she could go. So it seemed almost as though there was some mistake, and that, instead of having gone on the long journey to the higher sphere, she must have just taken temporary leave of us with the intention of coming back to have those last words with me and then get her final release. I even expected that she would come to my bedside that night, but my slumbers were not interrupted. And so I braced myself up to carry the heavy burden that had fallen upon my shoulders, and do my best to keep the vital power unweakened within the body of the Society which we two had built up together.

H. S. OLCOTT.



## OBSTACLES TO SPIRITUAL PROGRESS.\*

### II. THE CHIEF OBSTACLES EXPLAINED.

[As hardly any notes were made of the second and third lectures, these had to be written out from memory, and are incomplete.—Ed. note].

WE have seen what are the three main conditions for progress ; and from their nature it is clear that they are necessary for those who are still living in the world with perhaps but little thought of following a spiritual life, as well as for those who have definitely set out on the spiritual path. In the earlier stages the foundation must be laid for the final superstructure, and though the details change as we advance, yet the main principles are the same right through. This morning we have to examine some of the obstacles that lie in our way, and if possible to classify them so that we may be the better able to deal with them. And if it may seem that their number, their subtlety, their universality is such as to discourage us, then we should bear in mind that the divinity within us is all-powerful, that there is no obstacle which it cannot overcome. Not only so, but these very obstacles which stand in our way to-day are the same that the sages and saints of the past have had to meet. They have surmounted them, and in their success we find the guarantee that we also shall ultimately succeed ; for the same life that is in them is also in us.

We shall find that the classification follows the same general lines as that of the conditions for progress. Beginning, then, with the simplest and least subtle, we find that one great hindrance to progress is lack of development, and lack of purity of our sheaths. This may not directly touch the Ego, for the sheaths are but temporary instruments, and the lower ones last but a single life-period. But no workman, however skilful, can do effective work, if his tools and instruments are out of order ; and similarly the Ego can neither grow nor work well unless its instruments are fairly perfect and responsive to its touch. Thus it becomes a part of our duty, of our *religion* even, to see that our sheaths are well developed. A strong, healthy body, well exercised in all its parts and muscles, is one of the least difficult things to attain ; and requires little more than obedience to natural laws, and the following out of simple and wholesome rules of life. True, it may be that our karmic limitations will stand in our way here, and weakness and suffering may be needed by the Ego for other purposes ; but that does not alter our duty. Whatever our past Karma may be, our present duty is to make the best physical conditions we can at the present, knowing that then we shall be doing all in our power, and that our physical tool will be as perfect for our use as our past

---

\* Lectures delivered by Miss Edger at Adyar, Dec. 1900.

makes possible. Purity of body comes next, and on this it should hardly be necessary to dwell in India, for the traditions of the past have so impressed this lesson. Purity of food, purity of life are not only fully appreciated, but the method of attaining them has been reduced to a science. So that here, of all countries, there is the least excuse if men hamper themselves with the burden of an impure body.

But when we come to the other sheaths, our task is more difficult. Impurity of desire and of thought, want of control of the mind rise up, great barriers in our way. For how can we hope to fix our whole thought on *Īsvara* and become one with Him, who is all purity, so long as we are indulging in impure thought, and are desiring things that belong only to this passing existence, things that we have already learned to recognise as unworthy of the divine essence that is ourselves. How can we hope to keep our mind for ever steadily centred in the Supreme, when we cannot yet keep it centred for even an hour or so on some subject of study we want to follow out. "For *Manas* is verily restless, O *Krishna*; it is impetuous, strong and difficult to bend; I deem it as hard to curb as the wind."\* It may be a matter of little moment at present that we should keep our attention fixed on the matters we are engaged in for they are for the most part mere bubbles of air that burst and leave no trace behind. But we are building for the future, and as we grow we shall have to concern ourselves with matters that are of paramount importance in themselves, and then the inability to concentrate the attention will drag us to our ruin. Thus it becomes essential that we should now and here check the restlessness of the mind. The development of all our mental powers must accompany the cultivation of concentration, and both ends are reached by steady, methodical study. Here we must guard against the mistake of thinking that certain subjects of study are useless; a mistake that is frequently made by young students. Not only is every branch of study useful as a means of training one faculty or another of the mind, but it is also of the greatest value in itself, because it has its correspondence on a higher plane. Take mathematics as an illustration, a subject that by some is regarded as dry, uninteresting, and perhaps of little value. But the very basis of mathematics is the science and relation of numbers, and if we study it on right lines it will open up to us that inner relation of numbers which lies at the root of manifestation. Number, we are taught, underlies all form; it underlies colour, sound, all the various manifestations of the One Life; if then we understand the science of numbers, we shall have taken the first step towards understanding the very basis of manifestation itself. Along with it must go the study of the various manifestations of number—music, art, geometry, the various branches of natural science. Similarly every sub-

\* *Bhagavad-Gītā*, VI. 34.

ject of study has its correlation on higher planes, and leads us nearer to an understanding of the very essence of being. Every branch of knowledge, being a part of the truth, is a partial expression of the Supreme ; unity with the Supreme will open up to us knowledge of all His expressions of Himself ; but the earlier steps towards the attainment of that unity lie in the endeavour to understand all we can of these partial expressions. Restlessness of mind, then, and failure to develop our mental faculties, must be guarded against as well as the more obvious failings of impurity in thought and desire.

The next group of hindrances is associated with the failure to discriminate between the real and the unreal. The most obvious of these are all the various forms of self-indulgence, which spring out of the identification of ourselves with our sheaths instead of with the Ego. This is an inevitable result of the natural course of evolution, our consciousness being first developed through and in the sheaths, beginning with the densest. Thus we first identify ourselves with the physical sheath, and physical pleasures in the earlier stages appear to bring us the greatest happiness. After repeated experiences of their transitory nature they begin to pall on us, and then we identify ourselves with the astral sheath and find our pleasure in the play of the emotions ; while the next step is to identify ourselves with the mental sheath, and find our sole happiness in intellectual pleasures. As in all matters of right and wrong, each step is an advance on the one before, and only becomes a hindrance when we are ready to take the succeeding one. It is distinctly better to take a keen delight in the pleasures of the senses than to feel that indifference to them which arises from ignorance of their powers ; for through that very keen delight will ultimately come the knowledge of their real nature. But when once we have begun to realise that they belong to the least permanent of our sheaths, then that delight, if indulged, becomes a hindrance. The time has then come for us to seek our pleasure higher, and to indulge our love of the beautiful, of music, of art. Still it is a form of self-indulgence, subtle and refined though it be ; even intellectual pleasures may become so, and may be an even more dangerous hindrance than sensuality. Thus we need to bring other influences to bear on these matters. First we shall seek to find that in the Ego, which corresponds with this enjoyment in the sheath. Take the love of the beautiful. At first we need to be surrounded by beautiful objects ; we see and feel the poetry of nature ; the humming of the birds and insects around us, the brilliance and fragrance of the flowers, the ripple of the waves on the sea-shore, the play of form and colour under the skilful fingers of the artist, all these bring us that keenness of delight associated with the artistic nature. But presently we find that they in themselves have no power to give us delight ; that we may be surrounded by all objects of delight, yet feel none ; that, on the other

hand, the objects may be absent and yet the delight be keener than ever. And so we learn that the real source of artistic pleasure is in the Ego ; that there is something there which responds to these external stimuli, and that it is the response, not the stimulus, which gives us delight. At last we find that this response may be initiated from within, independently of the external stimulus, and then it matters not what our surroundings may be ; we may live in the midst of squalor and ugliness, and yet may be surrounded on all sides by forms of beauty ; our very soul may be full of the music and art of nature herself. This is the first step towards overcoming this obstacle of self-indulgence, for it is the first step inward from the sheath to the Ego. But it is only the first, and but a short one ; the next is taken when we begin to realise that all beauty exists for the sake of all, not for the sake of the individual. Then we begin to create forms and sounds of beauty and shed them all around us that others may feel and enjoy them, and be purified and elevated by them. And so in the place of self-indulgence *on every plane*, there comes the exercising of all the powers of enjoyment and appreciation we have developed, for the increasing of the happiness of others along with our own, instead of for the mere gratification of the separated self. Thus out of the very understanding of the nature of this obstacle may spring its cure.

It is hardly necessary to specialise the various forms of self-indulgence—gluttony, voluptuousness, greed, covetousness, lust, meanness ; they are all closely related to one another, all have their root in our mistaking the unreal for the real, and all re-appear in more and more subtle forms as we rise from plane to plane. But there is one kind of self-indulgence that is not always recognized as such. It is discontent, one of the subtlest and most dangerous of this group of hindrances. Discontent with our surroundings, discontent with the associations of our present life, discontent with our opportunities, and, subtlest of all, *discontent with ourselves*. It saps our very life-blood ; we are ever wasting our energy in thinking of what we would do were things as we would wish, of how much better we would be were our opportunities greater, instead of utilising to the very best advantage the little opportunity we have. Nothing can be more illusory, nothing more full of self-deception. It is not our surroundings that keep us back, it is not for lack of opportunity that we stand still. Again and again can we observe both in our own lives and in those of others, how we think it is some difficult circumstance that prevents us from doing a certain thing we know we ought to do. We say to ourselves, " I cannot do this yet ; if only this difficulty were removed, then I could work. I could progress." Presently the difficulty is removed, but the progress is not made. No, it is in ourselves that all hindrances lie, not in our surroundings ; if we really believed in the Law of Karma, we should know this, we should know that our surroundings, whatever they may be, are

exactly what are most needed for the growth of the Ego, and so far from feeling discontent, we should rejoice and glory in the very difficulties that beset our way. Similarly we should be contented with ourselves, knowing that what we are is the measure of the growth of the Ego, and therefore that it is in reality what we most need to be at this particular point in our evolution. It is vanity and selfishness that make us discontented, though we too often mistake these for modesty. But true modesty does not look inward to the personality; it looks out into the self, and there loses itself in the joy of the Self. That which looks inward, whether with complacency or with depreciation, is still vanity, and only leads to the misery of either pride or discontent. Let us no longer deceive ourselves then; let us cease to think of what we are, and of what we would wish to do if we could, and spend all our energy simply in being and doing. Emerson, a true Theosophist in thought, though not in name, expresses the same idea when he says:—"Why should we make it a point with our false modesty, to disparage that man we are, and that form of being assigned to us? A good man is contented. I love and honour Epaminondas, but I do not wish to be Epaminondas. I hold it more just to love the world of this hour than the world of his hour. Nor can you, if I am true, excite me to the least uneasiness by saying 'He acted, and thou sittest still.' I see action to be good when the need is, and sitting still to be also good. Epaminondas, if he was the man I take him for, would have sat still with joy and peace if his lot had been mine. Heaven is large, and affords space for all modes of love and fortitude.....action and inaction are alike to the true. One piece of the tree is cut for a weathercock, and one for the sleeper of a bridge; the virtue of the wood is apparent in both. I desire not to disgrace the soul. The fact that I am here certainly shows me that the soul had need of an organ here. Shall I not assume the post? Shall I skulk and dodge and duck with my unseasonable apologies and vain modesty, and imagine my being here impertinent, less pertinent than Epaminondas or Homer being there, and that the soul did not know its own needs?.....I will not meanly decline the immensity of good because I have heard that it has come to others in another shape."\*

Another aspect of this group of failings is untruthfulness. It begins in that common form of untruthfulness which will tell a lie for the sake of some material benefit, but this form, by its very barefacedness, is comparatively easy to overcome; it brings its own punishment in its train. More subtle and correspondingly more dangerous is the untruthfulness which prompts to flattery. The desire to gain some benefit or avoid some misfortune is again the prompting motive, but it is often excused on the ground that it is done with the object of pleasing the

\* "Emerson's Twenty Essays" (Bohn's Cheap Series), p. 69.



one to whom it is addressed. No greater mistake could be made. Flattery is the worst compliment that can be paid to any one, for only the very foolish or the very small-minded are pleased by it; others value it at its true worth, and think less, not more, of those who condescend to employ it. When a nation begins to fall a prey to it, then it is as though a canker-worm were eating out its very heart; self-respect dies, falsehood spreads through every department of the national life, and unless it be checked, the nation must surely die. Think of this, Hindus—you who at times are tempted to flatter the "ruling race"—of whom it has been said, whether truthfully or not I leave you to judge, that flattery is becoming one of the national vices; think of it, and remember that it will defeat its own end, at the same time that it will sap your energy, and lower your position in the scale of nations. Truth through and through is absolutely necessary if we would grow in spirituality, for the very essence of the Supreme is truth, and how can we come near His heart unless we also are true. It is not enough to speak the truth, it is not enough to act the truth, we must be true to the very core of our being, so that never a false note is given out.

Closely connected with this group of obstacles is another that has for its fundamental characteristic the love of separateness. For the identification of ourselves with the sheaths belongs to the stage when separateness is the law of evolution; it is thus, so to speak, the subjective side of that of which the objective side appears in all the failings that are generally grouped together as the selfish propensities. Indifference to the welfare of others, fault-finding and slander, suspicion, resentment, anger, revenge, envy, jealousy, malice, hate, cruelty, all these are well recognised, and need no comment. There is, however, one somewhat subtler form on which we may dwell—the attitude that is sometimes adopted by the elder members of the human family towards their younger brothers. Every nation has its "submerged tenth," consisting of those whose Karma has brought them into surroundings of poverty and distress. They are outside the pale of the nation, for their tastes are unrefined, they have little or no education, their standard of morality is low, they too often live in an atmosphere of coarseness and crime. So their more fortunate brothers avoid and scorn them; they draw their skirts aside that they may not be polluted by the touch of degradation, and by this very act they widen the gulf that yawns between them, and intensify the sense of separateness. Such is not the spirit of brotherhood; the elder brother of a family does not draw aside from his little brother because in his foolish ignorance he sits in the dirt and makes mud pies; he rather lifts him out of the dirt and washes his face, and gives him something better to amuse himself with. Surely we, who pride ourselves on our better birth, our greater refinement, our more highly-developed intellect, or possibly our better caste or higher social position, should act likewise, should lift

our younger brothers out of the mire of degradation and show them some better way of amusing themselves. It has been done. In many nations, some of the more fortunate have given of their energy and their wealth to raise these less developed souls, and have found that, undeveloped as they are, they are still susceptible to both intellectual and moral training, and the results fully repay the efforts that have been made. In India too the experiment has been tried and has shown signs of success. The greater then is our responsibility if we neglect this duty that lies right at our doors. Never shall we rise into union with the Father of all that lives, until we have learned how to draw the rest of His children nearer to Him, for we should remember that "God has need for *all* His children, and not only for those who climb near His feet."\*

This failing takes another form as we advance. We rise above the mere personality; the ordinary selfish propensities lose their power over us, for the objects with which they are associated have ceased to attract us. We are indeed travelling along the path of spirituality, and are beginning to acquire knowledge faculties that do not belong to the earlier stages. Then comes one of the most subtle of the dangers we have to meet. If in the earlier stages we have cultivated the sense of separateness, if we have sought knowledge and power because we wanted them for ourselves, here we shall be assailed by spiritual pride. We shall be tempted to try to retain our knowledge and power for ourselves, to look down on those whom we judge to be less advanced than ourselves. "I am better than thou," will be our thought; "I have powers that thou hast not, I am singled out from the rest of humanity by my knowledge, by my spirituality; I will jealously guard it, and keep it to myself, lest it should become the common property of all, and then I shall lose my position of distinction." And so we wrap ourselves up in a thick cloak of pride and conceit, and sit in solitary state on a pinnacle of our own building. The fact that advancing spirituality increases our sensitiveness only adds to our danger. As we grow, we begin to reject the coarser vibrations, and if we come in contact with them we feel ill at ease and shrink back into ourselves, excusing ourselves on the ground that we are now "so sensitive" that we cannot bear them. Our sensitiveness is as nothing compared with that of the great Saviours of the world, yet *they* were able to bear to come in contact with sinning, suffering humanity, and to give freely of Their own sweetness and purity! Our sensitiveness is less than nothing, compared with that of *Īsvara* Himself, yet He not only comes in contact with sin and suffering but He is actually there in the very heart of humanity, suffering with the pain of every being that suffers. There is no pain that is not His pain, and shall *we*, in our arrogant conceit, shrink back from the suffering of others,

\* Lecture at St. James's Hall. A. Besant.

because, forsooth, it grates on our fancied purity! Fools that we are, not to see that every shrinking back into ourselves carries us a step farther away from the Lord. Sensitiveness, in the majority of cases, is only a less ugly name for selfishness and pride. And that pinnacle of isolation on which we are tempted to seat ourselves will only lead us to our destruction, for it has no strength above, and its foundation is rotten. Let us rather look upwards to the heights that still lie beyond; they are immeasurable, while those we have already scaled are infinitesimally small. It is only those who are looking downwards that can be either proud or over-sensitive. Those whose gaze is ever fixed upwards must be full of the sweetness of humility, and of that patient tenderness that would seek to draw all beings to itself, and to draw those that are most tainted with sin the nearest to the heart, for they most need the sheltering protection of love.

Yet one more group of obstacles remains to be considered, that which springs out of a shrinking from the experience of new vibrations. All forms of indolence and cowardice fall under this head, including that mental indolence which is at the root of prejudice and narrowness of belief. We need not dwell on these failings, for they are obvious and easily recognised. It is perfectly self-evident that if we are to grow and develop we must come into contact with all manner of new experiences; we must keep the mind open to receive new thought and knowledge, and must be willing to learn truth from all sources. Creeds and dogmas are not without their use; they serve to formulate our present beliefs and make them more definite and real to us. They are the measure of our present growth, and the absence of a creed is usually a sign that we have not exercised sufficient independent thought to be able to claim that we *believe* anything at all. But a creed must not be allowed to become a limitation or a cause of bondage. It needs unlimited elasticity so that as we grow it may expand, until when its limit of elasticity is reached it breaks away, and a new and broader creed is formulated in its place. If on the other hand we allow ourselves to be bound down by our creeds, then we are cramped and checked in our growth, and fall a prey to the worst forms of prejudice and narrowness.

Sometimes, however, indolence conceals itself under another name, and passes under the garb of desire for asceticism and retirement from the world. It is true that there is a point in the development of every soul when retirement from the world is not only beneficial, but even necessary. But this is when we have exhausted experience, when the world has no longer anything to give or to teach us. Then it is right and well that we should withdraw for a time into ourselves, for we are ready to become one with the self; and in solitude we shall be able to gather in greater strength to give out afterwards for the helping of others. But we must be on

our guard against seeking this retirement before we are yet ready for it ; for then it will tend only to increase our separateness and make us less able to work for humanity. The world is the best school-house for learning sympathy and tenderness ; those who will not learn it there are hardly likely to do so in the jungle. So let us first cultivate love, for we shall find that love is the beginning, the middle, and the end of spiritual progress.

“ Here in the heart of the world,  
 Here in the noise and the din,  
 Here where our spirits are hurled  
 To battle with sorrow and sin ;  
 This is the place and the spot  
 For knowledge of infinite things ;  
 This is the kingdom where thought  
 Can conquer the prowess of kings.

Earth is one chamber of heaven ;  
 Death is no grander than birth ;  
 Joy in the life that was given,  
 Strive for perfection on earth.  
 Here in the tumult and roar,  
 Show what it is to be calm ;  
 Show how the spirit can soar  
 And bring back its healing and balm.

Stand not aloof nor apart ;  
 Plunge in the thick of the fight.  
 There in the street and the mart,  
 That is the place to do right :  
 Not in some cloister or cave,  
 Not in some kingdom above ;  
 Here on this side of the grave,  
 Here we should labour and love .”\*

LILIAN EDGER.

## A TENTATIVE CONCEPTION OF THE MODE OF MOTION

AND TRANSFERENCE OF ENERGY THROUGH SPACE,  
 MORE ESPECIALLY OF LIGHT AND HEAT.

### *Introductory Remarks.*

ONE of the almost universally accepted axioms in the scientific world at present appears to be that everything material is in constant vibratory motion, that is, atomically, although such motion be not perceptible by our senses or apparatus. From this it follows, that the changes of state from the solid to liquid and from this to the gaseous are due to change of rate and amplitude, at least in the simpler inorganic matter, producing definite effects at definite

\* By Ella Wheeler Wilcox. Quoted in *Light*, September, 1900.

stages of the upward or downward curve. The most general mode of this vibratory motion we call Heat.

The higher the rate of vibration, the more widely separated become the centres of the molecules and atoms, the more expanded in general become solids and liquids, and the more compressible become all gases—by mechanical means. This seems to show that interstitial spaces exist between the proximal and ultimate units, which separate them from each other, and as effectually as the spaces between stars, suns and planets, only so minute that the rhythmic expansions and contractions occupy nearly all the interspaces of the former, that is, at the maxima of the adjoining atoms, &c., if they were synchronous. As, however, they necessarily act alternately, that is, the maximum of expansion of one coinciding with the minimum of contraction of its neighbour, they are, if homogeneous, enabled to retain their places relatively and to remain permanently in each other's sphere of influence or, if otherwise they be heterogenous, they can gradually change positions and relieve external and internal stress till equilibrium be attained, thus producing the phenomena of metamorphism.

Similar phenomena as under pressure, take place spontaneously when the temperature sinks, *i.e.*, vibratory energy becomes reduced. Gases become liquids, liquids become solids, and solids contract in volume at specific rates as temperature diminishes.

Reasoning from such known facts, the conclusion appears to be irresistible, that at the cosmic zero point of temperature everything must assume its greatest density, combined with the smallest possible volume, become absolutely homogeneous in structure and its atoms incapable of becoming separated by ordinary vibratory motion, *i. e.*, dead in the fullest sense. For, no longer able to respond to the vibrations of other atoms approaching such matter, nor to receive renewed energy from them in any form excepting gravitational impulses, such "dead" substance—whether atomic, molecular, or aggregates of such—would be compelled to obey the laws of gravity absolutely and join the next largest mass of matter without fail, there to become slowly revived.

As no such "dead" substance is as yet known (it would, perhaps, be *the* one to catch and hold the other), and it being scarcely likely to be found in a hurry, we may safely assume: (1) That then the vibratory atomic energy is only lost superficially, even in atoms, and preserved centrally (like a spring coiled up to the utmost) and fixed there by the rigid setting of the peripheral surface until the original energy be restored by some superior external force, and: (2) That no terrestrial substance exists which *can* maintain independent vibratory (atomic) motion at or beyond the interplanetary zero point, *i.e.*, escape from the gravitational attraction of the Earth, whatever its vibratory velocity might be, at or near her surface.

Thus far modern scientific research seems to have proved the



correctness of these assumptions, for not only does the most energetically vibrating terrestrial substance, Hydrogen, become solid some  $12^{\circ}$  C. above the (for us) cosmic zero point, but all specific gravities increase with decrease of volume and temperature, that is, vibratory energy and volume diminish simultaneously and reach the possible minimum long before the Earth's limit of gravitational attraction is reached, consequently none can get away spontaneously.

The questions now present themselves :—What are Energy, Vibration and Temperature ? How are they communicated (*a*) from atom to atom and (*b*) through atomless space ? And how may this be conceived to take place in all directions at any distance ?

To transfer energy or force from one field of activity to another, some medium and a mode of conveyance are required.

As mediums we have Ether, Gases, Liquids and Solids ; as modes, vibrations at various rates, and, presumably, rhythm and curve-forms.

Some forms of energy pass readily through ethereal space and without the aid of any matter known on Earth ; such are Light, Magnetism, and Gravitation. For these the hypothetical "Ether" has been assumed, which may be defined as unpolarised matter in a state of super-gaseous tenuity. It is not directly demonstrable, because no substance is known capable of retaining and imprisoning this Ether, for even the densest metals appear to be as permeable by it as a sieve is by water or a brick by gases.

All the other forms of energy besides the three named, require the intermediation of solids, liquids and gases for their translation, *i.e.*, conduction ; such are Sound, Heat, Electricity and Chemical Affinity, the last only acting at contact of the molecules and atoms, unless some other transmitting force be brought into play.

It is a well-known fact that all the above forms of energy become interchangeable by suitable arrangements, that is, one kind of vibration can be transformed into some other kind, excepting gravitation, which—although it can be employed to produce the others—is itself only feebly and restrictedly reproduced by magnetism.

The rates of velocity of most forms of energy have been either determined by experiment, like those of light and magnetism of the ethereal forces, and of sound, heat and electricity of the material, or are inferred, as those of chemical affinity ; gravitation alone appears to act instantaneously throughout space, and at a definite intensity proportional to masses and their distance from each other.

The form of vibratory motion is usually represented as undulatory, or wave-like, but scarcely quite correctly ; "waves" moving only in one plane, *i.e.*, bi-laterally, while vibratory motion takes place in all planes at right angles to the direction of the force, such as light or heat, the maxima of exertion lying apparently at right

angles to each other also, unless polarised, and then bi-lateral. The mode of transference is conceived to consist in the impetus the atoms receive at the starting point, propelling them till they meet others to which they impart their load of force, and then return to receive another, thus continuing in to-and-fro motion as long as energy is generated.

The distance thus traversed by each force-atom is called *its length of free path*, and the intensity is gauged by the number of the atoms moving and colliding in the same direction, besides their initial velocity. The Hydrogen atom, the swiftest of all, is said to travel at a rate of more than a mile per second (Is this a survival of the Emission Theory?).

However practically correct this may appear, it seems difficult to conceive how—in this wise—real undulatory movement can be produced in *all* planes at right angles to the direction, and at all distances commensurate with the units of vibration (of light for example), as all the atomic motions would be *straight* lines and not wave-like in any direction. That, in striking in air such an arresting medium as a tight string or elastic membrane, a fluid surface, etc., the colliding atoms could readily engender undulatory motion, is quite true, yet this is not the question, but how it—the force “atom”—moves itself, so as to impart motion to others *not in the same line of movement*, and to explain reflection, refraction, polarisation and conversion into specifically different forces, and equally at all points of the ever widening periphery, is the problem presenting itself.

The only form in which I can image or picture to myself this abstract action is by conceiving the atomic energy to move from the initial to the final stage of its free-path (wave-length) not in a straight course, but in a spiral, screw-like way, and this spiral not in a cylindrical form, but in that of some definite conic section, *viz.*, elliptic, ellipsoidal, spherical, etc., varying from the most extended ellipse down to a disc-like, compressed, oblate spheroidal path.

Assuming further that every atom (ethereal as well as material) can adopt any of these forms of motion according to requirements, paucity or abundance of similar or dissimilar substance within its reach (besides perfect elasticity), it appears to become (at least plausibly) feasible, that transmission and transformation of energy can take place in accordance with observed phenomena; for in this way the atom could not only transmit just the force it received in a straight line (centrally), but could transfer a portion laterally to others which it just touched outside its direct path, and this just in due proportion as the periphery increases from the centre with the distance, and yet each retain its position absolutely in space, or change it slowly or rapidly as required by the various forces it encounters.

If we assume that the units of the various states of matter differ merely in tension, it becomes comprehensible, it seems to me, that,

if the energised atom meets many others in or near its course, its free path is not only curtailed, but that its energy is gradually distributed in all directions and in proportion to the distance from the kinetic source, and the tension (*viz.*, number and nearness) of the spirals traversed.

To elucidate this still further, let us picture a spring of the form indicated, *viz.*, wound spirally so as to assume a spherical form when inactive; its extremities would then form the poles of the atomic sphere (but without polarity until excitation), one acting as the receiver of the kinetic impulse, the other as the transmitter.

As an aid to conception the poles may be conceived as forming hemispherical knobs of greater thickness than the spring of which they form the terminals, while the spring itself is much stouter near them than elsewhere, gradually tapering to the middle, where it is extremely thin, but throughout its length perfectly elastic. Thus, when the spiral is extended, the latitudinal dimensions of the neutral spherical form decrease proportionally with the extension, forming more or less elongated ellipses, and with compression this increases also proportionally to compressed, oblate spheroids, etc. Every extended atom, so to speak, would have a contracted one at either extremity.

Under such circumstances a *longitudinal section* (if it could be made visible) of a series of such atomic motions while in activity, would necessarily present the aspect of undulations; the depressions representing the extensions, and the elevations the contractions. A transverse section at any point, however, would show a circular aspect, the dimensions changing in the form of alternate contraction and expansion (like those of a muscle fibre) and always at right angles to the direction of the force, just as observed, while at the same time rotating more or less rapidly transversely to the direction.

Conceiving then: (*a*) The ether of space as composed of such spirally gyrating, impolarised atoms, of exceeding minuteness, and, though in touch with each other, yet without tension: (*b*) The gases consisting of similar atoms more compressed and linked into simple large chain-rings: (*c*) This condition augmented enormously in liquids and solids, we can mentally image the mode—faintly and crudely approximate, it is true—of the propagation of force or energy without dislocation of atoms and molecules (absolutely almost as to the ether; up to certain stages in the case of matter), and how everything perceptible *may* consist of the same fundamental substance, yet all compounds remain distinct and vibrate in unison or harmoniously (condition of existence), until some excessive vibratory strain breaks their inertia of cohesion.

To initiate the propagation of (any) energy, it is required, that the units of the transmitting medium be possessed of, or capable of acquiring, polarity (positive and negative; plus and minus).

This is conceivable as being the residuary unexpended force

acting towards or away from the kinetic centre or source of energy, or as the tension resulting from unequal centrifugal or centripetal expulsion or attraction.

As polarity of similar sign repels and of dissimilar attracts, we may conceive the ethereal atoms to be so arranged that their poles of equal signatory capacity face each other, while for material ones the opposite arrangement would more or less perfectly prevail.

Then, to initiate motive force, all that would be required, would be to invert by some "impulse" a single atom or molecule successively, *i.e.*, rotate the same. This initial "impulse" or force, *ad abstracto*, I shall not discuss here.

At the instant different poles face each other the attractive and repellent qualities would come into play, excite the same in the neighbouring ones, cause them to act similarly, and thus set up or intensify vibration as alternate rotary contraction and expansion. The pole or poles, which receive the impact, would gain double or increased force, fly off in the line of greatest intensity, convey a part to other poles in direct line and part to the laterally adjoining ones in their spiral course; in delivering it, they would acquire the opposite force in return, sending them back to their starting point for another "load," and so on as long as the perturbation at the centre continued. The original energy of the first disturbed atom, and every succeeding one in turn, being in part communicated to others undisturbed by the central one (directly), as the periphery of the sphere of actions widens out, the kinetic energy decreases proportionally with the distance (the *amount* remaining the same nominally), as to its intensity at any one point.

If the atomic spiral be much compressed (already in tension), or disposed in variously directed chain-groups of dissimilar tension, as in the various liquid and solid bodies, the rate of transmission will necessarily vary in exact proportion to the difficulties due to the complexity of the structure of the conducting medium, which is precisely what is observed; the dense metals, etc., of simpler structure transmitting heat, sound, electricity, etc., much more readily than looser or more complex aggregates of solid matter.

Again atomic spirals of the same or similar size, tension, form or structure would transmit or conduct imparted energy readily to each other, but the passage of energy to dissimilar chains will be much slower and difficult in proportion to such dissimilarity, hence only energy of exceedingly high tension, such as light, would be capable of being transmitted, when set up in dense media, through that most tenuous medium, the Ether; for the latter would prove as impassable a barrier for coarser and slower, because less intense, vibrations, as a hay-stack would be for those set up by the blow of a hammer. Forms of energy thus limited to material media are mechanical concussion, etc., sound, heat and electricity; the first three being conducted throughout the whole mass, the last only

superficially in solid aggregates, but atomically in liquids and gases, it seems to me. The passage of electricity through inches or feet of vacuum tubes appears to be more apparent than real, consisting of (at least partly) the propelling of streams of solid atoms from pole to pole, and partly of being converted into light of extreme intensity, reconverted at the opposite poles into electric energy.

In cases when such "limited" forms of force appear to be received directly through space, they need really not to be so transmitted, but are received locally by the transmutation of some ethereal force, chiefly light, through being arrested by the indicating solid and liquid substance of the apparatus used, be it instrument or living body, which more or less perfectly converts the exceedingly rapid ethereal vibrations into the very much slower ones of its own substance, called heat. Gases as a rule intercept or arrest only a very inconsiderable amount of light, etc. They can only become heated to the same extent, and therefore can only conduct such energy at the same rate, *i.e.*, extremely slowly from atom to atom. This takes place as is well known, in proportion to the tenuity of the gases. Being only able to secure so little for themselves, when not supplemented constantly, by means of convection, from heated solids or liquids, their vibratory activity is finally reduced to their own capacity at the confines of, say, the atmosphere.

This being insufficient to maintain the gaseous state, for even Hydrogen has lately been proved to lose it 12° C. above the temperature of space (cosmic zero), they are constrained to assume the liquid and solid forms, in which cohesion and mutual support (viscosity) is lost, and are thus compelled to yield to the bondage of gravitation, returning whence they came as atomic dust in slow descent, until again meeting with higher temperatures, *i.e.*, vibratory energy, they become re-vitalised thereby.

It seems highly probable to me, that the extreme limits of our atmosphere may be largely or wholly occupied by such atomic dust of "frozen" gases, which, being whirled by the rotatory motion of the Earth equatorially, collects more prominently at the poles, and here may not only produce the excessive cold, but also originate the auroral displays so enigmatical, hitherto, to man (and around the Sun, the Zodiacal Light ring?).

It has been said (by M. Ponton, I think) that finally all forms of energy are dissipated as "low heat" in space. But I think this is not so; "*dissipation*," if such exist at all, taking only form in the place of light of still higher vibratory intensities, all lower forms being absolutely confined to the solid, etc., masses on which they are manifested.

When vibratory impulses are started, they may either remain at the same intensity, increase, or diminish till again all motion ceases. In all cases heat is generated within all material substance.



If the vibratory motion gain in velocity and intensity, temperature rises until light is produced in the sequence of the spectrum. Intensity further augmented is manifested as producing chemical activity until finally it becomes totally imperceptible by man's ordinary faculties. Until the incandescent stage is reached energy remains confined to the Earth and the matter composing it. What then becomes of the vibrations set up, say, in a hot, isolated ball?

If in air, or in contact with liquid or solid matter, they are communicated to these, until equilibrium is established; if in ether (vacuum), the vibrations, being unable to communicate their motion further (unless incandescent), return upon themselves, become centripetal, as it were; they are reduced by interferential action and become finally latent by the counter-balancing action of pressure (gravitation in embryo) and contraction. As volume increases in proportion to intensity of vibratory motion, so it must decrease by its reduction and as the three states of matter are dependent on certain limits of vibration, so all matter not dissociable into ether must become solid, when its vibratory motion in other states is reduced below the rate which enabled it to assume that state, *viz.*, liquid or gaseous. As a necessary corollary it appears to follow, that no particle of any gas, no matter what its specific gravity or "initial velocity" be, if it become liquefied or solidified, at or above the temperature of space ( $-274^{\circ}\text{C}.$ ) it cannot quit the Earth, or other planet, or the Sun, unless it receive an additional emissive impetus to carry the *solid* particles beyond the gravitational attraction of these.

Evidence that no low vibratory energy can be transmitted by ether and through space appears to be afforded by (1) mechanical concussion, (2) sound, (3) absence of external heat by electric incandescent lamps, (4) probably the production of intense light in glow worms, etc., which necessarily must be accompanied by proportionately intense heat at its point of origination and only prevented from injuring the delicate internal parts of these organisms if it be produced in a vacuum cell—the presumable prototype of our incandescent lamps.

By the foregoing remarks I have tried briefly to elucidate a conception of the mode of vibratory motion which appears to me to explain more simply and logically, and according to known laws of nature, the various phenomena touched upon. Although the exposition is necessarily fragmentary and incomplete, it may serve as an impulse to abler minds to think the matter over, find where the theory clashes with disregarded physical laws, or how the multitude of observed facts fit into the frame, and if not, why not?

---

It remains to say a few words regarding refraction, reflection, and polarisation. To explain fully would require much time and space; I shall therefore merely indicate how the action of spirally

gyrating atomic vibrations are conceived. Assuming the greatest extension of one set of atoms to be synchronous with the maximum contraction of the adjoining ones at either extremity in the line of force, it will be seen that to find room for all, the maximum contractions cannot lie opposite each other, or in the same plane at right angles, but above or below by at least their short diameter, thus forming oblique lines to the direction, *i.e.*, the crests of adjoining undulations would not arrive simultaneously, but successively at a definite rate, providing conditions for the simultaneous existence of slightly or harmoniously different wave-lengths side by side, and their instantaneous replacement by others. It would explain, I think, the unequal refraction of lenses, at least to some extent, over and above that derived from the rectilinear difference of wave-length (by the bye, this is a very misleading term), and also the difficulty (perhaps the impossibility) of combining all rays into one focus on a plane, excepting suppression of all lateral ones.

When the gyrating atom strikes an inclined plane of a solid or liquid substance, one side necessarily strikes it sooner than the opposite side, the spiral becomes compressed and the motion diverted by elastic repulsion. As only one quadrant is affected, very little energy, say light, is lost up to certain angular inclinations, unless the substance be very opaque and at the same time so porous as to permit almost unobstructed penetration to some depth. The reflected light under the above conditions would be very little affected and the (more or less) perfectly reflecting substance also. At high angles an increasing portion of the vibrating energy is arrested and absorbed by causing the substance to vibrate (expand), while the remainder is thrown back in the corresponding opposite direction as it were, with renewed vigour and little changed except in brightness. The bi-axial nature of polarised light is too well known to need explanation. We may conceive it as the consequence of the gyrating force moving alternately in two main directions at right angles to each other, *viz.*, either parallel *with*, or vertical *to* the reflecting (or polarising) plane, besides all the more or less obliterated gradations between them.

The vertically acting part would strike the plane most energetically, and become partly absorbed and partly reflected. In opaque substances, vibrations (heat) would be generated or induced; by translucent ones it would be mostly refracted, passing through their atomic meshes either in one or two directions, owing to colliding with the atoms earlier or later.

The parallel moving moiety of energy, on the contrary, will be much less affected and become more or less perfectly reflected or dispersed in the new direction according to the nature of the reflecting substance.

Let me briefly summarise the main points in conclusion. (1) Dense (solid) media are most fit to be acted on by all forms of

vibratory force and to conduct all slower vibrations in proportion to their densities.

(2) Ether, as the most tenuous medium, can only transmit the most rapid vibration, starting with the ultra red and, therefore, cannot be excited by slower ones.

(3) Heat cannot be conducted or transmitted by the ether directly, as the latter cannot be warmed, but is the result of slower vibrations of matter set up by the rapid etheric ones.

(4) To explain the uniform distribution of etheric energy throughout space from any centre, it is required to assume that the atom acts in the form of a spherical, spiral spring, and the transmission of its energy by alternate extension and contraction taking place in a spiral direction transverse to the line of path.

(5) In meeting an inclined plane the gyratic atomic energy is divided into two oblate spheroids, one parallel, the other at right angles to that plane, their shorter axes being probably proportionate to the angle of incidence.

(6) No medium incapable of arresting sufficient etheric energy (light) to maintain its own vibratory energy as a gas by transmuting it into heat can quit the gravitational attraction of our Earth, but must cease to remain gaseous and solidify in the form of atomic or molecular dust, and return towards the centre of gravity until its energy is revived by coming in contact with others more intensely vibrating (convection).

(7) The limits of the terrestrial atmosphere cannot be formed by ultra-attenuated air but by a zone of dust-like, solid particles of frozen gases, which can give rise to auroral displays and other phenomena outside the gaseous atmosphere, for example the coruscation of meteors, cirrus clouds, etc.

J. G. O. TEPPER.

---

#### INTO A LARGER ROOM.\*

IN thinking, one evening, over the broader views of life which the teachings of Theosophy have given to me, it seemed that I saw my life previous to hearing of Theosophy, as though it had been lived in a small dark room, hemmed in on all sides by mysteries and difficulties which it was "wrong" to try to search into, because anything savouring of *doubt* was "wrong"—a life which, as I then thought, came out of the void of darkness, the soul specially created at the birth of the body, with the prospect, after living on the earth a few short years, of spending an eternity of joy or woe. My view of life in this small room was necessarily very restricted and out of proportion, though at the same time I had one great advantage, one priceless beam from the Infinite Ocean of Light, and that was, that

---

\* A paper read at one of the weekly public meetings at Harrogate, England.

the idea of God, to me was *always* that of a loving, tender, and withal just, Heavenly Father, *never* that of a stern exacting Judge, so my little room, though small, was not altogether uncomfortable. By and by this beam of light showed me that a loving Father, a God of Wisdom could never create souls, send them to this earth fresh, ignorant and unsullied, and then for sins committed in the body (often through ignorance and unholy surroundings) condemn them to an eternity of woe hereafter. That, I saw, would be more like the pastime of a demon of darkness than the work of a God of Light and Love—and so the beam of light grew stronger, and I began to realize in the words of the poet:—

“ That nothing walks with aimless feet,  
 That not one life shall be destroyed,  
 Or cast as rubbish to the void,  
 When God hath made the pile complete.  
 I stretch lame hands of faith, and grope,  
 And gather dust and chaff, and call  
 To what I feel is Lord of all,  
 And faintly trust the larger hope.”

And so this larger hope gradually broke down one part of the walls of my little room, and prepared the way for the transference altogether from this small room into the freer air, the fuller light, the larger room of Theosophy.

There are also limitations here, truly, but in this fuller light we can see that they *are* limitations and not iron walls; that we ourselves built them and that we ourselves can hew them down, and need not be afraid that we are somehow committing some unknown wrong by attempting to hew them down. The windows of our soul can be ever open to the light of the Sun of Truth, without fear of what its light may reveal—the significant motto of the Theosophical Society being, “ There is no religion higher than Truth.”

Thinking on lines like this, it seemed to me that an evening might well be spent in comparing the ideas of God, of man, of the Universe, taken by the orthodox Christian and the Christian Theosophist, and I think some of you, at any rate, will agree with me in thinking that the Christian Theosophist has the wider outlook, the freer air, the larger room in which to dwell. I may as well start as near the beginning as I can, pausing now and then to put the two views side by side, that we may compare them easily. I suppose it is still the *orthodox* doctrine that this world was created by God out of nothing. Some, I believe, though their number is rapidly decreasing, still maintain that it is only about 6,000 years since what they call the Creation took place, and that that Creation was accomplished in seven days, that man was made perfect and in the image and likeness of God. I should like to stop here and to go carefully into the esoteric meaning of this Bible story, but it is out of my scope to-night. I might just say that if we were to read *age* for *day* we

should find very little to object to. I need not say much about the orthodox way of viewing things, for that is well-known to all of us, and I think, nay I am sure, that broader views are rapidly spreading all over the Christian Church, and that the theory of Evolution is found not to be so entirely antagonistic to Christianity as it used to be thought; though there are still some who look upon it with distrust. Only the other day I heard of a Christian lady who said she disapproved of Theosophy partly because such stress was laid upon Evolution which was "such a very wrong and misleading theory."

Now I propose, as briefly as is consistent with clearness, to lay before you something of the theosophic teaching regarding the Evolution of the world and its inhabitants. It is a big subject, and an extremely fascinating one, and I fear I cannot do it anything like justice, for my knowledge is extremely limited, and only second-hand. And here I may as well say, that I can offer you no *proofs* as to the truth of the theories I am laying before you—neither can you offer me any proofs (which I should be willing to accept) of the literal truth of the Bible story of the Creation—or for the speculations of science regarding human origins. It is too long ago—whether we reckon it by millions of years of development, or whether we prefer to think of it as taking place 6,000 years ago—it is too far back in the ages of the past for either you or me to be able to offer each other first-hand satisfactory proofs. All we can do is to have the theories before us, and see which, in our judgment, is the most likely to be nearest the truth. If the Orthodox theory appeals most strongly to us, then accept that, and wait for further light. If the ordinary theory of evolution appeals most strongly to our reason; then by all means accept that as the true one, and again wait for further light. If the Theosophic theory of the Evolution of man appeals most to us as most likely to be nearer the truth, then accept that and work with it, and again, wait for further light—for to none of us has the final word yet been spoken.

My *authority* for the statements, many of which will, I daresay, appear to you strange and far fetched, is the word of certain students of occultism who have by rigid training so developed faculties which are latent in all of us, that they are able for themselves, to turn the long forgotten pages of this old world's history, and read therein (in the book of Nature's memory which faithfully records every minutest circumstance) the records of the past, records more interesting and wonderful than any fairy tale that was ever written. But, you say, how do you know it is not all a piece of imagination? As a matter of fact I *don't know*. How do you know that the Bible story is not all a piece of imagination? How do you know that our scientists have not pieced together a wonderful set of imaginings and labelled them facts? You don't know; but you consider them truthful men with an honourable reputation



to sustain, and as many of their accounts "seem consistent" and are corroborated by other scientists, you, being an ordinary person with a multiplicity of ordinary daily duties, having neither the time nor the ability to *prove* each scientific fact for yourself, are content to accept what the scientists teach as a reasonable working hypothesis; and that is all we students of Theosophy do. We accept the statements (if they appeal to us) of those who are far ahead of us in knowledge and wisdom, as reasonable working hypotheses, until such time as we are able to make the researches for ourselves, and *prove* whether or not "these things are so." This band of occult students to which I referred a moment ago, does not give out any piece of fresh knowledge until it has been corroborated again and again—the utmost care is taken to check each statement, and not until it has been checked and re-checked is the new piece of knowledge suffered to go beyond themselves. They have paid the price in years of patient and rigid self-discipline; the same means are open to us with the promise of the same powers as a result, but we must not complain that we cannot wield the powers if we will not trouble to take the means for bringing about that result.

We learn then, that, so far from man suddenly springing into being fully formed and perfect, only about 6,000 years ago, his origin dates back *far* anterior to that. Man's growth has been a slow one. So far, the Darwinian theory of Evolution, which is a portion of the truth, is one with ours. But the theosophic concept goes further and says, that "the Evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed."

Far, far away back, at the time of the birth-hour, our Kosmos, the Logos of our system, manifested Himself, in His sevenfold character, as the *One Life*, and all subsequent divisions in their descending order reproduce this seven-keyed scale. Thus we learn that our earth is one of a chain of seven globes which together is called the Earth Chain, round which chain the life-wave from the Logos cycles seven times.

Let me draw your attention to this diagram, which is a typical arrangement of the globes of our system. Globes A and G you

Arupa	a○	g○	Archetypal
Rupa	b○	f○	Creative
Astral	c○	e○	Formative
Physical	d○		Physical

will see are on the higher or formless levels of the mental plane. On Globe A appear the archetypes of all that is to be in the worlds of form. Globes B and F are still on the mental plane but on the lower or intellectual or creative level; Globes C and E are on the astral or formative plane: and Globe D, our Earth, the middle and turning point, is on the physical, the most material of all. But before going on with this, I must

say, that as there are seven great cycles of life, or "Rounds" as they are technically termed, bringing these seven globes into successive periods of activity, so there are seven *chains of worlds* (of which this Earth Chain is the Fourth). When the evolution is completed on one chain, that is, when the life wave has circled seven times round, and the entities who inhabit it have reached the highest level they can; then that chain of globes gradually dies and disintegrates, and the next gradually evolves to take its place. The last of such chains is called the Lunar Chain—when the Moon occupied a corresponding position to our Earth, and was the fourth and most material of the seven globes. At the time of the completion of the Lunar Chain some of the most spiritually advanced and mentally cultivated of the humanity of *to-day* had succeeded in emerging from the animal kingdom and had formed a causal or mind body, which was the goal of our Lunar Evolution. They were the most advanced and they, we are told, did not incarnate on the Earth Chain till the rest had also reached the human level; so the rough work on this Chain was done by those who were further back, so to speak, and by further back I do not mean less good, only less advanced. We do not call the child at the kindergarten less good than the youth in the highest form in his college; we only say, the child is younger and has not had time to learn very much yet, but when he is old enough he too will go to college and probably reach the highest form; so it is not a question of goodness and badness but a question of age. In the outpouring of life from the Logos, some must necessarily have an earlier start than others, but there is no unfairness in this for all have equal chances. Now let us see how it fared with those who had not yet formed a mind body, or who had barely attained self-consciousness when the Lunar Evolution was completed. We must now imagine the life impulse coming over from the Lunar to the Earth Chain, and this life impulse may be divided into seven great classes representing the different kingdoms, *viz.*, human, animal, vegetable, mineral, and the three elemental kingdoms. In the First "Round" this group of entities, whose fortunes we are for the moment following, and who had barely attained self-consciousness, manifest in all these kingdoms, beginning on Globe A where the lowest of the three elemental kingdoms first appears, and unlike the usual course of procedure, this group of entities manifests in the forms of this lowest kingdom, they *prepare the forms* for the grade next below them, and as they pass on to the next elemental kingdom, they leave their forms for this lower grade (that is the undifferentiated animal monadic essence) which is then arriving from the Lunar Chain and thus this group passes through all the kingdoms on Globe A—elemental, mineral, vegetable, animal, re-attaining the human kingdom at the end of their stay there. All this is gone through in this archetypal globe—a forecast of all that is to follow. On the next globe—Globe B—the

same process is again gone through, this group of entities preparing the forms, and the hosts just behind following on, and so on through the successive globes. On the descending arc the Life expresses itself *on* the evolving forms—on the ascending arc it expresses itself *through* the forms as their inner ruler. Thus when Globe G is reached, the Monad or ensouling life inhabits and uses as its vehicles the archetypal forms of Globe A.

At the end of this First Round, these entities whom we are considering, do not manifest any more in the lower kingdoms, but retain their humanity through the rest of the Evolution in this Earth Chain. It is not, as one might at first glance think, a going back, and then cycling through these lower kingdoms, for the Earth Chain even at its lowest levels is in advance of the Lunar Chain, and so, though it may *seem* a retrogression it is like a spiral turning back on a higher level each time. I must not stop to go into further details about these earlier Rounds; suffice it to say that each one has its own *special* work. That of the First Round was bringing down the archetypal forms of the mineral world, to be further and further elaborated till they reached their densest state in the middle of the Fourth Round. The great work of the Second Round was that of bringing down the archetypal forms of the vegetable world, which will reach their fullest development in the Fifth Round. The great work of the Third Round was bringing down the archetypal forms of the animal world, which in their turn will reach their perfection in the Sixth Round. On this (the Third) Round, the group of entities whose progress we have been following become more definitely human in form, and when they reach Globe D they begin to stand upright, and in appearance are ape-like and covered with hairy bristles. At this stage also *some* of those more advanced entities whom I compared to a youth at college here fall into line again, and take the lead in human evolution. The great work of the Fourth Round (the one in which we now are) is that of bringing to Globe A the archetypal forms of humanity which will reach their perfection at the end of the Seventh Round. This (the Fourth) Round is as distinctively human as its predecessors were respectively animal, vegetable, and mineral, and is therefore the most interesting to us. Also, being the middle or turning point in the Chain of Worlds, it is a most important one, and we see a somewhat different line taken. I must, but very shortly, run over its history, but will confine myself to Globe D, our Earth. The difference we see is this, that while the animal, vegetable and mineral kingdoms pursue their normal course of development, humanity runs over again in rapid succession the various stages through which it has passed since the beginning of the Earth Chain.

Seven great Races of men follow each other—Root Races they are called. "The *First* Root Race were gigantic and ethereal phantoms, more spiritual than intellectual.

"The *Second Root Race* are described as psycho-spiritual within, and ethero-physical without, and repeated the type of the inhabitants of the same planet in the Second Round. The *Third Race*—Lemurians they are called—began with ethero-physical bodies but very soon acquired material bodies with bones and physical organs. During the *Fourth*—or Atlantean Race, the nadir of materiality was reached, and we, the Aryans of the *Fifth Race*, are now slowly emerging from it."\* During the Third and the beginning of the Fourth Race, the remainder of the furthest advanced entities from the Lunar Chain again joined the evolutionary stream; and also humanity received incalculable help from a third great outpouring of life from the Logos of the system which made animal man truly human, and which gave him that wonderful "spark" of *mānas* or mind which enables him to embrace the Universe. At this time also exalted Beings from another planetary chain, much further advanced than our own, came among us, and took up their abode on earth as Divine Teachers to the infant humanity, some incarnating, and some acting as channels for this third great outpouring. Thus, by many and slow stages covering millions and millions of years—man evolved through the lower forms of life until his body was a fit tabernacle ready to receive this finishing touch from the Lord of Life, and man was *man*, the image and reflection of God, partaking of the triple nature of the Logos himself, clothed upon with bodies belonging to the mental, astral, and physical planes, and "now are we the Sons of God, and it doth not yet appear what we shall be" but we know that as there is an unthinkable distance behind us, the toilsome steeps of which we have slowly climbed—so there is an immense sweep upwards before us, height beyond height to climb, stage after stage to reach, until in unimaginable glory we shall "enter into the joy of our Lord." And the beauty of it is, it is not for ourselves alone that we can thus confidently look forward with joy and hope. The whole creation takes on a fuller and deeper meaning and purpose; where *we* have been, others behind us now are; the life that is manifesting in the animal kingdom now, will form the humanity of the next chain of worlds, and it may be our privilege to be their Helpers and Instructors. The life now manifesting in the vegetable kingdom, in the stately trees so full of beauty and of whispering life ever steadily pointing upwards, the exquisite beauty of the flowers growing in such lovely unconsciousness, will not always remain so fettered, but will roam freer in the animal kingdom. The life, which to us almost seems no life, which is locked up in the stones, will one day burst forth into fruit and flower and tree—and all steadily tending man-wards, God-wards. Doesn't this seem to give a fuller meaning to life? It makes the life of the lower forms of Evolution worth living—nothing is lost, nothing

\* "The Lunar Pitris." Messrs. A. P. Sinnett and W. Scott Elliot.

is of "no account," everything works steadily on in an orderly, rational, rhythmical measure. Æons upon æons it takes, age after age, to accomplish this mighty task; but the Supreme Life works on with the patience of eternity, until the numberless germs of *Itself* which were hidden in the depths of matter, working through kingdom after kingdom, ever pressing *outward* and *upward*, breaking through form after form as each grew too small for the expanding Life, until these germs develop self-consciousness, individuality, and shall finally re-attain full union with the Supreme Life. And so, ever onward, ever upward, with an ever-increasing expansion of consciousness, shall we unite ourselves with the Divine Will working in us, and, in the fulness of the ages shall we return "with exceeding joy"—"bringing our sheaves" of experience with us. Verily, this seems to me a "larger room" to dwell in and to rejoice in, and to go back to the old idea of the creation of all things, 4004 B.C., would feel to me very stifling.

Now I must take up another idea, and compare it with present day Christian Theology—or rather it is more an amplification of one of the foregoing details than another separate idea. I will give the ordinary view first. We are taught from childhood that when a child is born into the world, God creates for it a soul, a fresh, unsullied, spotless soul, "fresh from the hands of its Maker," is an expression we often hear; that this soul is like a blank piece of paper waiting to be written on in the hard school of life. And so the child grows; any naughtiness it shows is accounted for by heredity, and also by a bundle of "original sin" which was left as a legacy for all succeeding generations by our first parents, Adam and Eve. We will imagine the case of two children. The first child we will say is born into a family where everything helps it to be good and pure and true and noble; all its surroundings are healthy, it is born with a fine brain capacity, born to command, it grows up under kindly tuition and wise rule, and develops into a healthy and noble manhood; all the instincts clean and pure, the whole force of the man's nature thrown on the side of goodness. He lives nobly and well, and dies in an honoured old age. His body returns to the dust, and his soul goes to enjoy the rewards of a good and noble life in an unending eternity of bliss.

Our second child is badly handicapped from the first, born of immoral, drunken parents, the pure soul has to contend with a criminal brain, criminal tendencies, evil surroundings; nothing apparently to help its upward flight, everything to drag it downwards. It grows up into a hardened criminal, and dies in misery and poverty. The body returns to dust, but the soul—where is that? Is it possible it can be condemned to eternal punishment for sins committed here, which its physical body and its environment almost compelled it to commit? What chance did this man



have to live a clean, noble life? What chance has he had to follow the high ideal of a servant of the Christ? And is he to suffer an eternity of punishment for ever and for ever, for sins, however black, committed during a few short years of earth-life? How do our Christian friends get out of the horror of this infamous injustice! If every soul starts fresh in this life, and at the end of one short life is condemned to an eternity of bliss or an eternity of woe, then, in the name of all that is just and fair, all should start equal, with equal chances, with equally good surroundings, with equally good physical bodies. What merit is there in the first child being good and growing up into a good, useful man when everything was in his favour from the first, and why should he meet with an eternal reward for what he couldn't help? And what disgrace is there in the last child being bad, and growing up vicious and evil, when everything surrounding him tended to drag him down; and should he be punished eternally for what he couldn't help? What answer do we meet with to these questions? We are baffled, and told we must not enquire too closely into mysteries we cannot understand.

Again another mystery confronts us. Two children are born into one home; they each have the same loving, watchful care, the same parents guard them, the same environment surrounds them—and yet, one grows up an ornament to the Church and to Society, and the other is spoken of as the “black sheep,” the prodigal. If both had the same blank paper souls at birth, surely the same causes working on each would produce similar results.

Those of you who have children and have carefully watched them, can you really believe that they do not bring their characters with them at birth, and show their little distinctive traits very quickly too. Have we not all, at one time or another, had our souls wrung with the apparently terrible injustice in the world, and have been tempted to cry “Doth God care?” or “Is there a God at all, for if there were would He permit such injustice to go on in His world?” The cries of the wounded and the oppressed have come like a wail of woe in our ears, the moans and tears of the afflicted and suffering have seemed to blot out heaven's sunshine and to destroy the harmonies of nature! *Is* man nothing but a toy, a plaything driven hither and thither, with no voice, or very little in the weaving of his destiny? *What* is the meaning of it! *Why* should he be thus thrown from the purity of the hands of God into the maelstrom of this life to take his chance of being tossed to pieces, bruised, broken, soiled and eternally damned—or, of being saved, and eternally rewarded! Surely life is not worth living if the God we trust in is nothing but a God of caprice, or malicious cruelty, or if life is nothing but a huge lottery in which we just have to take our chance. From whence do we come—whither do we tend? *Is* there an answer to this riddle? Yes, there is, and Theosophy gives it. It is no new teaching either, it is as old as religion itself; only the

Christian Religion has from some cause or other lost this key which unlocks so many of the mysteries of life ; and we of the West have had to wait until our Brothers in the East have restored to us this ancient teaching—and some of us have so utterly and entirely forgotten it, that when we hear of it now, we say—"What imaginations these people have, to be sure"—and are inclined to relegate it to the realm of fantasy, without giving it the consideration which is its due. What then is this ancient teaching? What this golden key? It is the twin doctrines of Karma and Reincarnation.

"The Books say well my Brothers ! each man's life  
The outcome of his former living is ;  
The bygone wrongs bring forth sorrows and woes,  
The *bygone right breeds bliss*.  
That which ye sow, ye reap. See yonder fields ;  
The sesamum was sesamum, the corn was corn,  
The Silence and the Darkness knew !  
So is a man's fate born."

ELIZABETH W. BELL.

(*To be concluded.*)

---

#### ANCIENT THEORIES AS TO THE ORIGIN OF THE WORLD.

THE subject which it is proposed to deal with in the present paper, is one which we can only comment upon so far as a very limited degree of knowledge may permit : but at the same time it is one that from the most ancient times has been treated of more or less by almost every scheme of philosophy and religion. Indeed, it seems as if the attempt to deal with it has been coeval with the origin of thought itself ; for ever since the investigations undertaken by mankind have been in any degree directed toward the attempt to arrive at an understanding of Nature and natural law, so long do we find there would seem to have been attempts made to account for the origin of the world ; and in this enquiry there are inextricably bound up similar attempts in regard to the Cosmos and man. To form some connected theory as to these things, and what will be their ultimate destiny—in fact, to account for the world of nature which we see about us, describe how it came into being, and what, in the course of time, will be its ending, has been one of the oldest attempts made by man.

These questions would appear to be possessed of some internal charm or attraction for the mind, which renders attempts at their solution almost universal. As soon as humanity begins to aspire to any sort of knowledge, whether under the aspects of philosophy or religion, and to set apart the pursuit of these things as an aim to be followed up independently of the mere outward necessities of life, so soon do we find that there is some scheme propounded which

will in a manner satisfy the mind as to the beginning and possible ending of the world of forms and appearances in which we live. It is much as if, taking human consciousness as a whole, there were some imperious internal monitor which, enforcing a recognition of the idea that all things visible and tangible to the senses are, like their organs of perception, mutable and limited, leads to the conviction that all external nature is subject to a similar mutability—that the world, like man, is the thing of Time and of Circumstance, and therefore perishable or without the possibility of eternal duration in a physical form.

And this analogy between the finite and the apparently infinite—between Man and the Universe—by which the greater is judged to correspond to the less, has been thought to be the key-note which may enable us to understand all the ancient systems; and the one upon which, in all their variations, they ultimately depend. Of the most ancient origin, this principle is remarkable for its recrudescence in modern times among the scientific circles of the present day; and it is advocated by Dr. Draper as the central one in dealing with all such problems.\* As man, who in his physical body is the creature of Time, of Event, and of Circumstance, comes into being, passes through all his stages of development and of activity, showing only one eternal principle, *Consciousness*, and, in the ultimate, passes away and is no more; even so does the world, as it presents itself to the thinker, have an origin in time, run a course guided by some unseen energy which causes the exhibition of its many interdependent phenomena; and so, by parity of reasoning, it must in the finality die away and pass out of objective existence.

Read by the aid of this key, the many "myths" of the ancient time, whether as seen in the apparently incongruous jumble of nonsensical tales exhibited by the mythology of savage tribes and uncivilised races, or the more refined allegories and attempted explanations made by those further advanced in the scale of progress—all become comprehensible, and all alike point to the same root idea: proving that the intuitions of all nationalities, as exhibited in their earliest attempts at cosmogonic theories, are radically the same; however coloured and varied by local circumstances.

With the more highly civilised races, the ideas thus presented are much the more elaborate and diffuse; seeking to correlate that which is the current science of the time, with the speculations of the learned in regard to things metaphysical and religious. Indeed, it seems but natural that the knowledge of physics, or the science of natural things, should gradually ascend towards that of metaphysics or the science of mind and spirituality; for as the material surroundings of man are the first things which present themselves for consideration, so his deductions therefrom lead, when considered analogically, towards the causes which are presumed to

---

\* "Intellectual Development of Europe," Vol. I., Ch. i.

lie behind the mere outward appearance. Looked at in this light, the world itself must have had a cause; and the study as to that cause and its bearings has been mostly the work of our religious systems.

So we find that most religious books begin, like Genesis in the Christian Bible, with an account of the "Creation of the World;" and thereafter deal with things concerning spiritual science or other super-mundane considerations, in a manner more or less in conformity with the degree of progress in knowledge made by those peoples among whom the books in question are found; or through whose hands (and consequent modifications) they may have passed. If we deal with such works only—or what are generally called "Sacred Writings," we usually find it asserted that there is more than one way in which they are to be read; and this goes to confirm the idea that the Universe was looked upon as a thing of which man was the type. For man may be considered only as the mere animal form, corresponding to the bare letter of the "Word;" or he may be examined esoterically, in regard to his more recondite spiritual nature; and these two methods, though bound up by analogies, are not inseparable. In regard to the books, we have first the letter of the account, as it may for instance be seen in the Book of Genesis; where a narrative is given which was adapted for the comprehension of those to whom it was more especially addressed,\* giving a general outline of the Creation as it seemed that it might have occurred, from the standpoint of those who believed in a personal, anthropomorphic God. Then, if we are to believe those who have studied the matter further than the bare letter tells us, there seems to be an allegorical rendering of the text, † meaning very much more than at first sight appears; and this allegorical rendering further merges into a kabalistical or magical reading, in which those who may object to the mere literal wording find a rendering much more to their satisfaction—‡ and so on, perhaps to a number of other methods. All the "Bibles" of the ancient nations seem to be constructed upon these principles more or less; for (even if they had no more recondite source and object) it would doubtless be essential that works whose writers sought to obtain the reverence and support of all classes, should not carry all their meaning upon the surface—lest, on the one hand, they should excite the enmity of the ignorant, and of those whose prejudices are inversely proportional to their knowledge; and on the other, should meet with contempt from the learned, who would too soon exhaust the surface meaning which the works might bear to them.

These things should always be recollected when we are looking among the religious writings of the ancients for their ideas as to

\* Cf. Plotinus, as quoted in "Int. Dev. of Europe," Vol. I., Ch. viii., ed. of 1882

† So says Maimonides, who deems the dead-letter reading a great error.

‡ "S.D." Vol. I., pp. 284-5, 323, 338, 340-1; and Vol. II., pp. 133, 350, 511, 568-9, 789-90, n.e.

world-origin and the details of the creation ; and as such books, owing to the veneration in which they have been held by the masses, are the ones which are in general the longest preserved and the least subject to wholesale destruction at the hands of the nations where they seem to have originated, so it is to them we have chiefly to look in a search for material dealing with our subject.

But we are by no means confined to works of a religious nature for such information, *viz.*, the philosophical writings which have come down to us from former times. And these, though far less numerous than the religious works, have still survived in some measure ; but, as they claimed no "divine" source, and so were not hedged round and consequently protected by superstitious feelings, (and thus, too often, came to be looked upon as profane, and opposed to religion) they have very generally met with swift destruction at the hands of priestly ignorance and popular hatred.

For we must ever recognise the fact that whatever knowledge transcends the current attainments of the time is by that much incredible to the majority ; and as the lower aspects of the human mind cannot brook to be outstripped in any way, its jealousy is speedily converted from simple incredulity into active opposition ; and when this is fanned into collective manifestation by the fears which lie behind religious superstition, there are no lengths to which it will not go in the way of destruction of the objects of its aversion. So it comes about that the writings of the philosophers—that is, of those who pursued the acquisition of knowledge purely for its own sake—have, alas, too often perished ; while those of their irreconcilable enemies, that class of priestly impostors whose aim was not knowledge so much as power, have in greater measure survived. So would the "Book of Mormon" stand a better chance than the works of Newton ; but setting aside any spurious matter, scholars are apparently agreed that the religious works are by far the most antique. And as, in the earliest times, it may have been that there was no real distinction between philosopher and priest, so we may often find the ideas of the former concealed under a religious garb ; which thus assured them, in later and more debased times, that protection which superstition affords.

Taking, however, the purely philosophic works of the ancients so far as they are now extant, those of the early Greek schools, and such as followed them in later times, were until quite recently considered by European scholars as the standard authorities concerning old ideas about the origin of the world. At the time when these schools flourished, the public mind had in some measure begun to free itself from merely superstitious trammels ; and therefore the ineradicable impulse of the human mind to enquire into natural things, began to flow in a large measure unchecked. But as might be reasonably expected, the result was at first a strange



jumble of ideas—a mixture of shallow scientific notions, natural intuitions, crude arguments, and scraps of perverted esoteric knowledge which had been enigmatically given out by those who were more or less initiated into that occult philosophy which flows silently onward through all the ages, and only appears upon the surface of the stream of time at those points in the history of our race, where cyclic law permits of its outward manifestation.

It is therefore fitting that we should begin by a brief examination of Greek ideas upon this subject; for in so doing we shall keep more nearly to the rule of analogy by which externals claim first attention. We can afterwards look at deeper sources; or such as, in due order, have only come to light at a later time—in pursuance, perhaps, of that longer cyclic periodicity which pertains to their more recondite and occult nature.

As we might expect to find, the most characteristic feature of the Greek speculations was their almost exclusive foundation upon merely physical suggestions; and upon a very shallow observation of these, they seem to have made one of the first objects of their attempts, the determination of the origin and nature of the world in which they lived. The principal basis upon which they rested their conclusions was thus in reality unsubstantial, however seemingly certain; because it necessarily included all the errors which arose from imperfect and erroneous observations of natural phenomena. For these reasons they mostly regarded the earth as being a flat surface, on which the sky was sustained like a dome; and therefore supposed this terrestrial plane to be of but small extent. With superficial and childish simplicity, they adopted accordingly the notions that up and down, or above and below, were the primary directions in space; and that there were but four elements—Fire, Air, Water, and Earth—of which the world was made up. They noted that earth will sink to the bottom of water, that water will fall through air, and that it is the nature of fire to ascend. With such views, the general arrangement of the earth as a flat surface agreed; because they found the earth was below all—that the water was supported upon it, while the air was above both. So, too, the heat which came from that higher region where the Sun was, seemed indubitably to point to the existence of a region of fire above all the rest. Therefore in their succeeding investigations, their starting-point lay in material concepts which depended wholly upon first impressions received by the senses; and whatever conclusions they might arrive at, the correctness of such conclusions must necessarily turn or depend upon the accuracy of their fundamental ideas.

In seeking an explanation as to the formation of the world, they supposed a preponderance of one of the four elements over the other three; but they naturally differed as to which was the original forerunner of the others in power—since with one teacher the pri-

mordial element was water; with another fire or air, and so on.\* By supposing that the other three originated in some way from the first one—an idea doubtless derived from the Oriental theory of emanations—they accounted for the origin of the elements, and then by various trains of specious argument, they deduced the phenomenal world from the several combinations of the elements. Thus, Anaximenes held that rarefaction and condensation were the active principles in the construction of the world—that air, when sufficiently rarefied, became fire, and more condensed, became water; appealing for evidence of this to the production of clouds and rain out of the atmosphere when cold prevailed, and their absence when heat was the predominant quality and the air more rarefied. So he held that as water evidently came from the air, and that by condensation, even into solid hail and ice, so the solid earth had, by some similar process, originally come from water; all else being produced from various modifications and interactions of these. † Thus it was that Anaximenes undertook, from an assumed primitive substance, to show how, by observation and experiment, others may arise from it and further transformations may occur. ‡

His theory, thus roughly outlined, may be taken as the earliest European forerunner and prototype of the materialistic philosophy of the nineteenth century; for our present-day physicists likewise attempt to account for the formation of the world upon purely physical hypotheses, which only differ from that of Anaximenes in so far as they are based upon a more extended and refined observation of natural things, and a more complex knowledge of their interaction. Both Anaximenes and his modern successors held that matter was everything; and the lapse of 2,400 years has only made this much difference—that by added complexity, the physical hypothesis has only succeeded in further obscuring the fact that it does *not* account for the grand evolution of the Universe, but only for some secondary effects belonging thereto.

But even in the time of Anaximenes, just as we find at present, the unsatisfactory nature of that theory was perceived; because it made matter the principle which evolved Consciousness, instead of making Consciousness the thing which moulds plastic matter. And accordingly we find, that in the hands of Diogenes of Apollonia, the theory of Anaximenes received a further extension, and one which from a purely physical basis, made it into a psychological one. For while Diogenes asserted, as his predecessor had done, that all things originate from one, he made this "One" an essence rather than a substance; and said that it was one which, while undergoing continual changes—and thus becoming different at different times—yet ultimately returns back again to its original state. Here, then, was another

\* Draper, *Op. cit.*, p. 104.

† *Ib.* Vol. I., Ch. iv, p. 102. Cf. "I.U." Vol. I, pp. 51, 133.

‡ Draper, *Op. Cit.*, p. 99.

step towards the Emanation theory. He therefore regarded the earth as a living being, which by virtue of innate consciousness, spontaneously evolves or has its birth or beginning, gradually transforms itself, and will accordingly have an ending. And as, with Anaximenes, he held that air was the original substance or essence, it followed that this air must be eternal, imperishable, and also endowed with consciousness as the principle which brought about its changes into solid bodies and living things which are endowed with a part of its own nature. This he argued, because without reason or some such aspect of Consciousness, it would be impossible for all to be arranged so duly and proportionally as that everything should maintain its fitting measure—Winter and Summer, night and day, rain and wind, and fair weather, and whatever object we consider, will be found to have been ordered in the best and most beautiful manner possible. But, as he further says, "that which has such knowledge is that which men call air; it is it that regulates and governs all—and hence it is the use of air to pervade all, and to dispose all, and to be in all; for there is nothing that has not part of it."\*

Thus crudely did Diogenes endeavour to amend the faults of Anaximenes, and to express, as far as his knowledge of nature went, the existence of that simple, yet universal and invariable Law which governs endlessly varying phenomena; and did but vaguely perceive that it is a more noble view of the government of this world to impute its order to a penetrating primitive wisdom, which could foresee consequences throughout a future eternity, and provide for them in the original plan at the outset, as Dr. Draper expresses it, † than to admit either the fortuitous, hap-hazard, materialistic theory of Anaximenes, or the religious idea of a capricious Deity and the perpetual intervention of misunderstood spiritual agencies for the purpose of carrying on the world.

In these vague ideas of Anaximenes and Apollonius, as we shall further see, there are to be recognised the traces of a much older and more perfect system of cosmogony; though they are little recognisable under the forms in which the popular ignorance of that time endeavoured to clothe them. They seem to have arisen in some measure from scattered hints of esoteric science, rudely blended into systematic form by means of the popular ideas of Geography and other branches of knowledge—in which the Greeks were far behind the nations from whom they too often borrowed what they did not understand; and then, dressing this in surroundings appropriate to their own ignorance, endeavoured to pose therewith as the originators—for there was no vainer nation in early Europe than these same Greeks.‡

But those who, through travel and other advantages, were more enlightened, were not in such haste to rush into dogmatic asser-

\* *Ib.* pp. 99, 100.

† *Ib.* pp. 100, 101.

‡ Higgins, "Celtic Druids."

tions and imperfect theories concerning world-origin or any other matter connected therewith; and so, seeing that so little information was available upon purely natural science, tried to direct the attention of their countrymen into channels better suited to their peculiar genius. They pointed out that the proper study of mankind was Man; and that when such a subject had been exhausted, there would probably remain nothing to learn as to the constitution and origin of the Cosmos; since the one subject, by analogy and otherwise, included the other. We see exactly the same thing happening at the present day; for, since physical science, attempting to transcend its available data and present powers, has landed us in a sea of contradictory theories and uncertainties as to the beginnings of the earth and the other bodies of our Solar System,\* there have come forward certain people who, discarding these contradictions and vagaries, have endeavoured to reach the solution of this and many other problems by a route quite different from that hitherto perceived or attempted in this century.

In ancient Greece, the people who made the same attempts pointed out that the only certain and incontrovertible data for the basis of *all* knowledge, were to be found in man's own nature; and that within the recesses of his mind and consciousness there lay not only a deep mine of knowledge, but also the touch-stone of all truth. It was as though they had caught at least a glimpse of the fact that, as the human Ego had persisted since the foundations of the world, it must contain the history of the earth within its own experience. But, dealing only with the intellectual plane, they proceeded to demonstrate how certain it was that the two sides of any triangle, being added together, must always exceed the third side in quantity; and as the abstractions of Geometry, being purely mental products, were yet the only absolutely true results yet obtained, therefore only through the medium of inward meditation and contemplation was the actual truth of things to be deduced, whether from natural phenomena or otherwise. As the mind, by its evolution of Geometry, had thus successfully mastered the conditions of space and of form in one direction, so might it also do in regard to those of time and of substance (or matter) in another. And here they proceeded to show how *number* and *harmony* were the key-notes and fundamental bases of all things, and were, in fact, involved in Geometry itself; and must be the guides and ruling powers in the modifications of plastic matter—and thus provide the most recondite and abstruse basis of all things, the earth included, which had ever been devised.†

And in truth, such principles yet remain the only means which most philosophers employ; for without the Calculus, physical science were an utter impossibility, and scarce any of our present-day

\* "S.D.," II, pp. 67, 74-6. n.e.

† Cf. "S.D.," I, 674, & II., 491. n.e.

knowledge would be capable of record or expression. What should we know of Chemistry, if we had not weight and measure, and could not number the proportions in which the atoms attract each other, and in which they combine? Where would be our Astronomy, if we had not suitable figures to measure our periods and distances, and in which to express our results? In short, what progress would be possible in anything, if we were without the elements of Number, Weight and Measure? Do we seek to understand Music, we must number its vibratory notes; and if we investigate optics, the band of colours into which white light can be resolved is only to be expressed by the numbers which stand for the vibrations in the ether, per unit of time, which denote the effect of certain rays upon the retina of the eye. Such, at least, are the obvious and demonstrable applications of the principle of numbers by which physical science has ascertained the properties of natural things upon the outward plane; and were the same principles recognised in the manner that they are by Occultism, how vastly more might be known than at present appears? We may, later, find that such an application of numbers and of harmonious proportions would unveil to us the true origin of the Cosmos and of Matter, explaining the true method and manner of its evolution, with all the changes to which it is subject: as well as the destinies which yet await its future course.\*

But that most active nation of South-eastern Europe, some of whose cosmic speculations we have been tracing, was but a very insignificant part of the ancient world; and also one which, when it began to exhibit its most intellectual or advanced stage, was also, in common with its neighbours, verging towards its decline, if not approaching the closing years of its cycle of activity for the time-being. Hence it did not produce those astonishing results which have since been reached by the pursuit of the same methods in modern nations, and their greater elaboration in our own time—when we have in our turn produced theories as to the origin of the World, only to explode them in succession, much as the old Greeks did.

SAMUEL STUART.

(*To be concluded.*)

---

\* Cf. "S.D.," S. V. Number, &c.



## THE RA'MA GITA'.

## CHAPTER I.

(Continued from p. 307.)

HE illuminates every day :—the golden crown set with diamonds, *vaidûryas*, emeralds, sapphires, etc., by His head ; (21)

The pair of pendants that are as brilliant as the sun and moon, by His ears ; the pair of golden bracelets, by His upper arms ; (22)

The sets of rings, by His fine fingers ; the garlands of large-sized pearls, by His neck and breast ; (23)

The soft silken cloth, by His waist, thighs and knees ; and the pair of anklets, by His feet resembling the fresh lotus. (24)

Even there, the lotus-navelled Sri Râma, the Lord of the Universe, bearing in His hands the Conch-shell, the Discus and the Club,\* went into communion with His SELF. (25)

The Lord who is never lonely on account of worldly and spiritual matters that ever engage His attention now withdrew His mind into loneliness. (26)

Thereupon Brahma and others as well as Lakshmana and others who understood the inclinations of others, quietly withdrew therefrom, and all, except Hanuman and the Gate-keeper, went out. (27)

Then Ravana's enemy (Râma) seated as He was in the Padmâsana† posture withdrew all His senses from their (respective) objects ; (28)

Firmly fixed His mind on that Nirguna‡ Brahman which is declared in all the Vedântas and which is unconditioned and undecaying and which is the concentrated Sat-Chit-Ananda (Existence-Intelligence-Bliss) ; (29)

\* The conch-shell, the discus and the club respectively represent the Aban-kâra, the Manas and the Buddhi.

† Padmâsana : one of the four principal postures in Yoga. In Ch. I, Verse 45, of Hatha Pradîpika it is described thus :—Place the right heel at the root of the left thigh and the left heel at the root of the right, cross the hands behind the back and take hold of the toes, the right toe with the right hand and the left toe with the left.

‡ Nirguna Brahman : Vedântas treat of Brahman as Saguna (having attributes), Nirguna (having negative attributes) and Nirgunâtîta (having no attributes).

Saguna has personal form and is endued with all conceivable good qualities.

Nirguna has no personal form and has no attributes except Sat (Existence), Chit (Intelligence) and Anânda (Bliss) as opposed to anrita (non-existence), Jada (non-intelligence) and duhkha (non-bliss).

Nirgunâtîta is attributeless and is unknowable.

And then by readily entering into Nirvikalpa Samâdhi \* (He) immersed Himself in that Ocean of undivided Bliss; (30)

Where nothing else is seen, nothing else is heard and nothing else is known except the Supreme Blissful SELF. (31)

Then Râma with all His organs delighted by the enjoyment of that Bliss, came out of His Samâdhi, being induced to do so by the germs of consciousness pertaining to His function of preserving the Universe. (32)

Thereupon Vayu's son Hanûmân, of great intellect, knowing that Râma has come out of Samâdhi, approached Him with joined hands; (33)

And with a downcast face indicating modesty, prostrated at his feet like a tree felled to the ground, and worshipped Him, in the manner ordained, with arghya (oblation), pâdya (water to wash the feet) and all the rest. (34)

Then, having, with devotion and attentiveness, pleased Râma, Who was intent upon teaching spiritual truths, Hanûmân, with words soft and clear, addressed Him with much concern: (35)

O, Râma! Thou art the Supreme SELF Whose form is made up of Existence, Intelligence and Bliss. Thou alone art the cause of creation, preservation and destruction of all beings. (36)

This much I have ordinarily understood by Thy grace and by the supreme virtue of my having served Thee, but I am now afflicted because of my not having got a thorough knowledge (of the SELF). (37)

The more I think of Samsâra (the unending chain of cause and effect) the more sorrowful I become. Even then, through my desire for comfort, I have been caught in it like a fish by a hook. (38)

Lo! I cannot, even in imagination, get over to the other shore of

\* Nirvikalpa Samâdhi: One of the six grades of Samâdhis known as Drisyanuiddha, Sabdânuiddha, Nissankalpa, Nirvikalpa, Nirvrittika and Nirvâsana.

Samâdhi, to quote from the Theosophical glossary,—“is a state of ecstatic and complete trance. The term comes from the words Sam-âdha, ‘Self-possession.’ He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of yoga.”

The Saraswati rahasya (the 106th Upanishad) says: Of the five factors, 1. Existence, 2. Intelligence, 3. Bliss, 4. Name, 5. Form, the first three pertain to Brahman and the next two to the Universe. Discarding names and forms, one should rest in Sat-Chit-Ananda (Brahman). This is done by the help of the aforesaid Samâdhis.

In Drisyanuiddha Samâdhi (where all forms are discarded) the aspirant realises Brahman as the Universal Light without noticing the various forms with which different objects appear to the eyes. He notices the subject alone every where and that as Supreme Light.

In Sabdânuiddha Samâdhi (where names are discarded), the aspirant overcomes in his mind the differences caused by names.

In Nissankalpa Samâdhi he gets the mind freed from sankalpas (ponderings or desires), in Nirvikalpa the mind is freed from Vikalpa or doubt, in Nirvrittika it is freed from its Vrittis or modifications and in Nirvâsana it is freed from Vâsanâs or impressions.

this Samsâra. The body is ever the abode of diseases and the six kinds of changes\* are its attributes. (39)

Even with a body similar to steel, how can one attain to perfection? Our happiness is never in the body, my opinion is that it is elsewhere. (40)

O, Ocean of kindness! This personal form of Thine that Thou, the Omniscient and the Omnipotent, hast, of Thine own accord, assumed through Thy Mâyâ; (41)

For the welfare of all the worlds and for the purification of the minds of those that have no desire, should be meditated upon, even by the most learned, within the cavity of the lotus-like heart. (42)

By the highest virtues of my past birth this personal form of Thine has been made visible to my eyes. The other, impersonal one—not visible to the naked eyes, (43)

Devoid of any form, like unto the all-pervading ether, the most supreme light, the well-known, the ever pure, the Omniscient, the eternal, (44)

The ever free and the imperishable one called the Paramâtman (the Supreme SELF of all)—is that which I wish to know, if Thou hast kindness for me. (45)

If I deserve to be instructed in this and if it will not be tiresome to Thee to spend Thy words, I beseech Thee, O, Lord! to impart the same to me for the realisation of my SELF. (46)

Thus in the glorious Upanishad of RA'MA GITA', the secret meaning of the Vedas, embodied in the second *Pûda* of the Upâsana Kânda of Tatvasârâyana, reads the first chapter entitled:

#### THE DESCRIPTION OF AYODHYA MANTAPA. ETC.

### CHAPTER II.

Sri Râma said:

Well done O, Mâruti! thou hast, O, wise one! done well in asking Me about that which is beneficial to the world. This path of salvation from Samsâra is wonderful. (1)

O, Conquerer of foes! thou hast, for the most part, learnt from Me the meanings of the Vedas. Even then I am very much delighted to tell thee now exhaustively. (2)

There is none else equally deserving with thee to be taught the Science of Brahman. What am I to do with the secrets if I do not give them to thee? (3)

Besides thee I do not know of any one who is the source of My pleasure in this world. Come near Me, My hand wishes to feel thy body! (4)

\* The six kinds of changes that the body is subjected to are: conception, birth, growth, maturity, decay and death.

So saying the chief of the Raghu family passed His hand over Hanûmân from head to foot and began to teach the spiritual truths. (5)

That which is devoid of hunger, etc., of caste distinctions such as Brâhmana, Kshatriya, etc., of such evils as sins, etc. ; that which is motionless, full and one without a second ; (6)

That which is beyond the three states\* (of consciousness), that which is devoid of the five sheaths,† that which is intelligence alone, the Brahman, the most subtle, and the Supreme one devoid of qualities, (7)

Is alone My real and wonderful form and it is firmly established in all the eternal Vedântas. (8)

Thou canst not properly understand it from any texts other than the Vedântas. Among Srutis, Smritis and Purânas, the most authoritative are the Srutis. (9)

Therefore, O son of Anjanâ ! thou, who art desirous of getting thyself freed from Samsâra, shalt forthwith apply to the study of Vedântas for the better understanding of My true nature. (10)

The Upanishad, the visible manifestation of the Goddess of Wisdom, is pregnant with all spiritual truths and there is no secret which is unknown to her. (11)

O, son of Pavana ! thou, who art scorched by Samsâra, shalt approach her even as a child that is hungry approaches its mother, and in conformity with her teachings, thou shalt question Me regarding My nature. (12)

Hanûmân said :

Tell me, O, chief of the Raghu family ! which are the Vedântas and where are they embodied ? O, Râma ! How many are the Vedas ? and O, Râghava ! how many are their branches ? (13)

Kindly tell me accurately, how many Upanishads are there in them, by a knowledge of whose meaning I will be freed from the bondage of Samsâra. (14)

Sri Râma said :

O, Hanûmân ! I shall tell you the position of the Vedântas, hear straight on. From Me the Vishnu, Vedas with their supplements, came out as my out-going breaths. (15)

The Vedânta is firmly established in the Veda even as the oil in the sesamum seed. The Vedas, divided as they are into Rigveda, etc., are four in number. (16)

Many are the branches of the Vedas and many are the Upanishads of those branches. The branches of the Rigveda are twenty-one in number. (17)

\* The three states of Consciousness are 1. Jâgrat or waking, 2. Svapna or dreaming, and 3. Sushupti or dreamless sleep.

† The five sheaths are, the Annamaya, the Prânamaya, the Manomaya, the Vijñanamaya and the Ânandamaya.

O, Son of Marut! the branches of the Yajurveda are nine and one hundred in number. O, scorcher of enemies! One thousand branches have come out of Sâma Veda. (18)

O, Hanûmân! The branches of the Atharvaveda are fifty in number. It is said that for each branch there is an Upanishad. (19)

He that studies one Rik or verse of one of these Upanishads, with great devotion for me, that man attains to the salvation called Sâyuja\* (becoming one with Me) which is difficult of attainment. (20)

Although that salvation called Sâyuja is far superior to the three lower ones called Sâlokya, † Sârûpya ‡ and Sâmpya, § yet it is excelled by the fifth state called the Kaivalya mukti. || (21)

Hanûmân said :

By what means can I attain to this Kaivalya mukti with which one can avoid falling again into the well of this Samsâra ? (22)

Sri Râma said :

(THE TEN UPANISHADS.)

1. Is'a, 2. Kena, 3. Katha-(valli), 4. Pras'na, 5. Munda, 6. Mândûkya, 7. Taittiriya, 8. Aitareya, 9. Chhândogya, and 10. Brihadâranyaka ; (23)

(THE THIRTY-TWO UPANISHADS.)

11. Brahma, 12. Kaivalya, 13. Jâbâla, 14. S'vetas'va-(tara), 15. Hamsa, 16. A'rûni-(ka), 17. Garbha, 18. Nârâyana, 19. (Parama)-Hamsa, 20. (Amrita)-Bindu, 21. (Amrita)-Nâda, 22. (Atharva)-Sîra, 23. (Atharva)-S'ikha ; (24)

24. Maitrâyanî, 25. Kaushitakî, 26. Brihajjâbâla, 27. (Nrisimha)-Tâpinî, 28. Kâlâgnirudra, 29. Maitreyî, 30. Subâla. 31. Kshuri (ka), and 32. Mantrika ; (25)

(THE HUNDRED AND EIGHT UPANISHADS.)

33. Sarvasâra, 34. Nirâlamba, 35. (Suka)-Rahasya, 36. Vajrasûchika, 37. Tejo-(Bindu), 38. Nâda-(Bindu), 39. Dhyâna-(Bindu), 40. (Brahma)-Vidyâ, 41. Yogatatva, 42. Atma'bodhaka ; (26)

43. (Nârada)-Parivrâjaka, 44. Tris'ikhi-(Brâhmana), 45. Sîta, 46. (Yoga)-Chûdâ-(Mani), 47. Nirvâna, 48. Mandala-(Brâhmana), 49. Dakshina-(Murti), 50. Sarabha, 51. Skanda, 52. Mahânârâyana, 53. Advaya-(Târaka) ; (27)

\* Sâyuja : The worshipper is said to attain Sayujya when he becomes one with the Deity worshipped by him.

† Sâlokya : when he attains the abode of that Deity.

‡ Sârûpya : when he is blessed with a form like that of the Deity.

§ Sâmpya : when he is blessed to remain near, or by the side of, the Deity.

|| Kaivalya mukti, or freedom to remain in SELF-HOOD : One is said to attain Kaivalya when he is able to merge his human SELF into the Divine SELF and that again into the Universal SELF. This Kaivalya mukti is of two kinds, *vis.*, Jivanmukti and Videhamukti, which will be explained hereafter. As the terms Sâyuja, &c., refer to the results of Saguna worship so does the term Kaivalya refer to the result of Nirguna worship.



54. (Râma)-Rahasya, 55. Râmatapana, 56. Vâsudeva, 57. Mudgala, 58. Sândilya, 59. Paingala, 60. Bikshu-(ka), 61. Maha, 62. Sâri-raka, 63. (Yoga)-Sikha ; (28)

64. Turyâtîta, 65. Sanyâsa, 66. (Paramahamsa)-Parivrâjaka, 67. Akshamâlîka, 68. Avyakta-(Nrisimha), 69. Ekâkshara, 70. (Anna)-Pûrna, 71. Sûrya, 72. Akshi-(ka), 73. Adhyatma, 74. Kundikâ-(khyâ) ; (29)

75. Sâvitri, 76. Atma, 77. Pâs'upata, 78. Parabrahma, 79. Avadhûtaka, 80. Tripurâtapana, 81. Devi, 82. Tripura, 83. Katha, 84. Bhâvana ; (30)

85. (Rudra)-Hridaya, 86. (Yoga)-Kundali, 87. Bhasma-(Jâbâla), 88. Rudrâksha, 89. Gana-(pati), 90. Dars'ana, 91. Târasâra, 92. Mahavâkya, 93. Panchabrahma, 94. (Prâna)-Agnihotra ; (31)

95. Gopâlatâpinî, 96. Krishna, 97. Yajnavalkya, 98. Varâhaka, 99. S'âtyayana, 100. Hayagriva, 101. Dattâtreyâ, 102. Gâruda ; (32)

103. Kali-(santarana), 104. Jâbâla, 105. Saubhâgya-(Lakshmi), 106. (Saraswati)-Rahasya, 107. (Bahv)-Richa, and 108. Muktika ;

Thus (I have enumerated) the One Hundred and Eight (Upanishads) that destroy the three states of existence. (33)

Here, the one Upanishad Mândûkya\* alone is enough to secure, by degrees, the Kaivalyamukti. Failing to secure it thereby, study the Ten Upanishads. (34)

Thereby obtaining an indirect knowledge of Me, thou shalt reach the abode of Brahma and from there the supreme Vaikuntha wherfrom thou shalt be completely freed along with me. (35)

If thou desirest Jivanmukti (liberation while in life) on account of thy dread for the agonies, etc., felt during the dissolution of this body, thou shalt then study the Thirty-two† Upanishads for the sake of direct cognition of the SELF. (36)

If, even as a Jivanmukta, thou shouldst desire for Videhamukti (liberation from the trammels of bodily existence while in the body) on account of the effects, whether real or apparent, of Prârabdha Karma, thou shalt then study the Hundred and Eight‡ Upanishads. (37)

\* Mândûkya gives hints on Âtmopâsana or meditation on the SELF. The Monosyllable OM is said to be made up of a + u + m + ardhamaâtra. The Jivâtma or the human soul should meditate upon this Pranava and thereby perceive the Pratyagâtma or divine SELF within. Then he should identify himself with IT which stands in the same relation to the Universal SELF as the spark is to the fire. If he fail to realise this by the study of Mândûkya, he is asked to apply himself to the study of the Ten Upanishads for Parokshajnâna or indirect cognition.

† Upanishads numbers 11 to 32 (*vide* verses 24 and 25 *supra*) are technically known as "the Thirty-two", Nos. 1 to 10 (*vide* verse 23) being likewise known as "the Ten".

‡ Upanishads numbers 33 to 108 (*vide* verses 26 to 33 *supra*) are technically known as the "Hundred and Eight".

By studying the Ten Upanishads one attains Kramamukti (Sâlokya and the rest). By studying the Thirty-two Upanishads, one attains Jivanmukti and by studying the Hundred and Eight, one attains Videhamukti.

Although this body apparently exists, yet when the effect of Prârabdha ceases, Videha Kaivalya is attained. There is no doubt about it. (38)

Because of the one thousand one hundred and eighty Upanishads, the Hundred and Eight are more important than even the Ten or the Thirty-two; (39)

And because, by bestowing on men wisdom and dispassion, they destroy the three kinds of Vâsanas (mental impressions), they should be studied with their respective Santis (peace chantings) at the beginning and end of each of them. (40)

To the twice-born men who are already initiated into the Vedas, Vidyas and Vows, and who study the Hundred and Eight after having received them direct from the mouth of the teacher; (41)

To such, the spiritual knowledge, of its own accord, shines forth like the Sun and they, no doubt, become (virtually) bodiless even though they are (apparently) possessed of bodies. (42)

To him, who solicits a boon, may be given country or wealth to his heart's content, but to everyone cannot be taught this Hundred and Eight. (43)

To, an athiest, an ungrateful one, one who is bent upon evil-doings, also to one who has no devotion for Me, and to him who is led away by pitfalls in his studies of Sâstras; (44)

And to one who is devoid of devotion to his teacher, this (Hundred and Eight) should never be taught. But, O, Son of Marut ! to the devoted disciple and to the dutiful son, (45)

And to one who is My devotee, one who is endued with good qualities, who is born of good parents and who has a good intellect, must, after due examination, be taught the Hundred and Eight (Upanishads). (46)

He who studies or teaches and he who hears or recites (the Hundred and Eight), no doubt reaches Me when the body due to Prârabdha falls. (47)

O, Son of Pavana ! what is taught by Me to thee who art my disciple, destroys all classes of sins, by merely hearing (it) once. (48)

Those who study knowingly or unknowingly this secret science of One Hundred and Eight Upanishads promulgated by me are liberated from the bonds of Samsâra. (49)

The Spiritual Science approached the Brahmana and said to him : " Guard me, I am thy treasure. Do not make me over to one who is envious or crooked-minded, nor to a rogue. So guarded my virtue endures." (50)

The teacher should impart this science of devotion to the SELF, given out by Vishnu, to him who is versed in the Vedas, who is diligent, and intelligent, and who keeps up the vow of Brahmacharya, after duly testing him. (51)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second

*Pādu* of the Upāsana Kānda of Tatvasarāyana, reads the second chapter entitled :

THE CONSIDERATION OF THE ESSENCE OF SCRIPTURAL AUTHORITIES.

G. KRISHNA SASTRY.

[*To be continued.*]

THE AWAKENING OF THE SELF.

THIS self is not the little personal self known as Mrs. A. or Mr. B.

The true Self; the Higher Self is the heir of all the ages, and its awakening is the sense of blissful rest in which the tired pilgrim, after long wanderings, begins to get a glimpse of its true home.

No more change, sorrow or trouble; no more disappointed hopes and broken friendships; we have found peace, we have passed from the little personal life, to awake into the Higher consciousness.

The climb may have been difficult and we only as yet have got a glimpse, but that glimpse is very sweet and satisfying. Others may have entered into fuller possession of their heritage and become Path-Finders, making of themselves a way for others. "I am the Way, the Truth and the Life," said Jesus; but the humblest soul to whom this awakening has come is as it were "shut up in measureless content." The seers of old saw this condition as a refuge from the heat and a covert from the storm: as the shadow of a great rock on a weary land.

Jesus spoke of it as a shutting of the door on the outside turbulence, for communion with the Father in secret—our own Higher Self—and great are the rewards of this communion; power flows into our mortal weakness, the changelessness of a love divine consoles us for the instability of earthly friendships.

It says in Kathopaniṣad: "When once he knows himself mid bodies bodiless, amid the infirm firm, great and widespread, the wise has no more grief. He is not born nor dies, he ever unslain remains though the body be slain. This Self is not attainable by explanation, nor by mental grasp, nor can one whose mind is not at peace gain that Self by knowledge merely."

In finding our true and Higher Self we find God—and in finding Him, we find our true relationship to all that exists. In no other way is the highest altruism possible.

If we fail in this one sacred quest, our efforts, philanthropic, social and reformatory, must be measurably abortive. Here alone is the source of all true power. Why? Because we have touched the source of all power, "I am in the Father and the Father in me"; and when the disciples, questioning, asked Him to show them the Father, He said: "Have I been so long time with you and yet have ye not known me?"

It will be no extra cosmic God, adored with temples and gems and gold, that will be man's highest conception of the divine in the coming future, but the God of Humanity, and our sacrificial altar will be service.

ELIZABETH HUGHES.

---

*A LIFE PORTRAIT.*

An Artist stood with folded arms  
 While on the floor his palette lay  
 Broken in twain.  
 Against the wall his picture leaned—  
 Grand work in desp'rate travail born  
 To teach it's lesson to a needy world !  
 Sent forth in all the glow of hope ;  
 Sent,—and returned, because, forsooth,  
 There was no space to spare  
 For unknown names upon the " line !"  
 " Why live ? still less,—why starve ? he cried !  
 And drew a loaded pistol from it's case !  
 " Hold ! " said a voice ! " Who speaks ? " he asked,  
 Pausing in act to fire.  
 " I am the genius that thy brush hath limned  
 The elemental outgrowth of thy work,  
 Strong, pure, and deathless ! Turn, Behold ! "  
 Swift to the Painter's glance there sprang  
 The subject of his toil, instinct with life.  
 His pictured figures smiled and with raised hands  
 Signed towards a vista of far-reaching homes,  
 Where each one treasured on its private walls  
 His master-piece !.....  
 A crash ! The dull thud of a weighty fall !  
 It was the pistol flung without ; while lo !  
 Hope-strengthened fingers had resumed the brush,  
 And patient hands toiled on !

HOPE HUNTLEY.

## Theosophy in All Lands.

### NEW ZEALAND.

The Fifth Annual Convention of the New Zealand Section was held in Auckland on December 30 and 31, and January 1, 1901, all the Branches being represented, Mr. S. Stuart presided and in his opening address called upon members to be earnest in their endeavours to make the work of the Society a success.

The General Secretary's report showed that though but a slight increase in numbers had taken place during the year, much good work had been done by the Branches, both in study and in public work. The great need of the Section was to send lecturers into all parts of the country, in response to inquiries. There had been a good sale and distribution of literature, and by this means the teachings were spreading. The *New Zealand Theosophical Magazine* had been a great success in this respect.

Dr. C. W. Sanders was re-elected General Secretary and Mr. F. Davidson, Assistant.

The business discussed dealt mainly with means and methods of propaganda. Funds will be raised to send local lecturers into new districts; and to obtain lecturers from other sections. The recent extension of the territorial limits of New Zealand extends the sphere of the Section's influence, and steps will be taken to spread the teachings in the Pacific Islands. The necessity for greater social intercourse among members and sympathisers also claimed attention; and various methods of study were discussed.

A public meeting in connection with the Convention was held and addresses were given by the following delegates: Miss Christie (Dunedin) on "The Theosophical Society;" Mrs. Richmond (Wellington) "Karma and Reincarnation;" D.W.M. Burn, M. A. (Dunedin) "Theosophy and Science." During the evening various musical selections were performed, and the meeting was a crowded and very successful one.

For the rest of the week, picnics and garden parties were the order of the day. The Convention is one of the most successful that has been held. Some of the delegates still remain in Auckland, and have been lecturing at the Sunday evening public meetings to crowded audiences.

The Christchurch Branch held its annual meeting recently and reports a successful year. The following are the officers for the ensuing year. President, J. Bigg Wither (re-elected); Vice-Presidents, Mrs. Patrick, and J. P. Cooper; Secretary, J. R. Rodes (187 High St. Christchurch (re-elected); Librarian, Miss Patrick.

During the holidays Branch classes have been suspended; public meetings, however, continue as usual.



## Reviews.

### ESSAI SUR L'EVOLUTION HUMAINE.

#### RESURRECTION DES CORPS—REINCARNATIONS DE L'AME.\*

Instead of giving us a revised, second edition of his essay: "Reincarnation, ses preuves morales, philosophiques et scientifiques," 1895 (Paris, Librairie de l'Art Independant), Doctor Pascal, the learned General Secretary of the French Section, presents us with a substantial book of 338 pages, which is well adapted to the needs of the French speaking members and enquirers and is sure to be welcomed by them all. In the foreword the author tells us that he is going to treat the subject by dividing it in the following four chapters: First, "The Soul and the Bodies," second, "Reincarnation and Ethics," third, "Reincarnation and Science," fourth, "Reincarnation and the Religious and Philosophical Agreement of the Centuries." Doctor Pascal gives in the first chapter some very interesting information regarding the manifestations of the higher consciousness, gathered from a great many different sources.

The second chapter under its different divisions of: "Why then Suffering?" "The problem of the Inequality of the Conditions;" "Objection;" "The law of Causality;" gives us an idea of the general evolution, which is completed by a short sketch of the law of Karma and its workings. In the closing words of the chapter, Doctor Pascal describes this law so beautifully thus: "Karma, the Divine Will in action, is Love as well as Justice, Wisdom as well as Power, and no one must dread it. If it treat us harshly sometimes, if it lead us back unceasingly upon the way when our folly leads us astray, it measures its force to our weakness, its delicate balance poises the load to the resistance of our shoulders, and when, in great anguish, in terrible crises, the human fiber is going to give way, it (Karma) suddenly lifts the weight, gives the soul a moment's breathing-time and only replaces the burden when she has taken breath."

In the first part of the third chapter the cyclic mark and the aim of evolution are more especially brought to our notice. The author describes the position which the Christian Churches take with regard to human evolution, in the following words: "These Churches deny evolution. They say: a single body, a single state of development for each being. For the inferior kingdoms nothingness before birth, nothingness after death, whatever may be the fate of the beings in the short life which is imposed on them; for man, a single body for which God creates a single soul, to which he gives a single incarnation upon a single planet—the earth."

More than one-third of the book is taken up by the last chapter, in which the sacred writings of India, Egypt and Chaldea, the teachings of the Druids and the ancient Greeks, the Old and New Testaments,

\* By Doctor Th. Pascal. (Paris; Publications Théosophiques, 10, rue Saint Lazare; 1901. Price 3 Frs. 50.)

Neoplatonists, Christians of the primitive Church and modern philosophers, are all called upon to bear witness to the reasonableness of the teachings of and the belief in rebirth.

This work can well be recommended to every one, even though there might be some minor points we would not fully endorse.

C. K.

### THE TAITTIRIYA UPANISHAD WITH COMMENTARIES,\*

BY A. MAHA'DEVA S'ASTRI, B.A.

This is the third instalment of Mr. Mahādeva Sāstriar's translation into English of the Taittiriya Upanishad with the Commentaries of S'ankara, Sures'vara and Sāyana. Parts I. and II. of this translation were published in 1899 and 1900, respectively, and were reviewed in this Journal on page 571 of Vol. XXI. There the learned reviewer has remarked that the "translation is faultlessly accurate and very happy in expression." This is true of Part III. also and we can confidently assert that whatever proceeds from the pen of our learned S'āstriar will be thoroughly reliable, as we know him to be a conscientious worker who never undertakes any literary work for mere pecuniary considerations.

In reviewing Parts I. and II., the reviewer has also said that "the general get-up of the book is very neat and attractive and leaves nothing to be desired." This might be true with regard to the get-up alone, but comparing these three parts with his former publications, one cannot desist from complaining about the printing and the general arrangement therein followed. The author's table of transliteration adopted solely for the purpose of suiting the printer's convenience—we mean the use of italics for accented letters—is not everywhere followed. The author, no doubt, in the last para. of his preface attached to the second part of this series, refers to the arrangement he has followed; but even that arrangement seems to be defective inasmuch as readers will not easily be able to distinguish one commentary from another by the use of the letters *S.*, *S.* etc., and by drawing their attention to Small Pica, Long Primer, etc. Every reader cannot be expected to be able to distinguish the paras. set up in Small Pica from those set up in Long Primer. The author would have done better if he had given the names "S'ankara," "Sures'wara," &c., at the beginning or end of each commentary. Part II. is divided into eleven *lessons*, whereas Part III. is divided into fifteen *chapters*.

Now as to the contents:—These fifteen chapters comprise the major portion of Book II. of this Upanishad, coming up to the second Mantra of the sixth Anuvāka of Anāndavalli. This much is evidently covered by the sub-section "A." styled the "Brahma Vidya expounded," published in this part. The first eleven chapters comprise the first Anuvāka and a portion of the second. Chapter XII. embraces the remaining portion of the second Anuvāka and a portion of the third. Ch. XIII., the remaining portion of Anuvāka III. and a portion of Anuvāka IV. Ch. XIV., the remaining portion of Anuvāka IV. and a portion of Anuvāka V.,

\* To be had of the author, Pri e, Part I., Annas 8; Part II., Re. 1-8-0; Part III., Rs. 2.

and Ch. XV. embraces the remaining portion of Anuvāka V. and a portion of Anuvāka VI.

The sub-section "B" of Book II. and the remaining portion of this Upanishad will most probably appear in Part IV. to be published hereafter.

The book is not altogether free from misprints, but the price of each part is fixed at a very reasonable rate and considering the trouble that one has to undergo in such an undertaking, we are even prepared to say that the prices are fixed at the lowest possible rate.

G. K. S.

---

#### BRAHMA SU'TRA (MARATHI).

The first four aphorisms of the Brahma Sūtras of S'ri Veda Vyāsa together with the commentaries thereon of S'ri S'ankara are translated into Marathi and published in book form by our brother Rao Bahadur Dadoba Sakharam, President of the Malegaon Branch T. S.

We believe that this publication is the first of its kind and we gladly welcome it. We understand from the preface that the sale-proceeds of this book will go to the Central Hindu College Fund. The price of this book which contains 90 octavo pages, is only four annas and it can be had of the publisher. We recommend the work to all those who can understand Marathi and to all those who wish to contribute their mite to the Central Hindu College Fund.

G. K. S.

---

Sādhana-Sangraha, a Sanskrit-Hindi work of 216 pp., demy octavo, compiled by a Bhumihar Brahman (a member of the T. S.) and published by B. Govind Sahaya, Mukhtar, (a member of the Branch T. S., Muzaffarpur) is a very useful publication.

It is divided into three parts and contains an introduction and an appendix. The first part treats of Karma and Dharma. The second deals with Karma-Yoga, Abhyāsa-Yoga, Jnāna-Yoga and Bhakti-Yoga. The third is devoted to an article on "The Guru and the Chela," and another on "Rājavidya-Diksha."

The author has, in his compilation, closely followed the teachings of Mrs. Besant and Pandit Bhavāni Sankara. The appendix contains the necessary information regarding the Theosophical Society and the Central Hindu College, Benares.

This compilation sets a good example to other Indian members of the T. S. Such vernacular publications alone can carry Theosophy untainted to the masses. Besides, they will enable the less advanced to better understand the spirit of the teachings of Theosophy. We hope that those of our brothers who are capable of bringing out similar publications in the different vernaculars will profit by the example.

The price of Sādhana-Sangraha is one rupee per copy and the book can be had of Raghunandan Prasad Sinha Sarma, F. T. S., Secy., Muzaffarpur T. S., P. O., Silout, District Muzaffarpur.

G. K. S.

## MAGAZINES.

*The Theosophical Review*, for February, opens with Mrs. Hooper's historical essay, "The Cèle Dé or Culdees," another of her studies in the "Origins of the early British Church." "A dialogue," by S.E.C., promises to open up some rich veins in religious philosophy. It is to be continued. Mrs. Judson, in her first instalment of "Theosophical Teachings in the writings of John Ruskin," quotes some very pithy extracts from the great author, one of which is this: "I know few Christians so convinced of the splendour of the rooms in their Father's house as to be happier when their friends are called to those mansions than they would have been if the Queen had sent for them to live at court; nor has the Church's most ardent "desire to depart and be with Christ," ever cured it of the singular habit of putting on mourning for every person summoned to such departure." In "The Gospel of Buddha according to Ashvaghosha," Mr. Mead reviews a recent English translation of a Chinese version (from the original Sanskrit) of "Ashvaghosha's Discourse on the Awakening of Faith in the Mahâyâna." The translator, Mr. Teitaro Suzuki, deems this work highly important, and says it is the "first attempt at systematising the fundamental thoughts of the Mahâyâna Buddhism." Mr. Mead says of the translation: "It is certainly the most interesting work of this nature which we have read; and though it is sectarian it is nevertheless highly instructive." Another instalment of Mrs. Besant's "Thought-Power, its Control and Culture," is given in this issue. Other articles are, "The Midewiwin or Sacred Medicine Society of the Ojibwas," by H. H. P.; "The Saint and the Outlaw," by Michael Wood—a well written story conveying a very important lesson; "Among the Mystics of Islâm," by Miss Hardcastle; "A Christ-Dream and other Dream-Fragments" (which is semi-prophetic) by G. R. S. M.; and "Nil of Sor," by a Russian.

*The Theosophic Gleaner*, for January, opens with Mr. Sutcliffe's interesting lecture on "Sun-spot Periodicity;" this is followed by another lecture by Gajanan Bhaskar Vaidya, B.A., entitled "Twenty-five years of Theosophy"—both lectures having been delivered before the Bombay Branch T.S. Several instructive selections, with "Notes and News," complete the number.

In *The Central Hindu College Magazine*, for February, we find some remarks on the "Purânas;" a brief explanation by B. Keightley, of "The Monitorial System" as practised in the English schools; a highly useful paper on Brahmacharya, by Mrs. Besant; the second instalment of Mrs. Lloyd's very interesting story, "That Little Owl, Burnes;" "Science Jottings," and various matters of interest relating to the College.

*Theosophy in Australasia*, for January, opens with a review of "The Situation" of the T.S., by the General Secretary of the Section, Dr. A. Marques. Dr. G. E. Bailey contributes an interesting and unique article on "The Joys and Sorrows of the Atom." "Chance or Accident," is next discussed, following which is an account of the proceedings of the Sixth Annual Convention of the Australasian Section, T.S., and an important paper on "The Relation of Forgiveness of Sin to Karmic Retribution," which is quite suggestive.

*Revue Théosophique*.—The January issue of the magazine edited by our French brothers is a very interesting number. Among the contents

we note an article by Mrs. Besant dealing with the true basis of Brotherhood. Then follow "Clairvoyance," by C. W. Leadbeater (trans.); "Extracts from 'The Doctrine of the Heart ;'" "The Theosophy of Tolstoi." Other items of interest, together with a further instalment of the translation of the "Secret Doctrine," complete the number.

*Theosophia*, Amsterdam. The January number opens with a translation of "The claims of Occultism," by H. P. B., published in the *Theosophist* for September, 1881. It is followed by "a Note on Eliphas Lévi," also by H. P. B., and printed in the *Theosophist* for October, 1881. Then follow portions of "Esoteric Buddhism ;" "Tao Te King" ; a lecture given by Mr. Leadbeater at the Amsterdam Lodge entitled "On the Use and Development of the Astral Body ;" "Siva, Vishnu and Brahmá, the Hindu Trinity," by J. W. Boissevain ; "Gems from the East" and notes on the theosophical movement.

*Teosofia*, Rome. The December issue contains "The Theosophical Society and Theosophy," by the President-Founder ; a continuation of the essay by Signora Calvari ; "Clairvoyance," by C. W. Leadbeater ; "Reincarnation," by Dr. Pascal, and the smaller items of interest. The January number opens with a further portion of the essay of Signora Calvari, and there follow : "Clairvoyance ;" "Reincarnation ;" "a letter from Benares," by Mrs. Lloyd ; book notices, and notes on the theosophical movement.

*Teosofisk Tidskrift*.—The double number of the organ of the Swedish Section of the T. S., for October and November, opens with an essay on "The Twenty-fifth Anniversary of the Theosophical Society," by A. K., followed by : "The Nature of Theosophical Proofs," by Annie Besant. We wish we could give a complete table of contents, but our knowledge of Swedish is much too limited for us to do so. We notice, however, that the Rules of the Swedish Section T. S. are printed in this number.

*Philadelphia*. Buenos Aires. The double number, for October and November, 1900, contains a long list of interesting subjects, and among the names of contributors we notice those of several well-known writers on Theosophy, together with several not so familiar to the English-speaking members.

*Sophia*, Madrid. With the opening of its ninth year, our old friend *Sophia* comes out in a new dress, the color of the cover being changed and its size reduced to that of the ordinary magazine. The editorial upon the beginning of its new year of life, with which the issue opens, is followed by the translation of Mrs. Besant's discourse at the Tenth Annual Convention of the European Section and by other interesting essays.

*The Indian Review*.—With the current issue, February, the publication of a series of articles touching upon the state and progress in educational and political conditions during the reign of the late Queen-Empress Victoria, is begun. The essays will be by well-known persons, Europeans and Hindus and will be well worth reading.

Acknowledged with thanks : *The Vâhan*, *The Prasnottara*, *The Theosophic Messenger*, *The Golden Chain*, *Light*, *The Metaphysical Magazine*, (which reverts to its former and more desirable title, dropping that of *The Ideal Review*), *Review of Reviews*, *Mind*, *Banner of Light*, *The New Century*, *Phrenological Journal*, *The Arena*, *Health*, *Harbinger of Light*, *The Forum*, *The Light of the East*, *The Light of Truth*,



*The Brahmavidin, The Brahmacharin, Dawn, Journal of the Mahā-Bodhi Society, Indian Journal of Education, Notes and Queries*, also the Catalogue of the Theosophical Lending Library, 28, Albemarle St., London, W.; and the Report of the Madura Theosophical Society for the year 1900, which gives certain particulars concerning the erection of their new hall for Branch meetings.

### CUTTINGS AND COMMENTS.

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

In a book called "Things Japanese," by Mr. *A Silent Concert.* Basel Hall Chamberlain, Professor of Japanese in the Imperial University of Tokyo, there is an article on Music in which comes the following account of mysterious *Silent Music*, said to be performed at some Shinto festivals:

"The perfection of Japanese classical music may be heard at Tokyo from the Band of Court musicians attached to the Bureau of Rites. Having said that it may be heard, we hasten to add that it cannot be heard often by ordinary mortals. The easiest way to get a hearing of it is to attend one of the concerts given by the Musical Society of Japan (an association founded in 1886 for the cultivation alike of Japanese and European music) at which the Court Musicians occasionally perform. A more curious ceremony still is the performance by these same musicians, at certain Shinto festivals, of a *silent concert*. Both stringed and wind instruments are used in this concert. But it is held that the sanctity of the occasion would be profaned, were any sound to fall on unworthy ears. Therefore, though all the motions of playing are gone through, no strains are actually emitted! This is but one among many instances of the strange vagaries of the Japanese musical art, and of the extreme esoteric secrecy in which the families hereditarily entrusted with the handing down of that art, enshroud their knowledge."

In a foot-note to the above, there is this further explanation: "The existence of these silent concerts was set in doubt by a critic of the first edition of this work. Never having heard, or rather seen, any ourselves, we describe them on the authority of Mr. Tsawa, who, in a private communication on the subject, reminds us that such esoteric mysteries would not willingly be alluded to by their old-fashioned possessors, least of all in reply to the scientific enquiries of a foreigner, and that the very explanations given—supposing any to be given—would probably be couched in ambiguous language."

Mr. Tsawa is described as "the greatest Japanese authority on music."

\*\*\*

*The Mystery of the Moon.* Dr. L. J. van Marter, of Toledo, Ohio, U. S. A., claims to have made very important discoveries in regard to the condition of the Moon's surface, and writes the following to the Editor of the *Inter Ocean*:

My offering to the twentieth century is the discovery of glaciers on the moon; the discovery of the method of telling by an analysis of the light-reflex, what substance that light is reflected on; the discovery that the moon is covered with snow and ice; the discovery that when a planet is in its glacial epoch the lowest areas, which become ocean bottom after the ice melts, are the places where vegetable and animal life first appear; the discovery that air free from moisture does not refract light, and that vapor is the cause of light's refracting; the discov-

ery that what have been called extinct volcanoes on the moon are ice mounds and ice cups; the discovery of how they were formed; the discovery of why no clouds of rain or snow obscure the face of the moon, mountains, etc.

Scientists claim that a body on the moon would weigh only one-sixth as much as it would on the earth. I have discovered evidence to rebut that statement, but will not enter into that question in this article.

Reflectoscopy (I coin the word and discover the science) is the science of determining what the substance is that is being reflected on, by an analysis of the quality and character of the light-reflex. This is an entirely different thing from spectrum analysis, which determines what elements are being burned in the flame by the lines in the spectrum. I have practical ideas for the construction of a reflexoscope.

An analysis of the moon's light-reflex proves that the moon is covered with snow and ice. As an oculist diagnoses atrophy of the optic nerve by the quality of its light-reflex alone, so I diagnose snow as the cause of the light-reflex from the moon, and confirm my diagnosis by accounting for all phenomena, topography, absence of clouds, pure whiteness of highlands, poles, and mountains, darkened whiteness of lowlands, absence of lakes, oceans, and rivers, and explain the presence of the crater-like formations, the darkened areas, the absolute clearness of the moon's atmosphere, and the fact that none of the so-called volcanoes are active.

The absolute clearness of the moon's atmosphere, lack of clouds of rain or snow, is because watery vapor is chilled and condenses before it can get away from the valleys. This also explains the crater-like formations, which are ice-cups and ice-mounds. In the low and sheltered valleys it is warmer than on the surrounding highlands; vapor rises, but because of the intense cold cannot rise and float away far, but is soon condensed. This process repeated over and over results in the circular mounds.

The moon being almost entirely covered with snow and ice, the sun cannot vaporize sufficient water for the formation of clouds, and this explains the absence of clouds on the moon. The light-reflex from the moon's mountains, poles and highlands is pure white, non-luminous, gloomy, sepulchral, non-glistening, lusterless, dead, cold. This describes the analysis of the moon's light as seen through the telescope.

From the moon's equatorial lowlands there is the same quality of light, only somewhat darkened. This is evidence of struggling vegetation. Lava, igneous rock, meteoric metal, barren mountains or volcanoes do not give a pure white reflex. Snowclad mountains do, and so do the ice mounds on the moon.

Sailors in the tropics sleeping on deck in the moonlight get a disease of the eyes that in all respects is the same as snowblindness. Thus does all evidence and logical analysis harmonise with my deductions. The darkened areas are located equatorially, and are lowlands. The highlands, mountains, and poles are pure white. The substance that produces this pure white reflex could not be in the form of sand or dust, because it is not in the lowlands. What pure white substance would give a dark dust? The real mountains on the moon, with shapes exactly like mountains, give a pure white reflex.

The darkened areas are surrounded by imposing glaciers from all sides, which are pure white down to the very ice cliffs, where they end. The absurdities of the volcanic theory are that there is no known substance volcanic in origin that will produce a pure white reflex; it assumes absence of water, and without water or crystallisation the rock would crumble to dust, and the moon's sharp clean-cut outlines would have been rounded by time's corroding action. There is no known metal giving a pure white reflex.

The fact that large bodies cool slowly, doubly so in the absence of water as a cooling agent, and the fact that none of the moon's so-called volcanoes are active, proves that they are cool; countless ages have elapsed since their formation. Yet their large size, from twenty to fifty miles across the crater, would indicate instant chilling, because if gradual cooling occurred there would be intermittent renewal of volcanic

action, and the large craters would be obliterated by superimposed conical peaks.

The ice cups and ice mounds on the moon could not be volcanoes, because the crater is too big—the crater is also too low—because of their shape and because of their color.

Real volcanoes are conical peaks with small cups at the apex. The ice cups are not conical. They are circular and mound-shaped.

The moon is in its glacial epoch. The glacial epoch on the earth, geology states, was when man first appeared. The stone age of man came with the mammoth, cave-bear, rhinoceros, elk, etc.

The Doctor's contribution opens up a novel and decidedly interesting theory concerning the condition of the moon—one that must attract the attention of scientists. Of one thing we can rest assured, it will receive its due share of criticism.

\* \* \*

*Technical  
training for  
Indian youth.*

The *Indian Mirror* has the following in regard to the manner in which the Hindus are meeting the problem of perpetuating the Queen's memory :

The Hindus of Lahore in meeting assembled have resolved to raise the sum of one lac and a half of rupees for founding scholarships to enable Hindu youths to receive instruction in industrial and technical training in India or abroad, by way of perpetuating the late Queen's memory. Five per cent. of the collections would go to the National Memorial in Calcutta. The scheme is an excellent one, and it is bound to prove a glorious success. And we are glad that whilst deciding on the aforesaid local memorial, the Hindus of Lahore did not forget the claims of the National Memorial on their consideration.

The subject of establishing a Technical Institute in India is being agitated in different places as one of the means of providing a fitting memorial to the memory of the late Queen. This is a move in the right direction.

\* \* \*

*X-ray as a  
cure for  
Cancer.*

Dr. Frank Hamlin Blackmarr of Chicago has had excellent success in treating a bad case of Cancer, by applying X-rays to the patient, ten to fifteen minutes daily, for a term of five weeks. On the fourth day the odour nearly ceased ; after that the ulcer healed rapidly until " the surface became sound, clean and smooth." Of course the patient is exceedingly happy, as he has reason to be. We have not room to publish the man's affidavit which appeared in the *Inter Ocean*. Dr. Blackmarr does not claim to be the first physician to apply this method of treatment for the cure of Cancer, but this case was an exceptionally severe one, and will attract much attention.

\* \* \*

*" A Bright  
Outlook."*

The following which we republish from *Light* (London), contains truths eminently practical, which we commend to all readers :—

The new psychology recognises that man is more than a thought-machine which works as it must. It insists upon his ability to control his thoughts—to reject some and select others ; to originate and direct his thoughts ; to change his view point, his mental attitude ; to call upon his higher self and employ his soul-powers in the work of self-cultivation and self-expression.

This new point of view enables the pessimist to discover the good which can be evolved from the existing state of things ; to find the use and beauty in experiences and environments which previously seemed useless and repulsive. It awakens afresh in the heart of the weary and

heavy-ladened the determination to conquer self and combat circumstances and make them serve the purpose and supply the need of the growing soul. The idea that the mind, when active and attuned, can relate itself to, and draw upon, the Infinite Power, and make its own conditions, is one that is fraught with untold blessings. It works in the sad and despondent such a change of feeling as to be a positive revelation of self and soul and strength to struggling and dispirited pilgrims on the Way of Life. The difference between the mental conditions indicated by 'I can't,' 'I fear I can never succeed,' and the buoyant affirmative attitude presented in 'I can, and I will,' is one which makes all the difference between failure and success—between hope and despair—between heaven and hell.

If it is true that we see what we look for and find what we seek—that the mind is its own heaven or hell—then whatever stimulates us to self-mastery, self-possession, self-reliance, works for us a revolution. When we realise that we are not merely creatures of circumstances but centres of spirit energy; that we should be active, positive, forceful, purposeful, and confident (having faith, and faithful to our convictions) and thus become masters of our selves and our circumstances—conscious of happy and vigorous life, thrilling with the joy of being, of doing, and of becoming—then, and not till then, can we realise our divine possibilities, our at-one-ment with the Supreme and the gladness and glory of *living*. We must educe and use our spiritual governing powers. We must *direct* our thoughts and grow conscious in our awakened soul of the 'well of water (power) that springeth up (within us) unto everlasting life.' Our faith in God must extend to and include faith in ourselves—and of necessity in others. We must enter into and preserve the state of spiritual-mindedness which alone can enable us to maintain the calm, serene, and naturally gentle yet affirmative attitude wherein wisdom is displayed, enabling us to walk in her paths of pleasantness and peace.

Taking for his text the passage in Romans, 'For to be carnally minded is death; but to be spiritually minded is life and peace,' the Rev. Geo. H. Hepworth, writing in the *New York Sunday Herald*, recently said:—

'The mind of man is the sentinel on guard at head-quarters, and its business is to allow no thought to pass which can prove injurious to body or soul. It is as much our duty to see that this sentinel prevents any ill-feeling from entering the heart as it is for the picket on his station to sound the alarm on the approach of an enemy. An evil thought is often worse than the thrust of a bayonet, and should be challenged as soon as its footfall is heard. That challenge should be peremptory, and a halt called the moment its presence is felt. There is not a man in the world who can afford to compromise with a bad habit, even though it promises a thousand innocent pleasures, for if allowed to enter the soul it will weaken the will and corrupt the better nature. It is necessary to keep a careful watch over one's self, and to be a loyal soldier when envy or avarice or unprincipled greed attempts to cajole us into surrender. For that matter, it is more imperative to resent and repel such encroachments than it is for the picket to keep ears and eyes open when danger lurks in the darkness.

'It is a mistake to suppose that we cannot control our thoughts. That is the assertion of an obsolete psychology. It is one of the old-fashioned beliefs which we ought to have long since outgrown. It has no place in the new philosophy of life, which in this better age is coming closer and closer to the life of Christ. It is not only possible to control our thoughts, but it is the prime condition of spiritual success. Your mind—that is to say, your out-look—decides the health of your body and the use you make of experience, and you, the immortal man, can issue instructions to your mind just as a general issues an order to his staff; and as the staff considers such orders final, so the mind will obey when you give your command with imperative emphasis. You yourself are independent, you yourself are commander-in-chief, and your thoughts are your servants.

' Until you realise that fact you are not even on the threshold of the divine life. So long as you believe your thoughts can run riot, that you cannot restrain their excesses and are not responsible for them, so long the spiritual victory is jeopardised, just as the issue of a battle is jeopardised when the general loses control of his troops. But when you are master and know how to enforce discipline, your troops swing into line, face the foe and win the day.

' Your prime duty, therefore, is to be optimistic ; to feel that heaven is on your side, that earth can do you no harm, and that both life and death are a ladder up which to climb to the stars.

' Grumbling at fate results in discontent and inability to make the best of circumstances. To look on the dark side of an event is to grope in a starless night, perhaps to lose one's way utterly, and to invite the very disaster which you dread. To feel that you cannot be insecure so long as you and God go together is to lighten your load, to broaden your shoulders, and to wrest a possible good from the grasp of a seeming evil. There is more strength and more virtue in a smile than in a frown, and a heart with the good cheer of faith in it is better than a heart of lead. There can be no religion unless that kind of faith is laid as its chief corner-stone. No matter what happens, then, never lose either your courage or your belief that in the end you will come from the fight with your shield, and not on it.

' The New Testament doctrine consists of courage, to-day, to-morrow, and always. With a high thought as your viewpoint you can see over the petty troubles to which you give so much importance ; you are above the fog, with the clear blue over your head. Even if sickness is your present lot the health of the soul is not impaired. And though death be not far away and its so-called shadows are on your path, God is there, Christ is there, and a better world is there in full sight.

' Courage, therefore ; the courage that is founded on an unflinching faith in the omnipotent hand which is leading you through the night into the eternal day.'

The following lines by Ella Wheeler Wilcox are exceedingly appropriate to the above stimulating and encouraging discourse. Both the sermon and the poem ring, with the clarion call to victory :

Here in the heart of the world,  
 Here in the noise and the din,  
 Here where our spirits are hurled  
 To battle with sorrow and sin ;  
 This is the place and the spot  
 For knowledge of infinite things ;  
 This is the kingdom where thought  
 Can conquer the prowess of kings.

Earth is one chamber of heaven  
 Death is no grander than birth ;  
 Joy in the life that was given ;  
 Strive for perfection on earth.  
 Here in the tumult and rear,  
 Show what it is to be calm ;  
 Show how the spirit can soar  
 And bring back its healing and balm.

Stand not aloof nor apart ;  
 Plunge in the thick of the fight.  
 There in the street and the mart,  
 That is the place to do right ;  
 Not in some cloister or cave,  
 Not in some kingdom above ;  
 Here on this side of the grave,  
 Here we should labour and love,





*Society's  
strange  
Superstitions.*

"One of the strangest phases of the close of the nineteenth century," says a writer in the *Free Lance*, "is the extraordinary revival of the belief in witchcraft, charms, omens and other forms of superstition, which most people imagined were long ago exploded by the advance of science and knowledge. Curiously enough, a very large percentage of the upholders of these strange ideas move in the smartest of smart society, and yet form the best paying clients of the fashionable wizards who swarm in the West End. Who would imagine, for instance, that several very fashionable women make a practice of carrying about with them a small portion of a rope which has been used by the executioner in the performance of his terrible trade, for the purpose of bringing them luck? This is, strange to say, a very common custom amongst high-born dames. Another 'mascot' is supposed to be the nib of a pen that has signed a reprieve for a murderer. Great singers, in particular, value these nibs beyond even their famous jewels. So greatly do they crave for 'lucky reprieve pens' that Her Majesty invariably keeps a collection of these relics by her, to bestow on famous opera singers after 'command' performances at Windsor or Balmoral. Madame Patti and Madame Albinì have both been presented with 'reprieve pens' by the Queen. Madame Albinì has had hers mounted as a brooch, and Madame Patti—somehow people will not refer to her by her title—makes it a rule to always keep her 'reprieve' pen on her person when travelling."

This whole phenomenon of the hankering of the public for occult knowledge is an effect of the discussion of the ancient teachings about God, Nature, man, the human and animal souls, the super and sub-human races, and the working out of the process of evolution. In this agitation of thought the Theosophical Society has been a chief factor. The pursuit of wizards and fortune-tellers, of readers of stars, coffee-grounds, palms, birth-marks and the whole detail of the Indian Samudrika science; this running after mediums, clairvoyants, psychometers, Christian Scientists (!) and thought readers is the instinctive impulse to pry into the mystical and look behind the *peplum* of Isis. It is the mark of ignorant curiosity, in all cases where the enquirer is not a student of science, taking up the quest without the least personal concern as to the result. Harm may undoubtedly be done by this cult of the uncanny, but the good outweighs the bad, since every occult fact learned tends to the recognition of the immanence in Nature of universal Power and Intelligence and so to the growth of religious feeling.