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# THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

## OLD DIARY LEAVES. \*

SECOND ORIENTAL SERIES, CHAPTER XX.

ON my fifty-third birthday (August 2nd, 1885) I reached Bara Banki, the home of that most esteemed, able and honorable colleague, Babu Parameshri Das, where I lectured, admitted new members and encouraged despondent old ones. Thence on to Lucknow, former capital of the Kings of Oudh, one of the immoral sinks of India where, on the whole, spirituality seems drowned in animalism, though there are many bright exceptions. We were received at the station by committees of the Kashmiri National Club, Bengali Club, Rafiam Association (a Mahomedan body, and our local Branch. They put me up in the Kaiserbagh, or King's Pleasure Garden, a great park full of palaces and kiosks and surrounded by a quadrangle of houses which were formerly occupied by the princesses and other women of the royal harem. From all accounts this must have been the scene of debauched pleasures hard to parallel. The late King used to have all sorts of sports for his amusement, some of a most immoral character in which his women folk played their parts. His life flowed on in a current of ignoble recreations until he and his kingdom and all the paraphernalia of licentiousness were swept away by the thunder-burst of the Mutiny tragedy and the success of the British arms. It needs no great gift of clairvoyance to picture to oneself those ribald scenes as one sits at an open window, looking out on the square, with its artistic buildings, its close-shaven lawns and meandering walks bathed in the tropical moonlight. Fancy brings them all back, and one cannot refrain from being thankful that this cesspool of animalism has been purged by the inrush of a purer and nobler civilisation.

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

Almost as soon as I arrived I received a shock in the calmly announced fact that the local committee of our Branch had engaged that I should give a public lecture on the next day on the subject of "Islam." I was in a pretty fix when I found out that there was no escape as the posters and handbills were already issued, and the whole Mussalman public were to be present. The novelty of a white man being about to lecture in a friendly spirit about their religion was, doubtless, an irresistible attraction. I could have given the committee a good thrashing, for I had then no more than the slight knowledge of the subject which one gets in the course of his general reading, and I felt very reluctant to speak before so critical an audience as awaited me. Escape being out of the question, however, I borrowed a copy of Sale's "Koran" and another Mahomedan book and sat up all night to read them. Here I found the immense advantage of Theosophy, for as I read, the key to the exoteric teachings helped me to grasp all that lay between the lines, and light was shed upon the whole system. I think I never before realised so fully its incomparable value as an interpreter of religious systems. On entering the huge Baradari, or Royal Pleasure Hall, I found it packed with an audience which included most of the notable Mahomedans of the place, together with some hundreds of educated Hindus. I treated the subject not as a professor of the religion but as an impartial Theosophist, to whom the study of all religions is equally interesting, and whose chief desire is to get at the truth beneath them and boldly announce it without fear or favor. Some good genius must have inspired me, for as I proceeded I seemed to be able to put myself in Mahomed's place, to translate his thoughts and depict his ideal, as though I were "a native here, and to the manner born." I could see this inspired camel-rider incarnating where he did to work out a tremendous Karma as the Founder of one of the mightiest religious movements in history. The audience were certainly aroused to a pitch of enthusiasm, for they gave it tumultuous expression, and the next day a committee waited on me with an address of thanks, in which every blessing of Allah was invoked for me, and the wish was expressed that their children knew "one-tenth as much about their religion as I did." Ye gods! how cheaply a reputation is sometimes made. From this experience I venture to say that an intelligent Theosophist is better qualified than any other man to take up the study of any given religion, and will be more likely to get at its inner meaning than the most learned philologist who has sought the key only in the crypt of his rationalistic mind. This recalls a most amusing experience at my first public lecture in London, about a dozen years ago. I had gone on in what I thought a very unpretentious way, to explain Theosophy as I understood it, and incidentally cited ideas from some of the ancient religious works. The house was packed, galleries and all, and great good feeling prevailed until the close. Then began the usual "heckling" with questions that every lecturer in Great Britain has to face, and which kept me busy for a full three-quarters of an hour. On the whole this cross-questioning is good, for it tends to draw out points

which may have been overlooked by the speaker. Just when it seemed as if the ordeal was finished and the audience might be allowed to disperse, a man in the right-hand gallery cried in a loud voice: "Mr. Chairman. I should like to know how it comes that Colonel Olcott has such a general knowledge of all the Eastern religions when I have studied one of them more than twenty years without getting to the bottom of it." Of course it was a foolish question, an exhibition of mere pique, since I had made no pretence whatever to *knowing* all or even one of the ancient cults, but many years' residence in the East and personal intercourse with learned Asiatics had certainly given me some chance to learn about the spirit and meaning of the various Scriptures. I was just about to say that much, but was saved the trouble, for instantly another voice from the opposite gallery shouted out the word "Brains!" and the whole house burst into a roar of laughter. The chair dismissed the audience, and amid the confusion we could see the indiscreet questioner waving his hands and saying things that were lost in the hubbub. I felt greatly grieved on learning later that the gentleman was one of the best known Orientalists of Europe, and that he was so annoyed by his discomfiture as to conceive a violent hatred for myself and the Society—both absolutely innocent of offence!

On the three remaining days of my stay in Lucknow I gave public lectures and private addresses to our Branch and other bodies. By the former I was put through a searching enquiry into the pros and cons of the Coulomb case, but was able to remove all doubts, and left our people in good spirits on our departure from the station.

On the 8th August we reached Bareilly in a drenching downpour of rain, our colleagues, Messrs. Cheda Lal, Piari Lal and Gyanendra Nath Chakravarti receiving us at the station, with the water dripping from them as though they had been out in a surf-boat. A malicious busy-body had done his best to foment suspicion against us at this station, and I underwent a very stiff examination, happily with entirely satisfactory issue. Mr. Chakravarti was one of several of our leading Indian members to write H.P.B. that I had saved the Society in India by making this tour, as I had cleared away doubts, enlisted public sympathy, and restored strength to the movement. And why should not I, considering the Powers that were gathered behind us and going forth with us to touch the popular heart? It would have been a black time for me if I had forgotten that for one moment. But I never did; not for an instant did my faith and confidence in the Masters waver, never once did the idea of possible defeat enter my mind. That was my shield and buckler; that my tower of strength. Those who were for us were an hundred times stronger than those who were against us. On the heels of the Coulomb disaster we chartered seventeen new Branches within that year: let the reader take note of the mystical number. Neither at Bareilly, nor Moradabad, nor Meerut, nor at any other station included in my long programme, did the heavy rains of the wet season prevent my

having full, even crowded audiences ; though it must be admitted that the watery elementals seemed somehow to be leagued together to help me. It happened so often as to be remarked by many that, by some mysterious chance, the pouring showers would hold up just when it was time to go to my lectures, recommence while the audience was safely housed, and cease again when they had to leave for home. We all know about Queen's weather, so why should there not be some similar provision by benevolent storm-spirits to help their friend and expositor of the Theosophical Society ? I leave the conundrum to answer itself, meanwhile just noting a fact that came under the personal observation of many intelligent witnesses.

At each of the stations mentioned in the foregoing paragraph, there were the like questionings and clearings up of doubts, the same lecturings, admissions of candidates, strengthening of Branches. We got to Cawnpore on the 16th and were most kindly received and entertained by our staunch and tried friend Capt. A. Banon, F. T. S., then with his regiment there. This is the gentleman who—it will be remembered—so valiantly backed us up against that travelling calumniator, the Rev. Joseph Cook, and caused him to run away as fast as he could to the other side of India, to escape meeting me in public and making good the malicious slanders he had uttered. In all these years this gifted yet eccentric man has remained our loyal supporter, a friend such as an Irish gentleman of good family always proves himself to be. His holding an army commission and being in a military mess unsympathetic to Theosophy, did not weigh a feather's weight with him, as it does with so many ; he drove me about, took me to the mess, and was conspicuous at my lecture. In short, he displayed the same quality of moral courage that Sir William Crookes has just shown so nobly as President of the British Association.

My lecture at Cawnpore was delivered in the theatre, a long, narrow room which seems to me full of the most disagreeable influences : if it had been the scene of a massacre it could not have been worse. To make it still more unpleasant the committee followed the detestable custom of giving all the front seats to the most unsympathetic class, the Anglo-Indians, Eurasians and Native Christians—low caste people, of course, in nine cases out of ten. This made a wall of anra right across the room through which I had to force my own auric current to reach my friends and sympathizers. One can't help getting sensitive to these influences after awhile ; a sort of finer sense of their quality, or perhaps we should say polarity, becomes developed, and in such instances as this one has to concentrate all one's will to break down and burst through this cross current, so to speak. The phenomenon is confined to India and is due to the silent, yet irresistible auric antipathy of races : take either alone and one does not feel it, but bring them together, and at once there comes this note of discord. I got over it in this way : I placed myself opposite the aisle, the weakest point in the barrier, and pulling myself together projected my current towards the

Hindu majority until they and I were blended together in magnetic unity. The reality of this law of mutual attraction and repulsion has been too often felt and mentioned by public speakers and actors to be open to question, and any one who has not discovered it experimentally can hardly be called spiritually sensitive. Cases have been recorded where one single person in an audience has drawn to himself or herself by an irresistible power the attention of the speaker, and actually compelled him, as it were, to address his speech or play his part to him or her. On the next evening I obliged the committee to reserve the front seats of the left side of the aisle for Hindus and get them filled very early, and when I began speaking I stood at that side of the stage, thus presenting my strongest, i.e., most positively magnetic, side to the least sympathetic part of the audience. Thus all went well.

Among our friends at Allahabad as much unrest had been created by the Coulomb-Missionary conspiracy against our Society as at any station in India. Certain agents had been very active in sowing distrust and I had my work cut out for me, but I had a good case and all came out right in the end. With Mr. Janaki Ghosal I went to pay my respects to Swami Madhavdas, an English-speaking ascetic who is much respected. Curiously enough, he is the author of a compact compilation of "Sayings of the Grecian Sages," in whose wisdom he found the echo of the teachings of the wise men of his native country. He was good enough to lend me the MS. to read and allow us to publish it for him, or for his disciples rather, for a man of his sort abstains from meddling in worldly concerns. Among my interrogators about the H. P. B. case was a clergyman named Hackett, who came with an armful of books and pamphlets, with his points all marked. I was very pleased with his courtesy and evident fair-mindedness, and gave him as much time as he required to go to the bottom of the business: he stopped three hours and we parted the best of friends. When I left for Jubbulpore the next day he was at the station to see me off. I wish all Missionaries were like him: but then all Missionaries are not gentlemen.

At Jubbulpore I presided at the anniversary celebration of the Sanskrit school founded by our local Branch, and which is—thanks to the unflagging devotion of Kalicharan Bose—still flourishing. This is but one of at least a score of Sanskrit schools that our people have started, but in too many cases the others have been abandoned because of the lack of that peculiarly necessary quality of stubborn perseverance in their promoters. Not one would have failed if it had been under good European management. I am sorry to say it, yet the Hindu is enthusiastic, loving and faithful, but in public affairs he is at his best only when under the lead of colleagues of the more practical race. A contrast to Mr. Hackett was the character of a clique, comprising a Padri of the C. M. S., a pretended Christian doctor, and some other alleged Christians (I can't recognize them as followers of Christ because of their narrow prejudices and intolerance) who attended my second lecture and tried to create disturbance at the close. Seeing their tactics, I

refused to let them address my large audience, advising them to hire a hall for themselves and say what they liked. The next day they sent me a challenge to "do a miracle" under conditions of their own prescribing! Poor creatures, let them read their Bible's description of their prototype: "Wiser in his own conceit than seven men who can render a reason." The wheel of Karma must turn many times before they can be fit to even clean a lamp in the hut of a pupil of a Master of Wisdom.

My route turned towards the West through the Central Provinces, Hoshangabad and Nagpur, being my objective points. I don't know, why but from Jubbulpore onward I seemed to be passing through a better atmosphere; the dark distrust, wavering courage and captiousness which had beset me in the N.W.P. and which I had had to dispel, were absent from this part of my circular journey. Friendly hands were offered, kind words spoken, ears opened to hear my message and many loyal friends and well-wishers made. The Government rest-house at Hoshangabad is most beautifully situated on the banks of the Nerbudda River, and the scene when I stood in the bright moonlight on the top platform of the bathing ghât, addressing a multitude, was most poetic and picturesque. Among my visitors were a number of Europeans in Government employ, and they attended both of my lectures. An even more warm welcome was given me at Nagpur, where the moving spirit was Mr C. Narayanswamy Naidu, the principal pleader of the place, since unfortunately deceased, but from that time onward to the last, one of the most useful, wise and loyal members of our Society. At his house I formed the Nagpur T. S. with himself as President, and as chairman of the monster audience which packed the theatre to hear me discourse on "The Aryan Rishis and Hindu Philosophy." He laid over my shoulders, after the old Hindu fashion, a crimson embroidered *chadda*, or shawl. An interesting incident which happened on that evening will be remembered by the spectators. In the midst of my discourse there suddenly broke into the dead silence one of those rancorous, uncanny cries that epileptics utter at the beginning of their seizures. The whole audience rose to their feet and anxiously looked towards the right, where a man stood beating the air, his face convulsed with an expression of agony, and the next moment fell to the floor. He had hardly touched the ground before I sprang from the stage, pushed my way to him, took his forehead and the nape of his neck between my hands, breathed on his face, and concentrated my will upon his disease. In less than a couple of minutes his moanings ceased, the fit passed off, somebody gave him a cup of water, he rose and passed out of the house. Then I climbed back to the stage and took up the thread of my argument. This simple experiment showed, for the thousandth time, that epilepsy, one of the most formidable of afflictions under orthodox treatment, is quite amenable to the well-directed power of the mesmeric aura. I hope it may be remembered by all who have the power and the wish to help suffering humanity.

We reached Bombay on the morning of September 3 and were affectionately welcomed. Among other visits I paid one to Tookaram Tatyā at his Bandora country house where we dined together in Hindu fashion. Tookaram was a man of the Sudra caste and, like all intelligent persons of his rank, felt the pressure of the higher castes galling to him. To get rid of this in a measure, at least in his own mind, he had got me to obtain the permission of the High Priest Sumangala to give him the Pancha Sila and admit him as a Buddhist. At the same time, in view of the certain ostracism of his family by Hindu society if he openly seceded, he kept his status among them and in later years, when Mrs. Besant's open profession of Hinduism and defence of the Aryan caste system, turned the tide backward, I believe he reverted to his hereditary faith with much zeal. At any rate, of late years I heard no more about his Buddhism. After giving one lecture at Framji Cowasji Hall to a large audience, I passed on to Poona with our colleague the late Mr. Ezekiel, a member of the great Jewish family of the Sassoons and an ardent Kabbalist. At his house I met a Rabbi Silberman, of Jerusalem, and his wife. They were put up in one half of a detached small bungalow in Ezekiel's compound; he, an old and feeble man with a middle-aged, bright wife and a Hebrew maid-servant. He wore the Oriental costume as also did Mr. Ezekiel Senior, who lived in the other half of the little house. I was wearing the cool cotton Hindu dress which I find so much more comfortable than our tight European costume, in the Tropics, and which I should always wear if the Salvationists had not vulgarised it so effectually. The old gentleman and I were sitting alone together one day, he watching me so closely that I thought something must be wrong about my dress, but he soon undeceived me. Beckoning me mysteriously into his bedroom, he took from a press a complete Jewish costume, turban, gabardine and all such as he himself wore, and asked me to put them on. When I had done so, he led me by the hand along the verandah to the adjoining rooms, intimating that he was going to pass me off as a Jew. Entering into the spirit of the joke I gravely saluted the Jerusalem family after the Eastern fashion, and was led by my guide across the room to a chair. The aged Rabbi was sitting on a mat to the left of the door, and on my unexpected entrance saluted me with great respect, pronouncing the special form of words used when greeting a Jerusalem rabbi. He then began putting me a lot of questions in Hebrew and refused to believe that I was a mere Gentile, when young Ezekiel, laughing heartily at his bewilderment, told them who I was. No, he insisted that my nationality was too evident, and would go on with his Hebrew cross-questioning until the facts had been reiterated to him over and over again. His wife, sitting in a rocking-chair over against the side wall of the room, with her maid on the floor at her feet, looked me over most scrutinizingly and confirmed her husband in his belief as to my Hebraic origin. "Why," said she to the maid, "who can deny it? See, has he not the *shekinah*?" meaning the shining aura,

the *tejas* as the Hindus call it. Both the Ezekiels were immensely amused at the success of the old gentleman's trick, and it was gravely proposed that Mr. Ezekiel Senior and I should be photographed together in the costume, as a souvenir. But my stay at Poona was too brief to allow of its being done. I lectured once in town on "Aryan Morals," with the eminent Mr. Ranade in the Chair, and once at Ferguson College to 1,000 Hindu boys, on "Education." The leading Native gentlemen were present. To illustrate my idea of what bad education is, I turned to the nearest student and took from him his Geography and glanced at the portion allotted to India. I found that to the whole of Asia—India, Burma, Siam, Ceylon, China and Japan, were given only seventeen pages of description, while to the United Kingdom something over forty pages! Of course, I said, it is most evident that the compilers of this book thought it quite useless for Indian youth to know anything about their own Native land, its history, products, capabilities, &c., but indispensable that they should know about every English county, its resources, population, industries, towns and villages, so that they might be prepared to make a pedestrian tour over there. What nonsense to call that an enlightened system of education!

The last public event during my stay was a lecture at Hirabâg, the picturesquely placed Town Hall, on "Karma and Kismet," after which I left the station for Hyderabad, the Nizam's capital.

H. S. OLCOTT.

### DOINGS OF THE DOUBLE.

[Concluded from page 83.]

THE noted author, Alexis Krausse, has told a story which presents this subject in a more impressive and convincing form. Even though we regard the account as fictional, it has an aspect of genuineness and credibility that may not be altogether disregarded. Indeed, however improbable the account may seem, we will do well to bear in mind that more things are possible than we know about.

We are introduced to a little group at an English mansion in the country. There has been a discoursing about ghosts and their doings. The Countess, who is the entertainer of the company, affirms that she thinks all reality a dream. A guest, Mrs. Grimstone, who has been silent, now modestly ventures to differ.

"It has more than once occurred to me," says she, "that many dreams are reality, and that some deficiency in our perception causes us to think them unreal."

She relates her story. She is a widow; her husband had taken his own life to avoid disgrace. One fatal day he had borrowed five-hundred pounds of a usurer. This individual is described as elderly, with a hook nose, a long white beard, and a wen-like protuberance like a turkey's wattle, under his chin. He lives in good style, is



given to talking about himself, and is objectionably familiar with every woman who comes in his way. For four years this man had kept his debtor under a constant slow torture, and succeeded in that time in squeezing more than six hundred pounds out of him in instalments and forfeits on account of interest, while the original debt continued the same. Meanwhile he made frequent visits to the house, and when the husband was absent he would insist upon seeing the wife. He took advantage of these opportunities to tell her of his power to ruin her husband and sell their home. Finally his persecution became so acute and his intentions so intolerable that she ordered him to leave the house. On going away he wrote a letter to the husband demanding payment of the debt at once, and threatening him if he did not comply. The unhappy man sought refuge in suicide.

Years passed, and the bereaved wife went again into society as formerly. She did this for the sake of her daughter Ethel, now growing up into young womanhood. In this way it happened that they joined a house party at Lady Glover's. There were twenty in the company, and more came the second day.

We come now to the extraordinary occurrence of the story.

While at dinner an overwhelming wave of depression came over Mrs. Grimstone. When Lady Glover rose from the table, she hurried to her own room and there gave way to an hysterical fit of weeping. This relieved her and she went down to the company. There she saw her daughter chatting with the man whose persecution drove the father to his death.

By a little management, Mrs. Grimstone succeeded in calling Ethel to her. Presently the two went to their rooms which joined and communicated with each other. The mother undressed, but finding herself unable to sleep, she takes a book. Her attention, however, keeps wandering, and the face of that old man with the wrinkled bag of flesh under his chin, seems to be all the time before her.

"I felt that I could stand it no longer," says she, "and flinging down my book I went into the next room to seek the companionship of Ethel." She finds her daughter sleeping peacefully. Then she hears a rustling sound and, turning, she perceives something white upon the floor. It is a piece of paper folded up small, which has been thrust under the door that led to the corridor.

Going back to her own apartment, she finds the paper to be an unsigned note. It contains an appointment for an interview at the last door on the left of the corridor, by the oriel window. She ponders anxiously what to do. She paces the room, she flings herself upon the bed. She thinks thoughts which she dared not recall.

She looks at her watch. It points at half-past one. The note had named two o'clock.

"Then," says she, "I had a new idea. And as it matured in my brain, I felt I should act on it. My mind was made up. I would end the tension and protect my child."

She rises, unlocks the door, and creeps to the end of the corridor. There is a light still burning in that last room. She nerves herself for the effort, then turns the handle of the door slowly, and peeps in. It was his room. He is standing before a swing-glass, dressed as he was when he was at dinner below. He holds a pair of scissors in his hand, and is trimming his beard.

"It was the opportunity of a life-time." She runs to him, seizes him by the throat with the strength of a mad woman, pulls him down till he comes on his back with her knees on his chest and her nails dug deep into his flesh. When he ceases to struggle she grasps the scissors, strikes the pointed blade through the wattle of flesh and closes them quickly.

Now she feels light-hearted. Her husband is avenged, her daughter protected. But her Nemesis has overtaken her. Struck by the hideousness of the bloated features, she covers them. Even then she sees them peering at her from the looking-glass. She seizes a candlestick and dashes it at the mirrored head, breaking the glass into fragments. Then, to her horror, every little splinter has its reflection of the counterpart presentment.

She loses consciousness. She remembers no more till she finds herself in bed, with Ethel fully dressed, bending over her. We now come to the other side of the story.

"I learned from her that she had been awakened shortly after one o'clock by my talking in my sleep. She had come to me but could not arouse me. She remained by my side, and related how for more than an hour I had muttered and tossed about as if I had been in a high fever. Then I had become quieter and dropped into a heavy sleep. Poor Ethel had sat dozing in my room all night and was much terrified.

"And then I realised that it had all been a dream." Hardly so; as we shall see.

Mrs. Grimstone and her daughter do not go down to breakfast in the morning till after most of the other guests have finished. Then they are told that "an old gentleman had died suddenly."

The informant explains that the door of the room had been broken open, and he was found dead. "He wasn't murdered, because *his door was locked on the inside, and his windows were shut and fastened*. But if you really want to know, I am told he committed suicide. The butler tells me he killed himself with a pair of scissors, and it is a most extraordinary thing that he didn't rouse the whole house, for as he fell he knocked over a glass which is broken to bits. It must have made a terrific noise."

The sequel of the story is equally remarkable. The daughter is married some years afterward, and Mrs. Grimstone, being lonely, is persuaded to visit Lady Glover again. Happening to be in the library, the second night after her arrival, she notices a book on the shelf

upside down. She takes it out and turns it. As she does this, a piece of paper falls out. It is the note which she had mentioned as picking up in Ethel's room that terrible night.

The author has warily evaded every direct attempt to solve the enigmas which this story brings up. He merely represents one person in the company as suggesting the whole as "imagination," another as "second sight," a third as "hallucination," another as "curious coincidence:" but the Countess, more astute, declares it to be reality; and with her, the more intuitive and intellectible will agree.

While the mother is in bed, in cataleptic trance, her real self, emerging, enters the room with fastened doors and windows and inflicts on him the punishment of his crime.

The *Argosy* contains an account of a child that had a vivid, though perhaps imperfect perception of this "other self." Laurie Pryce is motherless, and has been brought up by an unsympathetic father in a cheerless home. Every childish impulse has been strictly repressed, and he is tame and spiritless, neither hoping nor enjoying. But he talks to his aunt of Tom Robertson, who is in every respect fortunate and superior. "Tom Robertson is at the head of his class," he affirmed; Tom Robertson had a fire and candle in his bed-room; he had a velvet jacket; he spent his holidays with an uncle; he had a pony and went out in a boat; he had climbed a mountain; he had been with gypsies; he kept his birth days; he had a beautiful mother and a little sister like himself; he was a little older than Laurie; he had a dog; he attended service in Westminster Abbey; he wanted to be a judge; he had thrashed the bully of the school. He also wrote verses, of which this was a sample:

"If your walls are so narrow  
You can not see far;  
Knock a hole in your ceiling  
And look at a star."

In short this Tom Robertson was everything that Laurie was not but wanted to be; and what is more significant, he was described as enjoying, possessing and accomplishing everything that the poor starved Laurie desired for himself.

At length Laurie takes cold and pneumonia follows, to which he succumbs. During his illness he sees Tom on the bed with him, and holds familiar discourse, furnishing both the questions and the answers.

After his death, his schoolmaster is requested to invite Tom to the funeral. It then transpires that there had been no such lad in the school, or anywhere in the neighbourhood. He was simply a personality of the dead boy's mind and thought, this ideal of what poor Laurie wished to be—a fiction yet not fictitious.

The aunt of the child has not distinctly appreciated this. When, however, the supposed narrator of the story visits her some months later, she says to him:

"Whenever I think of our dear Laurie, it seems easier to remember Tom Robertson whom I never saw. Laurie is fading from my mind like a dream."

"When you remember Tom Robertson, you remember Laurie," the visitor replies; "for Tom was—what Laurie loved."

She makes a remark about Tom changing as he grew older; to which he replies that he thought Tom was not made of the stuff that changes much.

At the conclusion, he mentions a scrap of paper which had apparently been torn from an old copy book and was scrawled over in a childish hand with the two names, Laurie Pryce and Tom Robertson, and concludes with this summary:

"And this bit of writing that I have stored away in my desk is Laurie's or 'Tom's'; for where one is, there is the other. Each answers to the other's name. But what about Tom's mother, and the little sister, and the wonderful uncle, and the dog, who all helped to make Tom what he was? I have not lost my own faith in Tom, and so they must be where he is—somewhere."

We may also believe that they are all in that world of mind and thought which is the world of actual reality. Paul spoke truly that "the things which are seen are of Time, but the things which are not seen are of Eternity." That there is more of a person than the framework of the body with the blood and nerve-material, must go without telling.

Each of the accounts which have been cited illustrate this. The child, Laurie, apperceives in his ideal friend his own happier other self. In Mrs. Grimstone, the mother distracted with anxiety, this duplicate or more real selfhood is able to read a note which no bodily eye had seen before her, to go forth into a room when no door was unlocked, to inflict death, at the very moment when her body lay upon her own bed in profound cataleptic slumber. The Station-Master's story tells us of this personality continuing after the destruction of the corporeal structure, and accomplishing a murderous revenge. I am not vouching for either of these stories as literal fact, but I am none the less certain that such things are possible, and that they may, sometime, have taken place. The counterpart selfhood may make itself perceived and, under certain conditions, become invested as with flesh and blood, in order to perform defined actions. Our own bodies themselves are only such an investiture, and we are really not material substance, but "such stuff as dreams are made on." It is well to accept statements with caution, and to avoid all acquiescing that savors of blind credulity; nevertheless we may be sure that as we become teachable we shall learn the more.

ALEXANDER WILDER.

## THEOSOPHICAL AXIOMS ILLUSTRATED.

### THE PATHWAY OF THE SOUL.

[Conclusion of No. III. from page 78.]

**L**ET us epitomise. There appears to be what we may call a three-fold cyclic law pertaining to the pathway of the soul.

(1). The passage through the purely animal stage of evolution somewhat answering to the idea of Hell in its lower and larger aspects, including the gratification of the senses as they contact with material things connoted to them, wherein life after life the soul is taking its passage through what afterwards is seen to be almost an eternity of debasement. Having touched the lowest depths, its pathway now lies onward and upward through purgatorial fires many and varied, until the heavenly Paradise is attained; until the *lower* nature is "redeemed" and incorporated with the *higher*; until perfection is attained, Nirvāna gained and *union* completed.

(2). There are occasions, as already noted, when, in a single life, many vivid episodes in the three-fold pathway are lived through; when the lessons of many lives seem to be rehearsed in one, giving a richness and fulness to it far beyond the measure of an ordinary life. The varied experiences of pain and pleasure, of trial, of temptation, of deliverance and enlargement are experienced with an intensity which makes a vivid and permanent impress, thereby fitting the individual for some special work. By the rapid ripening of qualities which have been in large measure previously attained, the soul now rises to a high level—the fruition of the long process of many successive earth-lives.

(3). There is lying at the back of the activities of thought, desire, &c., what may be termed a subjective experience of these three states of consciousness. We must admit that the soul is largely its own factor, creating its heavens and hells and, inferentially, its purgatories also. Though its freedom of choice may be more or less within certain limits, these are sufficiently wide to allow the creation of a cycle of experiences, of fluctuations in thought, feeling and desire covering the conditions indicated, as typified in Hell, Purgatory and Paradise. While we are in these mortal bodies in their present stage of evolution, with changing moods, our partial soul development, and the partially subdued animal nature, we too frequently leave an open door to the powers of evil; some temptation is presented, it may be of a refined sort, yet still a sweet morsel to self, and we may suffer loss by its contact with the mind ere we are aware. We may, alas! after making considerable progress up the Mount of Purgatory, slip back again into the dark and slimy waters of the Pit. The failure may be transient, but none the less an hindrance and injury to the soul in its upward way. Again, on the other hand, we may for a brief period outrun our normal condition,

and enter into very real relationship with the heavenly world, so that all within and around us becomes transformed and transfused with the serenities, with the atmosphere of the heavenly plains, and the end of our pilgrimage appears full in view.

As an illustration of one cycle of existence, of the pathway of the soul of one fairly advanced in evolution, the "Pilgrim's Progress" of the incomparable dreamer, John Bunyan, is of perennial interest. It resembles all works of art in meaning many things beyond that which its creator intends to convey. It is true of all men, but especially true of the imperial souls of the race, that their best work derives its inspiration from the common experiences of the human heart. Bunyan is one who by a spiritual genius of no mean order, is such an interpreter of these experiences.

Having drawn upon Dante for illustrations of the Hells and Purgatories lying in the soul's pathway, we will confine ourselves to a notice of the closing scenes of the great Dreamer's Pilgrim journey. In order to the completion of our sketch of the pathway, we shall briefly pass in review those experiences which follow the successful passage of the trials, toils and sorrows of the Path.

After taking his Pilgrims through a long series of Hells and Purgatories, as, the 'City of Destruction,' the thunderings and voices of 'Mount Sinai,' the 'Slough of Despond,' the combat with 'Apollyon'; the awful 'Valley of the shadow of Death'; 'Vanity Fair,' the silver mine of 'Demas the Apostate,' and the dark and foul dungeon of the grim 'Giant Despair,' giving them ever and anon some gleams of the 'Celestial City,'—the glory to be possessed at the journey's end, he brings them to the 'Delectable Mountains.' These abodes of peace, with their pure and serene atmosphere, are in the charge of the Shepherds whom he names 'Knowledge, Experience, Watchful and Sincere,' indicative of the treasures of spiritual Wisdom which the pilgrim has accumulated during his trying, perilous and arduous journey, and of the purity of character, the restful peace and serenity of soul accruing therefrom. Let us quote:—

"They"—the Pilgrims—having escaped from the Castle of 'Giant Despair,' into whose clutches they had fallen through indulgence of the lower nature by worldly conformity, through the temptation to fleshly ease,—“went on their way till they came to the Delectable Mountains; which mountains belong to the Lord of that hill, of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water, where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the top of these mountains, Shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went to them, and leaning upon their staves, as is common with weary pilgrims, when they stand to talk with any by the way, they asked, 'Whose Delectable Mountains are these, and whose be the sheep that feed upon them?' *Shep.* 'These mountains are

Emanuel's Land, and they are within sight of His City; and the sheep also are his, and He laid down his life for them.\*

*Pilg.* 'Is this the way to the Celestial City?'

*Shep.* 'You are just in the way.'

*Pilg.* 'How far is it thither?'

*Shep.* 'Too far for any but those who shall get thither indeed.'

*Pilg.* 'Is the way safe or dangerous?'

*Shep.* 'Safe for those for whom it is to be safe, but transgressors shall fall therein.'

*Pilg.* 'Is there in this place any relief for pilgrims that are weary and faint in the way?'

*Shep.* 'The Lord of these mountains hath given us a charge not to be forgetful to entertain strangers, therefore the good of the place is before you.'"

What transparent simplicity of style and language! And yet what depth of mystical meaning this delightful allegory contains! The weary pilgrims resting on their staves after the storm and stress of the difficult, the narrow Path they have trodden; the battle of life nearly won, the end well in view, as indicated by the 'Delectable Mountains' on which they stand. They are now the happy possessors of the garnered fruits of many a battle with the powers of evil, of which Knowledge, Experience, &c., are the resultants. Then there are the fountains of living water in which the travel-stained weary ones bathe, and of which they drink; also the Vineyards, with their juicy grapes, emblematic of "angels food" of which they freely partake. Then again, we have the Shepherd character and calling of the personified Graces which they have acquired, setting forth so appropriately the loving duty of 'feeding the flock'—of ministering to others; which is so gladly undertaken as loving duty by those who know the needs and dangers of the Way, and who have some faint glimmerings of the 'Glory' of the 'Celestial City,' that awaits the successful wayfarer.

The Pilgrims after having passed a few more stages of their journey, and in their course coming into some few trying situations, which, to the Hells and Purgatories previously passed through, and now behind them, were but as the back waters of a violent storm, the last low moanings of a tempest, are now about to enter the borderland of the 'Heavenly Paradise.' How delightful is the word-picturing of the following quotation! How realistic! How its mystic significance almost breaks through the thinly veiled allegory! As we read we seem to be standing with them on the borders of the 'Heavenly Land;' and long to pass within:—

"Now I saw in my dream, that by this time, the pilgrims were got over the Enchanted Ground (the illusions of the senses), and were entering into the country of Beulah ('Marriage'—'thy land shall be

\* Emanuel's Land—God-with-us—the Lord of Life, the Self-sacrificing Logos, the Divine Man crucified in space.

married'—Divine Union); whose air was very sweet and pleasant.' The Way lying directly through it, they solaced themselves here for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the Land. In this country the Sun shineth night and day; wherefore it was beyond the Valley of the shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to; also here met them some of the inhabitants thereof; for in this land the Shining Ones (angels, great souls) commonly walked, because it was upon the borders of Heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, as the bridegroom rejoiceth over the bride, so did their God (their Higher Self) rejoice over them. Here they had no want of corn and wine, for in this place they met abundance of what they sought for in all their pilgrimage. Here they heard voices out of the City, loud voices, saying, 'Say ye to the daughter of Sion, Behold thy salvation cometh! Behold his reward is with him.' Here all the inhabitants of the country called them The Holy people, the redeemed of the Lord, sought out, &c."

It is worthy of remark that it is only after the 'Enchanted Ground' has been successfully passed through, that the Land of 'Beulah'—Divine Union—is entered; we are reminded of a verse in the 'Voice of the Silence,' "Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion." And also of the words of a Christian Teacher, "These light afflictions which are but for a moment, work out for us a far more exceeding, and eternal weight of glory, while we look, not at the things which are seen, which are fleeting, but at the things which are not seen, which are enduring."

In concluding our study, we can only draw attention in the briefest possible way to the above suggestive and soul entrancing quotation. How exquisite is the reference to 'Giant Despair' and 'Doubting Castle!' Agnosticism—a sad necessity in a certain stage of the Pathway toward spiritual certainties—has now received its quietus: no more will the stench and the blackness of the dark dungeon of the 'Giant' trouble the serenity of the Pilgrim's soul. Here also as they bathe in the perpetual rays of the Spiritual Sun, for there is 'no night' in Beulah-Land, the City to which they are bound is within sight, and they are "met by some of the inhabitants thereof, for in this Land the Shining Ones commonly walked." How reminiscent is this of some episodes of recent years in which the 'Masters of Compassion' have been sighted by some among us, with our mortal eyes! Yea, and are there not many others whose spiritual perceptions realise the same facts? Who, though they have not yet seen with the outward eye, have the inward eye opened, and so in their measure partake of the unspeakable joy! So that there is to them also, even now, a participation in the



“abundance of corn and wine, that they have sought after in all the days of their pilgrimage!” And let us note that the peace, rest and joy now attained is not the result of exchange in outward circumstances (Christians and the children may be still in the City of Destruction); but the happy change has been wrought, and perfect, peace attained, by the removal of the causes of inward friction, which previously existed in the soul itself. Inward harmony has taken the place of unrest and discord, through a realisation of a Divine unity of being. And now in the quiet and ‘silence’ of the soul, the pleasures of spiritual sight and sound are experienced “yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth.” And thus, ‘the flower of the spirit blooms in the silence that follows the storm; it grows, shoots up, makes branches, leaves, and buds while the battle lasts,’ and when the whole nature has yielded and become subject unto its ‘Higher Self’ then comes the calm, the rest the peace, the satisfaction of possession, the assurance as to the future, and the fitting the soul fearlessly to face its yet unveiled enigmas.

W. A. MAYERS.

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### REINCARNATION SIMPLY PUT.

THE teaching of Theosophy known as Reincarnation, or the evolution of the real individual or spirit of man, by a succession of lives on earth in physical bodies, is one as familiar to the people of the east as it is unfamiliar to those of the west. Whatever may have been the views of the people of the west on this subject centuries ago, certain it is that it has been so discarded by Orthodox Church organizations in the west for successive generations that the present generation of mankind there have lost all knowledge of the subject.

This is the more surprising, seeing that the western nations and churches still, nominally at any rate, cling to the Jewish Scriptures as the text book for the foundation for their religious teaching—Scriptures in which the idea of returning entities to a new life on this physical plane of consciousness is certainly not lacking. At this starting point in life the people of the east have a decided advantage over the children of the west, for they start on the journey of life with a more or less full knowledge of the nature of man and the possibilities which lie before him, while the western youth starts with an enormous handicap in this respect, and when once the thinking or mánasic faculty comes to be awakened, and he begins to think out the problems of life and death on his own account, much useful time is wasted in unlearning much of what he has hitherto been taught, and for a long time he is hedged round with doubts and uncertainties in this respect which very materially retard his progress in independent research and self-conscious conclusions.

The one-life theory, so generally cherished by the peoples of the west, is quite unsatisfactory to all earnest thinkers on such subjects, for they see that the lives of very few are of such a standard of perfectional purity when they reach the death-bed, as would be capable of making a heaven which rises to the highest ideal which these solitary thinkers picture to themselves a heaven should be. To meet this real difficulty, the authorities of the Roman Catholic Church have introduced the doctrine of Purgatory, a place in the Spiritual world, or Inner Sphere of Being, where the ego or spirit of man is purged of all the defilements it may have brought with it from the physical plane of existence. This doctrine is, however, rejected without hesitation by all the various forms of Protestant Churches, and the doubts of the honest doubter remain unsolved, and the wants of the earnest seeker for a better life are not supplied, and a feeling of doubt and starvation necessarily prevails to a greater or lesser extent in all the external churches. Were a fuller and more general knowledge of Reincarnation present in the thought of western people, a higher tone would be given to the religious life and there would be less hypocrisy, sham, and humbug practised; for when people really came to sincerely believe that they would reap what they sowed, either in the present or a future earth-life, and that they would not by any possibility obtain freedom from the recurrence of earth lives with all their discomfort, until they had "paid the uttermost farthing" of all their wrong doings and shortcomings in the past, a wonderful impulse would be given to a higher and more useful mode of life. To aid in a small way in such a work, I submit the following extract from a lecture given before the Auckland Branch of the Theosophical Society:—

The first announcement of the idea of Reincarnation, or a succession of earth lives, oftentimes comes with a peculiar and startling effect upon some western minds. To such minds—minds accustomed to fix all their thoughts practically upon that which is physical or material—the idea of the spirit or Ego inhabiting a series of physical bodies, as the orderly mode of evolving to higher planes of thought, life, and being, comes with a bewildering effect. And yet to all dispassionate minds it must appear as if the Christian Scriptures contained ample evidence to support the doctrine, even were no other considerations available. In those books now bound together and known as the Bible, the statement is frequently plainly made—made in a way, and in such express terms, that it is surprising that the doctrine was ever dissevered from the tenets of the orthodox church. \* \* \*

If we take the case of the man born blind, recorded in John's Gospel (IX Chap.), we have ample evidence of the common belief among the Jews of a plurality of earth lives, and also of the operation of the principle known as Karma in theosophical literature. The disciples asked Jesus who had sinned, the blind man or his parents; their opinion evidently being that as the man was blind from his birth, the blindness must be some grave karmic effect, and that either the man himself in

a former earth-life (for it could not have been in the present life, as he was born blind) had done something to have justified such a severe punishment, or, if the blind man had not done that wrong act, then the act must have been done by his parents, for to their minds it was impossible that such a great affliction could be in existence without an adequate cause. This last scripture reference to Reincarnation is not perhaps what would be called a direct and plain statement on the case, and yet to me it seems even stronger than the direct statement of any one witness in support of the fact, because it shows the general belief of the whole common people on the subject—a doctrine so common that everybody knew and believed in it.

If we refer to the scene of the Transfiguration on the Mountain whither Jesus had taken his disciples, we see it recorded that they saw Moses and Elias or Elijah talking with him. According to the statement placed on record, the vision was seen by all the disciples who were with Jesus on the Mount, not by one only; and afterwards when the subject was spoken of between them, they referred to the old tradition existing among the Jews that Elias or Elijah must appear among them in a physical body, and live in earth life, before the expected Messiah would appear. The question was referred to Jesus for an explanation, and he replied that Elias had come already, and that the people knew him not, and that they had done unto him whatever they listed; no doubt here referring to the fact that John the Baptist had been cast into prison for his teaching. Then it was stated that the disciples knew that he referred to John the Baptist as being the reincarnation of Elijah.

On a previous occasion it is on record that while John was in prison he heard of the wonderful works that Jesus was doing, and sent one of his followers to him to ask if he was the one they looked for, or were they to look for another. The answer Jesus sent back to John was somewhat vague, but he immediately told the people who had assembled around him that Elias had already come, thus implying that as the forerunner had appeared, he (Jesus) was the promised teacher who was to follow the reappearance or reincarnation of Elijah among the Jewish people in a physical body.

Several other passages might be quoted from the books comprising the new Testament, not only implying, but more or less clearly affirming the principle of Reincarnation; but perhaps enough has been stated in this respect. The passages quoted not only affirm that such is the law of Nature—the path of evolution—and that such an idea was practically universally present in the minds of the Jews at the time Jesus is said to have lived among them, but we have seen that actual instances are on record of men having been seen, apparently in the physical body, long after they were supposed to have been dead, and that one of these at least was seen on many occasions for a number of years; was a teacher amongst the people, had followers, was cast into

prison; and yet we have the direct testimony of Jesus, as recorded in the Christian Scriptures, that this same man was the Reincarnation of that mysterious personage that appeared in the brief Jewish history as recorded in the Bible; a personage apparently selected for the performance of some disagreeable and dangerous duty in the days of the wicked King Ahab. If in this instance we were to follow the ordinary mode of criticism, that one clear and positive statement or proof is worth any number of negatives or "don't knows," this one instance would settle the question of the truth of Reincarnation, so far as the authority and value of the Christian Scriptures are concerned; for nowhere do we find an equally clear and positive statement against Reincarnation as we have in favour of it in the one single case of the re-infleshment of the Ego of Elijah in the person of John the Baptist. Indeed, throughout the whole of the Christian Scriptures, there is no passage, fairly interpreted, that contradicts, directly or indirectly, the doctrine of Reincarnation. Evidence of this kind submitted before a jury could not fail in securing a favourable verdict, for as the clear and positive evidence is all on one side, and given by one whom no professor of Christianity would for a moment directly call in question, the verdict would naturally follow the weight of evidence with a just and impartial jury.

So far, for a superficial glance at the statement of scripture as it bears on the subject. And, so far as the mass of mankind is concerned, its sympathies have always been on the side of Reincarnation, or something akin thereto; even as in the western world at the present day, despite the prevalence of orthodox doctrines to the contrary. The heart of man in its deeper affections has never sought after a future where all consciousness would be extinguished, but one in which life and enjoyment would be experienced, a state or condition where kindness could be received and given, a state, in short, where the highest aspirations and the deepest affections of our common nature would have full and free play. The heart of man under the mellowing influences of the experience of life never seeks after a future which the conditions of materialism would render necessary, but a prolongation of his better self, purified and improved perhaps beyond the clearly defined images the weary pilgrim is at present capable of forming. But the soul ever longs for an excelsior, which is always an excelsior, whilst sojourning in physical life. Go to any grave-yard where monumental tablets or other records are erected over the last resting place of the dead personalities that moulder there, and which in time become united with the elements from which they were originally formed, and each record breathes in some way the hope of a life beyond the one that has closed. How often do we find the one latin word, *Resurgam*, recorded on a little tablet or on a more pretentious erection, telling to the living wayfarer its silent message, which may be taken as the hope of the departed, and the belief of his friends still in the flesh, "I will rise again." Such an expression gives no intimation of a consciousness of extinction, a cessation of life, or a cessation of being conscious that the speaker will ever cease

to be able to recognise that he is himself and not some one else. Rising again implies all that, and gives the impression that the dissolution of the physical body in no way affects the conscious continuity of the life of the individual. It is an expression that breathes a fullness of hope and an assurance of conscious life beyond the change that we call death. Other inscriptions are frequently to be met with, all breathing the same hope and assurance that the real life of the departed friend has not ended by the decay from age, disease, or accident to the covering of flesh which enabled the innerself—the real I—to function and act upon the physical plane of existence. With the spirit of man there is no idea of death or a ceasing to be, for there is a consciousness, more or less distinct, in each of us, that as there is but one source of life in the universe, LIFE ITSELF, and that as we all possess life, we must, in some way, all be rays from the Source of Life, and that as LIFE ITSELF is eternal, the rays which become individualised cannot cease to be, while that from which they directly spring continues. This more or less dim consciousness probably is the cause of the ever present feeling in mankind that life extends beyond the duration of the physical body, and this feeling may be due to the craving of the Spirit-sojourner in material surroundings within us for a return to the source whence he came. If this be so, we may have here a key to unlock the mystery that all races of mankind, under whatever form of Government they live, and under all the varying social conditions and different degrees of civilisation in which the several races of mankind exist, have a common longing for a life more intense, more real, and more satisfying than that which we experience here. Having all come from the same source, the different races would have a more or less marked longing for that which is beyond the conditions of manifested life, and which would vary according to the stage of evolution to which the several races of mankind had attained. Hence also the variations of the same hope and the same aspiration which have been recorded as everywhere present in a more or less definite form wherever units of the human race are to be found.

Take another idea, that which is conveyed in another common saying, which passes glibly over the tongues of many who pay but little attention to the truths which it silently conveys. How often some hear all classes of people remark upon the death of any person, that he has joined "the great majority." Did it ever occur to you when you have heard this phrase repeated, to enquire what it means? It seems to me that this common phrase, which so many, cultured and uncultured alike, make use of, bears very strongly upon the point we are now discussing. To join "the great majority" surely implies the idea that the departing friend is going to join a crowd greater in number than the conscious entities living on the earth; for no one would thus speak of those who have gone before if he were convinced that the departed ones were lifeless, without existence in any form, and that the whole inner and outer organization had become dissolved, and that the

substances which had once constituted our departed friends had become dissolved into their etheric elements. In such a case there would be no majority to join, and the phrase, which is the expression of a conscious hope in the human breast, would be utterly without meaning on point. But the deeper springs in the heart, being conscious probably upon higher planes of being than those which the human brain can sense, tell of throngs of those whose associations will be more heartily enjoyed when the veils of flesh are rent from top to bottom, thus permitting a free passage to the land of light beyond.

Take another consideration to show the reasonableness of the doctrine or theory of Reincarnation. At present I am not speaking to the agnostic, or to him who has already decided the question to his own satisfaction that man consists only of that which is material and conditioned and consequently impermanent; but I speak to the far larger number who look upon man as being a compound creature consisting of that which is not cognizable, generally called the spirit, as well as the physical covering. All those who believe in the continuity of life, who look forward to what is called "a life hereafter," must admit the possibility of spirit existing without a physical covering. That such is so is easily seen—seen in every household in the land when what is called death of any of its inmates takes place. When that change occurs, witness the difference that supervenes. The body of our departed friend who, a few hours, a few days, or a few weeks ago, as the case may be, was instinct with life and vigour, energy and power, now lies motionless and still. Nobody is there which any one can recognise and identify. The eyes are there, but they see not; the ears are there, but they hear not; the organs of speech are still there, but are forever silent; and the brain is also there, which was the physical organ of the mind, but it is no longer the medium by which the thoughts and emotions of the individual life are made known upon the physical plane. The body has become like a house without a tenant, and with the departure of that tenant has gone the vital force which animated the whole structure. Few can thoughtfully look upon the dead body of a friend, though outwardly the body seems the same, without recognising that the tenant or Ego has gone—retreated for a time to an inner sphere of life, carrying with it all the consciousness, thought, recollection, and experience which enabled it to possess that consciousness by which it recognised an individual self-existence. This is the permanent part of man, and as it has once been in a state or condition of incarnation, we may assume that such a condition was effected in accordance with natural laws. This having once been accomplished, proves its possibility and its orderliness, which shows it to be within the scope of Nature's orderly operating, and if an event has once occurred in a sequential way, who will say that under given conditions a similar occurrence will not again take place. It seems to me that those who deny the doctrine or theory of Reincarnation admit too much or too little when they admit that within the physical body of

man there is a spirit or Ego functioning through the physical frame. Having admitted that the spirit or Ego of man has once been incarnated according to ordinary evolutionary law, they must be prepared to prove that such a law can only work once in the case of each individual, or admit what Theosophy claims, the possibility of that multiplicity of incarnations for each Ego that will be sufficient to free it from all defects which may have been acquired, and all defects which may arise from imperfect development. It does not seem that a middle position is logically possible; for the making of the first admission, the possibility and the practicability of incarnation, which none seek to deny, as living examples are everywhere to be found, opens the door for the driving home of the argument without reservation.

When we look at it from another point of view, we cannot fail to recognise the reasonableness of the theosophical view, that the principle of Reincarnation is the operative law for the evolution of man. We should remember that in all countries where the vital statistics are carefully recorded, it is found that the average duration of life is between 30 and 40 years. If the examination were so extended that all the human race were included, a very much lower average would no doubt be obtained, thus leaving the years available for man's advancement in each earth-life or incarnation, very limited indeed. Taking the most probable average, say about 35 years, what opportunity is there in that short period for man to have much success in bringing his lower nature into thorough subjection to the higher moral law, not to mention spiritual elevation? Quite one half of the average duration of life would be spent in youth when no improvement in the direction indicated is likely to be possible, however useful that period of life may be in laying the foundation of intellectual improvement. Then, during the latter half of the average period, all real reformation would have to take place—the subduing of youthful desires, controlling of physical appetites, and the elimination or perfect subjugation of our animal instincts, &c. When we remember that one third of the whole of that period will be consumed in sleep, a portion necessarily [? Ed.] in sickness, at least another third in actual work of some kind for the purpose of obtaining a living, some in play and amusement, and some devoted to social duties, we see how little time is really left in one average earth-life to take the unruly principles in us in hand, or in which to even set about the necessary preliminary work of self-examination, self-restraint, &c. It is only when we look at the matter in a thoroughly dispassionate frame of mind, and take all the circumstances of our life into consideration, that we fully realise how very little time is left to each of us on an average, for genuine moral advancement, and many know how difficult it is to eliminate and thoroughly master our radical defects of character. Mastering one defect would not fit us for everlasting bliss! To be fit for that—fit for constant association with those perfected beings of whom we read in our scriptures as well as in the scriptures of the peoples of the east, we have to be perfect in all respects as they are, just as

Jesus told his disciples (Matt. V. 48). "Be perfect, even as your Father who is in Heaven, is perfect." To be that implies not only the elimination of those principles in our characters which prompt us to tell a lie when caught doing something wrong, to get angry at any provocation that may come, and so forth, but actually to rise to a plane of consciousness where such thoughts, feelings, and emotions have no existence, having been lived down until there is no responding quality or principle in our nature to vibrate to any such inharmonious jarring which comes from the outside, or our material encasement. It requires but little earnest thought on the matter by any one, to see that our average earth-life—even the prolonged life of old Parr—would be quite insufficient for the work to be accomplished. A little earnest effort along practical lines will soon convince any one how difficult it is to subject all the desires and qualities born of the flesh to a condition where they will be dumb forever.

Besides, a single earth-life would necessarily produce a class of one-sided people. How little of the knowledge now available in all branches of human activity on the material plane could be acquired in a single earth-life, and as the destiny of man is to attain to a God-like position, we could hardly have much respect for a God who was comparatively ignorant of various branches of knowledge with which numbers of the human family still in the flesh were fairly well acquainted, let alone the higher branches of knowledge, respecting the inner laws of being of which we are at present ignorant, but whose effects we often see. No; whichever way we choose to view the subject, when we look beneath the surface we are forced to the conclusion that a single earth-life—even one of unusual duration—is far too short to enable us to undertake the work required of us, and to reach that position which we believe it is man's birthright to attain. But, given the necessary rebirths, under all the varying conditions existing in the present manifested world, we see no reason why the Ego or spirit of man should not in course of time attain to an extent of knowledge and a perfectibility of character which will leave nothing further to be desired.\* \* \*

Having, I hope, shown that the doctrine or theory of Reincarnation is not only in sympathy with the spirit of the Christian Scriptures, and in strict accord with their express teachings, and that no scripture statement is anywhere made to the contrary; and also that the position can be supported by many arguments and considerations which come home to the majority of us, let us glance for a short time at the effect that a universal knowledge of Reincarnation and its twin doctrine, Karma, is likely to produce upon the life and conduct of mankind. How often do we read and hear of people overburdened with the consequences of rash and reckless financial transactions, seeking to terminate their existence, as they imagine, by some of the many forms of suicide in common use at the present time. When various forms of moral wrong are done, or when persistent disregard to the laws of the realm form a



principle of life, and when escape is no longer possible, how often is the suicidal panacea resorted to in the hope and belief that by the commission of one rash act a complete blank for the future will be made, an annihilation of consciousness will be secured. A correct knowledge of the constitution and nature of man could not fail to be beneficial in all such cases. A knowledge that life is endless, that though we may destroy the physical body we cannot destroy the life consciousness of the real individual or ego in each of us when separated from the physical encasement, cannot fail to be helpful in all cases where man seems to become overwhelmed by the consequences of his own acts. All such acts as suicide, and indeed all forms of wrong doing, no doubt proceed primarily from ignorance, for I would be inclined to think that when full knowledge exists of the true nature of things, when man is capable of distinguishing the real from the unreal, and when the consequences which follow from pursuing a course opposite to orderly law is comprehended, the most of the wrong doing that goes on in the world will cease at once. When man reflects upon the indestructible character of life, and that life for us will be continuous whether we wish it or not, higher and better views will become the rule of life, and man will be all the better and all the happier for knowing his true position in the scale of evolution; and, possessing that knowledge, he is more likely to fall in with the natural laws in connection therewith than he is in his present insufficiently educated state on this point. A knowledge of the continuous character of life, and a full belief therein, cannot fail to produce beneficial changes in the mode of life, and in the interaction of that life with all the other lives it comes in contact with. The power of an endless life is something we can scarcely cognize; and when we think of the possibilities of doing good that such a condition places within the reach of us all, when the life is wisely directed, we begin to realize the possibilities of advancement in the scale of being that the most advanced can but barely sense. Although this continuous life may be broken on the physical plane by short periods of rest, that circumstance need not interfere with the unbroken continuity of the life's conscious exertions when they are directed along the lines of Nature's laws in an unselfish manner. Neither need the change of a physical body, occasionally, have any more interruption or effect in the continuance of the life work than a change of garments in the present life. The consciousness of individual life and effort would be one unbroken line, broadening and brightening as difficulties were surmounted and self conquest obtained.

And the ever present knowledge of the ceaseless operation of the law of Karma cannot fail in having both a restraining effect upon man by preventing him from obeying the passionate impulses of his lower nature, as well as a helpful and an encouraging one upon those who are striving earnestly to bring their external nature into line with the highest and purest aspirations of their better inner life. When man fully realises that as he sows so shall he reap; that if he sow seeds of discontent and discord he will sooner or later reap such a crop; that if he trample

upon the rights and privileges of others for selfish gains and social advantages, the day will assuredly come when he will undergo a like experience, mutual sympathy and good fellowship would not be so rare qualities among mankind as they are at present. A living, conscious knowledge of such truths could not fail in having a restraining and a modifying influence upon the life of many who are not now subject to any such restraint simply because they are not aware of the existence of such a law. Given a knowledge of such principles as have been briefly referred to, sooner or later they would begin to tell upon the quality of the life being led. Gradually the thought would find a lodgment in the mind, that the possessor of such knowledge was not exactly in the same position as when he knew nothing of those things. The consciousness of knowledge would sooner or later bring with it a sense of responsibility for that knowledge, and then the day of trial will have come, and a decision will have to be arrived at as to whether the knowledge is to be discarded or made a living power in the life. The question is a momentous one. Upon the right answer to it depends the future progress of the individual, whether rapid or slow; whether he follows by and devious ways or whether he will aim at reaching his goal by the nearest possible route, irrespective of the roughness of the way and the difficulties which may lie in his path. It is a question each individual has to settle for himself or herself. In this matter no substitutive proceedings will find place. Each will have to lie on the bed he makes. The child once born and having begun an independent life, can no more return to the dependent life it once enjoyed; so the person who once acquires advanced knowledge of any kind can never again return to his former state of ignorance; and whatever responsibilities the proper use of his knowledge may entail, he, and no other, will have to bear the responsibility.

W. WILL.

### REMARKS ON EVOLUTION.\*

IN directing one's thoughts upon any abstruse object, and attempting to visualize the various stages, it appears eminently necessary to retain constantly in view that the fundamental laws of nature act invariably "below as above" and "above as below." When it appears to be not so, it is caused by imperfect observation or the faulty logic of the observer and thinker. One of the frequently misapprehended processes of nature is that forming the subject of this paper.

Evolution is a word much bandied about, but whether its meaning is so well understood as is requisite for arriving at a fair comprehension is not so certain. It seems to me that there are as many—shall I say "mind-pictures" of what it represents, as there are thinkers; hence each contending for his own, arranges his forces in a direction different from all others and is apt to attack phantoms instead of realities.

\* Read before Adelaide Branch Theos. Soc., 23, 5, 97, by J. G. O. Tepper.

Without pretending for a moment to be myself above this same level, I shall try to present my own "phantom," and give a definition of Evolution according to my own reflective thoughts, evolved by observed facts and the expressed opinions of higher intellects, theosophical and scientific, which have come under my humble cognizance.

In a paper recently read at one of our Sunday morning meetings it was contended, that Man was the first created—or rather evolved—and not the animals, as taught by ordinary "scientists." Now we must first make sure of the correct definitions of "Man" and "Animals," that is, what we, or our books and teachers, mean by these terms, before proceeding to announce a verdict. After that, we have to make sure of what we understand by "evolution," and then to make equally sure of the road we select or they have adopted (that is, the direction our or their thoughts are taking) to arrive at certain final conclusions.

When we speak of "Man" in ordinary parlance we mean a being embodied in a *form* similar to our own, differing in minor details, but similar in type of structure. Then this form we conceive to be provided with certain qualities, the most essential being the capacity of reasoning, that is, from observed or learned facts, etc.—the known—to find the unknown, *i. e.*, what we have neither observed nor have been taught. We would not call a jelly-fish-like form by that name, no matter how "human-like" its reasoning capacities were. The "Secret Doctrine," however, speaks of a "human *polyp*," and states expressly, if I remember rightly, that the earlier root-races had neither the present form of man, nor his intelligence (were mindless). Hence in the modern acceptance of that name, these beings were *not* men, although the present races descended (or more correctly ascended) in a direct and unbroken line, from these not-"man-like" forms. What were they ?

Let us now consider what we can make of the term "animal." The conscious or unconscious idea in the mind of, I think, the great majority of people is, that animals are things, that breathe, feed, can move their limbs, change places at will, multiply in various ways (by fission, budding, eggs or living young), but because they differ from man in shape and habit, cannot have intelligence, reasoning, or feeling *akin to their own!* That this definition is crude, incorrect, and illogical, and therefore untrue, in reality, though apparently according to facts, I shall not try to prove now, but content myself with saying that it is wholly due to incorrect and superficial observation of a limited number of forms and individuals, and besides, frequently contorted by preconceived artificially imbued notions.

"As above, so below"! The functions and requirements of animals being similar, we are not justified in denying them intelligence, reasoning capacities and emotions, notwithstanding dissimilarity in form—these differing in degree, not in essence. There is therefore nothing revolting in alleging that the early ancestors of present man possessed animal forms, that present day man was evolved from not-

man, *i.e.*, animals, with the present mental and bodily capacities latent, but eminently fitted for the general conditions then prevailing.

Modern man and animals given, the question arises, how are they related to each other? It is patent to the most superficial thinker that some relation does exist, seeing that in general type and form of bodily structure, in typical functions and requirements, nay, even in emotional and intellectual performances much similarity is manifested, differing merely in degree from those of man. By universal consensus, however, man is regarded as by far the most perfectly formed and his reasoning powers as being developed far beyond those of all other creatures, at least potentially.

There are two main theories in regard to this relationship, into which all others merge, *viz.*, that of creation, or the older, (?) and the more modern one of evolution. The first assumes that man as well as the animals were brought into the world in their present forms and diversity, and with all their bodily and mental peculiarities; the other contends, that all resulted in the course of time from one or a few fundamental types, possessing an inherent power to vary little by little, according to conditions prevailing in the environment, of individuals, quality of food, etc.

No direct evidence has ever been discovered by man of the creative theory, though diligently searched for by trained observers anxious for the discovery of the truth (and nothing but the truth); hence it is only held now by the blindly believing, the uninformed and the unintelligent.

The case is far different with the evolutionary theory, for—in a fragmentary way, it is true—evidence is available, daily and abundantly, that within comparatively short periods forms *are* produced more or less unlike their distant progenitors, from whom they are known to have descended in an unbroken line of parents and children, but by steps so gradual that none but the keener specialists can detect the differences between parent and child. Stock-breeders, dog and pigeon fanciers, depend on these characteristics for their success.

Although the theorem may be accepted unchallenged by many, in its general aspect, the case is different when applied to specific forms. Opinions and conclusions, arrived at by equally capable students, may differ widely as to the connection between analogous forms, as both largely depend upon preconceived notions, and the sum of reflective or intuitive thought and knowledge brought to bear upon each problem; for similar form does not necessarily indicate the same origin, nor do dissimilar ones require dissimilar progenitors.

Investigations are conducted in two modes, *viz.*, the synthetical and the analytical. The first follows that of nature's own proceedings, and starts from a simple primary form as the ascertained or conjectural base, and upon this, and from this, builds up all the various forms found existing, and according to their observed affinities, adding point

after point, until arriving at the present state, and even may speculate with some certainty upon some future result. This is the mode adopted in the "Secret Doctrine." The analytical method is now almost universally adopted by our schools, universities and men of science. It proceeds in the opposite direction, and starting from the now existing forms tries by close observation and logical reasoning *backwards*, to arrive at some plausible conception of their connection and origin as separate varieties, species, genera, families, orders, and sub-kingdoms, and to elucidate the causes which led to their divergence, if considered to have once belonged to the same stock, as also to guess at the relative time the separation took place. Thus the analytical method is that of present-day science. But what is science? Some people regard it as something wholly different from every-day knowledge or what is commonly understood by "common sense," and treat it as if it were opposed to the latter. But this is really not the case, for in point of fact science is no more nor less than common sense extended to the utmost limit attained by human intellect, *with its premises and conclusions expressed in precise terms*. Trained observers succeeding each other, and each adding something to the mass of facts already accumulated, the mass of the known increases continually, and has now become so formidable that "SCIENCE" has long since become split up or divided into *sciences*; each dealing more or less exclusively with a part of world-knowledge, the facts of which bear a certain family likeness, as for example, mathematics, the science of number and dimensions, etc.

All these sciences are really not fundamentally separate, but interpenetrate each other, each modifying the conclusions arrived at by others, and being modified by theirs. As, perhaps, no ordinary human brain is capable of mastering all the facts and details, and very few dare to aspire to even an elementary grasp of the whole, students divide the work among themselves, and devote their attention to one or a few lines of research only, according to personal predilection.

As few students can cultivate science, or even their own speciality, for the love thereof, but are compelled to make it supply their daily needs or luxuries, intensiveness is developed at the cost of extensiveness, so as to make their particular acquisitions and discoveries of "practical use" for the community who pays them, that is, aid trade and industry to make money by and through the knowledge thus accumulated, no one troubling about ultimate results in a distant future. As a necessary consequence the specialist gets gradually into a mental groove, and regards his observed facts and the conclusions deducible from them as the whole *truth*, frequently to all appearance even losing the feeling that it is necessary to test them by those of all or a majority of the other sciences. Thus the botanist considers the physicist as out of his reckoning, the chemist troubles little about astronomy, etc. From this self-limitation arises self-sufficiency and dogmatism, with all the mistakes and misleadings which mar the progress of intellectual development, till checked by some discovery in unexpected quarters, by which

the accepted tenets are partly upset, when many a one finds himself unable to see or appreciate the import of such discoveries, and opposes any change of view more or less vigorously. Generally the specializing tendency has resulted in almost general mental myopia (short sightedness), from every day matters, through politics, upwards.

Such sciences, which admit of some degree of finality, like mathematics, history, geography, etc., are always taught synthetically, so for at least as known precisely; all others, on the contrary, of which a great deal is as yet shrouded in obscurity, like biology, chemistry, etc., are treated analytically, that is, inferring tentatively from the known that which is unknown, and proceed from the complex to the simple. It is the only method available for those who have no teacher to consult, who could point out the way to go or the goal to which the road taken might lead, and is the only one offering land-marks to connect with established truths, or those accepted as such.

The question of the origin of man and animals is one that demands either a teacher who knows, or an investigator who finds out. The former, say an occult adept, capable of reading and studying the astral records, has an exceedingly great advantage over the latter; he can start at any given remote point and guide his pupils up to the period selected, thus employing synthesis like a firmly established ladder or stairway in ascending from past to present. The investigator, on the contrary, can at best surmise the possible and advance to the probable by using the ropes of analysis, which may or may not guide him to some projecting ledge of the solid walls of the dark chasm of the unknown, when the intuitive light of reason may enable him to discern a small part thereof; on the other hand they may leave him suspended in clouds of imagery rendered visible by his tiny lamp of reason, but impenetrable by his eye.

In the "Secret Doctrine" it is stated that MAN as the most intellectually developed being, was also the first that appeared on this earth, and that from him the animals descended or diverged. At the same time it is stated that then, and for long after, man did not possess such a body as now; in fact, was only a huge shadow, informing a formless, gigantic mass. Now, if any of us were to see such a mass, I venture to think that none would call such a mass—"MAN." That term is therefore misleading. There cannot be any shadow of doubt that from the very beginning, all present and future qualities and capacities of mind were potentially present in the first parcels of matter animated by the universal Jiva, and ensouled by the rays of wisdom; but they remained latent and unmanifested, till knowledge was gained by experience, and no further.

Some of the separating, vitalized masses rising faster by gathering more experience than others and thus enabled to keep ever ahead in structural, intellectual and spiritual development, it can in very truth be said in this respect, that the animals descended from man (not vice

*versa*), or rather it should read: were part of the one living nature, and left behind by him in divergent, or even retrograde lines of evolutionary development.

On the other hand, when the analyst, thinking and working backwards, says that man developed from the animal types next below his own in organisation, he expresses the same truth couched in other words and from the opposite aspect, with this difference, that he usually denies the presence of the *human Ego* and its mental and spiritual capacities within or besides them, all according to the proofs available to his unaided perception. Refusing to believe blindly, he regards the respective animal forms as the highest in development (merely as non-human animals), both structurally and mentally, at the respective periods, so far as consciousness, mind or reason are concerned; viewing these as consequences of bodily development, and not, as Theosophy does, as the body built up by the informing indwelling mind, or divine monad. Therein lies, principally, it seems to me, the inferiority of materialism.

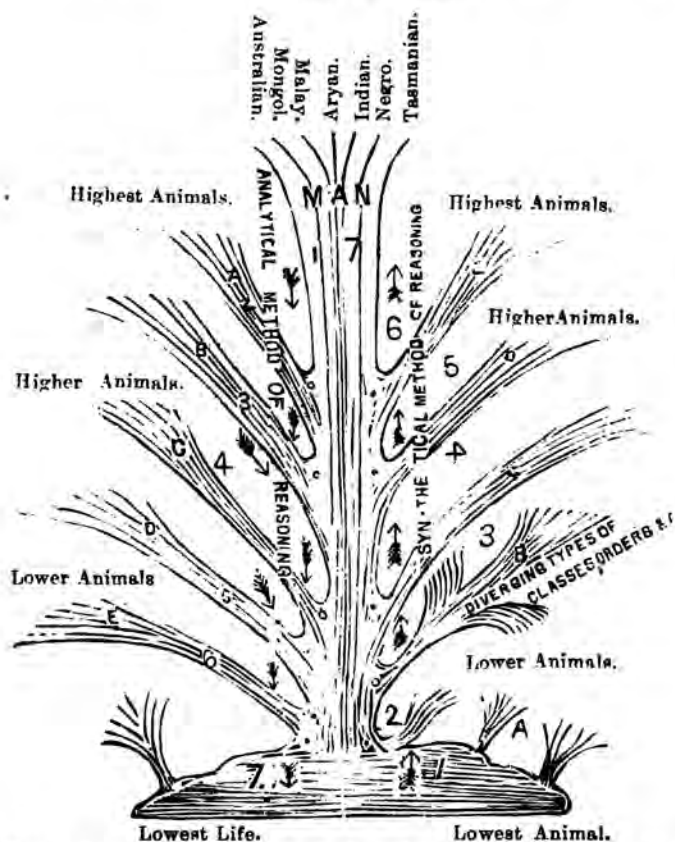
I am sorry to own that, to me, that part of the "Secret Doctrine" treating of this subject, appears to be disconnected, contradictory and over controversial; for while in one part it claims divine origin for every thing, including all animals, in other parts it speaks most disparagingly of them as if most vile and diabolic, which seems to prove, that the putative authoress had been trying to reproduce mental impressions beyond her own clear grasp of mind and experience. It makes one comprehend what the Countess Wachtmeister reports of her (H. P. B's) chagrin at not being able to understand the Master's meaning!

In passing, it may be just mentioned here, that according to all facts known in respect of nature's working, neither man nor animals (large or small) can possibly live without the co-existence of plants in boundless variety, nor the latter without animals, except in that primitive state preceding separation of function, known as protozoic; for it is the plants alone which provide carbon and oxygen for the production of animal heat within the body, while it is the animals, which provide the nitrogen for plants as food to replenish the mutual vehicle of life—protoplasm. The latter, by the way, is not aggregated around a *single* solid mineral atom, as sometimes given out, but is an intimate union of some 13 or 14 elementary ones (besides some others less essential), of which the want of any single one causes death. The food-question is one apparently little studied in its bearing and influence, not only upon individual man, but as regards nature at large, and the theories advanced are often neither in accord with observed facts nor theosophic principles of universal application.

In the accompanying rough ideographic diagram I have attempted to explain, visually, my views regarding evolution both synthetically and analytically, from the primal monads upwards. The upward course of the arrows denoting the former, the downward course the latter mode of

thought and teaching. The basal, undifferentiated life, extending laterally, and little, if at all, different since the commencement of life,

Ideographic Diagram of the Aspects of the Progress of Evolution of Progressive Animal Life.



assimilates the most appropriate mineral matters and renders them fit to be absorbed by higher and higher organisms, by passing through the lower, till finally culminating in the human body.

In the diagram the tree is represented as two sided, but it should be imagined as branching equally all round.

If we imagine the diagram successively reduced in size, down to even microscopical dimensions, and the reduced copies placed side by side, it would give us an idea of the amount of development at the various approximate periods, at every one of which the human principle was high above all others, though on lower and lower levels compared with the present.

Numbers, etc., of the diagram, are merely arbitrary, and may be changed *ad libitum*.

J. G. O. TEPPER.

[To be concluded.]



## GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

(Continued from page 89.)

### II. THE LOVE OF GOD AND OF CHRIST.

I HAVE said before that the most striking feature of Christianity appears to me to be the prominence given to the love of the Master for His disciples ; and I have also spoken of the need, felt in those times of darkness that are experienced by every aspiring soul, for the guidance, help, and strengthening influence of the Teacher and Leader. The hope of satisfying this depends of necessity upon the love of the Master ; and also, as we have seen, on a belief in Christ, using that expression in its broadest sense. The belief in Christ, together with the stimulating force of the love of the Master, renders possible that spiritual awakening and growth which we have taken as the meaning of salvation. This will show itself in life, and the first indication will be that all the actions will be brought into closer harmony with the ethical teachings given by the Master. But here again we shall find that the basis on which the ethics of Christianity rests is love, the love of God, the love of Christ, and the love of man to man. We must therefore first take up this question of love, and consider it in greater detail, in connection with the teachings given in the Gospels.

All who have studied different religious systems, and compared them, have pointed out how the conception of God given by the great Teachers varies : and looking at Christianity, we find that in this respect, as in others, the key-note is struck in the word "love." The most advanced conception of God is present, that of the Absolute Existence, the pure spirit ; as when Jesus says that the "true worshippers shall worship the Father in spirit and truth" for "God is spirit, and they that worship Him must worship in spirit and truth." (St. John, IV. 23, 24). But this is a conception which is not suited to the majority of men, for they cannot yet rise to so abstract a thought. And therefore Jesus, who wished His teaching to be suited to all, represented God to them under a form. The form under which God had been conceived for many centuries by the nation to whom Jesus came, was the human ; but there had gathered round it many of the sterner, and even of what we generally regard as the lower aspects of human nature. He was a God who was jealous of those who did not show Him due honour and obedience, who visited with His wrath those who transgressed His laws ; who, even to His faithful followers, showed rather the stern side of his nature ; the demand of rigid obedience, the unerring justice of His punishment, the acceptance of sacrifices that involved the taking of life. It was a conception under which there lies a deep truth, and it is the conception

which apparently must come first in the evolution of humanity ; for the first lesson to be learned is the unerring working of the law of Karma. But it is but one aspect out of many ; and it is necessary that it should be combined with the other sides of the truth. It is true that in the later Jewish history, as it is to be found in the later books of the Old Testament, the aspect of love began to be emphasised, but it was as yet overpowered by the sterner side. Therefore Jesus, taking the human form of God that was familiar to those He taught, surrounded it with all the qualities of the Father, full of love for His children, ever seeking their welfare. Thus in the Gospels we find such passages as the following :—“ If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ? ” (St. Matt., VII. 11 ; cf. St. Luke, XI. 9—13) Or drawing illustrations, as Jesus so often did, from nature, He reminds His hearers of the birds of the air that are fed by the Heavenly Father, or the lilies of the field that are arrayed in greater beauty than “ Solomon in all his glory ” ; and “ are not ye of much more value than they ? ” “ Your Heavenly Father knoweth that ye have need of all these things.” (St. Matt., VI. 25—32 ; cf. St. Luke, XII. 22—32). Thus beginning with the manifestation of the love of God on the lowest plane, He leads them on step by step, and next shows how that love is manifested in the teaching and help that is sent to enable them to live a higher life, and to rise out of the death of sin. “ It is not the will of your Father which is in heaven that one of these little ones should perish.” (St. Matt., XVIII. 14). “ There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons which need no repentance.” (St. Luke, XV. 7 *et seq.*) “ That the world may know that thou didst send me, and lovedst them, even as those lovedst me.” (St. John, XVII. 23).

“ This is the will of Him that sent me, that of all that which He hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life.” (St. John. VI. 39—40). In this last passage there are two thoughts especially emphasised. The first, that of the love of God to all, for we must remember that “ the Son,” as we have already seen, does not mean Jesus of Nazareth alone, but all the great Teachers who show forth the divine nature of man, whether we think of them as living Saviours, or as symbolising the Christos in every man. Secondly, the natural sympathetic attraction between the individual Teacher and those to whom He is specially sent. For, as Madame Blavatsky points out in the “ Secret Doctrine,”\* every human being belongs to one or another of the great hierarchies into which the divine beings that guide the evolution of the world are divided, and according to this will he be more strongly drawn to one or another of the great Teachers.

\* Vol. I. p. 627 (old Edition, pp. 573, 574).

This thought leads us to the love of the Master for His disciples; but there is first one other important passage, in which the love of God is expressed. It is the one that has been already quoted as showing the presence of the Father in the heart of each individual, and it marks the climax of the divine love. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." (St. John, III. 16). We have already seen that this may be understood as referring to the energy of God, or the Logos, manifesting either in the whole universe as the power which causes evolution, or in man as the manifested Higher Self, the Christos. In the latter case it has special reference to the great Teachers, in whom the Christos is fully developed and dominates the whole being, hence they come into the world for the helping of man. It is not the personal form of the Teacher that is the "Son," but the Christos; and so it is the "only-begotten Son," for though the outer forms may be many, the divine force working in them is one. Similarly if we understand the passage as referring to the manifestation of the Logos in the universe, it is the one divine life which energises the many forms, and thus again it is the "only-begotten Son." Here then, Jesus strives to lead the thought of His hearers from the love of God shown in sending the "Son" to the help of humanity, upwards to that marvellous love and sacrifice of the Logos, shown in His limiting Himself by form throughout His universe.

Turning now to the love of the Master for His disciples, we find it not so much expressed in definite passages, as breathing through every word He utters, and showing itself in every action He does. This is one point that is common to all the great Teachers, but perhaps it is more prominent in the cases of Jesus of Nazareth and of Sri Krishna, than in any others. And in these two we have it appearing under different aspects. Both alike drew all men to themselves by the intensity of their love and sympathy, but with Sri Krishna the love breathed through an atmosphere of intense joy. In His company there was no sorrow, all was perfect bliss, because of the radiance that shone out from Him. In Jesus of Nazareth the love is surrounded with pathos; it is the pain of humanity to which it goes out, and it is the sad and suffering who are drawn to Him, and find in His presence the peace and calm which takes away all the sting of the pain. And so it is those that "labour and are heavy-laden," that Jesus calls to Himself, that they may "learn of Him" and "take His yoke upon them," so finding "rest unto their souls." (St. Matt., XI. 28—30). One of the most beautiful passages expressing His love, is that in which He compares Himself to the "good Shepherd," who is willing to "lay down his life for the sheep." (St. John, X. 7—18). Or again where, speaking of those whom the Father has given to Him, He says:—"They shall never perish, and no one shall snatch them out of my hand." (St. John, X. 28). And at the close of His life this promise is confirmed where He says:—"While I was with them, I kept them in thy name which thou hast given me; and I guarded them, and not one of them perished, but the son of perdition." (St. John, XVII. 12).

But there are some passages which introduce an apparent difficulty, where Jesus seems to imply that His love, and also the love of God, are especially towards those who love Him; and this apparently introduces an element of imperfection, which is contradicted by other passages. Thus He says:—"The Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father." (St. John, XVI. 27). "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (St. John, XIV. 21—24). This would seem to imply a limitation in the love of Christ and of God, which is inconsistent with such passages as the following:—"But love ye your enemies..... and ye shall be the children of the Highest; for He is kind unto the unthankful and the evil." (St. Luke, VI. 35).

There is no real contradiction if we realise that love cannot express itself fully unless there is a sympathetic response. It may be poured out towards another, but he is unable to feel its influence unless his heart is opened to receive it, and this can be only if he is full of love himself; if he is unable to feel it, then so far as his consciousness is concerned, it is non-existent to him. And it is characteristic of the purest love that it will never force itself upon one who is not ready to receive; it will rather wait patiently, surrounding him with its calming helpful influence, which, though unrecognised and unknown by him, will cause his heart gradually to open out, until he awakes at last to the full consciousness of it. But the first impulse to respond must arise within himself, and then he begins to understand the meaning of the phrase, "I love them that love me, and they that seek me shall find me." This reminds us of a similar thought in the "Bhagavad-gîtâ" (XII. 18—20), where Sri Krishna says to Arjuna:—"He who is alike to foe and friend, and also in fame and ignominy, balanced in cold and heat, pleasures and pains, destitute of attachment, unshaken by praise or reproach, silent, wholly content with what cometh, homeless, firm in mind, my devotee, that man is dear to me. They verily who according to my teachings partake of that Amrita-Dharma, endued with faith, I their supreme Object, devotees they are, surpassingly dear to me." "He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he will never lose hold of Me." (VI. 30). And again, "Place thy Manas on Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to Me." (XVIII. 65).

The disciples of Jesus did not always understand or appreciate the broad tolerance and universality of His love; they did not realise that there were many paths all leading to the same goal, and that there were others travelling in the same direction as themselves, though not under the immediate guidance of *their* Master. And so they came once to Him complaining that they had seen "one casting out devils in Thy name, and we forbade him, because he followeth not with us." An

intolerance from which the Christian world of to-day is not *entirely* free, and which called forth from Jesus the gentle, but decisive rebuke, "Forbid him not; for he that is not against us is for us." (St. Luke, IX. 49, 50). We may again compare this with the Bhagavad-gîtâ:—"However men approach Me, even so do I accept them, for the path men take from every side is mine, O Partha" (IV. 11).

Constantly linked with the love between the Master and the disciples is the obedience to be shown by them to Him. "If ye love me, ye will keep my commandments." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." (St. John, XIV. 15; XV. 10). Such is the note that is struck, not once alone, but many times. And the keeping of the commandments is summed up in the one command:—"Love one another, even as I have loved you." (St. John, XV. 12). "By this shall all men know that ye are my disciples, if ye have love one to another." (St. John, XIII. 35). And so when He was asked which was the first commandment of all, He placed love to God as the first, and next to that, "Thou shalt love thy neighbour as thyself; there is none other commandment greater than these." "On these two commandments hangeth the whole law." (St. Mark, XII. 31; St. Matt., XXII. 40). If we take these passages by themselves, we lose much of the force of the combination of these two commandments. It is only when we regard them in connection with the teaching that God is in every man, that we can fully understand them. For we find out then why it is our duty to love our neighbour. It is best expressed in a beautiful passage in the "Brihad Aranyaka," where Yajnavalkya explains to Maitreyi the means of obtaining immortality:—"Behold, not indeed for the husband's sake the husband is dear to the wife, but *for the sake of the self* is dear the husband. Behold, not indeed for the wife's sake the wife is dear to the husband, but *for the sake of the self* is dear the wife..... Behold, not for the sake of the universe, the universe is dear, but *for the sake of the self* is dear the universe." ("Brihad Aranyaka Upanishad," IV. 5, 6).

This then is the foundation of the love of man to man, and the love of man to man, thus understood, is the basis of the ethics of Christianity. But the consideration of that must be postponed till next month. Then we shall find some important points of contact between Christianity and what is popularly called Hinduism, and shall endeavour especially to trace a common purpose in the teachings of Jesus as given in the Gospels, and those of Sri Krishna as given in the Bhagavad-gîtâ.

LILIAN EDGER.

[Erratum. In the preceding paper, November *Theosophist*, page 85, line 29, for "A'tma-Buddhi," read A'tma-Buddhi-Manas.]

(To be continued).

## MENTAL HEALING.

### No. II.

I N seeing my former article on the above subject in the August number in print, I begin to realise that it is quite a different thing to formulate thoughts in one's mind and convey the same to others in the same color one sees them. However if they are of any value, they are sure to awaken responsive vibrations in some mind, and I can only hope that one such mind possesses a vehicle for transmission, clear and distinct like those we have become accustomed to in the leaders of our Society; for I am convinced that the movement of mind healing, rightly directed and understood, can lead to much good. If the primary object of the movement to heal the mind, to make the mental life of people pure, good and wholesome, were solely or principally insisted upon, it would hasten the progress of spiritual evolution, and would undoubtedly lead also to the building of better and healthier bodies. But the way that it is at present brought forward, apostles of the movement using psychic or mesmeric influences to attract people and—make money, the healing of bodily ills being by the majority of the disciples considered as the one and all-important aim, then the movement itself cannot last; its adherents will split into sects and parties, and instead of making minds better and clearer, it will have the opposite effect and make them only unsettled and more muddled—if not worse.

Now as to healing as a factor in the evolution of man, I should like to submit a few more thoughts.

It would be fair to assume, that if a person were born with a normally healthy body and during the course of his life could live in strict accord with nature's laws, he would enjoy during this life immunity from disease. But in most cases the individuality is not sufficiently evolved to live in perfect harmony with nature, it has not learned to respond to the higher vibrations coming through from the higher planes of existence; these vibrations are still overpowered and obliterated by the coarser vibrations of the astral-body, the vehicle of sensation. The yearning for experience, by which the still immature ego is brought in contact with all kinds of sensations, develops its consciousness of the laws of nature; the painful or pleasurable result of the sensation gives him knowledge of what to do and what to avoid. It is this yearning for experience, which compels the person to follow the prompting for stimulation of the different centres of sensation, and among these it is especially the gratification of Taste and Animal-love which leads to the greater part of suffering and disease.

Let us consider for a moment the consequences of gratifying the sensation of taste, using the simile Mrs. Besant gave us in 'Birth and

**Evolution of the Soul.** The person eats something palatable and enjoys the pleasurable sensation. The memory of such sensation leads him to repeat it again and again, till an unpleasant sensation tells him that something is wrong. He has overloaded his stomach and learns through a fit of indigestion, to realise that it is not good to follow the yearning for this particular sensation. But as a rule the memory of this not very serious experience is soon obliterated by the more vivid memory of the pleasurable sensation and again and again he falls a victim to it. If the individual is somewhat progressed in evolution, has already attained through such experiences a little reason and will-power, the former aids to associate more readily the two sensations; cause and effect, are recognised, and the Will overcomes the temptation, for now he *knows* and avoids the result. But in most cases the Kâmic element preponderates and he succumbs to the desire for pleasurable sensation, till nature tries to give him a stronger warning in a more serious and prolonged illness. And with these repeated unpleasant results the memory of them becomes stronger than that of the pleasurable sensations; the man has painfully learnt the lesson and avoids the evil effect; he overcomes the desire, for he has gained knowledge.

Now it may be asked, if these unpleasant sensations or diseases are Nature's lessons for the attainment of knowledge, would it not be better to leave a suffering person to himself to learn the lesson in full? Is it not interfering with the law of evolution to relieve his suffering?

No! Here the loftier law of Love and Compassion steps in and says: it is our duty to relieve, to help and teach.

When the physician relieves a sufferer he administers a medicine unpleasant to the palate, or orders regulations unpleasant in other respects, thereby he doubles the unpleasant sensations consequent upon the pleasurable ones and the patient's memory is strengthened, the lesson becomes more effective. And on a higher plane the true physician does more still by pointing out to the less developed mind the law of cause and effect, giving it the impulse to assert itself more, awakening reason to the necessity for battling with desire. Therefore, I take it, in former times the offices of priest and healer were closely connected; in administering to the ailments of the body the physician had the best opportunity to give a lesson for the development of the Soul. We see it even now, although not so frequently as it should be, that a sick-bed may form the turning point for a new life.

And when some of the Priest-initiates performed miraculous cures, it was not simply to relieve suffering instantaneously and make a show of their power, to attract converts; but, being conscious on the Mental Plane, they recognised that perhaps a person had learnt the lesson through his suffering—had sufficiently advanced to recognise the Path. And to enable him to take up the heavier burden of progress on

the Path, they relieved him of the bodily suffering, which, as the lesson had been learnt, had become needless.

In this way we can explain and justify Jesus' healing the leper after His "Sermon on the Mount." After baptism and the forty days' fast He was "full of the Holy Ghost," i.e., had attained Buddhic consciousness, and therefore could know if the leper's suffering had chastened him or not. And when the latter heard the Sermon on the Mount and realised the Path pointed out therein, he declared his faith in the Teacher and the doctrine by saying, "if thou *wilt*, thou *canst* make me clean."

The same principle is emphasized when Jesus heals the woman, saying, "Thy *faith* hath made thee whole." The exhibition of intense *faith* seems to show that in both cases the subjects had advanced to a point in soul-growth, where the healer was justified in employing his divine power to remove disease and facilitate and help an attempt to higher evolution.

But what help is given to the development of the soul when a mesmerist or Mental Healer, by laying on of hands or concentration of thought removes disease? What lesson is conveyed, except perhaps a sense of gratitude for the healer, for an easy and troubleless relief of suffering?

There may be a justification of such healing, if the healer uses the power purely to exemplify the high power attainable by following the path of the higher life; thereby giving those he wishes to teach and impress a proof of the reality of his mission. Thus we find Jesus attracting widespread public attention through His miraculous cures, impressing the multitude with the reality of his divine power and preparing them thereby to receive His message of conformity to the higher law of Love and Truth, proclaiming, so to say, his credentials as a guide to the Father.

And again we find this procedure sanctioned in the last great reform movement, when our noble President-Founder in presenting the message of Theosophy to the people of India, performed his many miraculous cures with the help and guidance of the Holy Ones. And when the attention to the message is fully aroused the Healer retires but the Teacher and Guide remains, showing the way to health of soul and therefore of body, the way to Wholeness—to Oneness.

Now the present mind-healers affirm that they also bear a message of reform, that they teach people to become better in mind and body. But their teaching is irrational, they acknowledge themselves, that it cannot be intellectually demonstrated; and in trying to reform the dogmatic interpretation of the Bible, they simply set up another dogma.

They do not explain why certain results follow the action of the Mind; they simply agree that as these results follow, as we can remove disease in this way, we do good, because we relieve suffering. Surely,



if the gourmand, if the sensualist suffers through the effect of his evil courses, if nature tries to teach him that he is doing wrong, it cannot be right nor kind to him, to give him fresh health and strength to pursue his evil habits. It is simply to dam back, artificially, for a time, the effect of his imprudence, and he will continue his evil life, till eventually the accumulated evil will burst forth and overwhelm him utterly.

Some apostles of this school of healing teach their followers that they must simply deny that anything can evilly affect them. If certain foods disagree with them, they must simply deny their power to do so, and they can indulge as much as they desire. If they meet with a case of poverty they simply deny that the person is poor, they affirm that he is quite comfortable and he will become so. Cheap charity, that! Another extends the principle to his business, to push his wares he simply affirms and wills that the people will buy them readily.

There we see already to what dangers this teaching will lead; to learn that thoughts are living, active entities, which can influence the minds of others, and then to use this knowledge for personal benefit is black magic, pure and simple. It may be used in ignorance, but the ultimate effect must follow.

Some of these mind-healers, however, treat the subject in a nobler way, imbued with compassion and love for their brother-men, they try to remove disease and suffering and likewise stimulate their patients to a nobler life and purer thoughts. They work unselfishly, trying to follow the footsteps of Jesus. But unlike Him, they *know not* what they are doing and how they are doing it; they work blindly, and their necessary failures—explained in my former article—must discount the effect of their efforts on the minds of the people. They can and do perhaps lead many a mind to renewed and firmer faith, but they cannot satisfy the mind that is ready for higher food, that is ready to search for the Maker in His works. That is the object of Theosophy, and therefore I think it is our duty to point out errors and dangers of this movement; to teach and guide the minds of those who recognise in the phenomena of mind-healing, that mind is more than cerebration, and that there are more planes of nature than the one on which we become conscious through the physical senses.

We must teach them that it is good to suffer; that their affirmation "there is no evil" is correct, but needs qualification; for when, through suffering, we have been led to search for and recognise the cause, we have learnt something, attained some knowledge, and then we can look back upon the suffering and say that pain was not evil, it was good, for it led us to knowledge.

H. F. KESSAL.

*Ed. Note.* The other side of this important question will be presented in an article now being prepared by the gifted Mrs. Anna W. Mills, the "Practical Metaphysician."

### WHAT THEOSOPHY HAS DONE FOR THE WORLD.

LIKE all organizations which are intended to elevate the ethical side of Humanity, the Theosophical Society came into existence from very small beginnings. It was ushered into being without any idle show or any promise of doing wonders not formerly done by any other human society or organization. Conscious of the possession of some verities hoary with age, about man and his God; confident of the fact that the one Eternal Truth is destined to conquer time-honoured fictions and priest-hallowed doctrines; ready to bear the ridicule of an unsympathetic world, the major portion of which had for years turned convert to the maxim of the physical science which preached that things not seen by the five senses were beyond the reach of the human mind; the two pioneers, reliant on the holiness and inherent stability of their cause, gave out their message to the world. The message did not speak of any goody-goody things, and this earth was not to be turned all of a sudden into a heaven of bliss divine. It never declared that a human being can be made an angel by the charm of a mystic mantram, nor that all who came into contact with H. P. Blavatsky were to be turned into full-blown *Sadhus*. "Believe and thou shalt be saved," never *was*, nor *is*, the watchword of the Theosophical Society. On the contrary, its message was that man is an exile from his native home, and though, for a while, tied to the earth, that was never meant to be his permanent home. Though outwardly clad in mud, within he was every inch divine, and to evolve that Divinity was the be-all and end-all of every son of man. It was further said that if any member of the Society was anxious to realize within himself his divinity he was to disengage his mind from earthly ties and was to work disinterestedly for the good of Humanity. Every one was required to work out the truths taught by the Society in his daily life, make them a part and parcel of himself, and effect his own salvation by his thoughts, words and deeds.

As may be anticipated, these were very hard nuts to crack. These were truths unpalatable to those who had thought of eternity opening out to them by merely becoming members of the Society. Secessions took place, and uncharitable remarks passed out of the mouths of its so-called zealous members. Many were the internal disturbances which shook the Society, and at one period of its existence the odds were fearfully against the few faithful souls who had resolved to stand by it, through thick and thin. But my present task is not to recount to you the storms through which the Society has passed, for these are known to every one who has taken the least trouble to study its fortunes through an eventful history extending over nearly a quarter of a century. Let us, rather, examine what effects the teachings of the Society

have produced upon the world at large, and what impetus they have given to the moral evolution of the present-day humanity.

Theosophy is not a bundle of religious doctrines or dogmas. It is Divine Wisdom which comes down to Humanity from its divine custodians who, in the fulness of Their compassion, have ever kept intact a set of Truths which can relieve man from the fetters of Māya. These truths are given to those who are worthy of them. In almost all religions of the world these truths do exist in a greater or less degree. In course of time, designing persons, representing a selfish priesthood, take the spiritual welfare of mankind into their own hand, then deterioration sets in, and religions fail to serve the highest aims of life which their original founders had in view. The Aryan race to which we belong had many cults and many religions. Looking at the records of past times we have the Eleusinian mysteries and the mysteries of Orpheus in Greece and Rome; the cult of Osiris-Isis in Egypt, and Taoism in China. Then we come to Christianity which has captivated the hearts of millions in the West, together with its esoteric phases as shown in Gnosticism and Manichæism. Zoroastrianism is one of the faiths whose votaries are now but a handful in the world, but it is a faith which has done wonders for them for the last 7,000 years. Once the religion of the rulers of Persia, Zoroastrianism has thriven in India as well as it did in its native soil. Last, but not least, we come to the sacred Aryavarta whose undying glory lies in its two religions, Hinduism and Buddhism. Here and here alone, religion is a subject which is allowed to overtop all the concerns of life. The civilizations of Rome and Greece perished because they were not established on the solid rock of spirit; those of Chaldæa, Babylon and Nineveh followed suit, for the very same reason; but there is one country of ancient origin and only one, whose civilization has not perished, for its magnificent fabric was founded upon immutable spirit. The sages of India, with a keen foresight altogether their own, saw that countries may be conquered and won by manual force, but that conquest is eternal which a man makes over his lower *self*. Losing interest in everything which was to pass away with the body, the Indian Sage built his home in heaven, eternal and divine. Thus what he lost in the transient life he gained in the eternal, and the shadow was allowed to go for the sake of the substance. Now what I want to impress upon your minds, is that Greece, Rome, Egypt, Chaldæa, Persia and India had to the best of their endeavours tried to determine the relation in which man stood towards his God. Each country tried to solve the problem in a way best fitted to the aptitudes of its thinkers. But then it must not be understood that the thinkers of each country had the absolute Truth in their possession. Each age and each wave of Humanity found out certain aspects of Truth from the vast treasure-house of spirit, and these were handed down to posterity. The thread of continuity was kept intact; but the cream, the best of every age was kept away from lay pollution. A succession of Divine Beings has kept the most secret Truths of the Higher Life

in Their charge, so that mankind may not grope in darkness about their ultimate goal. Thus, Theosophy or Divine Wisdom is the white ray which when analyzed under the spectrum yields the primary seven colours—violet, indigo, blue, green, yellow, orange and red.

Now let us examine the attitude of the Western mind when Theosophy in 1875 brought to light some of the hidden Truths of Life. Europe and America in those days were engaged in hero-worship. Charles Darwin had set the West a-thinking that the organic manifestations of the world start from the simplest amoeba or infusoria, and that man, by a tardy evolution in nature, has risen to his present commanding stature after the model of the monkey, which he so much resembles in physical organization. Darwin did not show what will be the next stage of physical development to which man can aspire. One great benefit which Darwin and his school conferred on mankind was the demonstration of the principle that in nature everything marches towards progress, in which higher and nobler forms take the place of lower and inferior ones. When this continued march of Nature towards progress on the physical plane was scientifically proved, Theosophy stepped in, and taking hold of the favourite dictum of Darwin about physical evolution, advocated a similar evolution for man on the spiritual plane. If man had attained his present physical development from a simple physical organization, what objections could there possibly be in admitting that on his moral and spiritual sides he can expand his potentialities to angelship and Godhood. Theosophy from the records of the past showed to the Western world that instances were not wanting to prove that human beings had attained the Kingdom of Heaven, and had become one with their Father in Heaven. It was a tenet of Divine or Ancient Wisdom that there had been not merely *one* Christos who had sacrificed Himself for the Salvation of the human race, but that every man had in him his Christos which, if he evolved, by sacrificing finite things for the Infinite, became one and the same with his God. Science was to become hand-maid of Divine Wisdom. If physical evolution was to be made subservient to spiritual evolution, the world would be quite different from what it now is.

The present unrest of Europe is simply due to its one-sided development. The West has yet to see the Truth that no knowledge can be of permanent importance unless it be imbued by spirit. The great strikes we read of almost every month in the West, and the restlessness which prevails there on account of its masses not having set before themselves the true goal of life, make it clearer and clearer every day that like all other former civilizations of a material kind, the Western one is tottering on its basis. For the salvation of the race, the Eastern wisdom was to be grafted on the science of the West. The East had already for centuries lulled itself into the pleasing notion that Divine Wisdom was its legacy, and, in consequence, no efforts, on its part, were necessary to study that which was its own. India the home and nursery of Divine

Wisdom did not use the honey that she had so long stored by her; and in its stead, she began to make use of the vinegar of the Western science that was bereft of all ideas of God and the life to come. Theosophy came to the rescue of the Indian youths and told them that they had a very venerable past of their own, that they were heirs to that noble past, and that it was not too late for Indians to live the lives of the Rishis and saints in which India was once so very rich. At the call of Theosophy, India has risen from her stupor, and has risen also to the keen sense of her duty. With the pictures of the past before him, the Indian youth has come to realize the share he has to bear in the eventful spiritual evolution which is, at present, surrounding us on all sides. To the West, Theosophy has read the wholesome lesson that its large laboratories *alome* cannot help it in the search after Truth. The secrets of A'tma imparted to inquisitive souls of the West who are gifted with capacities to organize, and a natural aptitude for assimilating Truths once intellectually grasped, have done much to advance the development of Theosophy there. Though the West may be slow in gaining a thorough hold of the new Truths which the East has laid before it, yet when once they are grasped, the Western mind, with a perseverance remarkably its own, works them into its daily life. Theosophy brought to light such advanced monads as Blavatsky, Olcott, Besant, Leadbeater, and others too numerous to mention here. These self-sacrificing souls had so thoroughly identified themselves with the cause they had espoused, that some even left their homes to serve their only object in life. Can this Bharatvashtra show a single instance of a man who has made the same sacrifice for Theosophy which a Besant, or an Olcott, or a Bertram Keightley can make in the West? It is certainly a sign of the times that the best translations of Sanskrit works come to us from the West, and expositions of the deepest problems of Brahmanvidya, nay, the mysteries of Initiation, which formerly no one except a Brahman would have dared to impart to lay chelas, are taught by the heroic Mrs. Besant.

But India need not despair. Her former bright days are once more before her, and if she has learnt sufficiently, from past experiences, what a heavy load of karmas she has to bear for opportunities lost, the India of sages like Sâkyamûni and Sankarâchârya will be realised within the next few centuries. India's crying needs at this hour are co-operation and the untiring energy of the West, together with an honest endeavour to raise the status of the lower classes who have, for long, remained in undeserved obscurity. What the West wants at this crisis is patience, serenity, and a doing away with that superabundance of activity which makes spiritual investigations so very difficult and trying. When the West can call the Eastern peace of mind its own, and when the East shaking off its lethargy, works with greater energy and disinterestedness on the physical plane, Theosophy may be said to have achieved one of its principal missions. In the West, new wine is to be put into old bottles—the wine of truth from the Orient—but in the

East, old wine is to be put into new bottles. When the East and the West will thus work in harmony with each other, and when each has absorbed and made its own what is intrinsically beneficial in the other, humanity will be doubly blest; blest in this world and blest in the world to come. The East may be compared to an old lamp whose wick requires trimming with the addition of new oil to make it burn steadier and brighter. The West may be compared to a new lamp which has not sufficient oil nor wick in it, but when these are supplied, the lamp promises to become a light of regeneration to the whole world.

In both the hemispheres, Theosophy has produced remarkable results. In the West, the doctrines of Karma and Reincarnation have set people thinking, though they were once taught by that master of wisdom, Jesus, the Christ. They (in the West) have now been told that if people thrive or fail in this life, they deserve what they get, for the present harvest is of the seeds sown by them in the past. The choice was deliberately made in past lives and it is useless to repine when the matter has gone irrevocably from our hands. Thus, Karma and Reincarnation are destined to do incalculable good to the West. They will teach it patience, contentedness with one's lot in life, and above all, a supreme resignation to the will of the immutable Law before which kings and beggars hold a rank of perfect equality. These doctrines are the very antidote that is wanted just now to cure the West of its restless and uneasy temper. In the East the Indian youth who had blindly imitated everything that had the hall-mark of the West upon it, and had commenced to ridicule everything that was noble and sterling in his own religion, has been retrieved from the worship of the rank materialism of the West. His eyes are opened, and now, to our no small joy, we see that the same youth, though clad in necktie and collar, has fallen once more to his Sandhyavandanam and the veneration of the sages who had made India what it always was in the eyes of the world. The students of the West are to be congratulated in many of the Branches of the West, where the Yoga aphorisms of Pâtanjali and the Sâmkhya system of Kapila are ably expounded. But then with all this, we must not suppose that the millennium is at hand. We have to undo what was done thousands of years ago. The honest seeker after Truth is sure to reap his harvest in centuries to come. The honest seeker of our day may, perhaps, in his next incarnation be a great philanthropist, and who knows but in a few more births he may be the future adept or the conscious co-worker with the Logos, which each one of us ought to be, some day or other. To help nature in its evolutionary work is our rarest and sublimest duty. To help nature must be our privilege. If in this incarnation we weave into the warp and woof of our life some of the eternal Truths which Theosophy teaches, the time will be not far off when we will bloom forth as associates of nature, ever anxious to help her great cause. The Holy Ones of the Earth have sent Theosophy to us that we may help Nature in her work,

and fortunate indeed are the souls who can reach Their Blessed Feet and work only to advance Their and Nature's Holy Cause.

Let us bear before us the words of the Divine Sri Krishna—

उत्तिष्ठकौंतेय युद्धायकृतनिश्चयः ।

Stand up, oh son of Kūnti, resolute to fight. Let us fight with matter in order that the spirit within each of us may be evolved. We are all athirst for spirit, then let us slake our thirst by drinking at the limpid fount of Theosophy.

JEBANGIR SORABJI.

### ANUBHAVA'NANDA LAHARI.

OF KESAVA'NANDA SWAMI.<sup>1</sup>

**S**ALUTATION to the Supreme Soul of Existence, Consciousness, Bliss.

Here commences the wave of the bliss of understanding.

1. Adoration to that Brahmā which is of a non-dual nature, which again is Lord, which with an illusory body duly brings about the subtle part of creation known as Hiranyagarbha,<sup>2</sup> which evolves the bulky material universe, movable and immovable, which, notwithstanding, shines with a look of individuality (*separateness*) as Virātpurusha.<sup>3</sup>

2. The disciple said : " Ocean of Mercy, my mind, divided by various wrong actions, does not attain to perpetual bliss, even for an instant. Therefore please tell me the means of subduing the mind."

3. The Guru said : " Having attained discrimination, dispassion, the group of qualities consisting of mind-control, body-control, peace of mind, etc.,<sup>4</sup> and the desire for emancipation,—having approached the Guru of Vedic lore and true understanding<sup>5</sup> with sacrificial stick in the hand, —and having learnt clearly (Truth) from the Great Master, thou wilt prosper in thy search after perpetual bliss, which is attainable by the study of the Vedānta."<sup>6</sup>

4. The disciple said : " What is known as Viveka ? How is it to be obtained without any difficulty ? O Lord, how will it take deep root in the mind ? Please condescend to cut off this poisonous tree of doubt in me. For how else is it possible for me to reach certainty without your help ? "

<sup>1</sup> Translated for the *Theosophist* by Members of the Palghat Branch, T. S.

<sup>2</sup> Lit. (" Golden Egg"). Name of Brahmā, as born from a golden egg.

<sup>3</sup> The first progeny of Brahmā. Cf. ' From that Virāt came forth,' where Virāt is represented as born from Purusha.

<sup>4</sup> The six kinds of accomplishment known as *Sama*, *Dama*, *Uparati* (tolerance), *Titikshā* (endurance), *Braddhā* (faith or confidence) and *Samādāna* are referred to. These with *Viveka*, *Vairāgya*, and *Mumukshā* form the *Sādhanauchatushtaya* or the four necessary requirements for a student of the Vedānta.

<sup>5</sup> A man of true understanding is a Brahma Nishta or one who is absorbed in the contemplation of the Supreme Spirit.

<sup>6</sup> Lit. " The top or summit or end or essence of the Vedas."

5. The Guru said : " The Supreme Spirit is One, eternal, knower of all hearts, the purest, supreme bliss, the unlimited, and the permanent consciousness in all creation, movable and immovable ; while all that is seen different from It is unreal and conditioned. This knowledge well enunciated by men of clear understanding is called Viveka.

6. As in a soiled mirror covered with dust the white and brown colours cannot at all be distinguished even after looking into it a number of times, so impure minds are not able to distinguish between the real and the unreal. Therefore leave off desire<sup>7</sup> and worship Hari (God) by means of sacrifices<sup>8</sup> and devotional rites."

7. The disciple said : " Revered Master, O best of speakers, please explain clearly the nature, the cause, the scope, and the object of dispassion. I desire to know *Mumuksha* ; I see that the wealth of mind-control, body-control and peace is productive of great bliss ; but I do not know the extension (scope) thereof, oh, giver of boons."

8. The Guru said : " All enjoyments and kinds of prosperity such as are enjoyed by Brahmā, Indra, etc., ought to be shunned by me "—such a determination is the nature of dispassion. Real understanding and a painful mind are the causes of dispassion. Abstaining from all sensual pleasures is its noble work ; and its scope is well declared to be a firm conviction of the futility of all pleasures.

9. O Thou of discriminative intellect, death<sup>9</sup> shall surely await thee if thou clingest to the poisonous creeper of (material) prosperity, attractive to minds plunged in worldly pleasures, productive of mortal fruits, full of the flowers of (beautiful) forms etc., powerful in its evil effects being at the same time almost useless, environed by the serpents of anger, etc.,<sup>10</sup> lasting for a moment like the lightning, and depending upon a perishable body.

10. O Thou of discriminative intellect, death shall surely await thee if thou dependest upon boyhood,<sup>11</sup> which is troubled by several diseases, which is an obstruction to the attainment of emancipation, which is as a powerful axe to (the tree of) calmness, which is at heart devoid of discrimination between right and wrong, which is the refuge of fools, and which is fickle like an elephant, as minds (then) are allured by different false conditions.

11. O Thou of discriminative intellect, death shall surely await thee if thou dependest upon the ocean of youth which is agitated by innumerable waves of mental anguish and disease, which is the recep-

<sup>7</sup> Which prevents one from understanding discrimination. Cf. " From Kāma arises Krodha, from Krodha comes bewilderment." Bh. Gitā II.

<sup>8</sup> Sacrifices without attachment to the fruits thereof purify the mind and awake discrimination. Devotional rites strengthen the power of discrimination.

<sup>9</sup> 'Death' here means 'prolonged perdition.'

<sup>10</sup> 'Desire, anger, covetousness, delusion, lust and malice'—the well-known *Arshadvarga*, the six enemies to spiritual progress.

<sup>11</sup> By 'boyhood' is meant 'immaturity of understanding.' In this and the two succeeding *alokas* the author wishes to point out the illusory nature of different stages of life.



tales of the rivers of strong desire, where there are eddies of doubtful thoughts as to what actions might be done and what not, which is difficult of investigation<sup>12</sup> which contains monsters of desire and anger and which is disliked<sup>13</sup> by the venerable."

(To be continued.)

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## Theosophy in all Lands.

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### EUROPE.

LONDON. (October 28th, 1898.

For some weeks we have been living in the midst of rumours of wars which have made one wonder whether the last year of the nineteenth century was going to be signalized by a great European conflict. Happily the news to-day is of a more pacific character and once more for the time being the evil day of warfare on a large scale seems put off. As Theosophists we may be ready to await calmly and bear patiently any of those grand-scale disasters which overtake nations under the karmic law but we should be less than human did we not rejoice when, also under karmic law, the evils are averted and we can keep to that work, so much in need of our best efforts, of bringing some glimmer of the light that has helped us to the helping of the world.

However in the midst of the turbulent thought currents to which all this has given rise, and which the evening papers are largely responsible for rendering more turbid than would otherwise be the case, the work of our various branches goes steadily on. Lectures have been given at the Blavatsky Lodge by Mr. Mead, Mr. Leadbeater and Mrs. Hooper. Mr. Mead has spoken twice on the subject of 'Hermes the thrice Greatest,' throwing much suggestive light on the fragments of this Egypto-Greek philosophy which have come down to us. The substance of these lectures with Mr. Mead's version of the Hermes fragments will appear in due course in the *Theosophical Review*, and students will doubtless welcome them in a form suitable for study and reference.

Mr. Leadbeater took for his subject, "What Theosophy does for us" and in the course of a practical address reminded those present of the advantages enjoyed by all who had come in contact with this teaching, and of the individual responsibility for right use of the privilege which was thus incurred. The openness and clearness of the Theosophic truths as now placed before the world were in marked contrast to the difficulties which had surrounded the would-be student in days of old—even in the early days of our own society things had not been made so easy for the learners as was now the case; perhaps those who had struggled with the earlier difficulties were more strengthened from their contest, as the muscles mental as well as physical could only develop by exercise; but in whatever way the immense gain of theosophical knowledge had come, it behooved the recipient to avail himself to the full of the opportunity for self-evolution which was thus within his reach.

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<sup>12</sup> That is, youth generally is unsuited to the exercise of discrimination.

On the 20th of the month, Mrs. Hooper placed before the Lodge a most valuable and interesting fund of information relating to the beliefs of savages. As the result of extensive reading of the literature devoted to this subject Mrs. Hooper is convinced that the religious beliefs of even the most degraded savage tribes indicate clearly an origin superior to that assigned by many of the materialistic school of anthropology. Their evidence, as Mr. Andrew Lang has recently pointed out in his new work, 'The Making of Religion,' a decadence from a purer, higher teaching rather than an evolution from almost animal ignorance. Believing that Theosophy affords the clue, in its teaching as to the appearance among the earlier races of mankind of great teachers who gave to infant humanity its religion as well as its agriculture, science and art, the lecturer has followed with great interest the evidence that clearly proves how, in many cases, the religious conceptions of savage races are far in advance of anything their limited minds have the capacity to evolve. This is notably the case with some African tribes, particularly one which recognises a supreme deity of great benevolence while its own customs and practices are of the most awful description. It is inconceivable that so cruel and barbarous a people could have spontaneously evolved the concept of benevolence so foreign to its own nature. Mrs. Hooper gave many kindred illustrations all of which tended to show that the idea of a Supreme God, over and above all creative gods or tribal deities, was common to most of the savage peoples. The teaching of a trinity was often most clearly to be recognised, especially among the Maories. Of these interesting people Mrs. Hooper gave a full account. Their system of religious belief is quite a complicated one and their schools of initiation seem founded on a quite remarkable knowledge of occult truth. The lecture concluded with several interesting particulars relative to beliefs in the immortality of the soul, and the universality of schools of magic and traditions of mysteries and initiations.

Before these words are in type the Haskell lecturer of the present year will probably have presented his message to India. Dr. Fairbairn is a man of clear thought and powerful utterance and it is good to note that he goes to India full of a desire to learn as well as to teach. In a speech to a gathering of friends assembled to bid him farewell he is reported as saying that he realised how much more religion entered into the life of the Hindu than of the Westerner, and he considered that for the future well-being of both peoples, "to interpret India to England was even a greater necessity than to interpret England to India." Theosophists will heartily wish him God-speed in that mission.

From Dr. Fairbairn to Dr. Horton is an easy step—the older and the younger of non-conformist divines—and the latter seems to be moving in the direction of open recognition of facts which Theosophy has long been teaching, though he would probably repudiate the notion that the T. S. was in any way responsible for the spread of the idea to which he recently gave utterance. Opening some new buildings connected with a congregational church he emphasized the importance of creating a pure spiritual atmosphere; every person exhaled an atmosphere wholesome or impure, good or bad, he told his hearers, and the places they frequented became charged with it. Once he looked upon the re-consecration of St. Paul's Cathedral because a man had committed suicide there, as an act of superstition; now he had come to the conclusion that the death of such a man would vitiate the atmosphere and spread a perfect miasma. The idea underlying the

act of re-consecration became in these circumstances something more than mere superstition. He urged his hearers to develop such a spirituality of life and purpose that everyone entering the building they were then opening would feel its influence, and yield themselves to the same life of service and devotion.—This, from the man who is even now fighting vigorously against what he feels to be the worser elements in Romanism and Anglicanism, is surely an indication of the way thought is trending.

And here on another line is a straw to show how the wind blows. Mr. David Christie Murray the well-known novelist, states in the *Morning*, a London paper, that on one occasion he was most clearly and distinctly inspired by an apparition of Robert Louis Stevenson (then recently dead) with a particular verse to complete a poem of weird nature which he was writing, of which one stanza completely eluded him. The verse was duly included in the poem and Mr. Murray vouches for the accuracy of the story and adds —“if I am asked for a profession of faith, I have none to offer. I have not dared to reject belief entirely, and I have never dared to give it undisputed house-room. I am content to offer the story as a contribution to a theme in which many thoughtful minds are interested.” Not a very satisfactory solution for his own mind, but that Mr. Murray should publicly avow the truth of the story marks a marvellous change in public opinion, since November 1875 for instance.

From the North of England comes the newspaper report of a sermon preached by a Church of England clergyman (the Rev. Conrad Noel) which openly teaches re-incarnation and includes a frank admission that the speaker was, in many important points, at one both with Theosophy and Spiritualism. But lest we “think more highly of ourselves than we ought to think” there is always Mr. Myers of the Psychical Research Society to remind us of past troubles, which he last did in the current issue of the *National Review*, wherein he also makes the astounding assertion that the communications between the living and the dead “now” (?) opened by Mrs. Piper’s mediumship are either “the first break in a cloud-firmament ancient as life on earth,” or else “the sequel and development of that well-loved Gospel which first took from Death his sting and from the grave its victory.” This is pretty good even for Mr. Myers and the Psychical Research Society. Shude of Gordon Cumming, what latter day prophet have we here?

A. B. C.

#### HOLLAND.

The customary round of Lodge work has, as usual, been during the summer but, nevertheless, a good deal of propagand carried on. Quite a number of our Dutch members met this yr (Austria), in search of health and found there among the peo nationalities gathered together for cure, many intelligent men were interested to hear something of Theosophy, of which th names. In the early morning Mr. Fricke generally had a discussing these subjects. In Hilversum two drawing-r held by Mr. Obreen and in accordance with the resolut Convention, a stall for the sale of Dutch and English was secured in the Woman’s Industrial Exhibition at

Further on, the conversation is resumed, after our questioner has witnessed the restoration to wholeness, of some newly arrived souls (who were distorted and in bonds owing to the untoward surroundings of their earth-life), by a wonderful process which is described at length in the chapter on "A Magnetic Chorale," and the questioner asks:

"Is it not mercy which has been shown to these, in liberating them from their condition of suffering?"

"Not by any means," was the reply.

"By what name do you call it then?"

"Justice. Hitherto they have been the victims of an injustice they were powerless to withstand; we have only been the instruments of helping to terminate the effects of the wrong, and introducing them into a commensurate compensation. You judge of justice in the light of your earth impressions: let me advise you to get rid of that idea. Justice rightly dispensed is justness, and such you will ever find it with us; it is the quality of being just, carried to perfection, with every attendant circumstance taken into consideration; think of it as such, and you will love its righteousness, in which there is no shade of fickleness, favouritism or partiality."

"Would you not call it justice tempered with mercy?"

"No! Strict justice needs no tempering. You have been in the habit of thinking of justice as necessarily allied to oppression. It is so on earth, but you will not find that here, therefore you have to learn that with us it means strict rightness, and if you add any mercy to that on behalf of either party, the adulteration produces injustice."

In the chapter on "The Relationship of Sleep to Death," the questioner is instructed as to the process by which, when the bodies of mortals are resting in sleep, their souls are withdrawn and are attracted to their friends who are in the life beyond, and with whom, in this manner sweet communion is held, thus keeping the links of friendship constantly renewed.

If any mortal hopes, by some means, to escape the suffering supposed to be consequent upon a life of sin, he may be undeceived by reading the thrilling chapter entitled, "The Harvest of Jealousy."

In "Across the Mists," the questioner is taken by his guide back to earth on a visit for purposes of instruction, and finds that physical objects are scarcely perceptible, so he asks:

"Look at that shadow moving, Cushna; what is it?"

"A man in whom there is no spirituality, therefore we see him as a dark shadow. As one becomes more Christ-like the body becomes illuminated with a lambent glory which corresponds to the shadowless light of paradise."

"Is that always so?"

"Always. The amount and quality of light radiating from a man, declares his real condition. We do not need to be told, it is impossible to deceive us, because it is impossible to tamper with the witness."

The writer here remarks:

"What a flood of light this simple incident threw upon a whole host of Bible passages which rushed through my mind with the rapidity of thought; the prophecy of Isaiah, 'darkness shall cover the earth, and gross darkness the people'; the postulate of St. John, that 'the light shineth in darkness, and the darkness comprehendeth it not'; and the terribly clear declara-

tion of the Saviour—"This is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil." On meeting a class of children who had, in earth-life, been ragged hungry and homeless wanderers in our large cities, our enquirers is instructed as follows :

"Men wonder where these children, gutter-bred, learn these acts of humanity and consideration, which for purity of motive put so called Christian philanthropy to the blush ; where they are taught to help to bear each other's burdens ; where they are first instructed in the practical application of the golden rule : I can answer the inquiry. They are instructed in the elementary schools of heaven, to which they are summoned while their bodies lie asleep in dark corners and doorways, under barrels or carts, or in the out-houses of some Christian city. Angels, who have learned the deeper secrets of the love of God, meet with these despised and outcast children there, teach them the geography of home, and show them the surest way to reach that rest which still remaineth. How could their bare and chilblained feet scale the sharp and icy points of your cold theology while the howling winds of fierce damnation raged around with threatening force ? They would slip, fall and their little souls lie in mangled masses at the foot of some precipice of sectarian contention ; they could never enter heaven by such a path. But do not fear ; the angels know the road, and in the lessons of their dreams these little pilgrims are travelling homewards through the green meadows of forbearing love, led along by the once outcast Jesus. You need have no anxiety about their welfare because they fall short of your sectarian standard ; when you shall enter you will find many such whom you once knew, waiting to sing your ' Welcome Home.' "

A poetess, in the realms beyond, presents the following ideas concerning "The Word of God" :

"One of the first lessons we have to teach on our return is, that the word of God can never be a printed book. God is, and His word is like Himself, an ever-present, ever-living, moving power ; what is written can never be more than an historic record of what was the word of God to Moses, Samuel, David, Isaiah, or Paul. The seasons, the flowers, the harvests, and the sunshine were not given long ages ago, once and for all ; God continually renews each in its own appointed time ; so it is with his word. It is like a well of water, continually bubbling up, not a stagnant pool that for two thousand years has maintained a dead unvarying level. Men have to learn that He speaks to-day, if they will but listen, as much as ever He did. A printed book only traces the course of the stream in the past, it cannot show the broadening revelation of the present, and only faintly indicates the idea of future boundless love. This our brethren on earth have yet to learn, and with it they will recognise that the ordination of the ministry of angels is the everlasting channel through which the word of God must flow. This is the gospel of Christ, the gospel of Redeeming Love."

The author teaches in his excellent book, that the universal aim in higher spheres as well as in earth-life is, the continued progress and unfolding of every individual soul ; and love is the mainspring of the combined mechanism that, in obedience to divine law, operates unceasingly for the accomplishment of this sublime purpose.

Whether we regard it as an artistic work of fiction or an allegory ; as inspirational or as a direct revelation from the planes beyond us ; certain it is that it has been made the vehicle for the vivid presentation of many divine truths, for making manifest the boundless love of the Infinite One and

His messengers, and for portraying, with startling reality the unerring action of karmic law. Theosophists may wish it had gone further and illustrated the truths pertaining to reincarnation, but these are not supposed to have so soon come under the observation of the newly arrived soul, and probably we may in future, get something further from the same or a similar source that will show forth more *definitely* and more fully, other aspects of theosophic truth.

There are twenty-one chapters in the book, averaging nearly twenty pages each, and it is brought out in the usual thorough manner which characterises of the publications of Geo. Redway.

W. A. E.

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### LIFE'S QUESTIONS.

BY ERNEST TEMPLE.

[*Trustlovs and Comba, New York.*]

The novel and suggestive work before us is a new departure in the literary field, the evident aim of the author being to induce people to think for themselves; and as an aid to this effort, he has been "formulating their problems for them in the simplest possible language," so that those who have the requisite courage to freely exercise their minds upon the vital problems of life, may have such facilities at hand as will help them, materially, in their undertaking. Those also who are already well grounded in their individual opinions, cannot fail to reap considerable benefit from this work, if they will only devote a little time daily to answering a few of these questions, concisely, and in the best language they can command. Another class of people who are exceptionally thoughtless—perhaps mentally lazy—may be encouraged by the very excellent method here presented, to seriously consider the problems of existence by which they are confronted, and thus enlarge their comprehension of truth, to the great benefit of themselves and others. Some idea of the general trend of the book may be conveyed by quoting from a page, and as they are mainly independent of each other, we open at random, and on page 16 find the following:—

*What is Science?*

Is it knowledge?

Is it a process of collecting facts?

Is it a classification of facts?

Is it a promulgation of hypotheses?

Is it concerned with physical facts only?

Is it concerned with facts of every sort?

Are the methods of science opposed to the methods of religion?

Should science and religion be in any way opposed to each other?

After every note of interrogation in the book, the reader is expected to imagine these further questions:—

*If not, why not? If so, why?*

A work of this character must commend itself to the good sense of every thoughtful reader. There are over a hundred pages 8 vo. in the book, and the printing and paper are excellent.

W. A. E.

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## AMRITABINDU AND KAIVALYA UPANISHADS.

WITH COMMENTARIES ;

TRANSLATED BY A. MAHADEVA SASTRI. B.A.\*

The success which attended Mr. Mahadeva Sastri's publication of the translation of the Bhagavadgītā with Sri Sankarāchārya's commentary thereon, as was manifest by its very favourable reception at the hands of the public, encouraged the author to continue the labour for which he is so well qualified, and as a result we are now presented with a smaller work containing two of the minor Upanishads, as above named, together with suitable commentaries. The learned translator says, in his introduction (see page 20):—

“The two Upanishads under notice represent the current orthodox Brāhmanism as founded on the teaching of the Upanishads. While maintaining that truth in the abstract and the ultimate aim of life is one and the same for all, Brāhmanism points out different paths to different classes of aspirants, each path being suited to the intellectual, moral, and spiritual progress of those to whom it is recommended.

He whose mind is so well prepared by a long course of training in the previous incarnations as to realise at the first hearing the Vedāntic teaching regarding the unity of the Self and Brahman and the evanescent nature of all else,—such a Mahātman lives in the infinite Bliss of Brahman, and has achieved the highest object of life.

It is others who are to walk in one or other of the various paths pointed out by the Sruti. The one aim to be achieved in all these is the perfect purity and steadiness of Manas, which being attained, Brahman will shine forth in its true nature in Manas. The paths described in the following pages are these:—

- “ (1) Contemplation of the Nirguna or unconditioned Brahman.
- (2) Contemplation of Saguna or conditioned Brahman.
- (3) Contemplation of Saguna-Brahman as external to oneself.
- (4) Symbolic contemplation.
- (5) Performance of religious works without hope of reward.”

By commencing on either of these paths the earnest and devoted pilgrims will eventually reach the goal. The book opens with sixteen pages of the Sanskrit text; then follow the translations and commentaries of which there are about 100 pages. Like the previous translation of Bhagavadgītā, the English is excellently well and carefully rendered, and the mechanical work is creditable to the publishers.

W. A. E.

## A BUDDHIST CATECHISM.

[The following extracts are taken from a review of Colonel Olcott's 33rd edition of the “Buddhist Catechism” as given by Anna Ballard in *The New Unity* (America), 8th September 1898.]

Soon after the author went to the Orient, about 20 years ago, he conferred with the leading Buddhists of Ceylon, where Buddhism is the national faith. He studied his subject and prepared a Catechism for that faith. Being literary by avocation he was the right person for the need which he saw. His Catechism was first printed in 1881. It has now been printed in

\* Printed by Thompson &amp; Co., Broadway, Madras.

twenty languages, mostly by Buddhists, for Buddhist nations. Its acceptability is therefore self proved. \* \* \* The author has accomplished his aim to present Buddhism both succinctly and comprehensively for the convenience of beginners. \* \* \* This inexpensive little volume is a helpful reference book, and as such it ought to be owned by every eager searcher after whatever truth has been stored away in the Orient. \* \* \* This little volume of definition, comprehensive and clear, ought to be kept for constant sale in America. It is the best brief exposition of its grand subject. And in other regard than brevity, it is not surpassed, unless we each for ourselves take Childers, Spence Hardy, etc., with volumes by living students also, season them with our own reason as directed by the Teacher himself, and so make our own opinion as to what was, is, and forever will be, the Buddhism of Buddha.

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### THE TAO TEH KING.

The indefatigable and scholarly Dr. Paul Carus has brought out still another book bearing on the faith of the teeming millions of China. It is scarcely right to call Laotze's teaching a religion—though it is accepted almost as such by the vast majority of the inhabitants of the Celestial Empire. It is more of a philosophy with ethics interspersed, appealing mostly to the head—as all philosophies do, and less to the heart as every religion does. This edition of Tao Teh King as brought out by the Open Court Publishing Company seems to be very nearly complete, leaving little to be desired by a student of this philosophy. There is a very full introduction by the editor, giving the gist of the philosopher's teachings and comparing his ethical teachings with those of the Western teachers. The comparison would have yielded still better results if the *Gita* and other books of Hindu teachings had been requisitioned as well. For the thoughts are, after all, those of an Oriental and the nearest neighbour of the Hindus. There is also a useful chapter in the book dealing with the later fate of Taoism. The edition contains a very readable English translation based on the previous translations of European sinologues and compared with the original with the help of two Japanese students studying in America. The complete text is printed and, what is still more useful, is that it is fully transliterated, which is an immense help to a beginner in Chinese. The notes and comments at the end help considerably in the elucidation of the translation, which is necessarily unintelligible in places to persons who have not made Taoism their lifelong study. For it must be said that the almost aphoristic nature of the original does not lend itself to easy comprehension. Besides, it is ever to be kept in mind and never allowed to be lost sight of by earnest seekers of the truth, that no amount of study of written words—however learned and holy may be the writer—will ever teach the whole truth. For words are, after all, a means of communication on the physical plane, and can never express the absolute truth—which is *Anirvachaniya*, as is well said by the great Indian sophist Sri Harsha. This same idea is well and beautifully expressed by Mrs. Besant in her recent lecture on "Occultism, &c." to the Blavatsky Lodge:—"It is a thing that must always be remembered, that the spirit can never be expressed in terms of the intellect, that the one can never be grasped in the terms of the many, and that any intellectual presentment of spiritual truths must necessarily be partial, must necessarily be imperfect, must be as has often be



said, a coloured glass through which the white light is seen; a ray is passed through the prism of the intellect which breaks up the white light of the spirit, showing it in varied colours as these scattered leaves, each one of which is imperfect in itself." (p. 13). This idea was ever uppermost in the minds of the old Hindu sages, and they never depended even on oral teachings, much less on written teachings, to communicate the truth—but they communicated the truth in the only way in which it could be communicated, i.e. by silent infiltration from the Higher planes direct into the consciousness of the earnest disciple, as is witnessed by the teaching of the holy sage—the patron yogi of the Vedantins—Dakshinamurti, *Guroshu mannamavyâ Khyânam—Suishuastu Chchina Sansâyah*.

(The Master teaches by keeping silence, and the doubts of the disciples are dispelled).

With this, we commend the book to the students in many lands who delight in intellectual food—for they will find it in plenty in the teachings of this old world master—belonging to a different civilization and a different era than our own.

A HINDU.

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#### MAGAZINES.

In the October *Theosophical Review* Dr. Alexander Wilder concludes his valuable paper on "Alchemy and the Great Work;" this is followed by a brief article, "On the dark Lake," by a Russian. "Sibyllists and Sibyllines" by Mr. Mead is continued, the present instalment containing some beautiful quotations, being a "Study in Christian Origins." H. W. Hunt next gives "A Plea for Darwinism," and presents some very strong arguments in support of his views. He states in closing: "Perhaps I may be permitted to say that Darwinism without Theosophy, appears to me to be a body without a soul, but that is no reason why it should be rejected when kept within its legitimate limits—that is to say, the origin of the physical body of man." "The Triumph of Spirit" is a brief allegorical sketch by Mina Sandeman, Miss Hardcastle writes on "Early Arabian Mysticism: Al-Kindi"—Al Kindi being the name of an ancient Arabian philosopher. Mrs. Cooper-Oakley concludes her paper on "Fratres Lucis," and Mrs. Besant continues her essays on "Problems of Religion," discussing the "Existence of the soul," after a few prefatory words in defense of the honest doubter, and in recognition of the fact that the sceptic should be met on his own ground. Mr. Leadbeater gives a historical view of "The Cross," in its different aspects and variations, and referring to its supposed phallic relation, says: "In every case yet examined it has been found that in the earlier and purer stages of any faith, none but the spiritual meaning was ever thought of in connection with its various symbols, and that where creation was suggested it was always the creation of ideas by the divine mind. Wherever, on the other hand, phallic emblems and ceremonies of an indecent nature are found to be associated with a religion, it may be taken as a sure sign of the degeneracy of that religion—an indication that at any rate in the country where such emblems and practices may be seen, the pristine purity of the faith has been lost and its spiritual power is rapidly passing away." "The Maori Trinity," by Mrs. Cooper, concludes the main articles.

*Teosofia* (Rome) for October contains an article by Signor Calvari on "Will and Desire," several translations and other valuable matter.

*The Revue Théosophique Française* for October announces the publication at the Librairie de l' Art Independent, 10, rue St. Lazare, Paris, of Volume I. of the French Edition of the "Secret Doctrine." This is the happy result of the self-sacrificing and untiring labors of Commandant D. A. Courmes, F.T.S., the leader of our movement in France. The number of the *Revue* under notice is full of interesting articles, original and translated, on Theosophical subjects; among them one by Dr. Pascal on "Pre-historic Races."

*Philadelphia.* Our Buenos Aires contemporary has again presented itself for notice and we give it cordial welcome. It is full of interesting matter, original and selected.

*Sophia* (Madrid) contains mostly translations of standard Theosophical writings, and Senor Arturo Soria y Mata's erudite researches on the beginnings of things are continued.

*Theosophia* (Amsterdam) gives us articles on the school of Pythagoras, translations of Mrs. Besant's writings, an article on the "Tao te King," a translation of Mr. Orkwill's "An Astral Journey," and a summary of news, among others of the new work that is opening among the Pauchamas of South India.

*Theosophischer Wegweiser.* (*Theosophical Guide*) is the name of a German monthly edited by Arthur Weber, in Leipsic, Inselstrasse, 25.

The contents of the first number are:

'Let there be Light' (Editor), 'Rays of Light,' 'The present state of the Theosophical Movement' (by the Editor of the *Lotus Blüthen*), 'The Esoteric Philosophy' (Dr. Hübbe-Schleiden), 'The bliss of Man' (G. H. von W.), 'The moral teachings of occult Philosophy' (Editor), 'Constitution and Mission of the Theosophical Society' (Editor), etc.

The *Theosophical Guide* is free from the spirit of clericalism, intolerance and partisanship. It works for the spreading of light through the darkness and not for the glorification of or opposition to any person or society, leaving the fate of them to the loss of their own nature (Karma). It will call the attention of the German people to the necessity of reviving the true spirit of that "*International Theosophical Brotherhood of Humanity*," which has existed on the higher plane for thousands of years. True brotherhood is only possible on a theosophical basis, which is the recognition of the unity and indivisibility of the light of divine wisdom that shines into all, whether they belong to this or that Theosophical Society or not. The number reports about the work of the different theosophical organizations. [Annual Conventions of the "Indian Section" and the European Section of the Theosophical Society; Annual Convention of the Theosophical Society in England, Theosophical Movement in Germany and Austria.]

*Mind* commences its third volume with the issue for October. It is filled with interesting reading, some of the articles being specially theosophic. "Telepathy a Scientific Fact," gives many experiences which demonstrate the fact of Telepathy, beyond doubt.

The November issue has a very attractive table of contents, and the few articles that we have read, of the long list, are exceptionally good, "Why do you Fear," is very hope-inspiring; "Rational Religion" abounds in earnest thoughts; "Blavatsky's services to Mankind," is a vigorous and outspoken defense of H. P. B. and of Theosophy, by Cate C. Havens; "The Circle of Life" by Mabel Gifford is very spiritual in tone; and "encouragement," by Lillian F. McLean, is of especial use to parents, as showing the disastrous effects of discouraging words upon the immature minds of children.

*Omega* is the first number of a radical health journal published in New York City and formed by the consolidation of four valuable health magazines, prominent among which is Dr. Holbrook's *Journal of Hygiene*, which has been before the public forty-eight years. Professor Chas. A. Tyrrel is editor-in-chief, but Dr. Holbrook will be retained as associate editor and continue his valuable "Notes concerning Health" as heretofore. Dr. A. Wilford Hall, Ph. D., LL.D., makes an earnest plea for Cremation, in the opening article, and the contributions of the various medical gentlemen, following this are valuable, may success attend the worthy efforts of the editors of *Omega*.

*Food, Home and Garden* has a sensible editorial on "The Vegetarian Principle." We quote the following: "The advocate of peace may, by indulging in the carnivorous appetite, be fostering, both in himself and by his example in others, an indifference to the taking of life, which is an essential element of war. A nation of Vegetarians would seek a humane method of settling international and domestic difficulties, but a nation with its passions fired by carnivorous indulgences prefers fighting, to any of the peaceful avocations. A large party in such nations will exist that will take every opportunity to arouse the passion for war under the most ostentatious display of patriotism, and hence no peace man can claim consistency who indulges carnivorous habits, which are so inflammatory of the war fever."

October *Abkari*, the quarterly of the Anglo-Indian Temperance Association, contains a portrait of the editor, Mr. Frederick Grubb, of London, who is about to visit India on an extended temperance mission. He is expected to arrive in Bombay about December 10th, and will visit the chief cities and towns throughout India to hold meetings and co-operate with local temperance societies, and will also attend the sittings of the "National Congress" which convenes in Madras in December. Among much important matter on temperance, in the magazine, we notice a good report of a temperance lecture given in Bombay, in June last, by our earnest co-worker, Dr. Arthur Richardson, Ph. D., now Principal of the Central Hindu College at Benares.

The number of *Prasnotaru* for October-November, 1898, is by far the best ever issued by the Section and, we think, by any other Section. Among other noticeable features is an excellent report of the October Convention at Benares.

The *Journal of the Maha-Bodhi Society*, has a leader on "The Great Chinese Traveller," Hiuen Tsiang; a continued article on "The Buddha Dharma;" one on "The Doctrine of Karma," and an extended notice of Dr. Paul Carus' work—"Buddhism and its Christian Critics"—the whole comprising a very good number.

*The Brahmaবাদin* opens with some of the sayings of Sri Ramakrishna Paramahansa, followed by the editorial, "How the Universe exists in Me," which abounds in Hindu philosophy. "Satan and Science" is a curious and unique production—poor 'Satan,' how are the mighty fallen! "An Epistle from a Father to his Son" will well repay perusal.

*The Theosophic Gleaner* (November) opens with a continued article on "The destination of Man, and the Law of his Being": this is followed by various selections from T. S. literature and some interesting correspondence relating to "The Order of the Golden Age."

*The Buddhist* has an excellent leader in its October issue, entitled "Anarchism in Europe," from which we quote in "Cuttings and Comments."

Following this are translations from Lord Buddha's discourses, stories relating to the Buddha and other matter including the continued report of the "Buddhist Controversy" which was held at Panadura, near Colombo, in 1873. Reports of Buddhist educational activities are very cheering (see Supplement).

*Light of the East* (October) has articles on "A Motto of Millions," "The Caste System," "Vegetarianism," "The Aim of Marriage," also some interesting gleanings from exchanges.

We have also received from America *The Manifesto*, the organ of the numerous Shaker Societies; *The Forum*, organ of the "T. S. A.;"—*The New Century*, Organ of the Universal Brotherhood; *The Metaphysical Magazine*; *The Phrenological Journal*; *The New Unity*, and a number of other periodicals.

*Modern Astrology* for November contains some notes from a very interesting lecture by Mr. Leadbeater, on "The Religion of Chaldaea," an excellent paper on "The Science of the Soul," by Mrs. Bessie Leo, a continued article on "Pre-existence," quite logical in its trend, and the usual amount of matters astrological.

*The Arya Bala Bodhini*. In the current issue of this magazine, Miss Lilian Edger gives the second instalment of her useful and instructive "Religions talks with Hindu Boys;" the editor has an appropriate article on "The Evils of Attachment"; our Southern Provincial Secretary, K. Narayanaswami Aiyar, presents a satisfactory report of the Annual Convention of the Indian Section, T. S., at Benares, and T. A. Swaminatha Aiyar commences a series of articles on "Hindu Ideals," which promise to be well adapted to the moral and spiritual needs of Hindu youth. *The Christian College Magazine*, and the *Prabuddha Bharata* are also received.

### CUTTINGS AND COMMENTS.

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

The Editor of *The Buddhist*, at the close of a good editorial on "Anarchism in Europe," says:

"The eternal principle of Karma finds no place in the philosophy which forms the basis of the European code of morals. \* \* \* This is a truth, which the Western mind, taught from the cradle to believe in a crude theory of creation and divine interference in human affairs, fails to apply to the sphere of life and conduct. As long as this remains so, it is no matter for wonder if men failing to see the justice of their being condemned, for no fault of theirs, to lifelong want and misery while their neighbours are rolling in wealth and plenty, should, in their blind hatred attempt to upset this system of injustice and even wreak their vengeance on those whom they regard as the representatives of the social order which is apparently trampling them in the dust. If, on the other hand, in the moral consciousness of the Western peoples, the truths of Karma and Rebirth take the place of the exploded story of creation; if they are taught to look upon their present condition, not as the result of an arbitrary divine interference, but as, to a very great extent, of their own making, being mainly due to their actions in the past; and if they are further taught the wholesome truth that every act of theirs in the present will bear corresponding results in the future, which no power, human or divine, can alter in the least degree; then indeed, it may be hoped that they will show more contentment in their lot in life, greater patience in misfortune, more forbearance towards others, and stronger efforts to restrain their passions.

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The only possible remedy for Anarchism and similar evils, lies in a remodelling of the Western ethical philosophy so as to allow a place in it for the paramount truths of Karma and Rebirth.

*The  
Prophet  
again.*

A *propos* of the "Cutting and Comment" on p. 127 of November *Theosophist*, entitled, "Another Modern Prophet," a correspondent of the *Spectator*, of September 24th, writes as follows :

"Incidentally I should like to point out the close similarity between the prophetic description of Sayid Hassan regarding the end of the fight and the actual words of the newspaper correspondent who reported the scene:—'The field white with jibbah-clad corpses like a meadow dotted with snowdrifts.' This is one of clearest and most unmistakable accounts of second-sight or prevision with which I am acquainted.—I am, Sir, &c.,

JOHN W. TAYLOR.

The prophet had said, in 1870-71, referring to this plain which was covered with large white stones, that it would, after the battle, "be strewn with human skulls, as thickly as it is now covered with stones." The Editor of the *Spectator* adds :

"We will not pin our faith to Sayid Hassan's second-sight; but as to the genuineness of Ali Gifoon's Memoirs [in which Sayid Hassan's prophecies are published] there is no sort of doubt. The writer of this note has frequently seen him and talked to him. He is an officer in a Soudanese regiment, of great bravery and high character."

\* \* \*

*The Press,  
the  
Theosophical  
Society,  
and its  
founders.*

The new attitude towards Theosophical matters, lately manifested by the Anglo-Indian Press is thus alluded to by *The Indian Mirror* :—

"There was a time when it was the practice for Anglo-Indian journals to give a wide berth to all news relating to the Theosophical Society. But with the progress of the times and the Society, a change has come over the spirit of their dreams. The *Pioneer* has published a long account of the Convention at Benares, of the Indian Section of the Society, from its "own correspondent," and the *Englishman* and the *Statesman*—the latter an old antagonist—have honored their columns by reproducing the account of the Allahabad newspaper. Verily, there is salvation for all who seek it—even for Anglo-Indian journalists."

*The Mirror* also at the close of an extended editorial concerning the recent Convention of the Indian Section of the T. S. and the progress of the Society, says :

"The old prophecies of its enemies about its collapse have been all belied and the Society is to-day more vigorous than ever. One by one its disparagers have retreated from the field of hostile criticism or joined its ranks, and some of them are probably to be found among its leaders. Among the objects of the Society, none was so misunderstood or ridiculed by the world at large as the investigation of the latent powers in man—in other words, the study of the occult sciences. All that is changed to-day. At the close of the nineteenth century, and at the end of the quarter century's existence of the Theosophical Society, the science of occultism promises to become a fascinating and absorbing study for the foremost scientists and scholars of the day. Of course, the credit of the achievement is largely withheld from the Theosophical Society, but the Society probably little cares for that, its main object being the spiritual emancipation of mankind. Its ideas have germinated, and become already healthy shrubs, and bid fair, in the course of the next century, to become mighty trees. The Theosophical Society is preparing the world for the advent of the *Satya Yuga*, and the world will acknowledge its debt to the Society some day. With the commencement of the twentieth century, the Theosophical Society is bound to acquire fresh vigour with the help, indeed, of the old spiritual forces, but also with the help of new workers. The workers are changing continuously, but the Society remaineth. Speak-

ing of new workers, we ought never to forget the old ones, specially those two who founded the Society, Helena Petrovna Blavatsky, alas! is gone. Had she been living to-day, what a triumph would have been her's in the address of Sir William Crookes before the British Association!"

The Editor also truly says that the ignorant world that maligned her is just beginning to do justice to her memory; and referring to the surviving Founder, he adds:

"Colonel Olcott is happily still among the living, and may he live for many years to come! India's debt to him is immense, and India loves him with a whole-hearted affection."

The Editor of *The Hindu* justly says:

"The good old Editor of the *Mirror* has been one of the staunchest supporters of the cause of Theosophy in India. He has been connected with the movement ever since it was started."

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*Theosophy*      A little pamphlet called 'Theosophy in every day  
*day by day.*      life' is now being reprinted here in India. It is a valuable book containing many helpful thoughts and I suggest the plan of reading a set of quotations each morning, trying to live up to them during the day, and meditating upon them in leisure hours.

Every boy belonging to the "Arya Bala Samaj" should try and procure for himself one of these books and as the price of them is only one anna each they should be purchased and freely distributed throughout India.

CONSTANCE WACHTMEISTER.

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*"Religions"*      In an editorial comment on "Islam," an article in  
and "THE      the *Prabuddha Bhārata*, of September 2nd, we find the  
RELIGION."      following:

"We want to lead mankind to the place where there is neither the Vedas nor the Bible nor the Korân. Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is oneness, so that each may choose the path that suits him best."

Quite sound theosophical doctrine that; doctrine that Theosophists have been teaching, "lo, these many years." Thanks, brother, for your aid. As you say, "theories of Vedantism, however fine and wonderful they may be are entirely valueless to the vast mass of mankind," unless put in practice.

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*A*      We remember hearing some very queer stories  
*strange*      at different times, about living creatures falling  
*shower.*      from the clouds—snakes, toads, frogs and even turtles. The following from *The Planters' Gazette* of Behar, may interest the curious;

"There was a shower of fish a few days ago at the Planters' Club, Mûzaffarpûr. Apparently they came from a low black cloud, and fell over a space of about 30 or 40 yards in diameter on and round about the 'Chabootra' in front of the Club House. Mr. Ranson, the chemist, picked some up alive, which he has preserved in spirit to take home. Hitherto a gentleman of blameless reputation and of unquestioned veracity, he is still somewhat doubtful of the attitude of his numerous friends in Bradford when he trots out his bottled fishes. A similar shower of small fish fell on the garden at Dowdpur on the following day."