

"REGISTERED" M. 91.

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# THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[Founded October, 1879.]

CONDUCTED BY H. S. OLCOTT.

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# THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIV., NO. 5. FEBRUARY 1903.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.\*

FIFTH SERIES, CHAPTER X.

(Year 1894.)

ONE must have been at Adyar and seen the beauties of our property to make allowance for my constant expressions of joy at returning there from distant travels. It is a place that never palls upon one; to residents as well as visitors, fresh beauties are always revealing themselves. From Lucknow to Madras is a stretch of 1,501 miles, and what that means in the hot season need not be told to one who has lived in India. But no sooner had I got settled into my home than I had a disagreeable experience. Mrs. Besant telegraphed me a request to rectify the bad impression made by an editorial notice of our tour, which appeared in the *Theosophist* for March, 1894 (p. 390). It must be confessed that the tone of it was objectionable, and all the more so because the article was written by either Mr. Edge or Mr. Old, who were in editorial charge during my absence and who had been too long connected with Mrs. Besant in the relationship of junior students to an elder to warrant the magisterial air which they assumed. They said: “Her advocacy of Hinduism, pure and simple, may be considered by some as not being in line with that which was expected of her as an exponent of Theosophy while lecturing under the auspices of the Indian Section of the Theosophical Society, and it is quite true that, however gratified the Hindus may be with the tributes paid to their traditions,

\* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar, cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

literature and creed, the Mahomedans, Sufis, Parsees and Buddhists cannot feel themselves to have been as warmly included in Mrs. Besant's professions. It must be candidly confessed that her lectures are not, as reported, in harmony with the broad eclecticism of the T. S., and on that account have been a source of disappointment to many of our most earnest members. To one but recently convinced of the beauties and truth of the Hindu faith we must, perhaps, excuse much of that exclusive fervour which would be out of place on any representative theosophical platform ; but that Mrs. Besant is whole-hearted in all that she undertakes is well-known, and if any doubt existed as to her belief in the form as well as the spirit of Hinduism, the following statement would put aside all doubt in the matter : Mrs. Besant, as becomes a devout Hindu, bathed daily in the sacred Ganges at Allahabad during the *Kumbha Mela*. To her English friends, indeed, it would appear as something convincing in itself to see her in Hindu female attire, shoeless, lotah in hand, proceeding to the great water-fair upon the Ganges!" That the story was not true and that our young men took it over from some other publication without previous enquiry, made their offence all the greater. Nor was it true that Mrs. Besant failed to make herself agreeable to the followers of other religions besides Hinduism ; while her recent discourses upon the world's great religions in which she has made a masterly presentment of the basis and spirit of each, have stamped her as, perhaps, the most eclectic religious lecturer of modern times. I contributed to the April (1894) number of our magazine an article on "Annie Besant's Indian Tour," in which I vindicated her impartiality and did justice to her splendid expositions of Theosophy as the basis of all religions, Hinduism included, and as to her right to hold and expound whatever might be her private views on her own responsibility, I remarked as follows :

"My duties as manager of the journey and chairman at all" Annabai's lectures, together with the constant demands on my attention of the current local business of the Theosophical Society, prevented my writing for my Magazine even the briefest narrative of events. My willing coadjutors, Messrs. Edge and Old, were thus compelled to gather what facts they could from current Indian papers, and it is not to be wondered at that they got in this way some very incorrect and misleading ideas as to what Annabai said and did.

"In justice to them (my editorial assistants) I must say that the papers that we happened to see on our travels were full of most palpable errors, and nobody could have gleaned from them a true idea of what her lectures really contained. As regards the question of her keeping within the constitutional limits of our Society's policy, I do not see how there can be two opinions. True, she has declared herself virtually a Hindu in religion almost from the beginning of the Indian part of her tour,

What of that? If she had chosen to declare herself a Mussalman, a Jew, a Christian, nobody could have ventured to call her to account. What could be more clear than our printed declaration that 'no person's religious opinions are asked upon his joining, nor is interference with them permitted?' And should Annie Besant be denied the liberty which is enjoyed as an acknowledged right by the humblest member? In all my fifteen years of public speaking and writing, and all of H. P. B.'s writing and private conversation, did we even try to conceal the fact of our being Buddhists; and yet have we ever failed to do all we could to help people of all other religions to find their hidden ideals and to live up to them? Neither charge can be laid against us, and I, who have listened to A. B.'s discourses from first to last, with the sole exceptions of those at Nagpur, when I was temporarily absent from her on special business, declare that she said nothing about, or in defence of her religious views that was not perfectly proper and perfectly constitutional. Her theme was ever Theosophy, and she ever declared herself a thorough-going Theosophist. While she showed that Theosophy was more fully and clearly taught, as she believed and as H. P. B. proved, in the Aryan scriptures than elsewhere, she also said that it was equally the indwelling soul of every religion the world had ever known. Those who heard her splendid lectures on "Theosophy and Religion," "Pantheism," "Theosophy and Modern Science," "The Evidences of Theosophy," "The Evolution of Man," and "Man, His Nature and Powers," will bear me out in saying that she did ample justice to all the chief religions. She took no brief from us to conceal her private views on religion, and if anything of the kind had been compulsorily accepted by her, I should not have accompanied her on the journey; I do not enjoy the company of muzzled slaves. Dr. Salzer and other colleagues in the Society have publicly protested against the T. S. having been made responsible for Mrs. Besant's Hinduism: but the fact is that, in introducing her to her audiences, it was almost my invariable custom to warn the public that, under our constitution, the Society represents no one religion, and is not in the least degree responsible for the utterances of any of its officers or members upon questions of religion, politics, social reform, or any others about which people take sides. Unfortunately, the reporters had come there only to report what A. B. might say, and with few exceptions made no mention at all of my prefatory word of caution. But the audiences heard me, and that suffices. After sending the above to the printers, I received a copy of the *Indian Mirror* for March, in which A. B.'s last lecture in Calcutta was reported. The subject was 'Theosophy and Modern Progress,' and by good luck my introductory remarks were published. I quote what follows: 'I wish again to impress upon your minds the fact that the Theosophical Society is a neutral body as regards religious opinion, that it has no

creed to enforce, and that it is not responsible for the opinions of its members. What each person—he or she—is, it does not concern itself about, nor is the Society bound to accept their opinions, etc. etc.”

My flying visit to Adyar being made for the purpose of searching through our records for documentary evidence in the case of Judge, I had a busy time of it during the five days of my stay. The result arrived at was the getting together of a large number of Judge's private letters to H. P. B. and myself in which he complains of his absolute inability to get into touch with the Masters and begs us to intervene on his behalf. Of course, this proved, beyond the shadow of a doubt, the falsity of the pretensions he had been making to his American colleagues and others, that he had been allied with those Personages for many years and was doing what he did under their instructions and with their approval. I need not go into the saddening details now, since the evidence was all summarized in my Annual Address of that year, and the original documents are still in my safe custody for any one to read who may be entitled to do so.

My work finished, I left home on the 11th (March) and at midnight on the 12th met Mrs. Besant and Messrs. Sturdy and Bhavanishankar at Dhond Junction, whence we went on to Poona together; many friends met us at the station and our veteran colleague, Judge Khandalvala, took us to his house, which is a sort of ideal home. On the evening of the 13th Mrs. Besant lectured under a *shamiana*—a canvas canopy raised on poles—on “Theosophy and Religion;” besides which, of course, her hours throughout the day were well filled up with reception of visitors and the answering of numberless questions. On the 14th, in the cool of the morning, she addressed a large gathering of students and adults in the Theatre, on “Education.” To my right, on the platform, sat the famous Ramabai, once so admired as an eloquent and learned lecturer on Vedânta, but now a Christian Missionary, whose speciality is the conversion of Indian widows under the pretext, as her chief Indian backers told me, of giving them a good non-Christian education. All India knows how indignantly her scheme was denounced by the late Mr. Justice M. G. Ranade, of the Bombay High Court, and other Hindu gentlemen whose names had been used on her prospectus, and left there until the conversion of a Hindu child-widow gave them such a shock as to make them repudiate all further connection with her Poona Widows' Home. I must say that I was painfully struck by the change in her appearance from what she was when H. P. B. and I met her fifteen years before at Bareilly. She was then a slim, graceful girl with an unworldly face, her dark eyes beaming with intelligence and her appearance almost fairy-like, when she stood before the audience pouring forth a stream of eloquent exposition and vindication of the Vedânta; able even to lecture fluently in Sanskrit as well as in Hindi and Gujarati: now she sat beside me a

stout woman with a hard, uncompromising sort of expression on her face, the air—as I think I have elsewhere expressed it—of a hard-working American lodging-house keeper.

In the course of that day we visited that renowned Indian religio-political society, the Sarvajanik Sabha, whose officers received Mrs. Besant with every token of profound respect. At their request she allowed herself to be specially photographed for them and in excellent taste replied to the Address which they presented to her. She and I were also photographed for the local Branch, and early in the evening, before nightfall, she lectured, in the open air, in the Hirabagh compound, on the subject of "Karma and Reincarnation." In no part of India is a public speaker confronted by more highly-educated and intellectual audiences than in Poona. At 10-30 that night we left for Bombay, arriving there at 6 a.m. on the 15th.

The memorable tour of 1893-4 was now drawing to a close, but I was glad to see that our dear friend was showing but little sign of physical exhaustion; as for her mentality, that, of course, became brighter and brighter as her wonder-working brain was exercised. We were only in Bombay for the day as we were booked to be in Surat the next morning, but we were not left idle. At 9 a.m. we received Addresses from the Bombay Branch and both replied. She lectured at 5-30 p.m. in the Novelty Theatre, to a crowded house, on "The Insufficiency of Materialism." A host of reporters were present, none of whom gave a fair idea of her discourse. In fact, that was our experience throughout India, with but very few exceptions: they seemed unable to grasp her ideas and stumbled at the simplest Sanskrit words. At 10 p.m., after dinner, we left for Surat.

Arriving there at 9 the next morning, we drove straight to the Girls' School established by our Branch, where Mrs. Besant gave out the prizes and made an Address: I also spoke and headed a subscription for the benefit of the school. We were put up in a handsome guest-house of the Borah community. A conversation-meeting was held at 2 p.m., and at 5-30 Mrs. Besant lectured in the Town Hall to a very large audience, on that most interesting and important subject, the "Evolution of Man." We dined in Hindu fashion at the Hindu Club, and during the afternoon were, of course, photographed. The picture that was taken of me represents me as seated in a chair, looking down at a group of dear little Parsee children at my feet. It makes me laugh every time I look at it, for it reminds one of a great white-haired ogre, engaged in picking out the child he means to have cooked for his lunch!

At 4 a.m. on the 17th we left Surat for Baroda, and reached there at 7. My dear old friend, Diwan Manibhai Jasbhai and other functionaries, met us at the station. We were the guests of H. H. the Gackwar and were lodged in one of his handsome houses. From 2 to 4 p.m. there was a conversation-meeting, then followed a visit to the Palace for a talk with the Maharajah Gackwar which, as

usual, he made extremely interesting by the pertinence and intelligence of his interrogatories. At 5 Mrs. Besant lectured on "Theosophy and its Teachings;" at 10 we left for Bombay, many friends seeing us off and Diwan Manibhai presenting Mrs. Besant with a pair of shawls.

We arrived at, what the inhabitants are fond of calling *Urbs primus in Indis*, at 7 o'clock on Sunday morning. Our reception rooms were thronged with visitors, among them several old friends—like Prince Harisinhji\* and daughters, Pandit Shamji Krishnavarma, Mr. K. R. Cama, the respected leader of the educated Parsee community, his daughter and Miss Maneckji, his sister-in-law, one of the founders of the flourishing Victoria Girls' School. Mrs. Besant's lecture was given in the Novelty Theatre to an immense audience: her subject being "Theosophy and the Religions of India." Its reception by the mixed multitude of all sects was ample proof of the baselessness of the insinuation against her sectarian impartiality to which allusion has been made above.

As the hours of her stay in India became numbered she was increasingly pestered with requests for interviews, often to answer questions of minor importance. Her good nature was such that she did her very best to gratify all, but there is a limit to all human endurance, and so some had to be refused. We went to her steamer with her luggage and arranged with the Chief Steward about facilities for her servant's cooking her Hindu food for her. In the afternoon she lectured grandly in the Novelty Theatre on "Modern Progress." At 9 p.m., after dining with our esteemed friends and colleagues, Mr. and Mrs. Gostling, she lectured on "Theosophy" in their drawing-room to an invited audience of 150 Europeans, among whom were some old acquaintances of H. P. B.'s and mine of 1879; among them some who had not withstood the ravages of time as well as myself. On the 20th (March) the local Branch held a farewell meeting and Mrs. Besant and I addressed the members. We then drove to the palatial family residence of the late Morarji Goculdas, where Mrs. Besant was garlanded and a costly *saree* of silk was placed around her shoulders; we then drove to the Docks and she embarked on the "Peninsular," attended by a throng of warm friends who expressed their sorrow at her departure. I met on board our old Simla friend, Mr. A. O. Hume, and his daughter, Mrs. Ross Scott, all three T.S. members and friends of H. P. B. At 5 p.m. the ship sailed and bore away dear Annie Besant and with her the heart of all India. So ended her first and most memorable and epoch-making visit to the land of the Aryas. I may, in closing the episode, reproduce in this connection portions of the account of her Indian tour which

\* My beloved Indian son, who, alas! has just died in my presence (at 7 a.m. on the 2nd January 1903). For particulars see the obituary notice in this same number.

appeared in the *Theosophist* for April 1894 and has above been quoted from.

“As regards the southern half of the tour, something was said in my Annual Address to the Convention, and I need not enlarge. In fact, as regards the entire tour it may be said that there was a monotony of exciting arrivals at and departures from stations; of generous, even lavish hospitalities; of smotherings under flowers and sprinklings with rose-water; of loving addresses presented in tasteful caskets by Reception Committees; of chaunted Sanskrit slokas, full of Eastern compliment and hyperbole, from both orthodox and heterodox pandits; of organisations by me of Hindu religious and ethical societies among school-boys and under-graduates; of visits to sacred shrines and holy ascetics; of morning *conversazioni* when, for two hours, or even three sometimes, at a stretch, Annie Besant would answer, off-hand, the most difficult and abstruse questions in science, philosophy, symbolism and metaphysics; of grand orations daily to overpacked and sweltering audiences which found no halls big enough to hold them, and so overflowed into the surrounding compounds or streets, sometimes by hundreds and thousands, and had to be driven away by the police; of processions in palankeens, by night with torches, by day and night sometimes with bands of Hindu musicians, choirs of female singers and groups of bayaderes, making national music and dance, as though ours were a religious progress; of presents of Kashmir shawls by hosts and magnates who could afford to comply with the ancient custom of thus honouring scholars, that has come down from remotest antiquity; of rides on elephants through crowds of pilgrims; of floatings in quaint boats down sacred rivers, past holy cities like Benares, Prayâg and Muttra, to see the bathing multitudes and the waterside temples, houses, mosques, and tombs of dead potentates, sages and ascetics; of formal meetings with pandits for discussions; of receptions at private houses, where we were made acquainted with the most educated and most influential personages of the great cities: this for five months on end; a rushing up and down and across the Great Indian Peninsula, a conscientious filling of engagements and strict keeping to the advertised programme; a series of meetings and partings with beloved old colleagues and new acquaintanceships formed with the later comers. Over all, through all, and lingering with me like the strain of a sweet symphony dying in the distance, the recollection of the most splendid series of discourses I ever listened to in my life, and of intimate companionship during these sunny months with one of the purest, most high-minded, most intellectual and spiritually elevated women of our generation, or of any previous age, of whom I have read in history.

“Unlike as H. P. B. and I were in many respects, we were akin more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervour and

devotion personified, the ideal female devotee who in time evolves into the saint and martyr. With the modern Hindu practising his corrupted form of faith, she compares as Madame Guyon with her 'Spiritual Torrents,' does with the ignorant Christian peasant of Russia or Bulgaria. Her Hinduism is the lofty spiritual concept of the Bhagavadgîtâ ; a splendid, perhaps unattainable, ideal. This may seem incredible to her old Secularist friends, yet one needs but read her Autobiography to see how true it must be. She passed out of Christianity with bleeding heart and agony of regret ; she stayed Secularist because that was the normal reaction to be expected in a mind so great as hers. Yet all those years she was but in a state, one might say, of spiritual suspended animation, existing as a flower may under the stone which presses it into the ground. Like the flower burgeoning out when the pressure is removed and sunlight can be drunk in, so she burst out of the iron cage of Materialistic Atheism the moment her Karma brought her within the sphere of the Eastern Wisdom and of its transcriber, H. P. B. As the lark sings in soaring, so Annabai's heart is filled with the overwhelming joy of finding in the *Secret Doctrine* of Aryan philosophy all her intellect had ever craved, and in the Aryan religion even a greater field for devotion than she ever yearned for in the days of her youth. H. P. B. and I had none of this love of worship in our constitutions, though, I believe that, as regards the actual sentiment of religion, we were not more deficient than others. Of two paths which Sri Krishna says must be followed in the seeking after *Mukti*, that of knowledge and that of devotion, H. P. B. and I, in this incarnation at least, have trodden the former ; Annabai has trodden the one, but is now by preference treading the other ; and, but for her controlling impulse of self-effacement and her sense of the duty she owes to the sin-burdened and ignorant masses, she would, I think, retire to some quiet spot where she might commune with the Self and more speedily gain liberation. A more consistently religious woman I never met, nor one whose life is a more joyful self-sacrifice. My blessings attend her wherever she goes !

" If there was monotony in other things throughout the tour, there certainly was not as regards our lodging-places. At one station we would be quartered by the local committee in a palace, borrowed for the occasion from the local agent of some absentee rajah, at the next in a bug-haunted, uncleanly, mud-floored and mud-walled travellers' bungalow ; perhaps one where the wood of the doors had been eaten out by white ants or become so warped as to defy the tight shutting of them. The charpoys (bed-cots) were sometimes so soiled and full of animal life that we all preferred sleeping on the floor on mats : no hardship for either A. B. or myself, or, for that matter, for our dear companion, the self-forgetting, loyal and humble-minded hard-worker for Theosophy, Countess Wachtmeister, although she usually resorted to her deck-chair, which she

carried with her against such emergencies. Several times we put up at railway stations where the journey had to be broken to take another railway line; but in India that is no great hardship. To people of our simple tastes, it was pleasanter than to have to sleep in palaces full of costliest furniture, for one could not help grieving over the human misery with which the latter contrasted, and over the *post-mortem* fate of the owner, who was slaking his soul-thirst with the salt water of such empty splendour. Yet, let me say that, whatever the temporary habitation in which our friends lodged our party, it was given up to us in love, and the sense of that made us as happy in the most gorgeous *koti* as in the most humble bungalow. Our every wish was anticipated, our every imaginary want provided for; and if the memory of Annie, her lectures, talks and sisterliness, is sweet to the members of the local branches who entertained us, so, likewise, does she carry away a heart full of fraternal affection for the Hindu, Parsi and Mussalman brothers she has left behind—but not forever.

"She and the Countess Wachtmeister landed at Colombo on the 10th November 1893, from the P. and O. Steamer, *Kaiser-i-Hind*, and were welcomed at our local Head-quarters with a triumphal arch, a hall charmingly decorated with flowers, addresses and a gathering of Sinhalese Buddhists, including our own local members and their families. The next move was to the Sanghamitta School, where Mrs. Higgins gave us warmest welcome and unstinted hospitality during our stay. Public lectures were given at Kandy, Colombo, Galle and Panadure.\* We crossed to India on November 15th, visited thirteen stations before reaching Madras, and stopped at Adyar until January 7th, 1894, when we sailed for Calcutta. Up to this time Annabai had given forty-eight lectures and addresses, including those with which she favoured the Convention.

"At Calcutta she scored the greatest triumph, we were told, that any public speaker had had in the Metropolis. The Town Hall was packed to suffocation with a sitting and standing audience of 5,000, yet so complete was her command over their feelings that when she sank her voice to a half-tone of pathetic recitative, they listened in absolute silence to catch every word, until at the fitting moment their suppressed feeling found vent in torrents of applause. The description applies to each of her Calcutta addresses, and the comments of the local press and that of the whole Presidency prove the depth and permanency of the impression she made on the people—the high and the low, the educated and the uneducated. Her progress through Bengal and Behar was almost a royal one in its exhibitions of popular fervour. She could not drive through the streets or enter a lecturing hall without having to pass through crowds who had gathered just to gaze at the champion of their

\* The impression they made on the Buddhist public is shown in the exclamation I heard on leaving the lecture-hall one evening: "If we can hear such *Bāna*-preaching as that, we need not trouble ourselves to listen to our priests."

hoary faith, the declared student of the old Aryan wisdom, and to salute her reverentially with joined palms held in front of their foreheads, as they have been taught to salute the Brahman and the true ascetic, from the earliest times to the present day. At Berhampûr there was a great gathering of Nuddea and other pandits to greet her, and in their joint address to her in Sanskrit, they ingeniously paraphrased her married name into the honorific title of "Annavasanti," which means "the Giver of Nourishment to the whole world." In this connection it may mean "the Dispenser of spiritual food;" and nothing could be more appropriate. Annapûrna is a name of Durga, the wife of Siva, and she is most fervently worshipped at Benares.

"Mrs. Besant accepted visits for discussions with or special addresses to the heterodox Brama Samajists of Calcutta, and the heterodox Arya Samajists and orthodox Sanathana Dharma Sabha of Lahore, and by the eclecticism of her sentiments abated much of their baseless prejudice against our Society, and sowed in their hearts the seeds of kindlier interest.

"Various attempts were made to 'draw' her on the burning social questions of the day in India, but she wisely, and with my entire concurrence, refused to give out the crude opinions she would alone be able to express before becoming familiar with men and parties, and the nature of their disputes. At the Arya Samaj meeting at Lahore, however, she distributed the prizes to the girls of the Samaj school, and very strongly expressed her sympathy with every attempt to restore the standard of female education which prevailed in ancient Aryavarta. This same sentiment she gave utterance to in a number of her public discourses, in fact always in her lectures on 'India, Past and Present.' Her idea was, however, that in all matters of reform the lead should be taken by the Brahmans, and naturally would be if the caste could by any means be purified and brought back to its former status as the pure spiritual and moral exemplars as well as teachers of the nation. Her hope for the revival of the Aryan standards of moral and religious ideal lay in the beginning of the work of self-redemption in individual Brahman families, here and there, and the consequent creation of new family foci into which might be drawn some of the souls of ancient sages and moral heroes who might now be seeking proper bodies in which to reincarnate themselves. This process, she admitted, must take long, very long, yet the result could never be hoped for unless a beginning was made, and the present was as auspicious an hour for that as any other in the future could be.

"One striking feature of A. B.'s tour was the daily *conversazioni* above referred to, and memorable for the number of 'assistants,' the wide scope and profundity of their questions, and the manner of holding the meetings. Annabai almost always sat on a mat or rug on the floor in Hindu fashion, and the visitors did likewise. It was,

in fact, the only practicable way, for since often an hundred or two hundred persons were present, and no such number of seats were available, the choice was between all standing huddled together during the time of the meetings, or just sitting down in the national fashion, as the custom is in all gatherings of Indians unspoilt by Western influence."

Thus ends one chapter of the world's history.

H. S. OLCOTT.

THE LAW OF CAUSE AND EFFECT.\*

OUR subject for this evening is in reality a necessary part of that of which I was speaking to you last Sunday. I explained that what we usually call man's life is simply one day in the real and larger life, and that when what we call death comes to him he simply lays himself down to sleep at the conclusion of his life-day. You will see very readily that the benefit to be derived from this scheme of development in successive lives is contingent upon the continued existence of the same great general laws. It is only because the great Law of Divine Justice is always the same, that the experience gained in one incarnation is useful in the next. So that belief in this law of cause and effect is in fact an integral part of the doctrine of reincarnation. Its influence in reality is even more far-reaching than the next physical life; it extends also into the after-death conditions, and a full comprehension of its working is of the greatest importance to us.

As to this law of divine justice, there have been various opinions at various times. Some people when they looked out into the world, and saw what was happening, have wondered whether there was a law of justice at all. I do not deny that from a purely physical point of view we are sometimes unable fully to see the action of this great law. Yet I know that it exists, and that when we do not see its working the fault lies in our own blindness, and not in the action of the law. We may be quite certain that the law exists, and yet fully prepared to admit that it is not always possible for us down here to see the whole of its working. Although I put this law before you as a hypothesis for your consideration, it is much more than a hypothesis for those who are studying from the Theosophical standpoint. Very many of them know by the use of faculties beyond the physical that reincarnation is a very definite fact. In the same way there are very many students who know certainly that this law of cause and effect is in action. But we must realize that this law is working itself out upon other planes besides the physical, and so is not to be gauged only from one point of view. Suppose we were looking at the under side of some very beautiful tapestry; you will comprehend that, being able only to see the under-

\* A lecture delivered by C. W. Leadbeater, in Chicago, U.S.A.

side, we should have a very imperfect idea of the pattern. Suppose further that the tapestry had not been finished, then still less should we be able to form a clear conception of the design. That is precisely how we stand with regard to the mighty law of Karma. We see only the under side of it from the physical plane because so much of its action belongs to higher levels. Indeed we might expect scarcely ever to be able to trace it fully from this side. Once more, as in the case of reincarnation, if you will provisionally accept this idea of divine justice, you will find that it is a more satisfactory theory of life than any other, and you may gradually come to hold it as firmly as we do.

You will observe that there are only certain hypotheses. Either everything is only blind chance, or we are ruled by caprice, or we are under a regular divine law, and our surroundings are the result of our actions, good or evil, in previous lives. You will admit that you would like to believe in a law of Divine Justice if you could. There must be a reason for that feeling that man has of always desiring justice. If God is infinitely greater than we, He must surely have this quality. We believe in Theosophy, that it is a rational necessity that this law should exist and we see in every direction instances of its working. I can explain it only to a limited extent, because it needs long and careful study. But the broad outline we ought to be able to give, and then the details can be gathered from the literature. Never think that when you have heard a lecture on a Theosophical subject you know all about it. You have only to take up some of our books to see how very much more there is to be known, for in one lecture it is not possible to give all available information even on one point.

The first great characteristic that I should like you to grasp about this Law is that it is automatic in its action, and that therefore there is no possibility of escape from it. Put aside all theories that man will be judged for his actions, and punished or rewarded for them. That inevitably suggests to us the thought of an earthly judge, who may be prejudiced or partially informed, or may be more lenient in one case and more severe in another. We prefer rather to speak of the law of cause and effect, because we hold that this is a law which brings us the result of our actions with an automatic precision. In mechanics we know that action and reaction are equal, and that no force can ever be lost, and we find that precisely the same rule obtains on these higher levels. If you put so much energy into a machine you will receive back from it so much work as a result. If you put a certain amount of energy into a word, deed or thought you will obtain from that also a certain result, for the law of the Conservation of Energy holds good upon higher planes just as it does upon this.

If you put a certain amount of force into a steam engine, you expect to get a definite proportion back in the shape of work—

not all of it, naturally because some goes in friction and some is thrown off in the form of heat, but still a fair proportion. If you do not receive back from your engine what you know you may reasonably expect, you at once look for a defect in your machine ; it would never occur to you to say that the law of the Conservation of Energy is false. But when exactly the same law is working on higher planes, people who find an individual instance in which they cannot see that evil flows from evil and that good follows good, seem often to affirm wildly that no law of justice exists, instead of blaming themselves for their own short-sightedness, or tranquilly realizing that we cannot expect always to see how this law works out its results, because they are not always immediate, and the time occupied may often extend far beyond our physical purview : Often forces set in motion in one life have not time to work themselves out in that incarnation or even in the next, but they will inevitably be worked out some time. We are to-day to a large extent the product of the thoughts, surroundings and teachings of our childhood, even though the details of that life may be forgotten. Just as to-day we are bearing the results of yesterday and the day before, so precisely is it with the larger day, the incarnation. We have made ourselves what we are, and we have made our circumstances what they are. As we have sown in the past, so are we reaping now ; and as we are sowing now, so infallibly shall we reap in the future.

It is especially important to emphasize the truth that this Divine Law is inexorable, because a good deal of the religious teaching of the present day distinctly includes a theory that we may escape from the consequences of our actions. In Theosophy we consider that a very dangerous doctrine, not only because it is fundamentally inaccurate, but because of the many unsound conclusions which are deduced from it. The idea suggested is that by doing wrong the man has simply incurred a debt, and that this debt may just as well be paid by some one else as by the sinner himself—or rather that the sinner cannot himself pay, and so must shuffle off his responsibility. This simile of the debt is one that we have sometimes employed in Theosophical writing, but it seems to me liable to very serious misunderstanding. A much truer analogy would be that of a man who wishes to be an athlete and is training himself for a race. In order to acquire sufficient strength and agility he must develop certain muscles, and for that purpose he needs a certain training. It would not at all serve that purpose if someone else did it for him. If we wish to become perfect men physically we must take much trouble to develop those parts of the body which we have hitherto neglected, and we must rest others which we have overworked. The physical condition of the average man is no inapt symbol of his moral condition. Many muscles are almost atrophied for want of use, while other parts of the body—the nervous system, for instance—have been seriously injured

by improper use. From the standpoint of the physical we have committed many sins against our own bodies, and we must atone for them; if we want to become perfect men physically we must go through many wearisome exercises and trials, which would not have been necessary if we had kept our bodies properly and evenly developed. Others can help us, by telling us what to do and how best to do it, but others cannot take the exercise for us. It is not like the liquidation of a debt, because in addition to bearing the result of wrong done in the past, the man must in bearing it develop strength for the future. He must develop perfect moral qualities in the same way as he would develop perfect muscles—by exercising them. He must make the necessary effort to put things right again. No one else can do it for him, but happily many may help him by advice and sympathy and affectionate encouragement. This law of cause and effect works just as do other laws of Nature, and if we can recognize that it will save us much trouble. If you put your hand into the fire and it is burnt you do not say "God punished me for putting my hand into the fire." You consider it a natural consequence of your action, and you know that anyone who understands physics could explain to you along scientific lines exactly what had happened to you, and why you suffered. He would tell you that incandescent matter is vibrating at an exceedingly rapid rate, that such a rate of vibration impinging upon the tissues of your hand had torn them apart, and so had produced the wound that we call a burn. But there is no special Divine interposition in that, though it takes place under the operation of those laws of Nature which are the expression of the Divine Will on the physical plane.

We hold that sorrow and suffering flow from sin just precisely in that way, under the direct working of natural law. It may be said, perhaps, that obviously the good man does not always reap his reward of good result, nor does the wicked man always suffer. Not always immediately; not always within our ken; but assuredly eventually and inexorably. If we could see the future, if we could even see the whole of the present, we should understand this fully. We shall see more clearly that this must be so if we define exactly what we mean by good and evil. Our religious brothers would tell us that that was good which was in accordance with God's Will, and that that was evil which was in opposition to it. The scientific man would say that that was good which helped evolution, and whatever hindered it was evil. Those two men are in reality saying exactly the same thing; for God's Will for man *is* evolution, and when that is clearly realized all conflict between religion and science is at once ended. Anything therefore which is against the evolution of humanity as a whole is against the Divine Will. We see at once that when a man struggles to gain anything for himself at the expense of others he is distinctly doing evil, and it is evil because it

is against the interest of the whole. Therefore the only true gain is that which is a gain for the race as a whole and the man who gains something without cost or wrong to any one is raising the whole race somewhat in the process. He is moving in the direction of evolution, while the other man is moving against it.

Take a simple illustration. Suppose that I have here a great weight suspended from the ceiling by a rope. If I exert a certain force in pushing against this weight, we know by the laws of mechanics that it pushes back against my hand with exactly the same amount of force. We find that that same law of mechanics holds good on the higher planes just as it does here. If a man exerts his strength against the Divine order, he disturbs the equilibrium of Nature, and that equilibrium infallibly readjusts itself at the expense of the man who disturbs it. The power of the current of the Divine Will is so much greater than that of any human will which may attempt to deflect it that it sweeps him inevitably on, and it is only he who suffers, not the Divine scheme. He cannot delay the current, but he may cause a little temporary disturbance and foam upon its surface. He is swept along with it in any case, but he can go on in two ways. He can intelligently observe its direction and swim with it, and by doing so he will not only progress with ease and comfort himself, but will also (which is much more important) be able to extend a helping hand to others. On the other hand he may set himself against it, through a foolish misunderstanding of his own interests. He will still be carried on in spite of his struggles but with a great deal of trouble and pain to himself, and perhaps of hindrance to others also. That is precisely what the wicked man is doing. He will be swept along more slowly and with a great deal of sorrow and suffering for himself and others, but he must evolve.

If we can grasp the grand idea that there is no possibility of final destruction, but the certainty of final success for all, because that is God's Will for them, we shall at once recognize the utter futility and madness of selfishness. There is no feeble hope that a few may be saved, but the magnificent certainty that none can by any possibility be lost. I have sometimes wondered how modern orthodoxy can speak of Christ as the Saviour of the World, and yet in the same breath assert that He does not save it, that He does not succeed in saving one in ten thousand of its inhabitants, and has to yield all the rest to the devil! Would that be considered a successful effort if we were speaking of any kind of human attempt? Such a doctrine is a blasphemy; cast it out at once from your stock of religious ideas. We bring a grander gospel and we preach a nobler creed than that; for we know that this evolution will succeed and not fail—that it will be a grand and glorious success, and that every soul in it shall eventually attain its goal.

It is only the ignorant who struggles, and even he must yield in

the end. He will struggle against the evolutionary current in one life—perhaps even in more than one—but his soul will learn its lesson, will observe the inevitable connection between cause and effect, and will strive to control its vehicles more efficiently. Let us see a little how this works. In the first lecture I mentioned the planes of nature and explained that man had bodies corresponding to them. We have to remember that this law of cause and effect is acting with regard to those planes as well as to this. If the man has strong emotions, those represent forces which are producing their effect in the astral body. If he has good mental development, that represents a force belonging to his mental body, which is inevitably producing results also.

Suppose a man finds himself what we call an emotional person, easily swayed either by feelings of affection or by annoyance. That man has an emotional nature, a readily impressible astral body which he brought over from a previous life. He need not, however, carry it on with him to another. A man who finds himself inclined to irritability, for example, may treat himself and train himself definitely with a view to the future. If he lets himself go and allows his passion to dominate him, he encourages his astral body to indulge in those violent vibrations; he sets up a habit in it which becomes every time more difficult to conquer. If on the other hand he sets himself to try to curb this anger, he gradually gets these vibrations under his control, and each time it is a little easier than before. It often happens that a man who is irritated says something which he afterwards regrets. He resolves not to do this again, but when the next provocation comes, he does not remember in time; perhaps for several more times he will pull himself up just after he has spoken the angry word. But there comes a time when he remembers in the very act of speaking, and checks himself abruptly, and then his victory is half won. Presently he stops himself just before he speaks the word, and then he has won the victory as far as the physical plane is concerned, though he has still to go on and control the feeling itself—to prevent even the vibration in the astral body. That is the way in which a man learns to break through a bad habit.

Fortunately we may set up good habits as readily as bad ones, if we will only take the trouble. We may try definitely to set up within ourselves good habits of helpfulness, unselfishness, perseverance, punctuality, and so on; and then we shall be born with these as inherent qualities upon our next return to earth. That is a little bit of character-building which any one may undertake, and the trouble it costs him will be the best investment he ever made. When we understand that the mental body and astral body are only expressions of the man, we shall realize that in learning to control them he is acquiring definite qualities and building them into the causal body, so that next time he will have those qualities as

part of his stock-in-trade, as it were, with which he re-commences his business of evolution. The man sows certain thoughts and actions, and later on he reaps the results. Between the spring sowing and the autumn reaping he may have worn out one suit of clothes and put on another in the shape of a new body but he remains the same man and he reaps his harvest just the same.

We find by investigation that, broadly speaking, the man's thoughts in one life build his character for the next, and that his actions in the one life produce his surroundings in the next. A strong desire along certain lines which remains entirely unfulfilled during one life will often produce a capacity along those lines in the next. For example, I have known people who are very musical in the sense that they enjoy music intensely but yet have no faculty for producing it, no facility in performance and no opportunity for acquiring it, although they earnestly wish for it. Now that strong desire will certainly produce its results in the next incarnation. Assuredly those people will next time bring back with them the capacity for musical training, and will have the opportunity for it. They will not be born with the training already acquired, as Mozart was; *he* must have had that training in his previous life; but at least it will bring them back with a vehicle which will readily respond to training. Thus aspirations or desires of one life are transmuted into capacities in the next.

Just so if the man is constantly thinking some thought over and over again, he sets up a habit or tendency of thought. Whenever a man thinks strongly he creates a thought-form—that is to say he sets up a certain rate of vibration, and the energy thus generated draws round itself a vehicle of finer matter which it ensouls, and thus creates a sort of storage-battery of force. Now that thought-form hovers about the man and constantly reacts upon him. We know from telepathic experiments what is the tendency of a thought when it acts upon another person. It will work upon the corresponding matter of his mental body, and tend to set up in that its own rate of vibration, so that it provokes in the mind of the recipient a reproduction of the thought which was in the mind of the sender. That would be the action on another person; but we often forget that a man is constantly producing a very similar action on himself. Clairvoyants see every man surrounded by a cloud of his habitual thoughts, and of course these thoughts are all the while reacting upon him. To every man there come times when he is not thinking strongly, when for the moment his mental activities are in abeyance, and at all such times these ever-present thought-forms would react upon him, so that any strong thought which the man has once sent forth will always tend to reproduce itself and make him think a similar thought whenever his mind is for the moment vacant.

You can see how this might work in the case of a sensualist,

and how very likely the man would be to yield to such a returning thought because he has been in the habit of giving way to similar impressions before. The man himself sent out the idea in the first place, and perhaps has never thought of it since, but when the opportunity occurs it reacts upon him. So it may become a sort of tempting demon, like those invented by the diseased imagination of mediæval monks. Most unfortunately it may act upon others as well as upon himself, and that is the awful responsibility of yielding to evil thought. He may become the centre of moral contagion and do grievous harm to thousands of whose very existence he is ignorant.

Again if a man dwells often upon a certain thought it will presently translate itself into action. By thinking it so often he sets up a decided tendency, and if circumstances prevent him from carrying it out in action in this life he will probably do so in his next incarnation. Thus it is that we find some children born with criminal tendencies, with an apparently instinctive desire to steal or to be cruel—because they indulged in covetous or revengeful thoughts in the dim distance of the past. Happily the same law holds with regard to good thoughts. How often we long to do some good deed, but from lack of means or time or strength we are utterly unable to accomplish it. Yet the earnest desire is not without its effect, and the opportunity which is denied to us in this life, because our past was not such as to deserve it, will assuredly be ours in the future, won for us by the very energy poured out in the yearning of to-day.

Along the very same lines is conscience built up in the man. He does a wrong or foolish act, and through the inevitable action of the law he suffers for it sooner or later, and through that very suffering the soul acquires the knowledge that that action is wrong, and must not be repeated. Thus out of painful experiences the conscience in man is formed, the soul learning perhaps a different lesson in each of its lives, and so gradually developing a comprehensive and educated conscience. Usually he cannot impress upon his physical brain the detailed history of his previous mistake, nor the reason for his conclusion; but he is able to send through, very definitely, that conclusion itself, in the shape of a firm conviction that a certain action is to be avoided.

It is necessary to realize that we have all of us had many lives, not only one or two; and that since we have gradually raised ourselves to this level, those previous incarnations were all probably less advanced in many ways than our present one. We must all have been savages in the past—and probably not once, but many times. So we must have done a great many evil and undesirable things, and we must each one of us have a tolerably heavy bill to pay. So there arises the question how we are to clear off such an accumulation of evil result. In such lives as the more thoughtful among us are living now, we may reason-

ably hope that there is a preponderance of good over evil; but undoubtedly the reverse must have been the case in very many of our earlier existences, and if we had to bear in any one life the whole of the suffering due to us on the entire account, we might well find it sufficient to crush us to the earth, and prevent us from evolving at all. Since the object of the whole scheme is a man's evolution, that obviously cannot be permitted; and consequently we find that there comes into operation here a certain law of distribution or adaptation assigning to each successive life such proportion of the debt as can best be paid in it. This modification does not in the least change or reduce the results of our past deeds, but it does so apportion them as to prevent them from overwhelming us.

The Hindus give to this law of cause and effect the name of Karma, and they also apply the same term to the results which under it follow from action of any kind. They say that of this Karma there are three kinds:—

1. There is the *Sanchita* or "piled-up" karma—the whole mass that still remains behind the man, not yet worked out—the entire unpaid balance of the debit and credit account.

2. There is the *Prârabdha* or "beginning" karma—the amount apportioned to the man at the commencement of each life—his destiny for that life, as it were.

3. There is the *Kriyamâna* karma, that which we are now, by our actions in this present life, making for the future.

That second type, the *Prârabdha* karma, is the only destiny which can be said to exist for man. That is what an astrologer might foretell for us; that we have apportioned to us so much good and evil fortune—so much of the result of the good and evil actions of our past lives which will react on us in this. But we should remember always that this result of previous action can never compel us to action in the present. It may put us under conditions in which it will be difficult to avoid an act—but it can never compel us to commit it. The man of ordinary development would probably yield to the circumstances and commit the act; but he may assert his free-will, rise superior to his circumstances, and gain a victory and a step in evolution. So with a good action; no man is forced into that either, but an opportunity is given to him. If he takes it certain results will follow—not necessarily a happy or a wealthy life next time, but certainly a life of wider opportunity. That seems to be one of the things that are quite certain—that the man who has done well in this life has always the opportunity of doing still better in the next. That is nature's reward for good work—the opportunity to do more work. Of course wealth is a great opportunity, so the reward often comes in that form, but the essence of the reward is the opportunity, and not the pleasure which may be supposed to accompany the wealth.

Sometimes when men first realize the inexorability of the

Divine Law of cause and effect, they feel themselves helpless in the grasp of a destiny against which it is useless to struggle. Yet this should not be at all the result of increased knowledge. The more we know of the laws of nature, the more intelligently we can use them; and remember, it is only because they are invariable and inexorable that we are able to depend upon them and utilize them. Where would be the use of the magnificent power-works at Niagara if the law of gravitation were only occasional in its action—if water sometimes ran downhill and sometimes did not? So it is just the invariability of this law of karma which enables us to employ it in character-building. If a man finds an impure thought arising unbidden within his mind now, he knows that it is because he allowed such thoughts to play through his mind long ago; and in that very knowledge lies his hope for the future. If he keeps his thought high and pure in this life, in the next he will assuredly reap the result of his effort, and will have a mind-body incapable of responding to the vibrations of the low and impure.

Along the same line of action we can modify not only character, but circumstances, and can arrange for ourselves the certainty of plenty of opportunities to do good. If we devote ourselves earnestly now to doing all the good work within reach, we shall certainly have all the more opportunity next time.

Remember that although we can never recall the force which we have thrown into any thought or action, we can often modify its effect by sending out a new force of different type. If you strike a ball, for example, as at croquet, you set it rolling in a certain direction with a certain amount of energy. No human power can take that force out of the ball, but of course you may stop it, by opposing to it a new force of equal power in the opposite direction. Supposing that, while the ball is rolling, we strike it from one side, it will then adopt a new path, which is neither that of the original force nor that of the newly-applied one, but a diagonal between the two, the exact direction of which can be determined by means of what is called the parallelogram of forces. It is exactly the same with karma. We cannot take away one iota, one least ounce of the force which we have already sent forth; but we can always endeavour to improve matters by setting in motion a new force of opposite character. If you have sent forth an angry thought, it is true that you cannot recall that, but you may swiftly send after it another which will to a large extent neutralize its effect upon the person towards whom it was directed—a thought of affection and brotherliness, a strong loving wish for his good and his progress.

It is important not to forget that the law is acting upon all planes simultaneously—upon the astral and mental as well as upon the physical. It is only in this way that perfect justice is assured. For example, it is only when we remember this that we can at all understand how a man's intentions can be taken into account. A

man may set out in some matter with the best of intentions, thinking out his plan carefully, and putting a great deal of energy and good-will into it, yet on the physical plane he may make some foolish mistake, or his plans may miscarry, and he may do much harm instead of good. The world sees only the failure and laughs at him, and he feels himself unjustly treated. But the law meets him at all points, and its adjustment is perfect. On the mental plane he has poured forth much energy for good, and upon that plane good flows back upon him in unstinted measure; upon the physical plane he has done harm, and consequently on that plane he receives the result of his mistaken action. But the action of force upon the mental plane is so much more rapid and far-reaching than on the physical that there is no comparison between the value of the results. So it is true that the intention is by far the most important thing, though absolute justice will be done on each plane.

We may see that this is so in everyday life. Law on the physical plane takes no account of intention. If you seize a red-hot bar it will burn you, whether you seized it in order to kill somebody, or in order to save a child from injury. On the physical plane the result will be precisely the same, but on the plane of intention it is very different. In the one case there could be nothing but shame and remorse, and the evil result of an outpouring of hatred and malice; in the other there would be the happy consciousness of a brave deed done, and the good which flows from a strong thought of heroic self-sacrifice.

Let us then remember that just because of its inexorability we can use this Divine Law, and that with regard to it we must never permit ourselves to feel any sense of helplessness, but only absolute serenity and perfect fearlessness; for we know that the good must triumph, and that our individual future is entirely in our own hands.

C. W. LEADBEATER.

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#### THOUGHTS ON RELIGIOUS SYSTEMS.

IN these days of free criticism, when everyone is so much more at liberty than was formerly the case, to form their own ideas in matters religious, it is little to be wondered at that so many have attempted to take a retrospective glance at what has apparently been the general course of religious evolution. Nor need we feel much surprise that the first impression which we may thence derive is so often adverse to the idea that there is much of truth to be found in the religious systems of the world; especially if we go not very deeply into what may lie behind their present appearances.

We can scarcely help being struck with the immense diversity of beliefs, the incompatibility of tenets, and even of seemingly funda-

mental principles, and the fact that in each nation there appears to be a general conformity between the religious concepts and their attendant environment, or the national and racial characteristics. To all appearance, it is very much as though the religion of any given nation were, in some sense, the condensed expression of the character of that nation; but almost always an expression of it which refers rather to a past phase of its evolution than to its present aspect and condition. Or we may take another view of it, and say, perhaps, that the religious data and machinery of any people as viewed externally, always express a much lower grade of intelligence than its more advanced members are possessed of. And therefore, perhaps, this is the reason that such religious systems secure the adherence of the greater mass of humanity, while they are so often (if not always) opposed to any grade of intelligence or of knowledge which may in any degree transcend the strict average common to the people and time.

Hence, in reviewing the external aspect of the religious institutions and ideas (if we may so call them) which may be in vogue among the masses at any particular place and epoch, we need never expect to find overmuch in the way of true knowledge or conformity to intelligent principles, because the prevalent aspect of the religion of any given country and time will rather express the measure of its backwardness and ignorance than of its progress and knowledge; the mass of mankind does not think clearly in such matters and reason properly thereupon, and its religion ought accordingly to be unreasonable and contradictory in the same measure.

But however confused or absurd may be the individual phases of different religious systems, there should be clearly traceable certain fundamental principles common to them all. And it is safe to say that no matter what people, country, or epoch we may be dealing with, these great fundamental data, if we can ascertain them, should provide a key which will enable us to understand, more or less, the particular variant which, proceeding from some common stock, expresses the phase of religion then prevalent.

Endeavouring to ascertain these fundamentals, we find that in every religion there is some central figure, or Deity, referred to as the primal cause or origin of all things; and from this original there branch off other and lower powers as his ministers and agents, variously known as lesser gods, archangels, angels, intermediate spirits, saints, and by a host of other names and titles; until, leaving the intangible sphere of the supermundane and invisible realms, we come by degrees down to the tangible and visible world, where all these powers are represented by various orders of priests and religious ministrants in descending ratio, down to the people at large—who may be taken to represent the general expression or outcome of the whole.

But when we come to examine the various presentments of this

central figure and its diverse surroundings, we are too often struck with the fact that the principal deity is but a larger representation of the average man of the time and place we may be considering ; that, if we could use such a type as the microcosmic image from which to project a vast figure upon the sky, as we do with a small magic-lantern picture and a large sheet, we should have a by no means inappropriate idea of the local and temporary god in question. So that, if we understand the general human type at a particular place and time, we may thence define with no little precision what sort of god will then and there be in fashion ; and the history of the progress of religious ideas seems to justify this assumption more or less clearly. With the mild, contemplative, and metaphysical Hindu, the Supreme Deity is a formless Intelligence devoid of any very marked features or attributes ; in which respects, it stands diametrically opposed to the fierce, revengeful, and inconstant god of the Hebrews, or the intolerant and combative Allah of the Mahomedans ; as likewise to that hybrid product which the Western mind has installed under the name of Jehovah—who seems to be the Hebrew god *plus* a few European features of a past time.

As a general thing, the Deity is referred to under terms which connote might or supreme power ; from which, as there can be no appeal, so we have the old rule that Might constitutes Right—which in fact is “mob rule” all the world over, and therefore a very fitting attribute for a popular god. In fine, it appears that we may safely postulate the axiom that “As are the people, so are their gods ;” from the highest to the lowest—from which it has often enough been argued that these latter can have no real representatives in nature. But this, as we shall see later on, is not a necessary conclusion ; since it may be shown that there is another explanation available which is at least equally tenable, if not also much more acceptable upon other grounds.

Further contemplating the various religious systems, we also find another well defined feature, namely, the presence of a power which is antagonistic to the Supreme God, and which yet, as being evil in its nature, is inferior thereto—in a word, that which has been looked upon as the power of all evil, because arrayed in opposition to the Deity. Such doubtless was the Egyptian Typhon, the Persian Ahriman, the Mahomedan Shaitan, and the Christian Devil—together with all the many descending grades therefrom, such as inferior demons, spirits, imps, and every other form down to the most insignificant. All this corresponds to the various downward grades from the Deity, but upon an opposite plane ; and the successive presentments of these forms show similar features in regard to national and racial variety among their believers, as we see in the Supreme Deity and its lower grades.

In the Eastern nations, this evil power is vast, undefined, and many-sided, having features of sublimity and terror of no vulgar

kind ; but this we may not inaptly trace to the fact that the racial and national types where it was originated were on the whole inactive, or showing but little change over great periods of time. In the West, on the contrary, we find the Prince of the Power of Evil depicted in very different guises ; and inasmuch as the particular God of their theology was anthropomorphic and personal in the extreme, so we find their Devil of similar sort, and more or less fantastic in the like proportion. About the Devil of our popular religions there is nothing sublime, but too often there is much which is absurd ; and beyond the mere fact that his assumed existence in some shape or other is generally a conspicuous feature, this evil power does not present many features we need stop to examine critically. As wrong-doing is in essence a contemptible thing, it is only natural that its patron should be depicted in some contemptible form ; and as popular ideas so rarely rise to the sublime in our civilisation, so it is no more than fitting that they should in this case descend to the ridiculous.

These two leading features of so many religious systems, which appear to depend for their various aspects upon the average state of the humanity to which they belong, may be expected in like measure to vary as that humanity itself. This is much the same as saying that different ages of the world, like its different countries and races, will show different ideas of Deity. As the prevailing character of the times and places, so will be the style of gods which are appropriate thereto ; and not only may we expect to find such to be the case, but where the mass of the people are made up of several races or tribes, the one God will probably become split up into many different ones accordingly ; and this again depends largely upon local surroundings. Thus in ancient Greece, where the country presented many different features, and the people were divided into many sections, there were correspondingly numerous presentations of the Deity ; and yet as there was but one Greek nation, so all these gods had their one chief representative in the Olympian Jove. Much the same thing is to be found in the religion of Egypt, but in a different phase—for as the differences between the several parts of that country were chiefly climatic, while its main features were the same, so its numerous gods seem all to have been merely different aspects of the same Deity. But later, in the Arabian peninsula, where there is so much of sameness in the people, the country, and indeed all the conditions, such as we do not usually find elsewhere, we see that out of original tribal diversities there arose in due course the idea of the Oneness and Unity of God—"God is God—there is but one God," was the popular cry ; and as their country presented but little variety, so did their Deity ; and their ideas of Him were narrow and anthropomorphic in proportion to their experience that force of arms and the right of the strongest were the only arbiters which they respected. And yet, as their national character was freedom

from restraint, and the utmost liberty to rove where they please, whilst they were but Arabs all the same, so did they permit of the utmost latitude in their adhesion to the God-idea, so only that its main feature—that of Unity—remained unchallenged and uncontradicted.

Such appearing to be the leading features in the presentation of the god-idea evolved by the human race so far as we have considered it, and as it seems to vary with the time and the locality, so, it may be presumed, will the average God of a given epoch vary with the different sections of the people he corresponds to and represents. With the bulk of the race he will have certain definite features which will correspond to their own; while with the minority, who are the leaders in intellectual pursuits, he will become refined into some more abstract power. With these latter he will become the embodiment of their ideas as to the hidden forces which lie behind the manifested world; and as such, will be comprehensible to the learned, and accepted to just that extent; but with the vulgar or unlearned this ideal God will be incomprehensible, presenting little with which they sympathise—and therefore little, if at all, believed in by them. For though that which is mysterious and unknown will in general command the respect or the fear of the multitude, yet it would appear from the study of religious movements as if such an object of respect must be merely an enlarged representative of their own feelings, likes, dislikes, prejudices, and other general features; and if it is not these, but something quite different therefrom, it only arouses feelings of aversion and opposition. Hence we may suppose it arises that the God of the popular adoration is generally the one which is looked upon as the orthodox Deity; while that one whose attributes are the outcome of studious thought and the observation of things not popularly known, will be heterodox in proportion as he differs from the popular idea—and his followers will be branded as heretical, just as they may depart from the general average of ignorance or want of thought in regard to such matters. So may it have come about that the popular God has always been looked upon as the fountain of all that is good to be known; and therefore that his representative, the popular priest, has so frequently been made the arbiter as to that which it is right to study and to teach. And the priest, thus backed by the popular voice and force, has accordingly too often done his best to suppress all knowledge which, being greater than his own, and useless to him accordingly, he looks upon as an outcome of the evil power. Moreover, as it so often presents a view of the Deity which is at variance with his, he must needs deem it to be impious and blasphemous. But those who may have reached these higher ideas and this better knowledge, even if they are but a little above the average, can set correspondingly little value upon the ideas of the priest in question, and will eventually seek to escape such popu-

lar tyranny by whatever means they are able. They will likewise endeavour to perpetuate their knowledge in books or records which, as the priest does not understand them, so he will usually try to destroy them—as history has most abundantly shown. From all this we may draw the inference that what constitutes the orthodox and the pious, as well as what is to be deemed heretical and blasphemous, may be decided purely upon chronological and geographical grounds—they will merely be questions of time and place, having perhaps little or no relation to the actual truth, and therefore have so often become objects of honest contempt; after much the same manner as the popular God and his opponent the Devil have so become to those who may have escaped from all such crude notions, and thus expanded their ideas beyond the control of such limitations.

When we come to understand and follow out the concepts of Deity that may have been formed by these heretical and most unorthodox students, who usually form a sort of inner group among religionists, and for a time are nearly always obliged to keep their tenets secret for the above reasons, we find their ideas not only transcend the vulgar or commonly-accepted notion of God as being merely a man of larger growth, but that these ideas differ radically in other respects—as we might, indeed, anticipate. The view that there is but one Supreme God or Deity is still retained; but though looked upon as a being (or rather, Intelligence) necessarily above all others, and behind all manifestation, yet the indivisible unity may no longer be present. In fact, we get something which more nearly resembles the ancient Egyptian view, where the Deity consists of more than one aspect; and there are at least two parts, if not three or more. Indeed, the trinitarian view is the one which such students would appear almost universally to have adopted; and this is thought to be in strict accordance with certain metaphysical and geometrical considerations and analogies which seem almost as if by law to occur to all who investigate first principles and endeavour to deal with such abstractions. The great unity at the back of all is by the scholars retained, but those who follow them too often lose sight of it. And when the general mass become sufficiently above their former average of intelligence in such things to make partial acceptance of these views, we find that a change of a corresponding character takes place in the popular religion; and from being Monotheistic or Unitarian, it becomes first Dualistic, with a male-female or androgyne God, and ultimately Trinitarian, the Godhead consisting of a triad under various names; but taking forms more or less philosophical or fantastic, and proceeding through a similar round of changes to that already described in regard to the God-idea among different people and in different times. Thus we may perceive that the religious ideas of a race or nation, though following those of its more advanced members, must always

be in the rear of progress; and, like the tides which only arrive at flood when the moon has already passed the meridian, are therefore to be looked upon as the index of a past state of things rather than of present knowledge and research.

S. STUART.

[*To be concluded.*]

#### DORMANT LODGES OF THE T. S.

A few months since, there appeared in all the principal Theosophical Journals throughout the world a trenchant article from the pen of Mrs. Besant, entitled "A Lodge of the Theosophical Society." From the interest which it awakened it is evident that the need for such an appeal as it contains was felt in many quarters, and that a stimulus to renewed activity has been given throughout, perhaps, all sections of the Society. Mrs. Besant states that "we believe, and have good reasons for our belief—nay, some of us can say we know—that this Society was not formed by the ordinary impulse that draws men together who are interested in a common study, but that it was designed, conceived, and started by some of the super-human Men who are the Spiritual Guardians of the human race." . . . . Following the above is a statement which we most gladly adopt as a text, or peg, upon which to hang a few thoughts, to which we feel it necessary to give utterance, on the subject at the head of this paper. Mrs. Besant says:—

"To us the Society stands as the vehicle of spiritual life, poured out from the inner planes of being into the Society as into a reservoir, whence that life, that living water, is conducted all over the world by the channels that we call Lodges, or Branches, for the quenching of the thirst of men."

In looking over the Annual Report of the T. S., published as a supplement in *The Theosophist* for January 1902, we find a long list of Branches of the Indian Section, under the heading, 'Dormant.' Having no first-hand knowledge of the Indian T. S. Branches we are not in a position to account for, or explain, the peculiar circumstances which may be adduced as largely responsible for the regrettable fact disclosed by the report. That there are causes which do not apply with equal force among Europeans will suggest itself to most reflective minds—causes which we will not wait to tabulate, but which we may incidentally refer to, presently.

Further on in the report of the Australasian Section we find that out of the small number of sixteen recognised Branches, no less than four are classified as 'dormant,' and there may be others not far removed from this undesirable stage of torpidity. So noticeable is this weak condition of the Lodges, from a glance at the report, that recently the General Secretary of one of the European Sections, in sending congratulations to the newly appointed General Secretary of the Australasian Section, drew attention to it.

It is only fair in mentioning this defect that reference should be made to the more difficult conditions in a great, sparsely peopled country such as Australia, as compared with densely settled countries such as England, and the European, and some parts of the American, continent. That there may be Lodges in these latter countries which may be only a stage or two removed from the most undesirable condition designated 'dormant' is quite within the realm of probability, and it is to such we would direct our thought, and for a while most lovingly plead, that they may awake to their position and condition, and 'strengthen the things which remain and are ready to die;' that they may remember that the Master's ever vigilant eye is on them, and that He has not found their works perfect before Him, to the measure of their enlightenment, their power, and consequent responsibility.

We peoples of European extraction, and more particularly the English-speaking section, have had high and abundant honour conferred on us by those Great Masters "who are the Spiritual Guardians of the human race;" and who have, in Their Wisdom seen fit to select us as the channels through which They are conveying to the world that Bread and Water of Life, for which the spiritually hungry and thirsty are waiting. How imperatively necessary therefore is it that the channels be kept open, and free of impure accumulations; that we, the humble custodians of these truths, ceaselessly direct our thought and effort with this object in view.

We have even had, in a measure, committed to us the great Indian nation, the (from of old time) chief custodians of the Wisdom Religion. The foci of the outward activities in connection with this new Divine out-pouring of Life and spiritual knowledge has been removed from its old home in the East to us Western peoples; and shall we not prove ourselves to be men, by being true to our trust!

And this brings us to the question under consideration. What is, and how may we know, a 'dormant' Lodge of the T. S. If the reader has had the unpleasant experience of making a brief tarry where such a phenomenon was in evidence, he would doubtless hear many things about Theosophy in general, and professing Theosophists in particular, which he would feel it were better not to hear and most certainly not to repeat. He would find the members' ordinary average of life and conduct in no way above that of those around them who made no such professions of superior knowledge, etc. Most probably a tendency to a lower type of morals and of general conduct, rather than an advance, would be observable. If the observer, impressed with what he saw and heard, felt it necessary to seek out the underlying *causes* which had produced the undesirable torpidity which enveloped this 'dormant' society, he would obtain interviews with some representative member; going on these lines he would have to listen to a variety of suggested causes for the

decay so apparent, prominent among which would be reflections upon the actions of others—innuendoes, most probably, leaving an unpleasant impression regarding persons whose integrity he had hitherto had no occasion to question; but not a single utterance which could be taken as an indication that the speaker was conscious of his own share of responsibility for the sad condition of the Brotherhood of which he claimed to be a member.

Again, doubtless a contributing cause to the creation of these abortions is to be found in laxity of procedure, the want of due attention to order at the ordinary meetings of the Society, if any such are held, a general want of promptitude in respect to time of commencement and closing of the same, and lack of precision; dilatory habits being generally indulged in. These may be thought apparently small matters, but revealing as they do very undesirable traits in members of a T. S. Lodge, they are pretty sure indicators of a low type of general character, and a backwardness in the evolution of some of the most necessary qualities to true and steady progression.

Hence we have the 'Dormant Lodge,' which in this connection connotes stagnation, torpidity, a want of healthy circulation, and a consequent accumulation of undesirable debris choking the centres of spiritual life and activity, in those under its soporific influence; the consequent dormancy not resulting in health-giving rest, but rather in a condition of mental laziness and sloth.

The question arises, how is this undesirable condition to be obviated, or if it has unfortunately occurred, how is the downward tendency to be stemmed, or what remedial course adopted. Perhaps an illustration will best convey what I have to say, especially as it contains the additional value of having been proved in a practical way, and is thus its own evidence.

There came within the cognizance of the writer, a small circle of T. S. members who met stately for mutual aid in the study of our theosophical text books. The circle was situated among a shifting population, so general in newly opened countries; gradually their number was lessened by removals until two only were left; but these never for a moment contemplated ceasing to attend; they continued their regular day and hour of meeting as usual. After some time had thus passed, the younger of the two students suggested that they should meet *twice* in lieu of once in each week; and this was done as opportunity offered. It will reveal the perseverance of the junior student more clearly by stating that he gained his livelihood by manual labour in a coast town situated within the 15th degree of S. Latitude; the place being the habitat of one of the unfortunate 'Dormant Lodges.' Of course this quiet persistence has received its reward, not the least being the rapid spiritual development of the younger brother, which also resulted in a growing

attachment of each to the other, and to the precious theosophical truths they studied together.

The outward issue has been no less marked, others have been gradually attracted, it can scarcely be said how, yet the facts are so, a Lodge has been formed, a small Lending Library started with promise of a useful career and a T. S. Book Depôt opened.

Small beginnings these, mere commonplace everyday occurrences it may be said, even mere trifles some may think; well, be they so, yet who can bound their issues in the to us yet unknown future? If the two brethren had weakly given up, had been faint-hearted, dilatory, or, if one of them had failed, there would have eventuated no circle, no lodge, with its young vigorous life and activities in the present Now: and Those who are ever watching over their human charge would have been necessitated to seek other channels wherein to pour forth their gracious love to us men.

And is not this little episode a type of the almost invariable way of Nature, of the mode of action of the divine Intelligences who carry out her behests, and bring into being her sublime designs. Our vast solar system began at a point; a grain of sand becomes the vehicle of a plant and so on up to the animal man.

The lesson it teaches on the matter which we have been reviewing is, that there need be no 'dormant' Lodges if there are left two really living and devoted members; and that these unseemly blots upon the fair face of our theosophical activities might be removed. If there are no dormant members, it follows that there can be no dormant Lodges.

W. A. MAYERS.

*OBJECTIONS TO MRS. ANNIE BESANT'S THEORY OF AVATĀRAS.\**

**I**N the four lectures that Mrs. Besant delivered at the 24th Anniversary Meeting of the Theosophical Society, Adyar, Madras, in 1899, she surprised the world with her remarkable views upon Avatâras of God—which views she seems to believe have been hidden truths revealed to her by her Master (*vide* 'Avatâras,' page 4, lines 17-22).

The problem of Avatâras, which has become from time to time a subject of most interesting discussion among scholars of occultism, founders of various sects, and many pandits and western theologians, has given birth to innumerable theories as a result of controversies that naturally followed. But with all these helps I think that the grand problem has still eluded our grasp and the mystery remains yet a mystery as it once was when nobody cared to solve it. Of all the theories put forward as its solution, the one that strikes me as the most authoritative and original is, what is contained in the above lectures, inasmuch as it comes from the lips

\* The MS. of this article was shown to Mrs. Besant but she did not care to discuss the question, preferring to have her views taken for what they may be worth. That is what we all ought to do.—*Ed.*

of that gifted lady. And her theory of Avatâras so recently delivered, ought to be an improvement upon others and therefore the most certain of all those that have been hitherto disclosed. Nevertheless, with my poor knowledge of Theosophy and limited scope of learning, I find it passing my comprehension to get a clear idea of what the learned lecturer definitely arrives at. For my part, I would be very thankful if any body (or Mrs. Besant herself) were to enlighten me with the truth that has been for years my curiosity to know, but in which I have been ever disappointed. As to the doubts and objections that arise in my mind about Mrs. Besant's views, I beg most respectfully to submit that they may be generously noticed, as I mention them, and explained with a view to enlighten many other inquirers besides myself.

The first and the leading quality of the lectures is—that they throw great doubts on our future attainments and our present duty in view of those attainments. I believe also that they may create discontent in the hearts of many pious worshippers that adore the one Supreme Deity whom they look upon as having all the attributes of sattva, rajas and tamas and the three aspects of creation, protection and destruction ; but these attributes they ascribe to Him just for the sake of fostering Bhakti towards Him, so that they may love Him through His attributes as their highest ideal of aspiration in this world, which ideal may enable them to sink attachment of every other object in His love. But with all this, on the other hand, they may regard Him as the one absolute existence, the one unconditioned, unknowable though 'lovable,' Supreme Self of all beings. If anybody would kindly apprise me of the incompatibility of the above sort of worship which had been practised by all the many great Bhaktas of the past, chief among whom were Prahlada, Narada, Gauranga, Tûkaram, I would very submissively correct my belief. Thousands of authorities can be cited from various esoteric works to prove that Bhakti is possible only when the object of such Bhakti is unique and unrivalled by any other subject or being—of this or of a higher world. Further, her view seems to me also to disappoint every person thirsting after an "immortal life"—as that would seem impossible by the hypothesis with which Mrs. Besant starts.

It appears to me that the lecturer plainly lays down the doctrine of polytheism, when she says that cosmic *I'svaras* stand ranging one above the other in an infinite chain of subordination and superiority, just as the solar systems in space spread about through its unfathomable depths, attracting and supporting each other in infinite numbers, making it "*impossible to conceive*" of the biggest mass, as by the very reason of its enormous size it must have a bigger and heavier mass more central, to attract and support it round its orbit. Assuming that a solar system is a detached "*universe in itself*," and that '*I'svara*' denotes the head of a '*universe*' ('solar

system' of Mrs. Besant) she concludes that the mightiest *I'svara* is "impossible to conceive" of, any more than the biggest solar mass. The "*mightiest I'svara*" being proved inconceivable, she condemns our slightest attempts to know Him, much less to worship Him (*vide* 'Avatâras,' p. 36, lines 9-27). This condemnation is followed by a recommendation to worship Vishnu—the lord of our own solar system, with an advice to be content with 'Him' at present ('Avatâras,' p. 37, lines 10-15) though He be at the bottom of innumerable other *I'svaras* that stretch in hierarchies beyond Him. And now follows what is most extravagant, in my opinion—"that we have to worship every one of these *I'svaras* (one of whom is our '*Vishnu*') in their infinite order. To pass from any one to any other *I'svara* in that order, worship for myriads of kalpas will be required. And lastly, as there is no end to *I'svaras*, so there will be no end for the worship (*vide* 'Avatâras,' p. 37, lines 5-9). Could there be really an end with such assumption? The assumption is grand, but it makes the word *Mukti* (final rest) meaningless. Knowledge or *Jñana* also would lead to 'Intelligences' higher and higher infinitely, thus killing all hopes of final liberation.

Were the above expositions, however wise or intelligent they may seem, taken for granted, they would throw unaccountable despair on our present duty, religious or moral. For, according to them, neither *Bhakti* nor *Jñana* would lead us to immortality. She describes *Srî Krishna* as a being evolved in ignorance like any one of us, among minerals, plants, animals, monkeys, men, gods, etc., to *Jîvanmuktas*, thence higher and higher till He reached the position of our *Vishnu* which He now enjoys; and still we find His evolutions not completed and His goal not reached, for He has yet to evolve to the places of innumerable *I'svaras* that range infinitely above Him. *Srî Krishna* is no better than any of us except for the fact of His great seniority; and any one of us may hope to raise himself to take His place for ruling the 'Universe,' that is, 'our solar system' (*vide* 'Avatâras,' page 10, lines 1-15 and page 35, lines 16-24).

Now turn to 'Avatâras,' page 10, lines 3-13. Here it is noticed that a *Jîvanmukta* is one that has not yet cast off the limitations of a separated ego. That is, he has yet the consciousness of a limited self and has not entered *I'svara*, because *I'svara* is said to be entered after evolving a great many stages beyond *Jîvanmukta*. At any rate, it shows that a "*Jîvanmukta*" is not the highest stage of existence. But "*Mukti*" literally means "liberation." Yet liberation is possible only when the "binding limitations of a separated self" are burst asunder. Therefore "*Mukti*" is analogous to "bursting of all limitations." But Mrs. Besant here plainly says, that in order that we may cast off all limitations something higher than a *Jîvanmukta's* stage is to be reached—which appears to me absurd by the very hypothesis. She may perhaps reason that a *Videhamukta's* stage is higher than a *Jîvanmukta's*. But, is a *Videhamukta*

in any way more than a Jīvanmukta, except that the former's 'prārabdha karmas' or past unfructified actions, have all been consumed by their enjoyment or suffering, and his physical body also broken down? Many authorities can be quoted to show that a Videhamukta is not at all different from a Jīvanmukta (S'rī Vyāsa says:—" *Bhogenā tvī taré kshapayitvātha sampatsyatē*") except in the latter's having a physical body to wear away what karma hitherto remained unfructified for him; and when all that remnant is worn out by experience of its fruits through the body, the body itself will go to pieces and then he becomes a 'Videhamukta.' In the face of all this, how can it be declared that there are existences many and innumerable beyond Jīvanmuktas? If that be possible why should a Jīvanmukta be called a 'Mukta' at all? Again, if Mukti is "bursting of all limitations"—all those that attain Mukti after reaching it, ought to be of one rank and one state. But Mrs. Besant postulates ranks even among 'Is'varas' whom she supposes as higher than 'Muktas.' If she means 'Mukti' is "liberation from the bonds of humanity," then does she call all Devas 'Muktas'? However, I do not understand Mrs. Annie Besant's meaning for the word 'Mukti.'

Next, turn to page 14 ('Avatāras'), lines 8-16. Here Mrs. Besant criticises S'rī Rāmānuja's view of Avatāras. The sloka under contention is from Bhagavad Gītā, Chap. IV., sloka 5. *Bahūni mé vyatītāni janmāni tavachārjuna*, etc., which means that S'rī Krishna had many births and that He knew all of them. S'rī Rāmānuja, speaking of these births, says that these S'rī Krishna took, out of His own will and not as a result of past karma or ignorance (*Avidyā*). Mrs. Annie Besant argues that Rāmānuja's view was partial. She maintains that S'rī Krishna, in that s'loka, spoke of the many births He took to evolve his present lordship, and also those that He took after attaining that lordship. She remarks that Rāmānuja spoke only of the latter variety of his births. But laying these controversies aside, let us see what S'rī Krishna himself has to say of his births, in the next s'loka, No. 6, which no doubt is the continuation and explanation of s'loka 5, S'rī Krishna says—*Ajōpi sannavyayātma*, etc., meaning, "Though my nature is unborn, and I am without destruction, though I am the Lord of all beings, I do incarnate; presiding over my own nature I am born by my Mâyâ." If as Mrs. Besant says— basing her authority upon s'loka 5 alone—S'rī Krishna had births as a result of karma and enveloped in Mâyâ, why should He take care in his next s'loka to say that his nature was unborn, etc., and what need was there for him to add that these He took presiding over his own nature by his Mâyâ? How is it possible that S'rī Krishna should mean one thing in s'loka 5 and another thing in s'loka 6? Again, by taking s'loka 7 we can see how it harmonizes with s'lokas 5 and 6. S'loka 7 means—that these "many births" (*Bahūni janmāni* referred to in s'loka 5) He takes when need arises, when wickedness overpowers virtue, etc. Next in s'loka 8 too, we

have—"Myself I incarnate in every age to protect the good and destroy evil-doers." How does Mrs. Besant reconcile her interpretation of s'loka 5 with the three succeeding s'lokas? Or does she mean that in s'lokas 6, 7 and 8 S'ri Krishna spoke of the latter variety of his births? If so, what evidence is there to show that in s'loka 5 He meant only the former variety? Reference to a former variety indeed is not to be had in the whole of Bhagavadgîtâ. Therefore, it seems that Mrs. Besant has given an interpretation of her own not supported by any authority—a meaning to which she was perhaps prejudiced. She quotes an authority from 'Yoga Vâsishtha' for her interpretation of s'loka 5, the significance and interpretation of which as given by her, I regret there is not space to discuss in this article.

Thirdly, turn to (Avatâras), page 16, lines 13-17; and next, to page 35, lines 18-24. This is one of the best examples of inconsistency and contradiction, as it appears to me. In page 16, it is stated "that the Self in us is one with the one Self-existent, and I's'vara is His mightiest manifestation that knows no second near Himself." Let us scan the meaning:—The Self-existent one is one without a second, and I's'vara is His mightiest manifestation. Therefore, there ought not to be a manifestation mightier than I's'vara. Therefore, I's'vara knows no second near Himself, *i.e.*, there is no other being equal or superior to I's'vara. But turn to 35th page—there she expounds the doctrine of polythiesm—asserting that the "mightiest I's'vara" is not possible unless we conceive some other I's'vara mightier than Him.

Though Mrs. Besant reproves us (*vide* Avatâras, page 36, lines 9-27) men of this world, for our very small understanding and inability to conceive higher I's'varas, I do not understand why she advocates the worship of a subordinate, limited I's'vara, knowing him to be such. For, how could devotion or love be possible when the object of it is not the highest? Why cannot the Supreme I's'vara—whom she calls the Self-existent—be an object of our devotion? What if the Lord is inconceivable? For love or Bhakti, knowledge of God is not necessary, the latter will follow when the former becomes more and more intense. For, the end of both Bhakti and Jñâna is the same, *i.e.*, God. How can she affirm that—with the development of devotion newer and higher Gods are required? Is this not quite contrary to the Vedântic philosophy, whether 'Dwaita' or 'Adwaita'? Her theory I suppose has resulted from that very questionable doctrine—that "the Logos is something different from Brahman, as a centre of activity or a manifestation of Brahman 'but not Brahman,' though it is supposed to be similar to Brahman, or Brahman in essence." This theory further gave Logos an individualized existence as one of many centres of energy in the bosom of Brahman. This is a view not only not supported by any of the S'âstras but is contrary to the spirit of the whole Vedânta.

According to Vedântic dualism, Is'vara is the same as Brahman in every respect, and in Adwaita He is only an "*aspect of Brahman.*" Brahman looked at from the standpoint of Jîva, becomes Is'vara; but Jîva is false self bound by nescience. Therefore Is'vara is identical with Brahman. To show that Is'vara is not different from Brahman the following authorities can be mentioned: Bri. Upa. IV., v. 5... Chhâ. Upa. VII., xxiv. 1... Taitt. Ar. III., ii, 2, 7... Sve. Upa. VI., xix., etc., Bri. Upa. III., iii. 6.. Bri. Upa. III., viii 8. All these passages declare that Brahman possesses a double nature—as being an object of knowledge or nescience. If Is'vara be not different from Brahman, how can one give to Him the limitations of a solar system or systems? Can we not worship the one limitless Self-existent Is'vara, regarding Him as nothing less than Brahman?—and therefore to be our *eternal* and *highest* ideal of worship? And this is the question whose satisfactory reply I seek from Mrs. Besant. She may probably object to the above, saying that "Brahman is inconceivable—therefore Is'vara regarded as Brahman would give no idea at all." But we can identify Is'vara with Brahman just to raise our ideal to the highest point—so that we may not know *anything* higher than our ideal—so that this one ideal may serve our purpose for all eternity, whether we gain Mukti or not; meanwhile Mrs. Annie Besant recommends to us the worship of Vishnu and at the same time apprises us of the existence of higher beings than Vishnu. This plainly means that "worship of God should be associated with the idea of another God higher than Him." How can such worship be *ananya, i.e.,* "undivided," and lead us to Mukti?

We will now take in hand and try to make clear the significance of a few terms which have enormous influence in this connection. Let us first consider the subject of "Is'vara." He is called by various names, chief among these being Logos, God, Vishnu, Trinity. But from a free and careless use of the terms confusion is apt to arise. Some may interpret the word 'Logos' on the ground of its meaning 'builder'—that it is one of the forces that built this Universe originally. For example, the 'force of heat,' *Agni*, was one of the forces that built our Universe. Can this *Agni* be called Logos? If that be possible why should the term Logos mean 'Is'vara' exclusively? There may exist millions of Logoi in the Universe, yet Is'vara may exist One—in all these forms. If all these forces be called each an Is'vara, then the word Is'vara becomes meaningless. So the term Logos or Is'vara when properly used, ought to refer to One Supreme Spiritual Entity that sustains every force whether conceivable or inconceivable to man. The same entity we may call God, Vishnu, Trinity, etc.

Now coming to the word Vishnu, the name refers to "one who enters all things"—which at once implies that he is in the form of some subtle, essence-like substance that fills the Universe, *Sarvam*

*Vishnu mayam jagat.* But the essence that fills the Universe must be some underlying element common to all manifested things. That is, this 'One' essence must be common and 'the same' to all forms. Therefore it ought to be unique, one without a second. We cannot imagine or posit the existence of a substance finer than the "Essence of Spiritual Intelligence" which is supposed to fill space. The Spiritual Intelligence called "essence" by virtue of its extreme subtlety is by hypothesis the finest. Can there be more than one such substance in the Universe? Our hypothesis is against such a supposition. Therefore the "Essence of Spiritual Intelligence" is one without a second. And it has been shown that the "Essence of Spiritual Intelligence" is Vishnu (as the word implies). This very Vishnu, in the Purânas, Vedas, etc., is made to bear a name and form, and has certain functions to perform in connection with the Universe. But by thus personifying That, or by calling That by any number of names we like, the principle itself cannot be supposed to alter so much as to lose its previous worth; *e.g.*, the Absolute does not become the conditioned. The object of giving a name and form to a nameless and formless Spirit, in all the Purânas, is to help the man of the world to develop in him the absolute and self-surrendering love towards That. The Rishis have taught us innumerable ways to salvation. Themselves endued with the knowledge of Brahman, they have, for the sake of ordinary men, introduced the worship of love, 'bhakti-yoga,' and have described Brahman with such attributes and actions as would make the hitherto untasted, unheard subject, at once sweetest and most desirable to the worldly man; so that the latter may take advantage of it, and beginning with a little knowledge just to establish his ideal, he may go on intensifying his bhakti, and with it the knowledge of the thing loved (object of bhakti). In order that devotion may be genuine, whole-hearted and absolute, the object of such devotion also ought to be the supremest, the purest and absolute. It ought not to be bound by space *aikades'ika* or limited. It is to be contemplated as "Filler of Universe," "Enterer of all things," Vishnu, etc. There is no space outside Vishnu. We live, move and have our being in Him. Therefore for a pious man who has undertaken to worship Vishnu with bhakti, all is love. His thoughts are not suffered to dwell on a "present lower Vishnu" or a "future Kalpa's Higher Vishnu;" because, the Rishis have taught him to devote himself to One principle of Spiritual Essence under a particular form, whatever it may be.

The division of Space caused by Solar Systems, is only a physical necessity for the sense-universe. It does not indicate any such divisions in the Spiritual substance "that fills Space." If we are at all disposed to interpret the spiritual meaning of the systemic hierarchies, we may grant that each world-system has a Soul—just as each living human body has a Soul, and nothing more. Not that the Soul

of one system is greater in spirituality than that of the other. One system may give birth to another by the material reproductive powers inherent in it, just as a parent may give birth to an offspring, and so every object in this Universe may produce other objects. But then will it be correct to say that the parent has a greater Soul than the child? Therefore the material hierarchy cannot explain the spiritual hierarchy.

Again, division in the Spiritual Universal Being may be proved as both unscientific and superstitious. According to the laws of Natural Philosophy, matter is uniform and the forces of Nature are but variations of one kosmic energy that remains the same for eternity. By uniformity of matter is meant, that a particle of the matter of our planet is exactly similar and equal to any particle of the biggest conceivable central Sun in space, and therefore by knowing what our earth is made of, we will know what the infinite Universe is made of, physically. And by knowing the laws, whether chemical, vital, evolutionary or psychological, of this planet, we will know that the same laws govern all the innumerable solar systems, their hierarchies of Spiritual Intelligences, their planes and sub-planes. Therefore the same I's'vara or God that fills, guides and rules over our small planet, must also fill, guide and rule over the whole Universe and there is none equal to Him. When the whole Universe is contemplated, the solar systems appear like particles of dust, and to call each such particle by the name 'Universe' (as Mrs. Besant is pleased to do), and imagine Vishnu to be the filler of such Universe, has naturally made her arrive at the unavoidable conclusion that there are innumerable Vishnus in hierarchies one over the other. But why should we call a solar system a 'Universe?' "Because" says Mrs. Besant, "a solar system is a complete whole in itself" (see Avatâras). If you can call a solar system a Universe by reason of its being a "complete whole in itself," you can also call a human body a Universe. Indeed, a microcosm is exactly similar to the macrocosm and is a complete whole in itself and our body is a microcosm (*S'iva Samhita*, Chap. II., *S'loka* 1.) and the solar system is another. Which is the Vishnu that fills the Universe of our body? Is that our own Soul? Then there will be no need of worship, for we are all Vishnus ourselves—but this is absurd. Therefore we cannot sanction the use of the term "Universe" as applied by Mrs. Besant to the solar system.

Every microcosm differs from the macrocosm in being a reflected image of the latter, resembling it in every way. The one Universal Being or I's'vara that pervades the macrocosm, also pervades all the microcosms that are reflected in it. He is called, *Anoranîyân*, *mahato mahîyân* great in the great and small in the small, but with all this, "He is One." His oneness is unimpaired. I's'vara may appear to divide Himself by reason of the limitations (*Upâdhi*) that circumscribe the particular microcosm that he pervades. But if such

limitations were considered to impair His oneness, then he remains no more an I's'vara. He at once falls into the category of *Jiva*, soul, to claim attachment for his allotted organism, *dehābhimāna*, and to own the authorship of all the good and bad Karmas resulting from his material existence and enjoy or suffer in consequence. But I's'vara, being unattached to any organism or upādhi, is always free and undivided (division being possible only in connection with *upādhi* and attachment). Wherefore, by granting the possibility of systemic I's'varas (lords of solar systems) we only suppose the existence of so many souls—each with an organism of its own. Therefore, the systemic I's'varas of Mrs. Besant are more correctly 'souls' or Jivas, attached to their respective solar systems. Wherefore, the one Universal I's'vara that has no attachment to any particular organism nor is circumscribed by any *upādhi*, can alone be justly spoken of as I's'vara.

Now coming to the problem of Avatāras, the only means of solving the problem is to understand that the "One Universal I's'vara" when pervading a macrocosm, does so by no attachment to the latter. It is indeed possible that all-pervading Spiritual Intelligence who is beyond attachment (*abhimāna*) to karmas, should, when pervading a microcosm, appear limited and changing with it. But by nature of its non-attachment it is ever free; and should not be confounded with the 'soul' who is (the *abhimāni*) the attached claimant of the same microcosm, who is beset with false egotism (*ahankāra*) over the body whose actions he claims as his own and suffers in consequence (see Bhagavatgīta, Chap. III., S'lōka 27). "*Prakṛiteh kriyamānāni gunaiḥ karmāni sarvas'ah, ahankāra vimūdhātma kartāhamiti manyate.*" To take the excellent illustration as demonstrated in the Gītā, S'ri Krishna may be regarded as the Infinite Universal Intelligence pervading the microcosm of our Solar System and though interested in the welfare of Arjuna, who represents the Soul of our Solar System, is yet unattached and free, being the identical Essence that fills all systems or microcosms. This S'ri Krishna himself admits—*Nachamām tāni karmāni nibadhnanti dhananjaya; Udāsīnavadāsīnamasaktam teshu karmāsu.* Gītā, Chap. IX., S'lōka 9. In a similar manner in every microcosm, e.g., the human body, there is the soul ignorantly attached, with its corresponding I's'vara always guiding it, teaching it, coaxing it, warning it and leading it on to its spiritual goal. S'vetāś'vatara Upanishad, IV, 6. declares: *Dvāsuparna sayujā sākṣhāyā samānam vriksham parishasvajāte; Tayorekah pippalam svādvātyanas'annanyoabhi-chākaś'iti*—meaning:—"Two birds of fair plumage ever associated and intimate, cling to the same tree (body): of these, the one eats the tasteful fruit (pleasure and pain); untasting shines forth the other."

To explain the meaning of the above, the two birds, I's'vara and Soul, cling to the same tree—the body. The body or tree

perishes but the two birds have no destruction. The Soul is said to endure birth after birth, *i.e.*, body after body, and so its associate though unattached and free (*I's'vara*) occupies every new body. That is, the latter, *i.e.*, *I's'vara*, occupies bodies after bodies ever associated with the Soul. Here is the explanation of S'ri Krishna's words to Arjuna: "*Bahunimevyalitāni janmāni tavachārjuna ; Tānyaham veda sarvāni natvam vettha parantapa*, Gītā, Chap. IV., S'loka 5. Then follows S'ri Krishna's own explanation to the above s'loka, and He explains Himself in the 6th s'loka, as if for fear of being misunderstood—*Ajopisan avyayātmā*, etc., the meaning of which is very significant when viewed in the light of the foregoing arguments and needs no interpretation here.

C. S. NARAIN ROW.

### WHY SHOULD A VEDA'NTIN JOIN THE T. S.

(Continued from p. 239.)

[EXTRACTS FROM VOL. III. OF THE "SECRET DOCTRINE."]

[Page 510].

"The truth known to Occultists and Adepts in every age could not be given out to a promiscuous public; hence, though almost every mystery of Occult Philosophy lies half concealed in 'Isis' and the two earlier volumes of the present work, I had no right to amplify or correct the details of others. Readers may now compare these four volumes and such books as "Esoteric Buddhism," with the diagrams and explanations in these papers, and see for themselves."

"Paramātman, the Spiritual Sun, may be thought of as outside the human Auric Egg, as it is also outside the Macrocosmic or Brahmā's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramātmic essence, yet it is wrong to call it a "human" or even a "universal" Principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a Principle, but the cause of every Principle, the latter term being applied by Occultists only to its shadow—the Universal Spirit that ensouls the boundless Kosmos whether within or beyond Space and Time."

[Pages 517—520].

"(1) Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the "stair of the seven planes of worlds," ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole, which to us would be the fourth or middle step, or plane, counting either way, we know it Esoterically as the One and Universal Life. Now mark the difference. Above, LIGHT; below, *Life*. The former is ever immutable, the latter manifests under the aspects of countless differentiations. According to the Occult law, all potentialities included in the higher become

differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous."

"Again, nothing can endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus Buddhi and Manas being both primordial rays of the One Flame, the former the vehicle, the Upādhi or Vāhana, of the one eternal Essence, the latter the vehicle of Mahat or Divine Ideation (Mahā-Buddhi in the *Purānas*), the Universal Intelligent Soul—neither of them, as such, can become extinct or be annihilated, either in essence or consciousness. But the physical personality with its Linga Śarīra, and the animal Soul, with its Kāma,\* can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky."

"He who has read these volumes with any degree of attention, must know the origin of the human Egos, called Monads, generically, and what they were before they were forced to incarnate in the human animal. The divine beings whom Karma led to act in the drama of Manvantaric life, are entities from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into Pralaya. Such is the teaching; but whether it is so or not, the Higher Egos are—as compared to such forms of transitory, terrestrial mud as ourselves—Divine Beings, Gods, immortal throughout the Mahāmanvantara, or the 311,040,000,000,000 years during which the Age of Brahmā lasts. And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the higher Egos. This they can achieve by crushing in themselves all that benefits only the lower personal nature of their "selves" and by aspiring to transfuse their thinking Kāmic Principle into that of the Higher Ego. We (*i.e.*, our personalities) become immortal by the mere fact of our thinking moral nature being grafted on our Divine Triune Monad, A'tma-Buddhi-Manas, the three in one and one in three (aspects). For the Monad manifested on Earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of knowledge, the knowledge of Good and Evil, or of Gnosis, Divine Wisdom."

"In the Esoteric teachings this Ego is the fifth Principle in man. But the student who has read and understood the first two Papers, knows something more. He is aware that the seventh is not a human, but a universal Principle in which man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in space, whether it be sensible of it or not. He knows moreover, that if man is more closely connected with it, and assimilates it with a hundred-fold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva, or a God, in his next transformation, whereas neither a stone nor a vegetable, nor an animal, can do so before they become men in their proper turn."

\*Kāma Rūpa, the vehicle of the Lower Manas, is said to dwell in the physical brain, in the five physical senses and in all the sense-organs of the physical body.

“(2) Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the conscious Ego. Buddhi stands to the divine Root-essence in the same relation as Mūlaprakṛiti to Para-brahman, in the Vedānta School; or as Aīaya the Universal Soul to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute, which can have no relation whatever to the finite and the conditioned.”

“(3) What again is Manas and its functions? In its purely metaphysical aspect, Manas, though one remove on the downward plane from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is *spiritual self-consciousness* in itself, and Divine Consciousness when united with Buddhi, which is the true “producer” of that “production” (vikāra), or Self Consciousness through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind or lower Manas. Both are linked together and are inseparable, and can have as little to do with the lower Tanmātras, or rudimentary atoms, as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the Divine Ego, to dissipate and paralyse the Tanmātras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of man. It is Kāma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the “producer” in its turn and the sovereign of the five Tanmātras, becomes *Ego-ism*, the selfish self, in which case it has to be considered as Mahābhūtic and finite, in the sense of its being connected with Ahankāra, the personal “I-creating” faculty. Hence

Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramānu rūpa), as eternal substance (dravya), finite (kārya rūpa) when linked as a duad with Kāma (animal desire or human *egoistic* volition), a lower production, in short,

while, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity with a form (rūpa), which prevails during the whole life cycles of the Fourth Round, its *Sosie*, or resemblance; the personal Ego, has to win its immortality.”

“(4). Antahkarana is the name of that imaginary bridge, the *path* which lies between the Divine and the human Egos, for they are *Egos*, during human life, to re-become *one* Ego in Devachan or Nirvāna. This may seem difficult to understand, but in reality, with the help of a familiar, though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the wall. Let the lamp represent the Divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. That portion of the atmosphere which transmits the ray from the lamp to the wall will then represent the Antahkarana. We must further suppose that the light thus cast is endowed with reason and intelligence, and possesses, moreover, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting all brightnesses to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows, or sins, and multiply the

brightnesses, or good deeds, which make these impressions, and thus through Antahkarana, ensure its own permanent connection, and its final re-union, with the Divine Ego.

[Page 522.]

"..... In order not to confuse the mind of the Western student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas, or Mind, as the personal Ego during the waking state, and as Antahkarana only during those moments when it aspires towards its Higher Ego, and thus becomes the medium of communication between the two. It is for this reason that it is called the "Path." Now, when a limb or organ belonging to the physical organism is left in disuse, it becomes weak and finally atrophies. So also is it with mental faculties and hence the atrophy of the lower mind-function, called Antahkarana, becomes comprehensible in both completely materialistic and depraved natures."

"According to Esoteric Philosophy however, the teaching is as follows: Seeing that the faculty and function of Antahkarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing; then so long as the feeling of Ahankâra, that is, of the personal "I" or selfishness, is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher Buddhi-Manas, it stands to reason that to destroy Antahkarana is like destroying a bridge over an impassable chasm; *the traveller can never reach the goal on the other shore.* And here lies the difference between the exoteric and esoteric teaching. The former makes the Vedânta state that so long as Mind (the lower) clings through Antahkarana to Spirit (Buddhi-Manas) it is impossible for it to acquire true Spiritual Wisdom, Jñâna, and that this can only be attained by seeking to come *en rapport* with the Universal Soul (Atma); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Râja Yoga. We say it is not so. No single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with A'tmâ, except through Buddhi-Manas; to try and become a Jivanmukta or a Mahâtma, before one has become an Adept or even a Narjol (a sinless man) is like trying to reach Ceylon from India without crossing the sea."

[Page 523.]

"It is only when we are indissolubly linked with the essence of the Divine Mind, that we have to destroy Antahkarana.

"Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the S'rotapatti act before he slays Antahkarana.

Or as an Occult axiom has it:

*The Unit becomes Three, and Three generates Four. It is for the latter [the Quaternary] to rebecome Three, and for the Divine Three to expand into the Absolute One."*

[Pages 539-40.]

"The white Adept is not always at first of powerful intellect. In fact, H. P. B. had known Adepts whose intellectual powers were origin-

ally below the average. It is the Adept's purity, his equal love to all, his working with Nature, with karma, with his "Inner God," that give him his power. Intellect by itself will alone make the Black Magician. For intellect alone is accompanied with pride and selfishness : it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity."

"Metaphysics is the domain of the Higher Manas ; whereas Physics is that of Kâma Manas, which does the thinking in Physical Science and on material things. Kâma Manas, like every other Principle, is of seven degrees. The Mathematician without spirituality, however great he may be, will not reach Metaphysics ; . . . . To a born Metaphysician the Psychic Plane will not be of much account."

#### TURIYA STATE.

"You should bear in mind that, in becoming Karmaless, good Karma, as well as bad, has to be got rid of, and that Nidânas, started towards the acquisition of good Karma, are as binding as those induced in the other direction. For both are Karma."

"Yogins cannot attain the Turiya state unless the Triangle is separated from the Quaternary."

"Mahat is the manifested Universal Parabrahmic mind [for one Manvantara] on the Third plane [of Kosmos]. It is the law whereby the light falls from plane to plane and differentiates. The Mânasaputras are its emanations."

[Page 541.]

"AUM consists of the two vowels and one semi-vowel, which latter must be prolonged. Just as Nature has its Fa, so each man has his : man being differentiated from Nature. The body may be compared to an instrument and the Ego to the player. You begin by producing effects on yourself ; then little by little you learn to play on the Tattvas and Principles ; learn first the notes, then the chords, then the melodies. Once the student is master of every chord, he may begin to be a co-worker with Nature and for others. He may then, by the experience he has gained of his own Nature, and by the knowledge of the chords, strike such as will be beneficial in another, and so will serve as a keynote for beneficial results."

"Try to have a clear representation of the geometrical triangle on every plane, the conception gradually growing more metaphysical, and ending with the subjective Triangle, A'tma-Buddhi-Manas. It is only by the knowledge of this Triangle under all forms that you can succeed, *e.g.*, in enclosing the past and the future in the present. Remember that you have to merge the Quaternary in the Triangle. The Lower Manas is drawn upwards, with the Kâma, Prâna and Linga, leaving only the physical body behind, the lower reenforcing the higher."

"Fear and hatred are essentially one and the same. He who fears nothing will never hate, and he who hates nothing will never fear."

[Page 548.]

"...The body is not a Principle in Esoteric parlance, because the body and the linga are both on the same plane ; then the Auric Egg makes the seventh. The body is an Upâdhi rather than a Principle. The earth and its astral light are as closely related to each other as the body and

its linga, the earth being the Upâdhi. Our plane in its lowest division is the Earth, in its highest the astral. The terrestrial astral light should of course not be confounded with the Universal Astral light."

[Page 549.]

"The number 14 is the first step between seven and forty-nine. Each septenary is really a fourteen, because each of the seven has its two aspects. Thus fourteen signifies the inter-relation of two planes in its turn."

[Page 559.]

"The highest Adept begins his Samâdhi on the Fourth Solar Plane, but cannot go outside the Solar System. When he begins Samâdhi he is on a par with some of the Dhyān Chohans, but he transcends them as he rises to the seventh plane (Nirvāna)."

"The silent watcher is on the fourth Kosmic plane."

"Chhāya is really the Lower-Manas—the shadow of the higher mind."

[Page 560.]

"The A'tma-Buddhi-Manas in man corresponds to the three Logoi in Kosmos. They not only correspond, but each is the radiation from Kosmos to Microcosmos."

"Buddhi-Manas is the Kshetrajna. There are 7 planes of Mahat, as of all else."

[Page 562.]

"The sun we see is a reflection of the true Sun: this reflection, as an outward concrete thing, is a Kāma-Rūpa, all the suns forming the Kāma-Rūpa of Kosmos. To its own system the sun is Buddhi, as being the reflection and vehicle of the true Sun which is A'tma, invisible on this plane. All the Fohatic forces—electricity, etc.—are in this reflection."

"Esoterically the moon is the symbol of the Lower Manas; it is also the symbol of the Astral."

[Page 570.]

"Samâdhi is the highest state on earth that can be reached in the body. Beyond that the Initiate must have become a Nirmānakāya."

"The flesh, the body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new body, has to struggle against it and subdue it, and finds its subjugation difficult."

[Page 572.]

"The Talas are brain-intellect states, while the lokas—or more accurately the three higher—are spiritual."

"Manas absorbs the light of Buddhi. Buddhi is Arūpa, and can absorb nothing. When the Ego takes all the light of Buddhi, it takes that of A'tma; Buddhi being the vehicle, and thus the three become one. This done, the *full* adept is one spiritually, but has a body."

"The student, who is not naturally psychic, should fix the fourfold consciousness in a higher plane and nail it there. Let him make a bundle of the four lower and pin them to a higher state. He should

centre on this higher, trying not to permit the body and intellect to draw him down and carry him away. Play 'ducks and drakes' with the body; eating, drinking and sleeping, but living always on the ideal."

[Page 573.]

"Thought arises before desire. The thought acts on the brain, the brain on the organ, and then desire awakes. It is not the outer stimulus that arouses the organ. Thought, therefore, must be slain ere desire can be extinguished. The student must guard his thoughts. Five minutes' thought may undo the work of five years; and though the five years' work will be run through more rapidly the second time, yet time is lost."

[Page 576.]

"We can analyse the work of consciousness and describe it; but we cannot define consciousness unless we postulate a subject."

[Page 577.]

"There is a difference between the nature and the essence of the Astral body and the Ego. The Astral body is molecular, however etherealised it may be: the Ego is atomic, spiritual. The Atoms are spiritual, and are forever invisible on this plane; molecules form around them, they remaining as the higher invisible principles of the molecules. The eyes are the most occult of our senses; close them and you pass to the mental plane. Stop all the senses and you are entirely on another plane."

[Page 578.]

"The Lower Manas is an emanation from the Higher Manas, and is of the same nature as the Higher. This nature can make no impression on this plane, nor receive any: an Archangél, having no experience, would be senseless on this plane, and could neither give nor receive impressions. So the Lower Manas clothes itself with the essence of the Astral Light; this astral envelope shuts it out from its Parent, except through Antahkarana which is its only salvation. Break this and you become an animal."

[Page 580.]

"The higher Ego is, as it were, a globe of pure divine light, a unit from a higher plane, on which is no differentiation. Descending to a plane of differentiation it emanates a Ray, which it can only manifest through the personality which is already differentiated. A portion of this Ray, the Lower Manas, during life, may so crystallise itself and become one with Kâma that it will remain assimilated with Matter. That portion which retains its purity forms Antahkarana. The whole fate of an incarnation depends on whether Antahkarana will be able to restrain the Kâma-Manas or not. After death the higher light (Antahkarana) which bears the impressions and memory of all good and noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated in space, and comes back as bad Karma awaiting the personality."

"The feeling of responsibility is the beginning of Wisdom, a proof that Ahankâra is beginning to fade out, the beginning of losing the sense of separateness."

[Pages 583-4.]

"The heart represents the HIGHER TRIAD; the liver and spleen represent the Quaternary. The Solar plexus is the brain of the stomach."

"The psycho-intellectual man is all in the head with its seven gateways; the spiritual man is in the heart."

"There are seven cavities in the brain which are quite empty during life, and it is in these that visions must be reflected if they are to remain in the memory. These centres are, in occultism, called the seven harmonies. They are filled with A'kâs'a, each with its own colour, according to the state of consciousness in which you are. The sixth is the pineal gland, which is hollow and empty during life: the seventh is the whole; the fifth is the third ventricle: the fourth the pituitary body. When Manas is united to A'tma-Buddhi, or when A'tma-Buddhi is centred in Manas, it acts in the three higher cavities, radiating, sending forth a halo of light, and this is visible in the case of a very holy person."

The above extracts contain some of those esoteric teachings that were published in the last volume of the "Secret Doctrine" towards the close of the last century; and the students of Vedânta literature who have any knowledge of its esoteric side, should now break their silence and come forward to help those who only know the theories of exoteric Vedânta. I am not one of those who are bold enough to say that there is not any esoteric side to the Vedânta, and that there are no real Brâhmans and practical Vedântins now. The fact is that India has never been without them. It is also a fact that they are undoubtedly rare, and truly has DeQuincy said: "enough if every age produce two or three critics of this esoteric class, with here and there a reader to understand them."

G. KRISHNA S'ASTRI.

[To be concluded].

#### A DUTCH ALBUM FOR THE P.-F.

THE heart of the President-Founder was made glad on his return from the Benares Convention, by the arrival of the autograph album which by unanimous vote of the last Convention of the Netherlands Section, T. S. was sent him as a souvenir of his 70th Birthday. It is, without exaggeration, a splendid present, intrinsically valuable for its workmanship and its artistic beauty as a specimen of the highest style of hand-bookbinding, but far more so for the currents of love and brotherhood which flow through the signatories of the officers and members of the Section, and the address—a charmingly worded document—from the Executive Committee, which is printed in two languages and in ink of pure gold in solution. The binding is in a delicate fawn-colored soft morocco, the ornamentation in designs of the mystical symbols of the Svastika, the Lotus and the Interlaced Triangles. In the centre of

the first leaf of the cover is a monogram of Colonel Olcott's initials, in that of the other leaf, one embodying those of H. P. B. Four large amethysts, cut as cones and set in cups of gold and silver, form rests upon which the volume can lie without damage to the binding. The Branches each have pages to themselves, on which the members' signatures, written on slips of equal size are pasted in spaces bordered with gilt lines. The whole is a credit to the designers and the Committee who had the present in charge. The album has been placed under glass in the Adyar Library along with the most precious MSS. in our collection. As all the colleagues of the President-Founder will be pleased to read the General Secretary's letter of transmission, it is appended to this descriptive paragraph.

W. A. ENGLISH.

AMSTELDIJK, 80, AMSTERDAM,  
3rd December 1902.

To

COLONEL H. S. OLCOTT,  
*President, Theosophical Society, Adyar.*

DEAR PRESIDENT :—

By the same Mail that takes this letter, we have sent to your address an album containing a memorial in your honour on the occasion of your 70th Birthday.

It was unanimously resolved at our last Convention in June to send you such a token of esteem on behalf of the Dutch Section, and to have such offered to you at the Annual Convention of the Society in December.

You will no doubt be pleased to hear that this album is not alone surrounded by an Aura of kindly thoughts and feelings, that it is a true gift of love from the heart, but that the whole of it was made by members of this Section.

It was a member who wrote the dedication in Dutch and also a member who did the translation in English.

A member worked hard for many a month, to make it a true work of art. One member contributed the stones, whilst another wrought their setting and still another member is making an artistic wooden case, for the album to be put in, which we hope will reach you before long.

Various members contributed the material, whilst the general expenses were borne by different members of the Dutch Section.

But above all things it will gratify you to hear that our much beloved friend and teacher, Madame Meuleman, who passed away a few days ago, took an active interest in this work of love.

On her death-bed, one of the last things she did in connection with the Theosophical movement, was the reading and discussing of the text of the memorial, and it was wholly due to her energetic

action that the album will reach you in due time. I personally had the pleasure to show her the album, although some of the details were not finished, and she was pleased with the way in which it had been got up, admiring the workmanship and general finish.

I am sure, dear President, that the knowledge of these particulars will enhance the value of this token of love and affection from the Dutch Section.

Believe me as always,

Sincerely yours,

(Signed) W. B. FRICKE,

*General Secretary, Netherlands Section, T.S.*

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DEATHLESS.

I stood at the gate of the city immortal,  
Ere the sun went down the Western way,  
And besought the angel to open the portal  
That I might pass with the god of day.

My soul would flee from the shades descending,  
From the dismal dark and the death-cold dew ;  
I shrank with fear from the night portending  
And prayed that I might with the sun pass through,

Then opened wide were the golden portals,  
And a glorious angel, robed in light,  
With one hand raised to the city immortal,  
The other stretched toward the world of night,

Spoke in a voice of musical sweetness,  
That thrilled to the depths of my trembling soul :  
" Would'st mar the page of thy life's completeness,  
And take the half, when thou hast the whole ?

" The night will pass, and a new day dawning,  
The sun will climb up the Eastern skies :  
The darkest shadows precede the morning ;  
The deepest joys from thy sorrows rise.

" And thou, O soul, for the heavens yearning  
Must live through cycles of endless years ;  
A spark of celestial fire is burning  
In thee, to illumine and dispel thy fears.

" Many times hast thou crossed this threshold  
Coming and going ; thou can'st not stay ;  
In Eternity's wheel revolves the soul  
While the suns grow old and the worlds decay.

“ Return to the earth, and find thy heaven  
Illumined within by the sacred flame ;  
There shalt thou find a peace God-given,  
And night to thee shall be but a name.

Entranced, I listened with awe and wonder,  
Then a sudden glory blazed on my sight ;  
And the portals closed with a roll of thunder,  
While I sank down to the world of night.

JOSEPHINE H. OLCOTT.

*Metaphysical Magazine.*

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### Reviews.

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#### THE CLOUD UPON THE SANCTUARY.\*

There is not much to add to the review notice of this famous and admirable mystical treatise which appeared in our number for December, 1896, save that an additional attraction has been added in the form of a biographical notice in the Introduction, supplied by that ripe scholar and charming writer, Mr. Arthur Edward Waite. In concluding his essay Mr. Waite says : “ I should add that, so far as I can trace, Eckartshausen always remained in loyal communication with the external church in which he was originally trained, and did not therefore regard apostasy and rebellion as among the first evidences of personal illumination. Perhaps, like one of the Eastern teachers, he thought that some things could be changed from within, and essentially, without altering outward names and forms.” It would have been hard for Mr. Waite to have framed a sentence more really expressive of the platform and policy of our Theosophical Society than this.

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#### “THE POOR PARIAH.”

*Theosophy in Australasia* has the following sympathetic notice of Col. Olcott's recent pamphlet :—

“ Perhaps no word of the many adopted into our eclectic English language more strongly expresses the idea of social and physical degradation than the word ‘ Pariah ;’ and a perusal of Col. Olcott's 35-page pamphlet having the above title, will clearly show how the word comes to have such a positive and unenviable connotation. So down-trodden, yet so patient, are these poor people that for centuries they have endured the cruellest slavery—they the descendants of the Royal Kings who, previous to the time of King Asoka, were the rulers of Southern India. Their touch is supposed to defile the higher caste men, their shadow to pollute the food or water upon which it falls ; they cannot live with other people, but must dwell apart in loathsome settlements ; they cannot draw water from the common well ; they can only

\* By the Councillor von Eckartshausen, translation and notes by Isabel de Steiger. New issue, with Introduction by Arthur Edward Waite, London, Philip Wellby, 6, Henrietta Street, Covent Garden, 1903. Price 2/6 nett.

escape from the penalty of debt by enslaving themselves and their families to extortionate creditors. Their ignorance is appalling, their endurance that of 'dumb driven cattle.' Over six millions of these unfortunate people live in the Madras Presidency (where Col. Olcott has his home), and the pamphlet under review describes the efforts which he and other self-sacrificing humanitarians—Dr. English, Miss Palmer, Mrs. Courtright—have been making since 1895 to improve the condition of these people. Recognising that education would have more permanent and farther reaching effects than any other method of attestation, the Panchama (Pariah) school system was started, and already the results are highly encouraging. The average percentage of passes is 5 per cent. higher than the average of the whole Presidency, and the pupils show the utmost eagerness to learn. Already four schools are at work and the Colonel intends to stop when three more are founded. Like all pioneers the Colonel leads the van, and blazes a track for the easier-going to follow. Then he drops out and the movement passes into other hands. So, doubtless, will it be with this as with other noble beginnings of things to be found on the credit side of the page in the A'kashic ledger headed "H. S. Olcott."

We cannot doubt that the Pariah residents of the Madras Presidency are already reaping the benefits of the efforts made for them, and that in a generation or two these poor fellow-creatures of ours will find their social status very much bettered as a consequence of this movement which is yet only in its infancy. Money is, of course, wanted, and those who can afford a little for such a great work as this should not miss the merit of giving it. Postal money orders may be sent either to Colonel H. S. Olcott, or Mr. T. V. Charlu, Cashier, Adyar, Madras, India. The pamphlet is written in Colonel Olcott's usual attractive style, contains many interesting and instructive facts, and exhibits at times a depth of feeling which shows how strongly the writer's sympathies are with the poor down-trodden, patient, Pariah."

#### SHAKESPEARE'S MACBETH AND THE RUIN OF SOULS.\*

The Rev. Dr. Miller is one of the strongest personalities connected with the history of Christian Missions in India. With unflagging persistence and masterful tact he has created and carried to complete success, as a literary institution, the Madras Christian College. In his old age he is applying his ripe scholarship to the critical analysis of some of Shakespeare's plays. The one before us is on "Macbeth." In no other of the majestic dramas of the peerless author can be seen more clearly worked out than in "Macbeth," two masterly thoughts; the first, that evil of any kind when it is chosen, or yielded to, or so much as admitted into the mind, "works out suffering and sorrow, not through any special intervention by the Ruler of the world but in virtue of the world's inherent constitution, and that evil does this as certainly in the case of men who upon the whole may be reckoned good as in the case of men who upon the whole are bad. The second thought is that the final issue of the suffering and sorrow which any submission to moral evil causes,

\* By William Miller, C.I.E., D.D., LL.D., Principal of the Madras Christian College and Vice-Chancellor of the University of Madras, Madras, G. A. Natesan and Co. 1901, Price Re. 1.

depends on the character of those on whom such suffering comes—on the way in which their previous history and training dispose them to receive it—on the question whether in their time of trial they recognize and resist the evil from which their suffering has sprung, or fail to recognize or cease to hate it." Dr. Miller's idea is that "Macbeth" is the engrossing theme of the tragedy, all the other personages are manifestly introduced in order that they may subserve the development of his character and history. The aim of the dramatist is to trace out, with unequalled power and minuteness, the downward plunge of the hero from the level of almost blamelessness, not to say nobility of character, to "the very lowest depths to which it is possible for human nature to descend. The tragedy lies in the utter ruin of a soul, and of a soul which had more than ordinary capacities for becoming healthy and pure and strong." He thinks that the weird sisters' "representatives of the devil's kingdom," could never have worked his moral ruin if there were not something within him with which they had a natural affinity. This is true theosophical doctrine, for the working out of which subject one need only read the books of our leading colleagues. Dr. Miller truly says that, "the subtle powers of evil assail every man in the fashion that best befits the special circumstances and time." He utterly denies the popular impression that Macbeth was a man of weak will, plastic in the hands of a demon wife. He sees her as a creature of impulse, wrapped up in her husband, devoid of selfishness, living only for him and in him. Swept away by her conjugal love, she is carried by her enthusiasm beyond the bounds of nature and at the critical moment when Macbeth wavers, spurs him on to do the deed which will put the crown of a king upon his guilty head. The work is a distinct contribution to contemporary literature.

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#### MAN, VISIBLE AND INVISIBLE.\*

This latest work from the pen of Mr. Leadbeater has come to hand too late for the extended notice it deserves in this month's issue. Suffice it to say for the moment that it is very interesting and valuable and is illustrated with a Frontispiece, 3 Diagrams and 22 full-page colored plates. The cost of printing these is so great that, although there are only some 140 pages of reading matter, a high price had to be asked for the book, but no student of the Eastern teaching about Man and his Auras can afford to be without it. Its vivid color-pictures show in a most striking way the connection between human character and man's psychic chromosphere.

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#### COL. OLCOTT'S BUDDHIST CATECHISM, GERMAN EDITION.

We take a few extracts from Mr. Mead's kind notice in the *Theosophical Review*, of Colonel Olcott's "Buddhist Catechism" which has been so satisfactorily rendered into German by Dr. Erich Bischoff, and so well brought out by the Griebens Co. at Leipzig; no copy having until now been sent Col. Olcott from which we could write an original notice!

"This is a thirty-fifth edition of our President-Founder's useful compilation, not a reprint or a thirty-fifth thousand, but a genuine edition, for this little catechism has been translated into no less than

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\* By C. W. Leadbeater, London, the Theosophical Publishing Society, 1902, Price 10s. 6d, net = Rs. 8.

twenty different languages, and may be said, without the faintest risk of contradiction, to have been the busiest instrument of Buddhist propaganda for many a day in the annals of that long somnolent dharma. And this too without forgetting the great claims of that truly inspired gift to the Western world, "The Light of Asia." Colonel Olcott's Catechism has this advantage, and it is a great one, that it is duly approved by the head of the Buddhist Sangha in Ceylon, the Venerable H. Sumangala, and authorised as a text book in Buddhist schools; it therefore presumably represents the orthodox teaching of that particular circle of the Sangha; \* \* \* It is decidedly a feather in Colonel Olcott's cap that he, a Westerner, has been able to draw up a simple statement of this great religion that meets with the cordial endorsement of the highest official of Sinhalese Buddhism and a great Pāli scholar (in the oriental sense) like Sumangala. \* \* \*

We, for our part, regret and regret deeply, that more attention is not paid by our students to the admirable Dharma of that truly Enlightened One, and we say it advisedly that the least the learned Buddhists of Ceylon can do to repay the debt of gratitude they owe to Colonel Olcott and other members of the Theosophical Society who have worked for them, is to bestir themselves to throw some light on their own origins and doctrines."

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THE DUAL, IMAGE. \*

BY WM. SHARPE, M.D.

In the epic before us Dr. Sharpe portrays his lofty ideal of the divine scheme of Evolution, "The Dual Image" signifying "Complemental man, male and female." The work is characterised by breadth of thought, wealth of imagery, nobility of sentiment and facility of expression, while many passages may be found which seem to glow with poetic fire. The author traces the evolution of mankind down through the ages to the present time, and conveys many truthful lessons—mainly in allegorical form. In addition to the leading epic of 147 pages, the book contains eight short poetic selections on miscellaneous subjects, from the author's previous works,

W. A. E.

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AN EASTERN EXPOSITION OF THE GOSPEL OF JESUS  
ACCORDING TO ST. JOHN.

BY SRI PARA'NANDA.

The writer of these comments must be credited with a considerable degree of success in his attempt to throw such light upon the text of St. John's Gospel, as is afforded by a knowledge of the teachings of Eastern religions. In dealing with the first three words of the Gospel, "In the beginning," he says: "Differentiation began when from God appeared the 'Word.' The moment the 'word' appeared it became possible to distinguish it from God. Thus the term 'beginning' is applicable not only to the state of non-differentiation, but also to that point at which differentiation occurred, and St. John uses differentiation in both these senses."

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\* Published by Hy. A. Copley, Canning Town, E, London.

The commentator, in his search for the essential truths of the text, seems not to have been hampered in the slightest degree by the shackles of sectarianism, which usually impede the progress of the so-called orthodox Christian. In dealing with v. 9, "That was the true light which lighteth every man that cometh into the world," he says: "we must consider the group of verses 9—12 as obviously relating to times long antecedent to the date of Jesus, in fact, to the first appearance of man on earth. St. John having taught in verse 4 that before creation began, the soul was in God, teaches in verse 9 the important truth that, upon vesting the soul with the body of man He continued to be in the soul as its Guide. In other words, God the Teacher stands associated with man from his birth, and guides him all through life in his worldly career; only, man knows not this to be so, owing to his 'darkness' (verse 5) or earthy or carnal condition." To all students who desire to gain a knowledge of the fundamental teachings of Christianity, this work will prove helpful. It is substantially bound and well printed and contains 300 pages, exclusive of the copious Index. W. A. E.

#### THE GOSPEL OF THE HOLY TWELVE.\*

This Gospel, according to the Preface, "is one of the most ancient and complete of early Christian fragments, preserved in one of the Monasteries of the Buddhist monks in Thibet," and translated from the Aramaic. The Editors of the work claim that it was given to them "in numerous fragments at different times, by Emanuel Swedenborg, Anna Kingsford, Edward Maitland, and a priest of a former century, giving his name as Placidus," of the Franciscan Order, through the agency of the Divine Spirit, and "not in seance rooms" but "in dreams and visions of the night." The Editors do not give their names, and say they seek "neither praise nor blame from men."

The work contains 96 chapters in which are found the events in the life of Jesus as narrated in the four Gospels of the New Testament, and interspersed among these are the numerous "fragments" and annotations above referred to, which seem to add some degree of completeness to the gospel records so long accepted by the Christian World. The Editors request that these writings "be taken on their own internal evidence of a higher teaching," and say, further: "For inspiration of the spirit no more necessarily implies infallibility, than the divine breath of life inbreathed by man necessarily implies freedom from all accidents, diseases or miseries to mortal life;" hence they invite "the courteous criticism of thoughtful students and intelligent readers of the accepted versions," etc.

There are many earnest and emphatic protests against ill-treating animals, or slaying them for food, or for sport, and the reader must concede that they are, equally with man, partakers of the one life. The following extract (see pp. 57-58), among many which might be cited, illustrates the teaching on this subject:—

1. "And some of his disciples came and told him of a certain Egyptian, a son of Belial, who taught that it was lawful to torment animals if their sufferings brought any profit to men.

\* Third edition, issued by the Order of At-one-ment; Paris, Jerusalem Madras. Price 5 shillings.

2. And Jesus said unto them, verily I say unto you, they who partake of benefits which are gotten by wronging one of God's creatures, cannot be righteous; nor can they touch holy things, or teach the mysteries of the kingdom, whose hands are stained with blood, or whose mouths are defiled with flesh.

3. God giveth the grains and the fruits of the earth for food; and for righteous man truly there is no other lawful sustenance for the body.

4. The robber who breaketh into the house made by man is guilty, but they who break into the house made by God, are the greater sinners. Wherefore I say unto all who desire to be my disciples, keep your hands from bloodshed and let no flesh-meat enter into your mouths, for God is just and bountiful, who ordaineth that man shall live by the fruits and seeds of the earth alone.

5. But if any animal suffer greatly and if its life be a misery unto it, or if it be dangerous to you, release it from its life quickly and with as little pain as you can. Send it forth in love and mercy, torment it not, and God the Father-Mother will show mercy unto you as ye have shown mercy unto those given into your hands.

6. And whatsoever ye do unto the least of these my children, ye do it unto me. For I am in them and they are in me. Yea, I am in all creatures and all creatures are in me. In all their joys I rejoice, in all their afflictions I am afflicted. Wherefore I say unto you: Be ye kind one to another, and to all the creatures of God."

A few more words (see p. 53) on the same subject are also worth reproducing:—

"And some of the people said, this man careth for all creatures, are they his brothers and sisters that he should love them? And he said unto them: Verily these are your fellow creatures of the great household of God; yea, they are your brethern and sisters, having the same breath of life in the Eternal.

And whosoever careth for one of the least of these, and giveth it to eat and drink, the same doeth it unto me, and whoso willingly suffereth one of these to be in want, and defendeth it not when evilly treated, suffereth the evil as if done unto me, for, as ye have done in this life, so shall it be done unto you in the life to come."

Concerning forgiveness of sins we read on page 147:—

"Neither God nor man can remit the sins of those who repent not nor forsake their sins ..... for all sin is remitted by repentance and amendment, and they are loosed from it who forsake it, and bound to it who continue it. Nevertheless the fruits of the sin must continue for a season, for as we sow so must we reap....."

There is considerable amplification, here and there, especially in regard to the events which took place between the resurrection and the ascension of Jesus, which will be found particularly interesting. Many passages are suggestive and illuminative—as, the following: "There is a resurrection from the body, and a resurrection in the body; a rising out of the life of the flesh, and the falling into it;" but we refrain from further quotations, as those who may be sufficiently interested can read the book for themselves.

## MAGAZINES.

*The Theosophical Review* for January opens with a paper (by 'A Russian') on "Sun-and Fire-worship in Modern Russia," which acquaints us with some of the ancient "Pagan" customs and folk-lore—interesting relics of the dim past, which may still be found among the people of this great nation. In "The Talmud 100 years B.C. Story of Jesus," Mr. Mead sets forth what he has been able to gather, by persistent and energetic research, on this obscure subject, which has for so long baffled the efforts of the historian. Some strong points are brought out in the "Mystic Valuation of Literature," by A. J. O. In Miss E. Kislingbury's "Thoughts on Vicarious Suffering" we find some very remarkable incidents narrated, explanations of which, would, we judge, be quite difficult to give. In Mrs. Besant's continuation of the "Evolution of Consciousness" she traces the gradual development of simple consciousness until the unfoldment which we term self-consciousness results. As chief among the remaining articles we may notice Mrs. Corbett's very interesting paper on Professor Ladd's "Theory of Reality."

From the January number of *Modern Astrology* we learn that on the 5th December last a very successful meeting was held at 28, Albemarle St., our London head-quarters, of persons interested in the science of Astrology. A vote was taken and it was unanimously decided to form a Society for Astrological Research, devoted to the accumulation of all historical and scientific data which may serve to create a strong and sure foundation on which to rebuild this most ancient cult within the best lines of modern scientific research, and to bring together the best minds that are devoted to astrological study and practice. To test the efficacy of the rules laid down by the ancient astrologers and lay the results before the world will be a strong feature of the Society's programme. A Committee of Organization was chosen with the following well-known persons as members: Messrs. Walter G. Old, Robert King, H. S. Green, E. H. Bailey, Alan Leo, G. T. Elliot, and Mrs. Leo.

The members of our Dutch Section have united in the preparation of a Memorial number of their magazine, *Theosophia*, to commemorate the life, work and influence of that dear and blessed woman, Pietronella Catharina Meuleman-van Ginkel, about whose death I inserted a brief notice in our December number. There has been nothing like it since the similar symposium after the death of H. P. B., and in going through it one is struck by the tone of admiring respect and unbounded love which her colleagues of the Dutch Section had for her, personally and officially. Fifty-two gentlemen and ladies contribute their memorial tributes to this special number. Mr. Mead, who opens his letter with the apt quotation from Sterne: "Death opens the gate of fame and shuts the gate of envy after it," says: "It is much to have won the love and respect of so many in a short life-time, and that indubitably 'Piet' Meuleman has done not only in Holland, but also elsewhere where she has been known, and especially in England. It will never be forgotten that she was one of the foundation-stones, I doubt if any will contradict me if I say the foundation-stone, of Theosophy in Holland. That is a great privilege for any to have enjoyed. . . . This much was

ever certain and it is the principle thing, that Mme. Meuleman loved first and best of all things in this world Theosophy, loved it so deeply that it entered into every fibre of her being; she is a colleague, not of one life, but for all time." As I have said elsewhere, there was a peculiarly strong friendship between her and myself and nothing could exceed the respect and loving kindness with which she always greeted me at our Amsterdam head-quarters. To realise the blended power and sweetness of her character one has only to look at the superb picture of her which is printed with the memorial number in question.

*Revue Spirite.* A South American friend sends us a copy of the October number of that venerable periodical, *La Revue Spirite*, which was founded by Allan Kardec, has since been conducted by Monsieur P. G. Leymarie, and is now in its 46th year of issue. In the early days of New York we were in close friendship with M. Leymarie and he became a member of the Society, but of late we have drifted apart and this is the first number of his magazine that I have seen for several years. My attention is called to an article by Senor Felipe Senelosa, on the "Agreement between Spiritism and Science." This is a chapter out of a work of his which, to judge from the matter contained in the chapter under notice, should be extremely interesting. We hope that a copy may be sent us in order that we may give to it the critical notice which its serious import demands.

*Teosofisk Tidskrift.* The contents of our esteemed Scandinavian organ for November are as follows: "Evolution and Individuality," by Richard Eriksen; "An Eastern Story;" "Thoughts upon Thoughts;" "Questions and Answers from the *Vâhan*," and Travelling-letter from Berlin.

*Revue Théosophique.* The December number of Commandant Courmes' magazine opens with a chapter from the "Memoires de Mme. de Genlis," on that sublime character of the 18th Century, the mysterious Comte de Sainte Germain. The life of no character of modern times has been more full of mystery and romantic interest than that of this personage. Some of us, who have looked a little more behind the veil of history than others, know him to be no charlatan, impostor or adventurer, but a member of the Great Brotherhood, an agent for shaping political events so as to facilitate the working out of the Law of Karma. We also think that we have warrant for the belief that he is still working, unseen, to that same end and that in the course of time he will appear again on the scene of human events to further carry out his lofty mission. Capt. Courmes, in his editorial, reviewing current theosophical events, mentions the work done by Mrs. Besant during her recent Continental tour while on the way back to India, and states the interesting fact that the world-famous M. Loison, the ex. Père Hyacinthe, who created such a profound disturbance in the Christian churches, a quarter-century ago, by his bold criticism of certain ecclesiastical dogmas and his practical protest against monkish celibacy, by marrying the lady who has since contributed so much to his happiness, had attended an open reception and conversation-meeting of Mrs. Besant's at Geneva, and had frankly borne testimony to the pure morality of Theosophy and its clear metaphysic. The rest of the number consists of translations from our leading writers.

*Sophia*. The December number is wholly filled with translations into the Spanish language, of lectures and articles by Mrs. Besant and Mr. Mead, and gives the usual instalment of H. P. B.'s fascinating book, "From the Caves and Jungles of Hindûstân."

The January issue of *The Central Hindu College Magazine*, which commences its third volume, comes to us improved, enlarged and illustrated, containing 24 pages of reading matter. On the cover is a picture of the Central Hindu College, as viewed from the North Front. As the subscription price remains the same, one rupee, the magazine should have an immense circulation among the youth of India.

*Theosophy in Australasia* (December) has for its chief articles "Separateness and Unity," "The Religion of Duty," "From Storm to Peace," and a poem on "The Higher Pantheism."

*The New Zealand Theosophical Magazine* completes its third year with the issue for December. The magazine is well conducted, and we heartily wish it the success it so richly deserves. Among the contents of the present number we notice "A Simple Tale for Simple Hearts," "The Origin and meaning of Evil," "A Glimpse of Heaven," "Magic and Theosophy," and a story for children—"The Awakening of Peter."

*The Phrenological Journal* commences its 115th Volume with the January issue. It is just the magazine for those who would like to become better acquainted with Phrenology.

The proprietors of the *Lotus Lodge Journal* intend issuing it soon in magazine form with printed pages. It deserves abundant success.

*The Metaphysical Magazine* is a first-class periodical, ably edited, and filled with choice reading matter from the best minds of the age.

*Mind* is another of our American monthlies—especially valuable and interesting, and always welcome on our table.

Acknowledged with thanks:—*The Vâhan*, *Light*, *The Review of Reviews*, *The Arena*, *Banner of Light*, *Harbinger of Light*, *The Indian Journal of Education*, *The Indian Review*, *Theosophisch Maandblad*, *The Vanguard*, *The Maha-Bodhi*, *Upanishad Artha Dipika*, VI. (*Mandukya Upanishad*), *The Dawn*, *Health*, *The Brahmavâdin*.

Received from Miss A. C. Albers 100 copies of her excellent pamphlet, "Life of Buddha for Children," to be kept on sale, and the proceeds credited to the Panchama Education Fund. Price 4 annas each.

## CUTTINGS AND COMMENTS.

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

Our thanks are due to the *Indian Messenger*—the *The Annual* organ of the Brahma Samaj—for the following kind notice of our recent T. S. Convention at Benares :—  
*T. S. Convention.*

Our readers know that the Theosophical Society holds its annual meeting, called the Annual Convention, during the Christmas week. The last meeting was held at Benares on the 25th, 26th, and 27th December. We are glad to learn that the past year was one of continued prosperity to the Society. The President-Founder, Colonel Olcott, in his annual report says that fifty-eight new branches have been established during the year, bringing the total number of branches to 714. An ever increasing activity and prosperity are shown in the report of the Indian Section. At the sectional head-quarters at Benares, extensive building operations have been carried on for the Section and the Hindu College, which is said to have entered upon a full tide of prosperity and usefulness. Considerable extension of building is being executed at Adyar, Madras, the head-quarters of the Society. We rejoice at the prosperity of the Society. On perusing the report it seems to us that whatever success the Theosophical Society has attained is mostly due to the continuous services of Colonel Olcott, Mrs. Besant, and a few other devoted men and women. The sacrifice which these men and women have made are worthy of imitation. The great advantage of the Society is unity of direction under the able guidance of Colonel Olcott, who has considerable organising capacity, while Mrs. Besant is the Society's mouth-piece. But behind them there are a band of devoted men and women whose sacrifices are perhaps even greater. Some of the teachers of the Hindu College give their services to the Society without any remuneration. Two English members of the Society, Messrs M. U. Moore and George Arundale, both Honours men of Cambridge University, one in mathematics, the other in philosophy, will soon join the teaching staff of the College, giving their services without any salary. From the financial report we learn that the Society has benefited during the past year by a gift of Fcs. 18,000 (about Rs. 10,000) from a European member, who refuses permission to give out his name, and a bequest of Rs. 16,000 by the late Mr. P. N. Jog of Amraoti. Total receipts of the Society during the year were over Rs. 56,000 and total expenditure about 39,500. That is a very satisfactory result indeed; and we must draw the attention of the members of the Brahma Samaj to the example thus set by the members of the Theosophical Society.

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The Editor of *The Hindu*, in commenting on the state of affairs in China says :—

*What a  
Chinese  
Missionary  
says.*

Christian Missionaries in China have been responsible for much of the troubles in the Far East. They are themselves mischief-makers, and the converts they make are encouraged to follow their example. It appears that owing to the recent troubles the Chinese officials are anxious to conciliate the foreigners; and the European Missionary is shown all sorts of consideration. The officials fear the displeasure of the Emperor if they cause offence to the foreigners. Acting under this fear, they disregard the rights and interests of the people, and yield too much to the influence of the Missionaries. It is even stated that a letter from a Missionary turns the scale of justice in a Court of law. The result of all this naturally is that while the officials are subservient to the

Missionaries, the masses of the people have become exasperated and increasingly hostile. In China the people count for something, and the officials therefore cannot long do things just as they like. The more prudent of the Missionaries themselves perceive the un wisdom of bringing Christianity into contempt and hatred by using it for unlawful and unrighteous purposes. In the course of a speech at a recent meeting of the Missionary Association at Hankow the Rev. W. H. Watson emphatically said that "the strongest motive that was drawing the Chinese into the Christian Church to-day was the fact that the Missionary put them above the law." Mr. Watson proceeded: "they were presuming on their position as Christians to injure their neighbours; they were contriving by means of it to escape injuries themselves. They get out of difficulties they would never get out of except for the Church; they escape from exactions because they are Christians and do exactly whatever they please, since they have the Missionary and the Consul to back them up. The Church will never be a success in China under such circumstances; it will never even be a native institution at all." This testimony from a Missionary points to a very serious state of things, a grave scandal. The converts are of course willing to take advantage of the situation, but the Missionaries themselves appear to be somewhat nervous about the consequences to the religion of Christ.

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Mr. Harold Begbie writes as follows in an article  
*The Coming in East and West*:—  
*Unity.*

'Evidence is accumulating,' says a writer in one of our reviews, 'to show that the human brain is something like an electrical machine, that the whole body may become a powerful battery, and that we have latent forces which will yet enable us to do the works which Christ did, and, as He said, even greater works. As we send our messages across miles and miles of ether by means of wireless telegraphy, so we shall one day transmit our thoughts without the employment of the organs of sense. And with the development of this power we shall find—as it has been proved by experiment—that to exert the highest force upon matter it is necessary to live spiritually and 'unto God.' It will prove this discovery—the union of Religion and Science; Faith will disappear with all its tragedy of broken hearts, its litanies of human suffering; and Knowledge of God will be the heritage of every son of man. And in that realisation of the spiritual world how great a part must infallibly fall to the lot of India!

Therefore, I say, let India possess her soul, and, deepening her own spiritual life, await this new revelation in her own beautiful spirit of calm and complacency. Let all the silly chatter about India's antipathy to England, and England's antipathy to India, pass away with the folly of the old knowledge. East and West shall meet—they are drawing nearer every day—and neither the spirituality of the one nor the fierce materialism of the other will be found at that hour to be antagonistic to each other. By different roads we are travelling through time to eternity; and, when we least thought it, perhaps these divergent ways were inclining gradually to this coming convergence where God has appointed a meeting with mankind. Till that knowledge is made clear we must strive patiently to understand each other better; and let us both remember that for the best people in India to gain a knowledge of the worst side of English life, or for the best people in England to gain a knowledge of the worst side of Indian life, is not to help East and West to understand each other. It is the highest spirits, the loftiest souls, the sublimest minds among both peoples, who must fuse the natures of

the two countries in one great spiritual movement to God. Nor does it need any very violent effort of exegesis to perceive that both the Christ and the Buddha worked to this consummation.

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*Chemical test  
for Truth.*

We clip the following from one of our exchanges :—  
Professor Gates, one of the American Government scientists, claims to have discovered that every mood and thought of the human brain has a relatively corresponding colour in the chromatic scale, and believes that he has devised an apparatus to demonstrate it. In the experimental apparatus a person breathes through a glass tube into a jar containing a chemical solution which, it is asserted, changes according to the varying emotions. The invention, if successful, will be of great value in the treatment of mental diseases and also to criminologists. Truth and falsity having corresponding colours, criminals could be tested to discover whether their statements were trustworthy.

The above, if true, opens up a wide field of enquiry, but it would need a very critical mind to discriminate rightly between the permanent and the merely transitory mental states of the subject who was being tested.

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*Early marriage and the  
Social Conference.*

It is a very hopeful omen that some Indian ladies are beginning to take part in discussing the social evils which exist in Hindu Society at the present day. At the recent Indian National Social Conference, Ramasabhai Mahipatram, B.A., after seconding the resolution on the abolition of early marriage, made some excellent remarks from which we select a portion. After touching upon the fact that the words spoken, the oaths repeated and the promises given, are not uttered by the bride and bridegroom, but merely by the priest, she said :

“Parents and guardians are certainly interested in the marriage of their children and are justly entitled to guide them. But they ought to guide those who can walk and not to drag those who cannot even stand up without tottering. Is it fair to children that their mental formation should not be allowed to reach its proper growth and that they should be called upon to perform duties after taking away from them the opportunities of acquiring the culture, the education, the efficiency necessary for the performance of those duties? Speaking for my own sex, I ask, is it not sad, is it not cruel, that innocent girlhood with all its hopefulness should so suddenly be overclouded by grave womanhood? A retired Anglo-Indian once observed that in India, girlhood like twilight, is short, and the remark is too true.”

We wish this reform unbounded success.

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*The Viceroy  
at Buddha  
Gya.*

During his recent visit to Buddha Gya, says the *Indian Mirror*, the Viceroy inspected the famous temple, the cynosure of Buddhist eyes throughout the world, and a telegram states that he minutely inspected the architecture, in which he seemed much interested, and went over the Burmese rest-house, where twenty Japanese, Chinese, Tibetan, Burmese, Sinhalese, Chittagong and

Bengali Buddhists were present. He saw the Japanese image of Buddha. The Buddhists garlanded the Viceroy, who inspected the Buddhist rest-house, now under construction by the Maha Bodhi Society. It may be added that some of the Shan chiefs from across Burmah who were guests at the Delhi Durbar, have given ten thousand rupees for the building of a Buddhistic shrine at Buddha Gya. If words and actions have any value H. E. Lord Curzon is the most ardent and reverential student of Indian History since the British Raj began to rule the destinies of the country. In his public speeches and official documents he invariably uses the best phrases to express his thoughts and in the particular field of research in question, his words always ring true. For instance, during his recent visit to Buddha Gya his speech was golden.

Referring to the rule of Asoka, His Excellency said that the great ruler of olden times, in the height of his power, never saw such a sight as that from which the Viceroy was fresh, nor was he ever acclaimed by nations and peoples, so numerous and so vast as those that had celebrated the Coronation of the first Emperor of all India. But in one respect, His Excellency continued, a positive identity might be traced across the gulf of more than 2,000 years, for it had been the pride of Asoka's administration, just as it was the inspiration of the English Government, that it had been characterised by liberality, toleration, justice and humanity, and that it had memorials which were enduring, not because they were inscribed on rocks and stones, but because they recorded the principles that would live as long as the world would live." His Excellency then said, that he was engaged in a brief study of the interesting relics that rendered the locality one of such widespread renown throughout the world, that he would do with a willing hand and a warm heart all that could be done to foster the sentiments of piety and devotion with which millions of human beings regarded those sites, and that he was never so immersed in the present as to forget the unpayable debt to the past. His Excellency, in conclusion, thanked the people of Gya for the admirable decoration of the Hall, and of the route travelled by him, and for the address and the beautiful casket presented to him, and for the friendly welcome given him.

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In the course of some very pertinent remarks concerning the work of the Christian Missionary among Hindus. *The Amrita Bazar Patrika*, says :—

*Missionaries and Hindu converts.* It would be more useful to their purpose if the missionaries would spend their energy and resources in strengthening the belief of born Christians, instead of adding to the number young men of alien faiths whose knowledge of religion is almost at zero. But it is the look-out of the missionaries and we need not presume to dictate to them their religious duties. What strikes us as strange and unaccountable is that Hindu parents, knowing that their boys might be weaned from them at any moment, should persist in sending them to missionary institutions for the paltry consideration of the cheapness of education. They will not open their eyes to the danger of the situation till the very last moment, and when the news is suddenly flashed on them that their children are no longer Hindus, they wring their hands and cry in despair. When it is too late there is no use of beckoning to their convert sons from railway station platforms, and presenting impotent petitions to local Magistrates. If young boys are left to take care of themselves without any control, parents are to blame if they go wrong and cause grief to their relatives. Almost every conversion is more or less directly traceable to the absence of any healthy

moral training in our homes and not to any machinations on the part of missionaries.

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*A curious case of auto-suggestion.* The *Zeit* publishes the following remarkable story of a wonder that occurred at Moscow. A merchant's widow demanded the payment of a debt of £2,500, which her husband had lent his partner. The partner came to see the widow, and assured her that he had already repaid the money during her husband's life-time. The widow refused to believe him, whereupon the partner knelt in front of a picture of the Virgin Mary hanging in the room, and swore a solemn oath that he had repaid the money to her husband. Scarcely had he uttered the oath when his right arm, which he had stretched up towards heaven became paralysed. Several weeks have elapsed since this occurrence, but the perjurer's right arm hangs helpless at his side, and the doctors say that he has lost the use of it permanently.

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*Magical fate of two little children.* By one of those singular coincidences which so often rivet attention, the news of the killing of two little girls, one a babe of three months only, one at Boston, Mass, the other at Madras, came under our notice almost simultaneously. The one at Madras is thus described in the *Mail*.

Killed by a falling cocoanut.—During the festival of St. Lazarus, at the Mylapore Church, people congregate largely and occupy the topes in the vicinity. Yesterday morning an infant of three months was laid by its mother, to sleep under a cocoanut palm. A man climbed the palm, ostensibly to draw toddy, when a cocoanut became dislodged and fell on the infant, killing it.

The Boston tragedy is even more distressing. The sweet little daughter of Harrison D. Barrett, Esq., President of the National Spiritualists' Alliance, whose almost angelic face and form are reproduced in the *Banner of Light* from two photographs, met her death in the following manner:

"On Friday afternoon, Dec. 10th, she was left sitting in her carriage on Washington St. Brookline, by her now heart broken nurse, while executing an errand in an adjacent store, when a gust of wind rolled the carriage to the curb, precipitating the child to the street, where a frightened horse stepped upon her little head fracturing the skull."

This little child seemed to have brought over a memory of a previous life. It is said that "she talked frequently of her 'other mama,' her 'other papa,' only on the last fatal day referring in her conversation with Mrs. Barrett to that 'other mama,' and she seemed all day in a dream-like state as if some premonition overshadowed her childish consciousness that the hour drew near when she should return to her dear memories of the past." Her father in writing of his sad loss says: "Our Xilia, feeling the need of further knowledge to be gained on earth, honoured us by selecting us to be her caretakers while she dwelt in the form," and again: "My own life has been sanctified by her presence, and her mother's soul has been exalted into the golden glory of God's tenderest love, because of her close association with this angel from His Kingdom of Light."

The tender sympathy of a wide circle of friends goes out to the bereaved parents.

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The "Indian Mirror's" opinion of his "Theosophist." The Editor of *The Indian Mirror* publishes a very sympathetic notice of our magazine, and says, in closing :

The *Theosophist* was started in 1879, and has during the 24 years of its existence been most successfully conducted. Its circulation is international, and throughout the entire English-speaking world, it is the foremost organ of making the reading public acquainted with Theosophy and its teachings.

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*A strong contrast of ideals.* The *Madras Mail* has the following item which is doubtless very interesting to a certain class of readers :—

"At a recent beef-eating tournament in New York, Charles Obram defeated Patrick Divver, the former champion, by devouring 7 lbs. of steak at a short sitting. Divver, says the *Mail's* correspondent, was not in good condition. At the former contest he consumed 14 lbs. At the present time the American gourmandising championships in other edibles are held by the following :—Oysters : Frederick Mackey, of Kansas City, who devoured 100 in nine minutes. Pies : Samuel Jackson Suffern, of New Jersey, who ate 14 mince-pies in 19 minutes. Apples : Charles Haning Westwood, of New Jersey, who consumed a barrel in one week. Apricots : Fink, of New York, who ate 90 in seven minutes. Eggs : Franz Frederick, of Williamsburg, who ate 50 in one hour."

In the fifth chapter of the Bhavagad Gîtâ, Sri Krishna instructs Arjuna concerning the higher path, as follows :—

"He whose self is unattached to external contacts finds joy in the Self, and he, having the self harmonised with Brahman by Yoga, enjoys happiness exempt from decay.

The delights that are contact-born, they are verily wombs of pain for they have beginning and ending, O, Kaunteya ; not in them may rejoice the spiritually wise."

"He who is happy within, who rejoices within, and who is illuminated within, he, a Yogî, goeth to the Nirvâna of Brahman, is of the nature of Brahman.

The Rishis obtain the Nirvâna of Brahman, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings."

How wide the difference between these ideals ; the vast space includes all grades of human evolution.

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*The Anniversary of the Lahore Arya Samaj.* The following description of the recent celebration of the Lahore Arya Samaj, taken from the *Lucknow Advocate*, presents a thoroughly characteristic picture of Indian religious life :—

The Anniversary of the Lahore Arya Samaj is becoming an annual institution, an institution of which every educated Indian has reason to feel proud. That religious, educational and social reformers should be in a position to attract thousands of men from all parts of Upper India at one place to celebrate the birth-day of an organisation established for their good is what we are not habituated to witness. We have our Congresses, our Conferences and Sabhas, but none approaches in enthusiasm, grandeur and brilliancy, the Arya Samaj demonstration. To the *Nagar kirtan* procession of singing parties—that passed through the crowded streets of Lahore—thousands of non-Arya Samajists were

attracted. The spectacle of graduates and under-graduates, with torches in their hands, singing soul-stirring songs, full of pathos, must be cheering to drooping spirits. The principal figure of attraction was no doubt the founder of the Gurukul, Lala Munshi Ram, whose very figure, clad in a common red-colored shirt, bare-headed, and lecturing on the duties, not of asceticism—the life he has now adopted after sacrificing a good practice at the Jalandhar Bar—but those of a *grihastha* or house-holder, brought tears from the eyes of the people. With the flow of tears the purse-strings were opened and a sum of Rs. 7,000 was collected for Vedaprachar and Gurukul, so that a deputation might go from town to town to collect money for the Haridwar institution. A similar reception awaited the College party, for, after the soul-stirring speech of Lala Lajpat Rai on the needs of the Dyanand College, Rs. 10,000 were collected on the spot; a gentleman was so moved that he surrendered his life-policy for Rs. 10,000; Lala Mehar Chand, a graduate, took a vow of asceticism and poverty for the rest of his life and promised to devote himself to the interests of the College. This is highly edifying and is very encouraging in these days of dampness of the spirit. Let what be the differences between the leaders of one section and those of the other of the Lahore Samaj, they deserve the good wishes of all earnest well-wishers of the country for furnishing them with an institution which is so elevating and invigorating.