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“ THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER V.

(Year 1893.)

AS mentioned before, the crossing from Colombo to Tuticorin by the small steamers running there, is, in bad weather, one of the most disagreeable experiences in sea-travel. This time, however, we sailed in sunshine and made the transit without inconvenience. On arrival at Tuticorin we were met by a deputation of Hindu friends with an Address of welcome to Mrs. Besant and the usual gifts of flowers. A crowd gathering, she was induced to make an impromptu address on the platform at the Railway station before the train left for Tinnevely. If my friend, Mr. Alan Leo, or any other astrologer, chooses to test his science by comparing his calculations with the results of the Indian tour thus commenced, I may tell them that Mrs. Besant put her foot on Indian soil for the first time at the hour of 10-24, a.m. The aspect of the heavens, however their calculations may come out, must have been very auspicious, for success followed her throughout her whole journey in India. We left for Tinnevely at 4 p.m. in a smart shower, had a rousing reception on arrival and were put up in a large, comfortable bungalow. The next morning we drove to Palamcottah, the busiest centre of Missionary effort in Southern India, and where they are favoured with the presence of no less than three bishops of the Roman Catholic and Protestant Churches. Our rooms were crowded with visitors throughout the day but Mrs. Besant took some time for herself to dispose of a large amount of accumulated corres-

* 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.

pondence. In the evening she lectured splendidly on the great subject of "Life after Death," to a very large audience.

On the following day we drove to the great temple and visited the cocoanut tree which the Ceylon Buddhist Committee and I had planted in October, 1881, and which the Missionaries had falsely reported to have been torn up by the Brahmins on our departure after that memorable visit. We found it at this time a full-grown tree, a permanent monument to our success in creating a tie of brotherly sympathy between the people of the two races and two religions. While at the temple the great collection of rich jewels used in decorating the idols on important occasions, was exhibited to us, and the state elephant was made to salute us in the usual way by raising his trunk and trumpeting : the temple band at the same time making as much noise as it could. At the house of my old friend V. Cooppooswamy Iyer, alas ! just deceased (in 1902), we were hospitably entertained and Mrs. Besant saw for the first time the native dance called *kolattam*—a very innocent and not in the least exhilarating performance, in which a number of young women walk slowly around in a circle, swaying their bodies to right and left and keeping time to the music by striking together the sticks which they hold in their hands. Mrs. Besant's lecture that evening was on the subject of "Materialism," which, in my opinion, brings out as fully as any she has ever treated, the extent of her intellectual resources. Naturally it would be so for, after leading the materialistic party for twelve years with Mr. Bradlaugh and viewing the subject from every point of view, nobody could be more competent than she to explain the insufficiency of the materialistic hypothesis when tested by the larger knowledge of nature which one acquires by study of the Eastern Philosophy and by experience on the higher levels of human consciousness. The eagerness to see and talk with her was so great that, although we were to leave Tinnevely in the middle of the day, she had to hold an improvised durbar on the next morning (Sunday, Nov. 19), and at the close of it eleven persons joined our Society, of whom five were materialists whose beliefs had been quite upset by Mrs. Besant's lecture of the previous evening.

We left for Madura at 1-35 p.m., and arrived there at 7-30. The Rajah of Ramnad having kindly given the local Committee the use of his splendid house opposite the great tank, we were duly installed there. On the following day we were taken to the Menakshi Temple and were shown its wonders by the Chief Priest himself. I took the pains to point out to Mrs. Besant that panel in the wall-paintings around the inner tank which depicts the savage cruelties inflicted on the wretched Jain *Digambaras*, who refused to be converted to Hinduism in the time of Kûna or Kubja Pandya, King of Madura, twenty-one centuries before Christ. There is an amusing feature of this religious episode of Southern India,

which I have not mentioned before when alluding to this same picture. In the *Hâlâsya mâhâtmya*,* a Saivite religious work, we are told that it was agreed between the Saivite sannyâsi, a youthful wonder-worker famed for his conversions of heretics, and the principal Digambaras, that samples of their respective sacred books should be put to the test of ordeals by fire and water to determine which of them was the most sacred. The story runs that palm-leaf manuscripts of both parties being thrown into a hot fire, that of the Digambaras was consumed, but the other was not. Then, for the water test, specimens were thrown into the neighboring river and while the Buddhistic writings floated down stream and so on towards the sea, those of the Saivite sannyâsi went against the current as easily as though they had been propelled by diminutive steam engines! Of course, if we may accept the report of the Saivite historian, the superior holiness of the Hindu books was thus miraculously proven. After that, nothing could have been more natural than that the victors should cure the recalcitrance of the vanquished by various benevolent punishments, such as the impaling of them on great, long, sharp spikes which transpierced the body throughout its whole length and came out at the top of the head or close up to the neck, or cutting off their heads and grinding them to pulp in the peculiar Indian oil-mill, duplicates of which have been seen by every visitor to India who has passed through the cocoanut-bearing districts. For how many thousand years the same pattern of mill may have been known in India no one can tell, but certainly the mills which one sees now do not differ in the least from that which was used in those far-distant centuries. How pitiful it is, after all, that mankind have ever been so prone to receive as authoritative the teachings of their priests and books on the mere strength of psychical phenomena which may be manifested by the most corrupt and unspiritual men or women. Even in our day of progress in scientific discovery it seems impossible to prevent this deification of psychics who may pretend to supernatural relationships. After traversing many countries I find a great wave of psychism rushing over the world, an evil omen for the chances of true spiritual progress. Until phenomenalism has been relegated to its proper subordinate place we cannot hope much for the uplifting of mankind from the lower to the higher planes of knowledge.

Mrs. Besant gave two lectures the next day, one at 7.30 a.m., on "Karma," the other at 6 p.m., on "The evidence in favour of the existence of Mahâtmas." The public interest throughout India on this subject has always been acute; for, although every child knows that the Sastras, especially the teachings of Patanjali, affirm the

* See page 118 of the Tamil Classical Dictionary (*Abidhana Kos'a*), published at Jaffna in 1902 by A. Muttutambi Pillai, and praised by the Vernacular Press as a standard work.

fact that man can develop the *Siddhis* and make himself what is properly called a Mahâtma, and their books and traditions teem with allusions to their existence, yet at this period of our residence in India, despite the reports about H. P. B.'s phenomena, and the testimony of eye-witnesses who had seen these Teachers, the Hindus in general could not yet believe that such men were in close relations with us white people from the West and taking part in the spread of the Theosophical movement.

On the next day there was no public function but a meeting of theosophists was held at Mr. P. Narayana Iyer's house, where we dined in the native fashion off plantain leaves, sitting on the floor and using our fingers instead of knives or forks. At about noon on that day we left for Trichinopoly, arriving at 6-20 p.m. The Prince of Pudukottah, an F. T. S., met us at the station and took us to a small bungalow—not his own but hired for the occasion—which was somewhat thickly populated with some of those small creatures which nature seems to have evolved to teach man to cultivate patience and forbearance. It rained heavily all the next day and Mrs. Besant and I made good use of the time in writing letters, but Countess Wachtmeister was unable to do anything, being laid up with a bad cold. At 6 p.m. Mrs. Besant lectured on "India, Past and Present," in a style so eloquent and pathetic that it made the whole audience weep. Having myself lectured on the subject before, I was so moved by her discourse that I could hardly command my voice for closing the meeting. We idled at home the next morning, but in the afternoon the Prince came and took us to his house for a visit, after which he drove us to the Town Hall where Mrs. Besant lectured in her usual style. There was a great crowd and vociferous applause. The next morning at 7-30 I, myself, lectured to the College boys at the Town Hall and about noon we left for Tanjore, arriving at 2-20 p.m. Mrs. Besant lectured at the palace of, I think, the old Chola Dynasty, in the Durbar Hall, a great apartment with many pillars highly decorated, entirely open on one side to the courtyard; her subject being "India's mission." Our rooms were crowded with visitors the next day, among them several from other towns who had come to hear the lecture. Mrs. Besant and the Countess were admitted to personal audiences with the surviving Ranees of the Tanjore Royal family who, like all the living representatives of extinct Indian Dynasties, are pensioners of the British Government. The Princesses being *pardanashin*, i.e., secluded from public gaze and cut off from all intercourse with male visitors, our ladies only were admitted to their presence; I had to remain outside the *pardah* and speak with the Queen through drawn curtains. At the conclusion of the audience each of us received a present of a gold-embroidered shawl; mine being brought me and laid over my shoulders by a young prince who, at the same time, gave me flowers and betel-nut (*pan supâri*) according to cus-

tom. Mrs. Besant's lecture on that day, Sunday, the 26th, was on "Theosophy and Science." On Monday we visited the great Temple, saw the colossal stone figure of a sitting bull, the emblem of Siva, and then went to the famous library, collected by a former Rajah of Tanjore, which, even after the pillaging it has suffered from at various times, still contains 23,000 palm-leaf and 12,000 paper MSS. and 7,000 bound volumes. In her lecture that afternoon Mrs. Besant again discoursed upon the "Insufficiency of Materialism," about which the note written in my Diary is that it was "the grandest argument I ever heard." So the reader may understand how the lecturer rose higher and higher each time that she developed this comprehensive theme. The very prevalence of materialistic tendencies which she found spreading in India under the prevailing system of collegiate education, seemed to stimulate her more and more to do her best to stem the tide.

Before leaving for Kumbakonam the next morning at 9-45, I lectured to the boys of Tanjore and formed one of those local Boys' Aryan Leagues with which, during those years, I studded India while making my tours. For I have always felt from the time of my first coming to the country that, if we wanted to create a permanent religious revival, here or in any other country, we must lay its foundation in the enlistment of the sympathy of the rising generation. This was the idea behind my educational movement among the Ceylon Buddhists, the results of which have fully realised my anticipations. I have ever found the boys of India most responsive to kindly appeals to their innate religious instincts, and it is no exaggeration to say that if I could have devoted my whole time to this movement I could have organised a monster movement among the Indian youth. Wherever I felt I could do so I got the elders of a community to subscribe for a library for boys and my usual plan was to ask the boys themselves, at one of these public meetings, to look around them and tell me whom they wished appointed as members of an Advisory Committee; pledged to assist them as much as possible in forming their library, securing and furnishing their meeting-room and holding themselves ready to advise when asked, but never to interfere with the liberty of the boys to regulate their own Society affairs. Such a policy as this is calculated, I think, to develop manliness and self-reliance among the youth and awaken a warm interest in their intellectual and spiritual welfare among their elders.

We were cordially welcomed on our arrival at Kumbakonam at 11-30, and towards the evening Mrs. Besant lectured to the usual multitude on "Theosophy and Modern Progress." The College of Kumbakonam has done as much as any other educational institution in India to foster rationalistic tendencies among the young men of the community. The Professors—distinguished graduates of the Madras University and, so far as I have known them, men of

great intellectual culture—have given the tone of materialistic thinking to their classes ; so that there is no place in India where it is more important that lectures by able Western theosophists should be frequently given than here. Needless to say Mrs. Besant's discourse fulfilled all the requirements of the situation. The chair was occupied by that true patriot, accomplished scholar and universally respected, retired Government servant, Dewan Bahadur Raghonath Row. Since his retirement this gentleman has transferred his residence from Madras to Kumbakonam, and in his family mansion is passing the evening of his days in comfort and tranquillity of mind. Among Indian statesmen none has enjoyed more thoroughly than he, the confidence of the public, for his career as Minister (Dewan) of large native states and Revenue Officer of various large districts in British India, was untainted by the least suspicion of corruption or malfeasance. Our party visited a most curious person the next day, a naked ascetic who has been persistently silent during the last thirty years. Throughout this whole period one family have maintained him in a small hut in their garden. He eats only when forced to by his friends, and not always then, for it is a common thing for him to fast seven or eight or ten days at a time. He has a divergent strabismus and is ceaselessly fumbling with his hands. Whatever he may do on the astral plane he certainly, on this one, is little better than a hibernating animal, and as we stood looking at him I could not help comparing his case with that of Mrs. Besant who, with all the religious fervor he could possibly feel and as lofty aspirations for spiritual knowledge as he could entertain, was willingly putting her body to the greatest possible strain in travelling about the world, to increase religious knowledge and stimulate mankind to lift themselves up to the plane of a higher ideal than that of the work-a-day world. In the afternoon Mrs. Besant lectured on "Adepts as Facts and Ideals," and later in the evening the results of her two discourses were seen in the applications made to me by seven candidates for membership. On Thursday, the 30th, the last day of our visit, Mrs. Besant lectured at 7-30 a.m., in Porter Hall, on "Materialism," and at 4 p.m., at the Vaishnava Temple, to three thousand people, on "Hinduism and Theosophy." We left for Trichinopoly Junction at 6-52 p.m., and found at the station on arrival very comfortable rooms awaiting us. Early the next morning, on trollies and with porters carrying the luggage, we crossed a breach in the railway, just made by floods, and got to Erode at 5 p.m. At Karur, an intermediate station, our local members met us with supplies of tea, milk, fruits and flowers. At most of the principal stations throughout India the Railway companies have comfortable accommodations for travellers, including restaurants and bath-rooms; so that one does not fare badly when his itinerary causes him to stop at such places. It was so at Erode and, after an experience of

hastily-procured bungalows, sometimes comfortless and sometimes uncleanly, we appreciated what we found at Erode and gladly occupied the clean beds.

The lecture that evening was given in a school-house and in the audience were members of our Society who had come from towns not included in our programme, to enjoy the pleasure of hearing our great speaker. The next day we moved on to Coimbatore and got there at 9-35 a.m. There was a tremendous rush to see us and we were swept off to our quarters in a jubilant procession in which Hindu and foreign music were alternately played by two bands. A nephew of the Countess W., a Nilgiri tea-planter, embraced the occasion to come and see his aunt for the first time in years. At 4 p.m. we visited a Hindu club and had music and refreshments. Two hours later Mrs. Besant lectured in the Town Hall on "Theosophy and Its Teachings." The crowd was enormous and the police, with great difficulty cleared the compound and secured us comparative quiet. The whole Anglo-Indian community of the place, including the Collector, the highest civilian officer of Government in a Revenue District, attended. Later in the evening there was a meeting of our members. At 8 o'clock, the next morning, Sunday, December 3rd, Mrs. Besant gave her great lecture on "Materialism" and I admitted to membership several candidates. We left at 2-30 for Bangalore, travelling all night, changing trains at Jollarpet, and reaching our destination at 6 a.m. on Monday, very tired and dusty. We had nice receptions at the station and house, a large, spacious and well-furnished mansion. Bangalore is the great source of supply of European fruits to South Indian stations, its climate and elevation of between two thousand and three thousand feet above sea-level, being favourable to their culture. A great variety of luscious apples, figs, strawberries, black-caps, oranges, prunes and bananas were brought us, and at no place visited did we receive a more hearty welcome. Mrs. Besant's lecture was given in Mayo Hall, to a packed audience of the most cultured portion of the population, on "Theosophy and Ethics." It was a splendid effort and provoked a storm of applause. Early in the day we drove around the big tank, now full after the recent rains.

Warned by the size of her audiences, which not even the largest hall in Bangalore could accommodate, the Committee arranged for Mrs. Besant to speak out-of-doors the next morning. She spoke from a platform just large enough to accommodate us two, and as the weather was fine, a great concourse of people attended. The scene was so picturesque that the Committee had it photographed and a copy can be seen by visitors to Adyar. After the lecture she inspected two Girls' schools established by Rao Bahabur A. Narainswamy Mudaliar, a wealthy and public-spirited citizen. From 12 to 2 she received visitors and at 4 p.m. held a *Conversazione* at the Banga-

lore Club, where she answered, in her inimitable style, a multitude of questions on philosophy and science. We finished the day with a visit to the Maharajah's Palace. An excellent group photograph was taken at the Club, the second during the day, and a third, in which the group was exclusively composed of ourselves and the members of the local Branch, was taken the next morning. At 4-30 p.m. on that day Mrs. Besant addressed a gathering of several thousand people in the large Crystal Palace in Lal Bagh, a lovely garden. It was a splendid picture for an artist. Her subject was "Theosophy and Science." The late Dewan, Sir K. Sheshâdri Iyer, one of the greatest statesmen India has produced in modern times, returned thanks on behalf of the audience in an address broken by sobs which were caused by the pathos of her peroration. In the evening I admitted eighteen persons into membership. The next morning H.E. the Dewan called with other high officials of the State, who vied with each other in assurances of personal regard and affection for one who had shown as great a love as any Hindu could for their native country. Eleven more candidates were admitted by me, and at 3 p.m. we left by train for Bellary, a journey which took us all night. At 10 o'clock, when we were all sound asleep, we were aroused at Penukonda station by our local Branch members, with a welcome accentuated with flowers, a supply of milk and other refreshments. We reached Guntakul Junction at 7 a.m. and Bellary at 10. At the Junction Committees from Bellary, Gooty and elsewhere greeted us, and Pandit Bhavani Shankar paid his respects to the ladies. At Bellary the Hon. A. Sabhapathy Mudaliar, F. T. S., read the address of welcome to Mrs. Besant and gave it to her in one of those carved sandalwood boxes for which Mysore is famous. A long procession with music took us to the splendid house provided for us. We were waited upon by many visitors throughout the afternoon and at 6-30 p.m. the "Theosophy and Materialism" lecture was given with an eloquence which Mrs. Besant had not previously attained. I lectured to boys at 7-30 the next morning and aided them to form a society and choose their officers. Among the throng of visitors who came to see her during the day, Mrs. Besant was waited upon by a number of Hindu ladies, who gave her every mark of affection and respect. She lectured magnificently that evening on "Death and Life after Death," in fact, as she became more and more steeped in the tide of love which surrounded her as she moved on from place to place, she seemed on each successive occasion to be aroused to greater fervor.

The next day, Sunday, was a busy one. At 7-45 a.m. we were photographed; at 8 the lecture on "India and Modern Progress" was given; at 1, three Hindu ladies were admitted to membership; at 3, more than a dozen men; at 4 there was a garden party at Mr. Sabhapathy's; later, we visited the Sanmarga Sabha, and in the evening there were more admissions into membership. After din-

ner we went to the station and slept there so as to be ready for an early train the next morning for Hyderabad, the Capital of the Nizam. We reached that picturesque city—one which, more than any other in India, offers a suitable framing for the tales of the Arabian Nights—at 8 p.m. : a breakdown of an engine beyond Raichur, having caused a detention of an hour. On arrival we were received by Mr. Dorabji Dasabhoj, a venerable Parsee member, with Mr. Bezonji, another Parsee, and many other colleagues. We were housed at Bashir Bagh, a splendid palace of the late Sir Asman Jah, ex-Prime Minister of the Nizam. Among the other articles of luxury in the three gorgeous sitting rooms, was an entire parlor suite of pure crystal, upholstered in costly satin, which had cost, I am afraid to say how many thousand rupees. The rooms were crowded with expensive articles of furniture, big and little, to such an extent that I told the ladies it looked more than anything else like a toy palace. The psychological effect of all this useless luxury, on myself, was oppressive, after having lived outside the world of fashion so many years and been accustomed to such simplicity of surroundings. It was a positive rest to retire to the plainly furnished room given me as an office.

H. S. OLCOTT.

THE PHILOSOPHY OF KANT.

THE writings of Immanuel Kant are universally admitted to mark an epoch in the history of modern philosophy. The long reign of Scholasticism, and the authority of the Church in matters philosophical, had ended. Platonism had come briefly to the front, to be overborne by the torrent of empirical and sceptical thought which the breaking of Church fetters had loosened. From Descartes had arisen a stream of dogmatic philosophy which, seeking to establish a philosophical basis that would leave the cardinal tenets of the Church undisturbed, divided, under the differing views of his disciples, into the deistic Idealism of Malebranche and Geulinx, the monistic Pantheism of Spinoza, and the platonic Monadology of Leibnitz. Empiricism, under the influence of Bacon and Locke, had been rejuvenated, and their great predecessor, Aristotle, rehabilitated; but even this had divided and re-divided until from it, at one extreme, had emerged the Idealism of Berkeley, while, at the other, stood the avowed Atheism of Hobbes and his followers, the mean being occupied by the “religious” materialism of Hartley and Priestley. Hume had established that which was later to become the great school of Scepticism, and, by his boldness, had aroused and invited the attack of all who either believed in the dogmas or feared the power of the Church. So Dogmatism, Empiricism, and Scepticism, were arrayed each against the others in a struggle for

supremacy ; while philosophic Protestantism, represented chiefly by Reid and the Scottish school, and the Platonic Mystics, followers of Böehme and More, were alike unable to change the current of thought in their respective (and directly opposite) directions.

Into this turbulent sea of thought Kant entered with almost the authority and the effect of him who bade the Sea of Galilee be stilled. Against the growing tide of scepticism, in particular, his efforts were directed. For, like Descartes, Kant also sought to reconcile philosophy and religion ; and, to this end, and to show the unreal basis of sceptical empiricism, he set for himself the task of analysing the human mind into its primary faculties, and of determining the powers and limits of each. The " Critique of Pure Reason " is the result. This is his chief work, and in it he clearly demonstrates the shifting sands which empiricism mistakes for a secure foundation ; although, in so doing he is compelled to enter a verdict of not proven, when dealing with some of the most cherished tenets of the Church. If he overthrew the errors of scepticism, he also laid low the imposing, dogmatic superstructure which both the Church and its philosophic protagonists sought to erect upon an equally insecure foundation.

The nature of the task to which he addressed himself is well expressed by the three questions which he propounds : * " What can I know ? What ought I to do ? What may I hope ? " Their answer constitutes his system of philosophy.

Under the first, or " What can I know ? " he discusses the ' Freedom of the Will,' the ' Immortality of the Soul,' and the ' Existence of God,' as topics of paramount importance.

" All the powers of reason," he writes †, " in the sphere of what may be termed pure philosophy, are, in fact, directed to the above-mentioned problems alone. These, again, have a still higher end—the answer to the question ' *What ought we to do*, if the will is free, if there is a God, and a future world ? ' "

Kant declares emphatically that reason is incapable of answering these questions. " I cannot agree," he writes, " with the opinionthat we may hope some day to see sufficient demonstration of the two cardinal propositions of pure reason—the existence of a Supreme Being, and the immortality of the soul. I am certain, on the contrary, that this will never be the case."

Having surrendered so cheerfully these two cardinal propositions of not alone pure reason but of religion as well, for what reason does he still struggle on with his Critique ?

This inquiry brings us to the gist of the Kantian philosophy. Reason is unable to answer these questions. But it is equally unable to afford a foundation for either a sceptical or a dogmatic philosophy. As previously stated, in destroying the foundations of scepticism, he also razes those of the Church and of the dogmatic philosophers

* The " Critique of Pure Reason," Bohn edition, page 484.

† Ibid, Page 485. Ibid, Page 451.

wherever these rest upon reason alone, or upon any form of dogmatic assertion *except his own*. For Kant's philosophy rests upon purely dogmatic hypotheses which he terms "innate conceptions," because the very reason which he seeks to discredit appears to him to prove that they are so. But when he asserts (for example) that conceptions of space and time are "innate," an empiricist might be pardoned for asking him to explain why when a blind person is by operation suddenly restored to sight, objects when an inch away are confused with those several feet or yards; and why experience is absolutely necessary for such an one to adjust his conceptions of space to his environment? However, until the finite can contain and comprehend the Infinite, dogmatic hypothesizing is an absolute prerequisite to any philosophic system which deals with infinite questions. To this category those concerning God and the immortality of the soul certainly belong, so Kant may be readily pardoned for his exceedingly logical dogmatizing.

Immanuel Kant, although unacknowledged by himself, is an Idealist of the Platonic type, and the whole merit of his philosophy lies in the fact that, through his really marvelous logical powers, he dethroned Aristotle, and restored Plato to his kingdom—without himself, apparently, having been conscious of that which he did. Therefore, if he seek to discredit reason, it is because for him there is a man far above the merely reasoning one, and who inhabits a world vastly superior to this, the grossly physical. As there is a man higher than the sensuous one, so there are faculties higher than reason. Such faculties are to be found in man's moral nature. Recognizing them, we can then apply the very highest, or "pure" reason, to demonstrate the moral necessity of God, and of the immortality of the human soul, as absolutely necessary hypotheses to explain the universe and man's relation to it. So that this ideal or spiritual man, and this supersensuous sphere, throughout all his philosophy, he is patiently seeking to demonstrate.

For an animal, or for man viewed as an animal, there can be, he declares, no conception of a moral law—no question of "what ought I to do?" The conception of morals thus sharply distinguishes man from the animal kingdom, and demonstrates that he possesses a soul capable of recognizing moral attributes. But the recognition of morals by man reveals a moral law in nature and this law must have an Author or Source.

In seeking to discriminate between the faculties of this inner man and those of the merely sensuous one, he analyses the mental faculties both critically and mercilessly. He boldly abandons the "Cogito, ergo sum" of the founder of the modern dogmatic school, and holds in contempt the view of the great empiricist, Locke, that experience is able to demonstrate the existence of God and the immortality of the soul. One by one, he shows the logical failure of all the mental faculties to solve these questions, as well as the

inability of phenomena, whether sensuous or mental, to elucidate them. Such ideas as "God" and "immortality" he declares to be innate, and not the product of reason, nor is reason able to satisfy them.

Space and time are innate ideas for even the sensuous man; concepts of God, immortality, and the recognition of a law of morals, are innate for the higher man. In this doctrine of innate ideas he reveals plainly the Platonic trend of his mind, and throughout his philosophy there is no attempt to connect these with any process of evolution, or to show that they are in any way dependent upon the senses. The latter he recognizes as only a means for contacting the sensuous world—an avenue for consciousness of a definite character. The *power* of consciousness resides in the understanding, which he conceives of as standing at the very base of the soul.

The soul he conceives of as an unit of consciousness because it imposes unity, in the form of "I think," upon all its representations.* That it is independent of the body as to its existence, and that it does not even belong to the material plane of its present sojourning he makes very plain.

"Generation in the human race," he writes,† "as well as among the irrational animals, depends upon so many accidents—of occasion, of proper sustenance, of the laws enacted by a country, of vice even, that it is difficult to believe in the eternal existence of a being whose life is begun under circumstances so mean and trivial, and so entirely dependent upon our own control. As regards the continuance of the whole race, we need have no difficulties, for accident in single cases is subject to general laws; but in the case of the individual, it would seem as if we could hardly expect so wonderful an effect from causes so insignificant. But in answer to these objections we may adduce the transcendental hypothesis that all life is properly intelligible, and not subject to the changes of time, and that *it neither began in birth nor will it end in death.*‡ We may assume that this life is nothing more than a sensuous representation of pure spiritual life; that the whole world of sense is but an image, hovering before the faculty of cognition which we exercise in this sphere, and with no more objective reality than a dream; and if we could intuit ourselves and other things as they are, we should see ourselves in a world of spiritual natures, our connection with which did not begin at our birth, and will not cease with the destruction of the body."

The soul, which began not in birth nor will end in death, he conceives as dwelling in an eternal Now. At the uttermost depths of its being, phenomena have no existence. Not only is there no change, but by the nature of the soul, and of the state of Being of which it is a portion, no change is possible. Thus, in this, he is very nearly at one with the great Adwaiti-Vedântin school of India.

* Critique, pages 82-3.

† Page 473.

‡ Italics mine.

But the soul, a resident of and taking its primary being in an eternal and (therefore) changeless state of being, can, nevertheless, set up causes whose effects become causes in the phenomenal world. (Similarly, in a deeper sense, the phenomenal universe is the effect of causes set up by changeless Deity). He admits that the phenomena of nature take place under an unalterable law of sequence ; or, are related inexorably as cause and effect ; and he affirms that freedom of the will is absolutely impossible if phenomena are absolutely real. The reality of phenomena he, of course, emphatically rejects.

But this sequence of causes and their effects can be, and eternally is, modified by new causes emanating from this eternal Now ; and he thus at one stroke reconciles freedom of the will with the sequence of cause and effect which obtains upon the illusory field of phenomena. No absolutely new cause arises in this field ; but the old are eternally modified, and thus the sequence can be at any time radically changed as to its succeeding effects. This, while binding the soul to its own past, makes it the arbiter of its future ; leaves moral choice free (which is the essence of freedom of the will), and demonstrates that the sole necessity under which the soul labors is, that it must suffer the phenomenal and therefore transient effects of the causes which it itself set in motion.

The inability to perceive this basic fact that the Infinite can eternally modify or change the finite has been the direct cause of the emergence of such repulsive doctrines as fate, predestination, etc., in the religious world. The soul is predestined by eternal justice to suffer the effects of its own acts ; but, in the midst of undergoing the most severe penalties for transgression, it can project new causes which will, when the old effects have run out, bring it under the most favourable environments. Upon the plane of phenomena, it is, indeed, bound to its past ; but that bond is as fleeting and illusory as the phenomenal world itself. Had his thought received ever so slight an impulse in this direction, so close was he to the real truth, that he must have recognised that the reincarnation of the soul presented the only method by means of which it could inevitably experience in time the effects of these causes which it sets up in eternity. (For truth and justice are eternally existent ; but require *time* as an element to their action in the world of effects). Reincarnation alone can restore the sense of justice to the world, which wholly disappears when life is viewed from its phenomenal aspect alone, or when the phenomenal world is too sharply cut off from its proper relation to the world of reality—which is exactly the error into which Kant fell.

For men are prone to fancy eternity and the infinite as things infinitely removed from them ; but which in some illogical manner, death of the body restores to their proper relation. The eternal verities exist in our phenomenal life as certainly as they ever can in

any after-death state, and until we learn to live in them—to perceive that Justice, Truth, and Brotherhood, depend in no manner upon phenomena for their existence, we must grope in the darkness of the phenomenal world, shutting out the light because we refuse to open our eyes! Kant, himself, might have seen that the answers to “What ought I to do?” “What may I hope?” were written so plainly in these eternally existent verities, that even he who runs may read, clearly and intelligently!

But in seeking to answer the question, “What may I know?” he unduly discredits that reason to which he himself so effectively appeals. He is too radical in his clipping of the faculties of the soul; and the kingly, creative one of imagination, he ignores almost entirely. While feeling, and, indeed, demonstrating, that there is a transcendental man, he leaves him too weak and helpless—too vague and unreal. The true relation of the soul to its phenomenal and its real existence, either escaped him, or he feared to express it fully—probably the latter. The departure from the traditions of the philosophy of the West would have been too radical—and, it may be that his influence upon western thought would have lost much of its force, in consequence. For philosophers, too, sometimes plow with pointed sticks for no better reason than that their predecessors did.

Yet Kant deserves great credit for establishing the fact that the human will is free, upon such a profoundly philosophical basis as that the soul has its true existence upon a plane upon which there does not “exist any change demanding the dynamical determination of time,”* in other words, in the eternal NOW. This eternal NOW is implied in all his arguments for freedom of the will, although he nowhere explicitly puts it forward. Freedom of the will, with him, is the result of the soul being able to originate new causes on the subjective side of nature, and beyond and above the sensuous chain of cause and effect as we perceive this in nature about us.

The field from which these subjective causes flow is “pure reason,” which “knows no *before* or *after*...and is not dynamically determined either by internal or external preceding conditions.”† Had he fully recognised the now-ness of being, he would not have gone on to explain in this connection:

“At the same time, it must not be supposed that any beginning can take place in reason; on the contrary, reason, as the unconditioned condition of all action of the will, admits of no time-conditions, although its effect does really begin in a series of phenomena—a beginning which is not, however, absolutely primal.”‡

A conception of the eternal Now which must of necessity lie at the base of eternal being would have led him out of the verbal

confusion in which he lands himself. There can be no first where the time-element does not enter. The Infinite can only express itself finitely through infinitely diversified phenomena, related as cause and effect, behind all of which it eternally stands as the Unconditioned Causeless Cause, of Vedântin philosophy.

A study of the Kantian conception of God makes it still more evident that his Idealism is of the Platonic type. He has positively denied to reason the power to demonstrate either the existence of God or the immortality of the soul, yet his belief in both is emphatic and unmistakable. His God, however, is an ideal one, a hypothetical Supreme Being, made necessary, as we have seen, because of the law of morals recognised by man's higher nature. God is undemonstrable *as God*; but he is an absolute necessity in the universe, and to demonstrate this necessity is to demonstrate his existence. Thus, while reason may not demonstrate the fact, it is amply able to demonstrate the hypothetical necessity.

For the reason that it must justify itself logically, theology fails in its demonstration of Deity. Recourse must again be had to morals; and, indeed, Kant teaches that dogmatism and morals are two distinct departments of theology, and the latter, almost infinitely the superior. In fact, as he writes :*

“Moral theology has the peculiar advantage of leading inevitably to the conception of a *sole, perfect and rational* First Cause. We find neither in transcendental nor in natural theology. any ground to warrant us in assuming the existence of *only one* Being, which stands at the head of all natural causes, and upon which these are entirely dependent. On the other hand, if we take our stand on moral unity as a necessary law in the Universe. we must come to the conclusion that there is only one Supreme Will, which comprehends all these laws in itself. For how, under different wills, should we find complete unity of ends? . . . This will must be *Omnipotent*, that all nature and its relation to morality may be subject to it; *Omniscient*, that it may have knowledge of the most secret feelings and their moral worth; *Omnipresent*, that it may be at hand to supply every necessity; *Eternal*, that this harmony of nature and liberty may never fail; and so on.”

Thus reason, in the form of either logic or philosophy, is discredited, and the moral law alone relied upon to establish the all-important hypotheses of the existence of God and the immortality of the soul. Indeed, he specifically declares this in more than one instance.

“In this way,” he writes † (referring to man's moral perceptions), “and without the help of either an extended acquaintance with nature, or a reliable transcendental insight (for these have been wanting in all ages), a conception of the Divine Being was arrived at which we

now hold to be the correct one, not because speculative reason convinces us of its correctness, but because it accords with the moral principle of reason.....a hypothesis absolutely necessary to the essential ends of reason."

God, although omnipotent, omniscient, omnipresent and eternal, is only to be discovered in nature; "inasmuch as there is no ground which can justify us in the admission of a being with such properties distinct from and above nature." * But "we may regard it as cogitable that this Cause is a Being with understanding, the feeling of pleasure and displeasure, and faculties of desire and will corresponding to these," † in other words, the Jewish Jehovah! That anyone—much less a great philosopher like Kant—can conceive of the INFINITE CAUSELESS CAUSE as feeling pleasure or displeasure (which can only arise from finite imperfectness) seems incredible; yet Kant falls into this shallowest of philosophical pitfalls, and lumbers around as helplessly as the veriest theologian who ever hurled imaginary infinite thunderbolts at those who dared dispute his premises. It is only a further proof that the man who utterly destroyed the prestige of the Church, and made Germany, and, indeed, the world, the home of freethought, was quite unaware of the tremendous results which he had accomplished, and himself bowed the knee to an idol which in his attempts at adoration he had only overthrown!

But, when he comes to the question, "What ought I to do?" his philosophy rings true and clear. "DO THAT WHICH WILL RENDER THEE WORTHY OF HAPPINESS!" ‡ affords no ground for philosophical or theological quibbling. As a moralist Kant is unexcelled. With him, § "the moral law is binding on each individual in the use of his volition, even if others should not act in conformity with the law. And man may hope for happiness, although he cannot demonstrate that he will indubitably be happy in a future life, any more than he can the existence of Deity, or the immortality of the soul. With him the "existence of God belongs to doctrinal belief," ** an hypothesis "necessary for my guidance—in the investigation of nature." †† And, "in the shortness of life, so inadequate to the development of the glorious powers of human nature, we may find equally sufficient grounds for doctrinal belief in the future life of the human soul." Here, again, Kant is so close to the truth of the reincarnation of the human soul, that it is marvelous that his acutely logical mind did not discover that *this* was nature's method for developing these "glorious powers," which reveals a plan in the "process of the suns" that completely accounts for the apparent (but not real) shortness of life, without resorting to the illogical expedients of supposing an immortal to arise from and follow

* Page 428.

† Page 428.

‡ Page 490.

§ Page 491.

** Page 500.

†† Ibid.

eternally upon a mortal existence, or the other alternative of supposing the soul to jump from plane to plane of existence in a perfectly chaotic manner.

His belief in God, and hope of immortality "is not a logical but a moral certainty...and is so interwoven with my moral nature that I am under as little apprehension of having the former torn from me as of losing the latter." * In defense of this moral certainty as opposed to the logical, he discloses the real depths of a broad, humanitarian, brotherly nature, when he writes : † " Nature is not chargeable with any partial distribution of her gifts in those matters which concern all men without distinction, and that in respect to the essential ends of human nature, we cannot advance further with the help of the highest philosophy, than under the guidance which nature has vouchsafed to the meanest understanding."

In short, to briefly sum up the philosophy of Kant, its object is to demonstrate that neither phenomena nor reason is able to *prove* the existence of God or a future life. But neither are they able to demonstrate that there is *no* God, and *no* future existence. The theologian and dogmatist are as helpless to prove their claims as are the empiricists or materialists. In morals alone is to be found all the hope and all the proof of these questions which lie so close to every human heart.

So that the strength of the Kantian philosophy, and the marvelous influence which it has exerted upon modern thought, lies in its appeal to morals. And in so appealing he is only following in the footsteps of every great Teacher of Humanity; for religion, science and philosophy are ONE, or at least are but differing aspects of one great, unifying and all-embracing TRUTH.

JEROME A. ANDERSON.

PARACELSUS.‡

[*Concluded from page 662.*]

HE supported himself through these ten years by accepting such posts as those already mentioned, by lecturing, by curing the sick and the wounded, by demonstrating chemical experiments, by accepting the hospitality of nomadic peoples and sharing their toils. Often he was reduced almost to starvation and rags, but his courage never broke down and his determination never wavered. It is probable that going so far east, he made a stay of some months at Constantinople, but we have no evidence of a visit to Samarcand. At

* Page 501. † Page 502.

‡ This article is reprinted from *East and West*, by kind permission of the Editor, Mr. Malabari. The acknowledgment was, by mistake, omitted from August *Theosophist*.

Constantinople he would meet orientals, and perhaps it was there that he became acquainted with the narcotics whose uses he added to the pharmacy of Western Europe. The tincture of opium which he called labdanum, is specially associated with him, after his return to Switzerland.

In Venice, Tintoretto met him at a banquet and was impressed by his powerful and sensitive features ; he made a rough sketch of him, which some years afterwards assisted him to recall Paracelsus when he painted a three-quarters portrait of the then celebrated man, and this shows him as at Venice, still a young man with lofty brow and curling hair, the face not yet clean shaved as in the later portrait, the eye still keen and visionary, " as if where'er he gazed there stood a star ;" not yet clouded with the unspeakable sadness of those who come to bring truth into the world and suffer martyrdom for their reward. When he felt that he had passed from the outworn learning of the schools and had graduated in the mighty school of nature where he toiled to attain, for ten years, he returned to Western Europe, bent on revolutionising its teaching, and on conferring upon mankind all that he had gleaned from " the wide East where all wisdom sprung, the bright South where she dwelt."

He chose Strasburg, which had then some renown for its school of surgery, for his first residence. To this school he attached himself, buying his citizenship in December 1526. He was now thirty-three years old, but his labour and privations had given him the look of premature middle age. He entered at once into disputation with the Strasburg surgeons and doctors, a method of making known new theories in religion, philosophy, and medicine common to those and to earlier times. But his residence was soon cut short, for he was summoned to Bâle to attend Frobenius, who was suffering from a serious malady in his right leg, which the doctors wished to amputate. Paracelsus, gradually assuaged the pain, secured sleep to the patient and finally cured the evil without having recourse to an operation. Frobenius was once more able to stand upon his feet and to prosecute his important business of publisher without further inconvenience than some stiffness of the toes. This cure brought Paracelsus into special prominence at Bâle, and we find him on friendly terms with Erasmus, Æcolampadius and other reformers there, and their recommendations procured for him the posts of town physician and Professor at the University.

He began his duties, equipped indeed with knowledge far beyond that of any contemporary man of genius, but with health undermined by the hardship and disappointments of the foregoing years, and conscious that, endowed although he was, the highest and profoundest secrets had eluded him, and that the vision of his youth had seemed to promise him vaster treasures than the reversal of all conventional systems, the laborious initiation of experimental research and the attainment by its means of an increas-

ing number of valuable facts. The man had aimed at Omniscience, and had to accept the creature's, not the Creator's share. But compared to what others knew, that share was immense.

As not unfrequently happens to a nature formed on large and simple lines, he united to indomitable moral courage a great sensitiveness to the attacks of rancour and misrepresentation. The Magistrate at Bâle had dismissed a physician of the old school to make room for him, and he was thus provided with a watchful enemy from the beginning. The pharmacy of Avicenna was at that time the storehouse from which remedies were prescribed, although the great Arabian apothecary would have shrunk from the sixteenth century application and initiation of his receipt. These were so opposed to all that Paracelsus had discovered of the qualities and uses both of mineral and vegetable drugs, and were so tainted with superstitions and often disgusting preparations, that he gave to the collection the scornful name of "kitchen medicine." As it was essential to clear the minds of his students from all adhesion to this pernicious pharmacy, he took occasion at an early lecture at Bâle to burn a copy of the Canon of Avicenna on a brasier on which he had cast sulphur. Many of the young students applauded the act, but the doctors who had come from far and near to attend his lectures were horrified at what seemed to them a sacrilege.

He was accused of burning all the ancient books of medicine, and the fallacy has survived until now, although he expressly states that it was the Canon of Avicenna alone. With the exception of the few larger minded amongst the professors and doctors, he estranged the whole faculty, but many of them continued to attend his lectures in the hope of surprising some of the secrets of his own pharmacy, with which he continued to cure patients whose cases seemed hopeless. Their cunning was without avail. Theophrastus taught the methods, not the results of research. "I hold to no teaching from antiquity," he said, "but to what I myself have discovered, through prolonged experiment and experience, to be true," and again, "Nature is the text, the doctor only the interpreter." His lectures in the large room looking out on the Rhine sought to bring back all training to that book.

It was an easy matter for him to discover that the apothecaries of Bâle kept none of the drugs he required, and but small quantities of those which were generally used. They were steeped in ignorance, and knew almost nothing of the drugs which they sold, and kept these carelessly, not renewing their stock with fresh supplies, and allowing what they had to grow flavourless and old. He applied to the magistrates for leave to inspect their premises regularly, and to insist on their keeping sufficient quantities in good condition. The apothecaries in a body joined the outcry against him. Paracelsus was not a man to keep silence where he despised and resented. The audience in that lecture-hall had to listen to his witty invective.

tives, and while the younger students were enthusiastically for him, the older men were more and more embittered against him.

It may be that jealousy of his renown actuated the main body of his colleagues in the university, because they formulated the strange demand that he should be examined as to his knowledge of the Greek, Latin, and Arabic authorities whom he declared to be no longer serviceable. We know how thoroughly he had studied these, and how well his superb memory would have carried him through such an ordeal; we know too how conversant he was with both Greek and Latin, using these languages when he wrote to the great scholars of that time—but he preferred to use German as the language in which he lectured, for the evident reason that he could be better understood by his students whom he had to lead in such unaccustomed paths. Other leaders of thought had done the same, centuries before, but it was turned into an accusation of ignorance by his eager enemies. Matters came to a head with a set of scurrilous and insolent verses, written in Latin and pinned up to the doors of the principal churches and the Exchange early one Sunday morning. In these Galen from the Suferno professes to cast back in the teeth of his detractor the aspersions upon the ancient system common in the lectures of Theophrastus, and insults him as an ignorant fool or madman. All Bâle rang with laughter at the verses, and it behooved the indignant professor to take steps to set himself right in the eyes of town and university. He appealed to the magistrates in a letter which betrays how deeply he resented the cowardly offence, and how little he hoped for justice from the scarcely less cowardly authorities, whom he addressed with hardly veiled irony as his “strong, noble, firm, honourable, prudent, wise, cultured, gracious sirs.” It was later that he avenged himself upon his anonymous foe, when he pilloried him forever in the preface to his most celebrated book—that in which he gave to the world the systems, physiological and medicinal, which are now recognised to be closely related to the systems of the most modern discoverers and thinkers—his *Paragranum*.

This and the refusal of an ecclesiastical noble to pay his justly earned fee for restoring to him the power of sleep, brought about a furious letter from Paracelsus addressed again to the magistrates, who were too much afraid of the clerical dignitary to insist upon proper payment for the cure, and this caused his departure from Bâle, almost a flight, as his personal liberty seemed to be in danger. It is not wonderful that soon afterwards the University of Bâle had to close its doors for ten years. It had shut them up on the one man whose fame might have filled the halls with students and have made them famous throughout Europe; and the sequel is fitting. Paracelsus went to Colmar, whence he wrote two long letters in Latin to Professor Amerbach, the only one of his colleagues who had the wit to recognise his greatness. To him he explained his reasons for the sudden step and asked him to take his part when

men vilified him, adding the too often verified words—"the truth draws hatred."

The nature of this great man was volcanic. He could control it for supreme ends, not for the mere petty peace of everyday existence. A poorer soul would have pretended reverence for authority, would have sunk to the low standard which mediocrity admires, and would have kept his post and its emoluments. But God needed a volcanic nature to reform science, just as he needed superlative courage to reform church.

Paracelsus was to the one what Luther was to the other, and by his friends was called "the other Luther." It was in June 1528 that he went to Colmar, and here he wrote some of his best treatises, in one of which he counsels all who practise medicine to do so with a true desire to further the well-being of all. We have not space to follow his wanderings after 1528. They include a residence in Nürnberg and Beritzhausen and in the Laberthal, where he wrote his most famous works, "Paramirum" and, "Paragranum," in which we find not only his scientific theories, but some of his noblest dicta in religion. He finds no science without God, and believes in no cure without his help. "The heathen and the unbelieving cry to men for help," he says, "but you must cry to God. He will send you the deliverer, a holy man, a doctor, or, himself. God is the first Doctor, and without him nothing can be effected." He seems to have lived in St. Gallen in 1531 and in succeeding years in Innsprück, Meran, St. Moritz, and in Appenzell. In his works of these years, he praises the health-giving air of the Engadin. Many tractates on theology seem to have been the preoccupation of these years, and these almost equal in number his treatises on medicine, surgery, and mysticism. He belonged to the time of the reformation and sympathised with the noble fight maintained by Luther.

"Tell him," he said to Frobenius, "that his enemies, are my enemies, and that they are those whose pockets he touches." But he read the Bible for himself and left amongst his effects a Bible, a New Testament, and a Concordance. Under Abbot Trithemius he had studied the Vulgate version, now he studied Luther's Bible as well. No man was ever more conversant with the scriptures, and no man was ever more independent in his use of them. He was bound by no theological system either of the Catholic or the Reformed Church. But his opinions approached those of the latter, and he held to the sacraments of the Lord's Supper and of Baptism as the only sacraments. On both of these he wrote interesting treatises. It was love to one another, which was the chief doctrine of this cruelly hated man, the doctrine of Jesus Christ, of St. John, of St. Francis, of all who follow in the divine footsteps. He too knew what it was to be a man of sorrows, God's man of sorrows, for what other earthly reward have those who love their neighbours as themselves? He taught good Samaritanism, entreating his readers to give help and healing to the poor without fee or reward. He Judged

the doctor to be worthy of reward from the rich since he brought them his knowledge, his medicines, his time—but to the poor he gave freely all that he had.

In 1534 his father died and four years later he received his inheritance at Villach. Before this happened, he was resident for a time in Augsburg, where Doctor Thalhauser, the town physician, was his follower and friend. In these later years, spite of ill health and occasional poverty, honor and respect from men capable of understanding him alleviated his sufferings from the implacable mediocrities, whose "pockets he touched." In 1537, he was in Villach, and dedicated to its townspeople several treatises in gratitude for their treatment of his father. Even here the foreign doctors from Carniola, Styria, and Carinthia crowded round him to insult him in the churchyard. But shortly after this, Ernest, Duke of Bavaria, Count Palatine and Archbishop of Salzburg, invited him to come to his Court, as his private physician, and loaded him with the consideration and honour which were his due. There is some mystery about the final incidents. The old jealousy of the craft broke out again, and it is said that Paracelsus was attacked by hired assassins whose violence brought about his death. But there is also some reason to believe that his health was much impaired by this time and that his constant experiments in the manufacture of tinctures and preparations of mercury had especially weakened his physique, so that his death may have been natural in spite of the sinister rumor that his skull was discovered to be fractured, when his remains were removed in 1752, to their present resting-place, by the wall of a chapel belonging to St. Sebastian's Church in Salzburg. It is better to believe that his enemies contented themselves with calumnies which only the last twelve years have wholly disproved. To the labours of Michael Schütz and Dr. Johannes Huser, soon after Hohenheim's death, and to the superb collection of his writings made only two years ago, by Herr Sudhoff, we owe all that can be substantiated about his life and work, and to portraits taken probably when in Salzburg, we owe some knowledge of his appearance. They represent a finely built man, looking older than his forty-seven years, with a striking face, the brow broad and high and sloping up to a point, the head bald except at the sides, where the white locks curl and wave, the features nobly formed, a long straight nose, a mouth with firm lips, its corners drooped, eyes large, direct, with heavy lids and sad expression. His dress is a gown, doubtless the scarlet damask lined with fur, in which he lectured, made with turned down collar, and sleeves to the wrist; about his neck is a chain on which hangs a jewel or relic, perhaps the coral set in silver-gilt mentioned in the inventory for his will, or the small silver box on a silver chain in which he may have kept his most precious drug—his azoth. His hand clasps a sword, whose handle concealed opium to be used in extreme cases, and without which he was seldom seen.

His will is very touching ; what money he had was left to a few old friends, and to the poor ; all his drugs and books to a surgeon in Salzburg, who had been worthy of his confidence.

The man belonged to the whole world, as much as did Socrates, Marcus Aurelius, St. Francis in the West ; as Buddha, Ramananda, Chaitanya in the East, and it is time that West and East awoke to recognise his claim upon their gratitude.

ANNA M. STODDART.

PROF. MAX MÜLLER ON THE ESOTERIC DOCTRINE.

IT is no wonder that Prof. Max Müller, an eminent Orientalist, guided by the letter and not by the spirit, has said that there is nothing esoteric in Buddhism or Brahminism. Our Professor was, according to western methods, properly prepared by education, and had access to some of the written Sâstras. On the strength of this he found that there was nothing esoteric in eastern religions, and that Mme. Blavatsky “was either deceived by others or was carried away by her own imaginations.” This western savant was sadly mistaken. If he had read between the lines he would have found that there *is* something esoteric in our religions. It is true that the Sâstras have but one meaning, but it is very doubtful whether, in our time, all MSS. are accessible and whether the most important Sâstras and commentaries have been printed. The word esoteric means—“designed for, and understood by, the specially initiated alone ; not communicated, or not intelligible, to the general body of followers.”

All fanciful interpretations that are now-a-days put upon each and every scriptural text by persons who are not guided by proper teachers, and who are merely guided by their imaginations, cannot be called esoteric. The writer has tried to explain what he has understood by the term esoteric. If one would explain—say, for example—the Daksha yâga or Tripura Samhâra in one way, and a few others would explain the same in a few other different ways, we should simply say that such interpretations have nothing to do with the esoteric doctrine taught by the initiates, it being presumably one and the same for all.

Prof. Max Müller seems to think that there is no esoteric doctrine, and “no living Pandit or Mahâtma who knows more than what is contained in MSS.” He says, he is also “quite aware of the fact that their oral instruction which they freely extend even to Europeans is very helpful towards a right understanding of the Sanskrit text and commentaries.”

This is no doubt true of the literary side of Sanskrit education. But considered from the spiritual stand-point, Max Müller’s views must be set down as erroneous. Let us now appeal to some of

the written works in Sanskrit, and see if we can find any traces of esoteric teachings in them.

We find in Canto XXII., Book I. of the Vâlmîki Râmâyana, that Vis'vâmitra initiated Râma into the knowledge of Balâ and Atibalâ, and said to him as follows:—

“ I intend to confer them upon thee, O Kâkutstha ! They are worthy to be conferred upon thee as thou art possessed of various virtues. Do thou receive the Mantras Balâ and Atibalâ, and thou will not feel fatigue or fever or undergo any change of look, and whether asleep or heedless, the Râkshasas will not be able to surprise thee. And O Râma ! the might of thy arms will be unequalled in this world—nay, in all the three worlds. There shall be none thy equal. Do thou, O Râghava ! recite Balâ and Atibalâ. When thou hast secured these two kinds of knowledge, none in this world will equal thee in good fortune, or in talent, or in philosophic wisdom, or in subtle apprehension, or in the capacity of answering a controversialist ; for Balâ and Atibalâ are the nurses of all knowledge. If thou recite Balâ and Atibalâ on the way, neither hunger nor thirst will be known to thee. Furnished with the knowledge (of these two Vidyâs), Râma of dreadful prowess appeared resplendent, even like the adorable Sun invested with a thousand rays.”

The text or the commentary does not say what these two—Balâ and Atibalâ—are. Vis'vâmitra is said to have initiated Râma into this knowledge which we call esoteric. Because Râma is said to have possessed various virtues he was initiated into this esoteric knowledge. Again, refer to Mahâbhârata (Roy's edition of the English translation), Vanaparva, Chapter 40, and you will find there the following:

“ Neither the chief himself, of the gods, nor Yama, nor the King of the Yakshas, nor Varuṇa, nor Vâyu, knoweth it. How could men know anything of it ? And it (Pâs'upata) may be hurled by the mind, by the eye, by words, and by the bow.Hearing these words the son of Pritha purified himself. And approaching the Lord of the Universe, with rapt attention, he said : ‘ Instruct me.’ Mahâdeva then imparted the knowledge with all the mysteries.”

Can the Orientalist say from this text or its commentary, what kind of knowledge it was that was imparted to Arjuna ?

Turn again to Chapter 77 of the same book, and you will find that Nala exchanged his knowledge of the mysteries of equestrian science with Rituparṇa for a knowledge of another mysterious science. Such knowledge is called esoteric. Mme. Blavatsky has applied the word esoteric only to such teachings, and Prof. Max Müller thought that there is no knowledge which is not recorded in books !

The S'âstras speak of the eightfold Siddhis and various other psychic powers. The books do not teach us clearly the methods by

which such powers can be acquired. The practical methods for acquiring Siddhis of all kinds, for realising the divine Self within, and for communing with the Universal Spirit and Its various manifestations are all esoteric, and those who are morally, intellectually and spiritually fit to receive such instructions, will be taught the same.

Every religion on the face of the Earth has its mystic or occult or esoteric side. Even to-day we see here and there men possessed of so-called superhuman powers, but they do not care to convince the Orientalists and sceptics. Many Vedic Mantras are now printed and there are many more Vedic and other Mantras that are handed down from teacher to disciple. Even the uses of many of the printed Vedic and other Mantras are manifold. How to use them and what purposes they serve cannot all be found in MSS. Besides, there are spiritual matters that cannot be adequately expressed in words and can only be pointed out by the teacher to the disciple.

Bhâskara-râya, *alias* Bhâsurânanda, who is said to have flourished about 175 years ago, and to have received instructions in Vedas and S'âstras from his spiritual preceptor Nrisimhânandanâtha, and who is also said to have been initiated into the mysteries of occultism by Sivadatta yogin, says in his commentary on verses 14 and 15 of Part II. of the Varivasyârahasya as follows: "That indeed should be learnt from the mouth of the teacher and can never be written in books:" "this gloss on the great secret is enough," and so on. These quotations clearly show that there are secrets which cannot be divulged in books. This Varivasyârahasya, or "The Secret of Worship," deals with the theoretical and practical sides of that spiritual science by which the individual Self is enabled to respond in every way to the Universal Love, Harmony and Beauty, which are the inherent qualities of the Central Illumination otherwise known as the Supreme Self. Manu, Chandra, Kubera, Lopâmudrâ, Manmatha, Agastya, Nandikes'vara Sûrya, Vishṇu, Shaṅmukha, S'iva, and Durvâsas are said to be the masters of this science. From them it has been handed down to us through the secret Indian Brotherhoods in an unbroken line of teachers and disciples. The Sage Agastya and his consort Lopâmudrâ stand foremost as its devotees. Bhâskara-râya, *alias* Bhâsurânanda, its latest exponent, is the author of this Varivasyârahasya, and has himself commented upon the same. He has written several important mystical and other works with commentaries. He says here and there that he is not allowed to explain a particular point any further, as it pertains to initiation. On the face of such declarations it is frivolous to contend that no Pandit or Mahâtma knows more than what is written in MSS.

Prof. Max Müller remarked that, "There was much more of that esoteric teaching in Brahminism," because "there was the sys-

tem of caste, which deprived the S'ûdras at least of many religious privileges." This may be taken as a type of those wrong conclusions which our blessed Orientalists have drawn, and are constantly drawing, from our S'âstras. The S'ûdras and the women of all castes among the Hindus generally hold the same position as do 'laymen' among the Buddhists. Very few restrictions are imposed upon them, and they have to observe only a few religious rites and observances besides following the general rules of ethics. They are considered by the S'âstras as probationers, and are therefore allowed some latitude. If the Orientalists say that the S'ûdras are non-Aryans, then we will have to say that all caste women too are non-Aryans. These western savants have altogether misconceived the caste system. We admit that abuses have crept into the system, and those who instituted it are not responsible for them. The three higher classes, if they follow the rules laid down for them, are entitled to various initiations. S'ûdras and women are also not excluded from them if they too qualify themselves for the same. Who cannot see in the Upanishads, if he has eyes to see, that the S'ûdra Jâbâli received the highest initiations and that he became a Seer? The very institution of castes proves that Brâhminism is esoteric in every sense of the word, that the Hindus are thereby being gradually trained to be fit to receive such instructions, and that no one is shut out from such instructions if he fulfills the necessary conditions. Another view of the Orientalists is that the S'ûdras are the aborigines of the land. This is also another wrong conclusion of our friends. The S'ûdras have the exclusive right to study the material sciences called Kalâvidyâs and the fine arts. They are to serve the three higher classes materially and these in turn are required to help them spiritually and otherwise. The S'ûdras are not serfs and are not required by S'âstras to do menial service. The S'âstras are always well-meaning and it is the western friends who misinterpret them. The great ones are always impartial. It is distinctly stated in a book which the western Pandits have not as yet read, that there are, in all, five times five (twenty-five) castes. They are : (1) Brâhmaṇa-Brâhmaṇa, (2) Brâhmaṇa-Kshatriya, (3) Brâhmaṇa-Vais'ya, (4) Brâhmaṇa-S'ûdra, (5) Brâhmaṇa-Samkara, (6) Kshatriya-Brâhmaṇa, (7) Kshatriya-Kshatriya (8) Kshatriya-Vais'ya, (9) Kshatriya-S'ûdra, (10) Kshatriya-Samkara, (11) Vais'ya-Brâhmaṇa, (12) Vais'ya-Kshatriya, (13) Vais'ya-Vais'ya, (14) Vais'ya-S'ûdra, (15) Vais'ya-Samkara, (16) S'ûdra-Brâhmaṇa, (17) S'ûdra-Kshatriya, (18) S'ûdra-Vais'ya, (19) S'ûdra-S'ûdra', (20) S'ûdra-Samkara, (21) Samkara-Brâhmaṇa, (22) Samkara-Kshatriya, (23) Samkara-Vais'ya, (24) Samkara-S'ûdra and (25) Samkara-Samkara. It is also clearly stated there that a Samkara-Brâhmaṇa is superior to a Brâhmaṇa-Samkara. From this it is plain enough that those who instituted the caste-system are the most impartial people in the world. The real Brâhmaṇas, and not the nominal ones, are honored

by the Sâstras. Without understanding the real significance of this beautiful institution which is now to a great extent abused by human selfishness, the Orientalists have published a mass of rubbish on this subject, which rubbish only serves to injure the healthy growth of that spiritual institution and to create heart-burnings and caste animosities among those whose duty it is to become more and more spiritual and thus be the safest spiritual guides of other young nations.

It cannot be said that there are no living Pandits and Mahâtmas who know more than what is contained in books. The Hindus (excepting those who are westernised) sincerely believe in the existence at present of such Pandits and Mahâtmas—real Brâhmaṇa seers, royal seers, and divine seers—who know much more than what is recorded in books which only contain a few things out of what they saw. The world was never without its initiates of all grades, and even now there are such initiates in India as well as elsewhere, who do not care to advertise themselves, and whose vow it is to help the humanity in all possible ways although they like, for reasons of their own, to remain in obscurity. An Orientalist once wrote that he doubted if there was any one now in India who could converse in Sanskrit and write valuable books in that language. Nevertheless the fact is that there are living Pandits who could give extempore lectures in Sanskrit and write as many volumes as they choose on different topics. It may also be said that such Pandits are contributing every day to the Sanskrit literature. Likewise, many of us are aware of the fact that there are living Pandits and Mahâtmas who know much more than what is contained in books, and that they are working for the spiritual welfare of the world. The cultured Hindu is never satisfied with the second-hand evidence gathered from the Vedas and Sâstras. He learns them up to a certain limit and then proceeds to gain self-experience. He does so by the help of a teacher to begin with, and as he advances more and more, he is guided more and more by other competent teachers until at last by his extreme perseverance and purity he reaches his final goal. The instructions he receives from his teachers are not those recorded in printed books and MSS. The real Brâhmaṇa has a great spiritual task set before him. There are numerous stages through which he has to pass before he attains to Cosmic consciousness. He can never hope to attain it with the aid of knowledge found in books. He must obtain another kind of knowledge which is called esoteric in its nature. The initiates alone possess this knowledge and those who do not fulfil the necessary conditions are shut out from it. Let not the Orientalists and their followers say that this is not true of the present time. The writer's own testimony or that of many others who have come into conscious relations with such Mahâtmas, would not perhaps be worth anything to the sceptics.

It was towards the close of the 17th or, as some scholars would have it, towards the close of the 18th century, that Bhâskaraârâya, who was an initiate of a very high grade, flourished. In the text and commentary of his, above referred to, he first speaks of the Cosmic evolution and then of the Universal Spirit that is back of all. Then referring to a particular department of spiritual science he says therein that it has two sides, the one exoteric and the other esoteric, and that the Vedas teach the former in plain language, and the latter in parables or symbolic language. He goes on explaining some of those symbols and a few other particulars regarding that science, and when he reaches a certain point there he says that further instructions on the subject can only be had from the mouth of the teacher. This Bhâsurananda (for such was the name given to him at the time of his initiation) had, it is said, attained Cosmic consciousness. His knowledge is not lost to the world, as it has evidently been handed down to posterity in an unbroken line of teachers and disciples. How could then Prof. Max Müller say that there are no living Pandits who know more than what is contained in books? The Orientalists have no doubt done much good to the world and especially to the westernised Hindus, but it should also be said that they have done a good deal of mischief too by their wrong premises and equally wrong conclusions. The cultured and orthodox Hindus who have not had the benefit of modern education together with its accompanying evils such as irreverence, disbelief, scepticism, etc., will not endorse all the views of the Orientalists, but would laugh at some of their childish analogies, assertions and absurd conclusions.

Christianity too has its esoteric side although churchianity may be devoid of it. We see traces of esoteric teachings in the Bible itself. We give a few samples below :

“ I have yet many things to say unto you, but ye cannot bear them now.” (St. John, XVI, 12).

“ And with many such parables spake he the word unto them, as they were able to hear it.”

“ But without a parable spake he not unto them ; and when they were alone, he expounded all things to his disciples.” (St. Mark, IV., 33-34).

“ And he spoke many things in parables, saying, behold, a sower went forth to sow ;

* * * * *

And the disciples came, and said unto him, why speakest thou unto them in parables ?

He answered and said unto them, ‘ Because it is given unto you to know of the mysteries of the kingdom of heaven, but to them it is not given.’” (St. Matthew, XIII, iii. ; 10-11).

We read in the life of Jesus, the Christ, that his whereabouts were not known for some years, and after the expiry of that period

he came out and taught his beautiful religion to a number of disciples. The Hindus would say on this point that he became an initiate and underwent his spiritual course for some years under some Mahâtmas, as did every Hindu religious teacher. The sceptic would laugh at the modern theosophist were he to utter the name 'Mahâtma.' To a Hindu it simply means one who has become free—'a Jîvanmukta' or 'Videhamukta.' The Hindus believe that such a Mahâtma has unlimited powers, as he has transcended all limitations. There are different grades of Mahâtmas. What one could learn from them cannot be learnt from Prof. Max Müller's Rigveda and other books. Jesus, S'ankara, Bhâsurânanda, and a host of others must have got their knowledge from these Mahâtmas alone. Coming to our own times, we see Ramakrishna Paramahansa, who was in his early days an ignorant Brâhmaṇa, becoming a saint without any book-knowledge. We would ask—what Vedas and S'âstras did he read and under whom? The Hindus would say that in his present or previous incarnation Ramakrishna Paramahansa must have been enlightened by the great ones on his fulfilling the necessary conditions, that his spiritual eyes were opened thereby, and that he finally, became a saint.

The tradition says that a Brâhmaṇa boy of 5 or 6 years, was removed by a Mahâtma to a cave in the Himâlayas without the knowledge of any one else, that he was there initiated into the mysteries of the science of Self, and that he, while he was still within his teens, became the famous Bhâsurânanda.

There is, therefore, nothing extraordinary to a Hindu if he be told that Mme. Blavatsky was chosen by the Mahâtmas as their messenger, towards the close of the 19th century, to battle against western materialism, and to set right the westernised Hindus. Let any one judge of her greatness by perusing her colossal works, and not by her phenomena, which were perhaps intended as a means towards a good end.

There is still another test that may be applied in her case. Whenever there is even the least interference with their religious matters, the Hindus used to cry out that "our religion is in danger." Did they do so when the founders of the T.S. came with their mission to India? Why not? The fact of the matter is that the Hindus instinctively felt that these were friends come to help and not enemies having an ulterior object in view.

We simply conclude this by saying that Brâhminism has an esoteric side which is only known to living Pandits and Mahâtmas, that Mme. Blavatsky was not "deceived or carried away by her imaginations," and that the Universal Brotherhood which is one of the aims of the T. S. is only possible from the esoteric stand-point of each and every religion on the face of this earth.

G. KRISHNA S'A'STRI'.

YOGA.

PART II.—NON-SEPARATENESS.

[Continued from page 671.]

THUS far Yoga has been dealt with until the sheath of intellect has been reached—the external aspect of the Vijnyânamayakos'a, and for the further study of the subject with regard to Yoga of the higher nature, and the highest path of Yoga, an understanding must be obtained of the unreality of the modifications of this mind, looked at from the aspect of knowledge. And thus considering the conditions of consciousness in these lower worlds we find it has a three-fold source. For the One Life, descending from the higher planes, differentiating, gathers round itself a body formed of the materials of each region through which it passes, and works in these reflections of itself, using as its vehicles of consciousness on these lower planes the two sheaths,—the Mânomayakos'a and Vijnyânamayakos'a,—the vehicles of desire and intellect. But these sheaths are formed from the matter of the astral and mental planes and therefore have in them that subconscious consciousness which is inherent in all matter. Consciousness is the power to respond to vibrations and there is no matter without this capacity. Many forms of matter have in them also the faculty of initiating vibrations. According to the matter of which these sheaths are built up so will the tendencies of consciousness manifest themselves. So that the dweller in the body finds existing these semi-independent functionings of the life inherent in these bodies that he uses, a life which seeks the further growth of this matter, and a consciousness which is only to be brought under control by the processes of Yoga. For this sheath of desire, existing in its triple functionings of emotion, desire, and imagination, by the image-building faculty inherent in it from the Kama-Mânasic nature of its matter, builds pictures out of the material of the region in which it dwells similar to the matter of this kos'a; and the A'tma working in it, not only is blinded both by the consciousness in this lower matter and by the play of the Gunas within the kos'a but, also through ignorance of its real source, it identifies itself with these lower vehicles and Gunas, and attaches itself to these forms of a foreign nature that are thus created. Thus mistaking the true nature of its surroundings and forgetful of itself, it causes by its own energy also—not only by the energy of the consciousness in the kos'a alone, prompted by the Gunas but also by the energy of the dweller in the body—it causes to appear pictures of desire objects, desiring to obtain those objects that it sees before it, deluded into considering that these are true

and desirable because of their nearness to Truth, whose nature is bliss. Thus it constantly sends out attachments to the creations of the kos'a, and this outgoing energy of itself is so divine in its nature, even though thus working through a lower vehicle, that the attainment of these objects is not only always within its own power, but that the bond of attachment is lasting and cannot be broken except by deliberate rejection. Thus rebirth is caused, the soul drawn back to these bodies to meet again the things towards which it once sent out its energies.

And in the higher sheath, the Vignyânamayakos'a, a similar process occurs. The essential nature of its functionings is the notion of separateness in all its forms. For this sheath is the vehicle of the intellect, whose faculty is discrimination, of comparison between one thing and another. From this cutting up and apart of the objects of its study, arises its characteristics of separateness, of criticism, of individuality, of resentment, anger and egotism, all of which in their source arise from the opposition of the personal self to something outside itself—a very useful quality for Kshatriya evolution which depends on these intellectual characteristics of separateness, the selection of qualities for its growth, and the deliberate separation from the individuality of things foreign to its nature—and a quality which must be perfectly understood to be transcended. And these modifications of this sheath of intellect, since they belong to the functioning of a vehicle higher than that of the desire-nature, by that very nearer approximation to the real Self, are less able to be seen as objective and therefore are more likely to delude the higher consciousness that in the lower vehicles may think itself to be acting free from motive while the subtler forces of this higher sheath yet mingle with its energies.

Therefore is there a teaching with regard to the annihilation of these lower sheaths. Recognizing by instruction and experience the objectivity of their functioning, a method of liberation has been laid down. A man is born according to his desires* and since desire draws back the man to birth by his attachment to these lower energies so, by the destruction of their functionings, freedom from re-birth is gained. This is the Path of Liberation, by which their modifications are destroyed, but in the consideration of this Yoga another aspect also will be studied.

But for a fuller understanding of the unreality of these modifications of consciousness we will take the teachings with regard to these sheaths as laid down in the Yoga Vasishtha. For these the consciousness is also spoken of as dwelling both in the internal aspect of the Vignyânamayakos'a and also in the sheath of Buddhi. Therefore is the nature of the intellect described as untrue in its functionings, for the internal images, being created by the energy in this mental sheath, are objective to this higher consciousness.

* Brihadâranjakopaniṣad IV. 4-5-6.

The formative energies of the Higher Self working in these lower vehicles together with the impacts of the Gunas, of which these sheaths are made, produce in the Mânomayakos'a the Vâsanâ or picture of desire, and the Sankalpa in the sheath of intellect, objective creations produced by the restless mind, automatic in its action from the habit of its evolution, ever responding to internal and external stimuli. But for the higher consciousness, the seer must withdraw himself from these, for otherwise he becomes of the same nature as that on which he thinks.*

For this understanding of the unreality and delusive nature of life in the lower regions of the universe is necessary for the practical following of any true system of Yoga, for by it two Paths are open, differing in their end and object. But if, following the Path of Liberation alone, by the recognition of the untrue nature of the functionings of these lower sheaths and by the destruction of their activities unable to bind, since their delusions are perceived, this second path becomes impossible, although perhaps the separated self alone attains a partial liberation, free from re-birth because of its power of right discrimination but partial only from a lack of its realization of the unity of life, and including in a later growth a knowledge of that unity which by its former rejection of these lower untrue sheaths had been prevented from evolving. For liberation alone depends upon the practical understanding of the illusory nature of these lower sheaths of consciousness working in these lower worlds, and thus from the abandonment of desire liberation is obtained from an absence of a force to draw the Jiva back to earth.

But in the Is'opanishad two methods of Yoga are spoken of, that of Vidyâ or knowledge, and that of Avidyâ or ignorance, when to the intellect everything becomes an object of knowledge this path is said to lead to freedom from re-birth.

In the Path of ignorance action is not separated from the self who yet holds these things as objective and, from its relative subjectivity, it is called the Path of Avidyâ: both are necessary for liberation.

And so the Path of compassion, recognising the unity of Life and identifying itself with all, utilizes the energies inherent in these lower sheaths, engaging in their actions for the universal self, rejecting thus the path of personal escape, the realization of the unreality of individuality is thus preferred to separation from the whole. And, in the following of this longer path, just as it is recognised that the action of the Mânomayakos'a, the sheath of emotion, although false and illusory in its manifestation, should not therefore be utterly cast out from the individuality but brought under the perfect control of the Self, it can still be used in its higher functionings for the universal life and progress therefore in the following of this longer path ; so again

* Patanjali Yoga Sutra, I. 4.

with this sheath of intellect, recognizing indeed that all thoughts are but objective and the work of the mental faculty, pure truth existing alone in a condition of absolute cessation of its modifications, all ideas being but approximations of that which lies beyond the mind and thought ; thus in the following of this second path the activities of these lower vehicles can be utilized without attachment to their actions and undeluded by their modifications. And working thus no longer for the lower self the consciousness approaches towards the realization of unity by the centring of activities no longer on the individual. And clearing also delusion from the mind by the transcending of its individuality, the direction of these unselfish energies sends thrills of life towards the higher sheaths awakening. For just as the arousing of the lower mind depends on stimuli, so can the lower consciousness deliberately send the impulses of its non-separateness workings, as material for the nourishing and growth of this yet higher sheath.

And there is a teaching in the Yoga Vasishtha with regard to the nature of the mind ; with regard to the unity of the one Self and the utilization of the subtler forces of its higher nature from the transcending of Mâyâvic energies. For it is said* that the mind is not contained in the brain or in the heart, but that it is situated everywhere as the all-encompassing space. For space is similar in attributes to both the spirit and the mind in that it pervades all things : the physical body, the receptacle of the mind, as it were, has no pervasion. For in the region of the true mind it is said that space and time do not exist : it is only the action and sequence of sensation and thought that causes the appearance of difference. Time is the first manifestation of Brahman,† in whose first outgoing vibrations separation is found. And with the partless Brahman there is no duality.

And again ‡ we find it taught that there are not many minds, that there are not many souls : One only universal mind and soul exists, and the separated and limited consciousness of men live in this one, with difference indeed as to bodies and brains, and therefore is the illusion of the separated self, but all answer to a vibration in that One, according to their nature. For vibrations in this universal mind spreading throughout the whole, under the conditions of intellect and space, of objectivity and separateness, appear in their manifestation as separated ideas. So that a condition in the mind of one affects the whole, and also the attainment of knowledge by the individual makes more possible by reason of this unity the realization of the same in other minds. For the mental region even through the body, approaches more nearly to the plane of unity.

* Yoga Vasishtha Brihat ; Utpatti, IV. 39.

† Vishnu Purana, II.

‡ Yoga Vasishtha Brihat ; Utpatti, XIV. 18-21.

And again we read * that since this universal mind is present in all things and everywhere, like space, so the desire of knowing can reach to all things in all places and present them to our knowledge. For from the all-pervasion of the one mind of which all minds form part, all things are possible. The desire of knowing will cause the knowledge to be acquired. In the higher sheaths which are all-pervasive, is concealed all knowledge and the all-pervasive mind, impelled by strong desire, goes to that part, as it were, of Buddhi where such knowledge is concealed, and presents it to our consciousness by the gradual transcending of the limits of the mind. And Patanjali also has this teaching, that by fixing the mind on anything frequently and steadily there grows up in that mind a knowledge of the subject sought. For knowledge does not depend only on external learning.

And this direct perception of the universal non-separated consciousness and of unity transcending individuality is a form of consciousness differing from mental thought, and transcending the intellect and its methods of working. By virtue of the evolution of this consciousness would there be enabled to be sent into the non-separated consciousness, energies against the Mâyâvic forces of the lower planes. With the mind alone there can be sent out these energies into the universal mind, setting up in separated minds a similar vibration, but with this higher consciousness a subtler power could then be used. And by the constant striving also towards the knowledge of this kos'a which lies above the mind, is built the possibility to attain to that region above the plane of illusive separation ; and the constant practice also of sending out energies, forgetful of the self, into the universal mind will work towards the arousing of this faculty by breaking through these lower sheaths. For the method of its growth is two-fold ; both by the annihilation of the lower, and by the building of the higher. For the consciousness is blinded by these lower kos'as.

M. A. C. THIRLWALL.

[*To be continued.*]

IMMORTALITY.

[*Concluded from page 656.*]

THIS Theosophic conception of immortality as a privilege which may be secured, rather than an endowment which cannot be lost, is very strange to the non-theosophic ear. The conventional view assumes immortality to be an assured fact just as is death, and because it supposes death a finality to earthly careers, and because it perceives an interior vitality which evidently cannot be extinguished by the mere dissolution of the body that had encased it, naturally sees nothing more destructive in any later process. Reasonably, too ; for if an enduring principle is but once and for a few short years imprisoned in a house of flesh, its release from that can only mean that it is no more to be hampered or chained or stupefied. Once given its freedom, it will be permanently free. A conditionless immortality would seem the consequence of a single earth-life terminated by a single physical death. But all this proceeds from ignorance as to death and ignorance as to the life preceding it. The matter appears in wholly different light when death is seen a recurring incident and not a final transit, and when life is seen a repeated experience, not a single journey. The moment that Reincarnation discloses a succession of such journeys and death the mere transfer from each to the space between, both life and death take on a new relation to the question of immortality. Continuity of existence is no doubt shown, for otherwise the successive lives would not be possible ; but the very fact of that succession raises the query as to the reason for it, and no other reason is conceivable than a progressive experience by which the soul may acquire competent knowledge and discipline, evolving to a height unattainable through any other process. Yet as the lessons of experience must be voluntarily learned, since in any other case there would be no free-will and no real formation of character, there inheres the possibility that a downward course may be chosen rather than an upward. One of two consequences must follow. Either a deliberate evil-doer must forever descend to deeper abysses of incorrigible wickedness, permanently fouling the universe and establishing an eternal centre of sin and suffering ; or else this disharmony must eventuate, as do all other disharmonies in Nature, in gradual disintegration and extinction. But if so, then you have precisely the postulate of Theosophy ; namely, that the perpetuity of life must depend upon conformity to the conditions of life ; in other words, that that will last which harmonizes with the vital principle, and that will die out which antagonizes it. Hence immortality is

conditional, conditional upon union with the permanent in being, conditional upon the individual's attainment of that union.

To the non-theosophic ear this doctrine sounds the more strange because of the process by which it asserts immortality to be secured. Theosophy holds that the Ego, the Manas, the Thinker, must be merged into Buddhi if it is to have the Buddhi quality of eternal existence. This means that the subject of the Thinker's thought has been shifted from the lower plane of material interest to the higher plane of spiritual interest. The implication here seems to be that the theory of advance requires detachment from association with objects of earth, although it elsewhere insists that the whole purpose of incarnations upon earth is to furnish the conditions to that advance. There is an apparent contradiction; for why should life in matter be necessary to evolutionary progress if matter is hostile to spirit and an impediment to progress; and why should the Ego endeavour to lessen its ties to physical existence when only through that existence can it secure the knowledge it pursues? Moreover, can we be wiser than Nature who has put us in the world and made it attractive to us; and is it not well to make the fullest use of all opportunities present at any one time, since it is by intelligent acceptance and not by studied neglect that the advantages of any situation may be culled?

If Theosophy were unreasonable or fantastic or one-sided, this objection would be very valid. But as it is really a most common-sense system, strictly conforming all its utterances to verified fact, so patent an objection must be born of some misconception as to terms or teaching. There appears to be one in each case. The word "spiritual" is not understood. In conventional use it has come to signify a vague and misty quality of the inner man or of Nature, not at all clearly or definitely comprehended, but connoting in the main a phase of religion remote from practical affairs and somewhat inconsistent with a rounded and harmonized character. But, in truth, this is a very partial use. At bottom the antagonism is between "carnal" and "spiritual," the "flesh" and the "spirit," as is illustrated in St. Paul's expression that "the flesh lusteth against the spirit, and the spirit against the flesh." In a broader range the word applies to all that apprehension of things beyond the mere material which will not be confined to what the senses reach, but perceives the reality of the super-sensuous world, the immeasurably grander scope of truth and fact and beauty than that within the boundary of matter, the enormous expansion possible when one is rid of the narrow philosophy based only on the physical. In this sense "spiritual" takes in the larger part of the universe. It includes the finer and more delicate forces of Nature which have no palpable manifestation in the coarse fabric which alone our hands can manipulate; the subtle

laws and operations going forward on planes only to be sensed by faculties as yet undeveloped save by a few ; the possibilities becoming actualities as the powers within us are released from their present subjection to physical restraint and mental illusion ; the transformation the universe undergoes when conventional notions and inherited dogmas and early prejudices are dismissed ; the large-mindedness which comes with realization of the transitory quality of all terrestrial affairs and the rich permanency of things beyond. It means, furthermore, a grasp of the evolutionary scheme as a whole ; not merely its Darwinian illustration in flora and fauna, but its application to the human family and each member of it as Reincarnation pushes forward the process under laws and to planes most thrillingly grand. And it means a perception of this universal glory so acute that anything ignoble or debasing or inharmonious jars, disturbs, revolts. It is a religious fervor, but with an enormously enlarged sense to the word " religious " ; a loss of sectarian flavor and narrowness, of small views of God and the Divine and the human, of mere emotion or unintelligent servitude or pious twaddle ; and an acquisition, on the other hand, of a scientific conception of Divine Law, of a personal oneness with the cosmic scheme, of a delight in all that is harmonious with goodness, purity, and progress. This is the spirituality which Theosophy contemplates, and its vigorous identification of the whole human development with the Divine order, mental, psychical, moral, devotional ; its unifying of intelligence with aspiration and of science with reverence, translates the term from the region of mere sentiment to the boundless realm of the Divine ideal.

Thus understood, correction of the misconception of the teaching follows upon correction of the misconception of the term. Theosophy is perfectly consistent in holding that the Ego has to incarnate and reincarnate in order that it may learn this large segment of existence of which, as an inhabitant only of the others, it must ever remain ignorant. A being acquainted only with a superphysical, rarefied life would be as unknowing of our world as we are of his. And not merely would unnumbered facts be lacking to him, but an enormous round of experiences possible in no other way than through earthly careers. By inspecting our own ideal of a noble character, we can detect the qualities, such as magnanimity, unselfishness, disinterested kindness, fortitude, self-control, large-heartedness, sympathy, and the like, which contribute to its make-up ; and we can perceive also that these are the outcome of steady effort under the conditions of human life as it is led in the family, the society, the nation. They could not be produced in isolation, nor otherwise than in an existence which naturally evoked them. For unless a man knew what it was to desire for himself and yet to appreciate the need of others, he never could acquire the habit of sacrificing his desire that they might

obtain theirs ; if he never knew suffering he could not understand it in others and so rise to sympathetic feeling ; if he had never been swayed by a mighty affection, reaching out for its beloved with unspeakable solcitude and yet tender as a zephyr of the evening, he could not know how love elevates and ennobles and transforms the whole inner being. And if he had never seen pain and want, moral degradation and its consequent misery, he could neither understand nor experience that passionate eagerness to relieve the miserable which strings up the whole being to measureless resolve, and makes it prodigal of self if only humanity can be saved. Thus it is that incarnation, the actual participation in all the lot and vicissitude and struggle of earthly lives, is a necessity to the evolution of large sentiment and a perfected nature.

This shows incarnate existence really a school. A school is a preparatory institution wherein an immature being accomplishes two ends—acquisition of knowledge, and a training of faculty for use in later and larger fields. But no one would ever claim that a school was a finality, a place always to be occupied and never surpassed, the interest in which was to be absorbing and permanent, not to be exchanged for broader matters when its function was completed and the inmate developed beyond it. Children are not expected to remain children through life, but rather to pass beyond the school period and pursuits, entering the domain of manhood with its greater learning and graver interests. And so incarnation has its lessons and its habits and its occupations and its pleasures, but these are only trainings for the more copious existence to which they have been preparatory. When men have learned what earth-lives have to teach, when they have absorbed all that social existence and experience can give, when their characters have ripened into evolutionary maturity, incarnation has done its work and ends.

But this very fact shows how incarnation is to be used. Its contents are necessary to our advance. We can only acquire self-control, consecration to duty, entire richness of character, as we scrupulously fulfil every earthly obligation and experience. To shirk any one would be to forfeit the benefit of which it is the channel. Yet it is as a channel, and not as an outcome, in which its true nature appears. To treat it as a finality, a thing to be sought for itself, is to reverse the fact. If, then, one concedes for a moment the fundamental Theosophical postulates of Karma and Reincarnation, the philosophy of life erected on them is consistent not only with them but with the practical injunctions whereon Theosophy is so explicit. For that philosophy holds that the material world is transient and our relation to it periodically broken, its only value to us being in the opportunity it gives for larger range of experience and broader expansion of character ; and those practical injunctions are that we shall not give to it an inherent value which will concentrate affection on it

and so bend down the curve of evolution from its naturally upward course, but shall most faithfully use each situation in life as a *means* to mount upon a higher plane. Take a different illustration. A man stands in a partly-lighted room before one wall made of glass and covered with interesting and instructive designs. Beyond is darkness, and so the wall has all the appearance of solidity. The designs seem permanent fixtures, and their meaning inherent. But as light is admitted into the space beyond, gradually two consequences ensue,—the solid wall is disclosed transparent, the pictures on it but superficial; and the contents of the farther space become visible as realities. As the light beyond increases, that in the room occupied by the spectator lessens by contrast, and, still further, the relative importance of the two rooms is reversed. So long as only one was perceived, not only was the other unknown but the separating medium was deemed a reality: when the other came into view and its solid contents took shape and value, the designs upon the glass became subsidiary. The eye studied them as not intrinsically but as mediately worthy, suggesting topics for present use, softening the glare of too open revelation, guiding the vision to such knowledge of the beyond as might profit.

And so, it would seem, stands the visible and material life in which we of necessity dwell. It has much to excite and teach, much of beauty and genuine color; yet it has not permanency, it cannot wholly satisfy the penetrative mind, it should be sensed as a medium through which the gaze, when enlightenment makes that possible, takes in the true actualities of the world beyond flesh. To treat it as the real, and the super-sensuous world as the unreal, is to reverse facts and so enthrone delusion.

Every phase of life may illustrate the opposed conception of conventionalism and Theosophy, and may show what it is that Theosophy really maintains. A business career is in point. Both systems hold that a business man should be energetic, wide-awake, thorough in his methods, seizing every fitting chance, trustworthy, and conscientious. Both agree that he has a right to proper returns, to wise investment, to the accumulation of a competence. But conventionalism looks at these things as ends in themselves, business an occupation inherently interesting, fortune an aim intrinsically fine. Theosophy looks at the existing occupation as that whereto Karma has called the subject of it, and whereto therefore he owes his best intelligence and effort as the immediate duty of the time; but considers the practice of these and other virtues in its prosecution as valuable mainly for the evolution of a character which through them shall grow and strengthen, and sees the financial fruits as opportunities for benefiting fellow-men and helping forward the well-being of the community and its members. Conventionalism regards a successful merchant as having compassed a life's purpose: Theosophy regards him as having done little or

nothing towards the purpose as to which one life is but a stage, unless his success has been the doorway to a riper character, a tenser devotion, an enlarged beneficence.

And so of every profession and experience and emotion and incident. The interior results, not the exterior fruits, give the Theosophic test. To suppose that Theosophy disparages earth because it considers it a school would be grievously to belittle its emphasis on training. To suppose that Theosophy discourages energy or foments indifference or stimulates dreaminess would be to trans-
pose exactly its insistence. To represent it as contradicting its own platform, in the same breath teaching that life in matter is a necessity and yet that we should strive to avoid it, would be proof that its real doctrine was not understood, its counsel wholly perverted. For that counsel is to the extraction of the finest essence of incarnation, the gradual reach through duty done, to percipience of spheres beyond, the steady amalgamation of the manasic principle with the buddhic ray.

All this is the teaching of the Masters. Most unfortunately the old doctrine of Reincarnation has long been dormant in our hemisphere, and that of a single life has been everywhere accepted as a fact in human existence. Many have seen that the later belief was wholly inconsistent with any rational conception of things, that it was inadequate, purposeless, without clue, and that it left absolutely insoluble many of the gravest and most patent questions in social condition and individual character ; but no other was in the field, and difficulties had to be treated as final mysteries, inasmuch as there was no outlet and no hope of any. Motive suffered. If materialism was true, immortality of the soul was a delusion, for the soul died with the body ; if, as was more probable, immortality was a fact, then it was a fact, which could hardly be much affected by the doings of so brief a period as our life. In either case there was little reason for effort, since we knew almost nothing of the conditions, could not greatly affect them during the few years we possessed, and had better concern ourselves with matters on hand, leaving the future to the Powers who kept us in darkness and anyhow had us in control. But all this has changed. The truths of immemorial antiquity have emerged from the mists so long concealing them, not a few minds, prepared by acute thought and dissatisfaction, have seized thereon as giving ample answer to perplexing problems, and a wave of interest is rolling over the age. Reincarnation and Karma, the law of repeated re-birth for purposes of evolution, and the Law that we evolve along the lines we have ourselves adopted, are becoming welcomed by increasing numbers with profound satisfaction over truth attained. Naturally the doctrine of immortality receives a new interpretation. It needed to be rescued from the doubts of materialistic philosophy ; and that is easily done. It had been weakened by the difficulty of reconciling an eternity of evil with an infinitely

YOGA.

PART II.—NON-SEPARATENESS.

[Continued from page 671.]

THUS far Yoga has been dealt with until the sheath of intellect has been reached—the external aspect of the Vijnyânamayakos'a, and for the further study of the subject with regard to Yoga of the higher nature, and the highest path of Yoga, an understanding must be obtained of the unreality of the modifications of this mind, looked at from the aspect of knowledge. And thus considering the conditions of consciousness in these lower worlds we find it has a three-fold source. For the One Life, descending from the higher planes, differentiating, gathers round itself a body formed of the materials of each region through which it passes, and works in these reflections of itself, using as its vehicles of consciousness on these lower planes the two sheaths,—the Mânomayakos'a and Vijnyânamayakos'a,—the vehicles of desire and intellect. But these sheaths are formed from the matter of the astral and mental planes and therefore have in them that subconscious consciousness which is inherent in all matter. Consciousness is the power to respond to vibrations and there is no matter without this capacity. Many forms of matter have in them also the faculty of initiating vibrations. According to the matter of which these sheaths are built up so will the tendencies of consciousness manifest themselves. So that the dweller in the body finds existing these semi-independent functionings of the life inherent in these bodies that he uses, a life which seeks the further growth of this matter, and a consciousness which is only to be brought under control by the processes of Yoga. For this sheath of desire, existing in its triple functionings of emotion, desire, and imagination, by the image-building faculty inherent in it from the Kama-Mânasic nature of its matter, builds pictures out of the material of the region in which it dwells similar to the matter of this kos'a; and the A'tma working in it, not only is blinded both by the consciousness in this lower matter and by the play of the Gunas within the kos'a but, also through ignorance of its real source, it identifies itself with these lower vehicles and Gunas, and attaches itself to these forms of a foreign nature that are thus created. Thus mistaking the true nature of its surroundings and forgetful of itself, it causes by its own energy also—not only by the energy of the consciousness in the kos'a alone, prompted by the Gunas but also by the energy of the dweller in the body—it causes to appear pictures of desire objects, desiring to obtain those objects that it sees before it, deluded into considering that these are true

powers, and the *ante-mortem* and *post-mortem* states are as familiar to a Master as is the distinction between air and water to a human being who has passed beyond the earliest months of infancy. In Their various communications the Masters have disclosed as much of such information as is needful for us, and in particular have made clear the path which it is our duty and privilege to follow, the path which leads through earthly existences to a state surpassing them, the path from mortality to immortality.

And so it is that the Masters prove in Their own persons the fact of soul-survival, and by Their teachings the method to ensure it. Immortality ceases to be a speculation when it is demonstrated. The vague yearnings which are a certificate of probability have value which no one need despise, and yet they pale in the presence of an assurance so verified that doubt expires. And it ceases to be problematical when the way to win it has been shown by Those who have won. No man need disappear from the field of being who wishes to remain there ; none is without the capacity for ensuring everlasting life. That immortality is conditional does not prove that the conditions are excessive, still less that they are unreasonable. On the contrary, their reason is obvious. The material universe is transient : a man cares for nothing beyond it : why, then, should he wish to survive when the only thing he values is at an end ? Immortality would have no pertinency if deprived to any eye of its single merit. But on the supposition that the supersensuous world is the real world, that *there* is the true life of intelligence and soul, that it is deathless and everlasting, then the desire for immortality has significance and its attainment a motive. The Masters have shown its reality and exemplified its richness ; They have encouraged the desire and pointed out the way by which it may be actualized. That way is practical and practicable. It is in the union of the mind and the spirit, the permeation of the individual Ego with the principle of enduring vitality, the identification of the Manas with Buddhi. Until that is accomplished, physical deaths will separate successive incarnations ; but there will come at last an incarnation which shall terminate the completed series, and then the emancipated being, free for ever from the need of re-birth and from its recurrence, shall be done with mortality and all its limitations, for the former things shall have passed away.

A. FULLERTON.

MR. V. GOPALA IYER ON 'THE DATE OF THE
MAHA-BHARATA WAR.'

(A Review).

THE writer of the article on the date of the Mahâ-Bhârata War in the September number of the *Indian Review* appears to be one of those hasty writers who, it seems, sometimes attempt haphazard criticisms of reputed scholars. With due regard to the varied and respectable authorities cited by the writer, I cannot refrain from pointing out the glaring fallacies and patent imperfections in the line of arguments followed by him in his endeavours to establish his own theory. His arguments are mostly based upon surmises which, to say the least, are fanciful; and it is surprising with what audacity he twists and tortures the time-honored readings of well-known texts to serve his own ends. His interpretations are in some places very awkward. Let me illustrate this by means of a few examples :—

(1) In referring to the following verse from Varâhamihira's Brihatsamhitâ :—

आसन्मघासु मुनयश्शासति पृथ्वीं युधिष्ठिरे नृपतौ ।

षड्द्विकपञ्चद्वियुतश्शककालस्तस्य राज्ञश्च ॥

the writer congratulates himself on the discovery, as he imagines, of a serious metrical error, and says in bold terms—"the last quarter शककालस्तस्यराज्ञश्च is however short by one *mâtrâ*. It is inexplicable how scholars including Kalhana could have hitherto overlooked such a glaring slip. From the fact that the Râjataranginî also makes this mistake we may infer that the error might have been in existence from a very long time."

This is a point-blank attack upon Kalhana and indirectly reflects upon Varâhamihira also. It simply betrays the writer's rank ignorance of even the first principles of Sanskrit Prosody. The harmony of the verse alone ought to have indicated the soundness of its metre. Every pupil of the High School Forms is quite familiar with the following definition of *laghu* and *guru* :—

संयुक्तान्तं दीर्घं सानुस्वारं विसर्गसम्मिश्रम् ।

विज्ञेयमक्षरं गुरु पादान्तस्थं विकल्पेन ॥

It is clearly laid down in the last quarter of this definition that at the end of a *pâda*, a *laghu* may *optionally* be taken for a *guru*. Usage however requires that a *laghu* at the end of the second and fourth *pâdas* ought necessarily to be taken as a *guru*. We see this illustrated in the very definition quoted above, in which the short

syllable रु at the end of the third *pāda* is reckoned as a *laghu* only, whereas the syllable न् at the end of the fourth *pāda* ought to be taken as a *guru*. Ignorant of this metrical license, the writer of the article in question counts 14 māttras instead of 15, in the last quarter of the verse quoted from Varāhamihira, and is thereby tempted to suggest some ridiculous alteration in the text. He would read शक्यकाल or शाक्यकाल in place of शककाल to remove the 'glaring slip.' The absurdity of the correction suggested must be obvious to any one with an ear to the melody of the âryâ metre.

Again from the following definition of the âryâ metre as found in the Vrittaraṭnākara :—

लक्ष्मैतत्सप्त गणा गोपेता भवति नेह विषमे जः ।
 षष्ठोऽयं नलघूवा प्रथमेऽर्धे नियतमार्यायाः ॥
 षष्ठेद्वितीयलात्परकेन्ले मुखलाच्च स यति पदनियमः ।
 चरमेऽर्धे पञ्चमके तस्मादिह भवति षष्ठो लः ॥

it will be seen that the first half should consist of 7 *ganas* of four māttrās each, followed by a *guru*; and that the second half differs from the first mainly in that the 6th *gana* consists of a single māttrâ. It will be noticed from the above definition that the last syllable श्च in the second half of Varāhamihira's verse in question ought necessarily to be taken as a *guru*; and that therefore the critical remarks of the writer are quite unwarranted.

(2) Having altered the text as above, the writer goes on to interpret the phrase शक्यकाल as referring to the era of *Nirvāna*. It is hard to conceive what could have led Garga to compute Yudhishtira's age with reference to Buddha's time, seeing we have no reasons to believe that Garga was an admirer of Buddha, and in my humble opinion a more fantastic interpretation of the passage in question cannot be imagined.

Further on it is suggested as an alternative that the word शककाल may itself be taken to be a corruption of शक्यकाल or शाक्यकाल. These are mere creations of a fanciful mind bent upon substantiating its own pet theory at all costs, and little faith can be placed in conclusions based upon such frail conjectures.

(3) Again, in referring to the expression षड्द्विकपञ्चद्वियुतः in the verse quoted above, the writer criticizes Dr. Hultzch who agrees with Kalhana in the interpretation of the text, and remarks :—

“ Dr. Hultzch thinks that the expression now being discussed is written thus : six, two, five, two—which expressed in English figures denotes 2526. But we have to take note of the letter क in the middle of the expression षड्द्विकपञ्चद्वि. द्विक means 'twice,' 'two times,' 'a collection of two,' but not 'two' simply In my opinion, the word षड्द्विक means 26 times, and पञ्चद्वि

means 25 ; in other words the whole expression signifies 26 times 25, or 650."

This is linguistic subtlety with a vengeance. Nowhere in Sanskrit language do we find such quaint usage of क as indicated above. द्विक can never mean 'twice' ; in such words the letter क is either an expletive or indicates collection. Besides, it is not usual to express a number in factors in this form.

(4) In another place we find the far-fetched conjecture that *Maghâ* may be an error for ' *Maghavâ* ' which is taken to mean the star of *Chitrâ* presided over by Indra.

For these and other reasons I cannot help saying that the essayist has based his arguments on very weak foundations and that his conclusions regarding the date of the Mahâ-Bhârata War require to be thoroughly sifted in the light of more careful research by competent scholars.

P. T. N.

" LIGHT ON THE PATH. "

FROM "NOTES ON STUDIES. "

[Continued from p. 692.]

" Kill out ambition. "

In the physical world ambition is looked upon as a virtue to be emulated because its possession urges people on to high places and brilliant successes. It is a quality which is stimulated and appealed to in the young that they may rise in society, in business, and compete with their fellows ; and all through life they are praised and flattered because their ambition has brought to them wealth or renown. And yet, right on the threshold of occult study, the disciple is confronted with the command to "Kill out Ambition," and he looks about for the reason. Very soon he perceives that ambition separates a man from others of his kind, and the more successful he is in his ambition, the wider becomes the gulf between ; instead of unity and harmony, he has created separation and discord, since very often his successes have been accomplished by the failures of many. So long as ambition, in the form of competition, rivalry, desire for possessions, jealousy, etc., govern the actions of men, selfishness and greed will predominate and debar them from any definite progress in spiritual evolution.

" Kill out desire of life. "

" Self-protection is the first law of nature," is an aphorism familiar to all, yet in the light of occult philosophy it is a purely selfish instinct and not the outcome of deliberate thought, unless still characterized by self interest. Nothing is more securely protected by the majority of people than their own life or personal

safety ; not perhaps that they dread death so much but because they want to continue to live. Those of extreme age will prolong life long after it has lost its chief attraction, largely for the reason that they know what there is to contend with in this world, but they do not know, and hesitate to venture into, an untried region beyond the grave. The theory of Reincarnation has removed doubt and fear and desire for continued existence, with a great many, and has proved, a blessed dispensation in striking out a mighty obstruction to man's upward progress.

“ Kill out desire of comfort. ”

This is perhaps one of the most difficult desires to conquer, being of such a subtle nature, and so closely interwoven with the daily life. The reason for the existence of this rule seems to be that comfort chains us to places and things, attachments are formed through the enjoyment of comfort which hinder a man from seeking spiritual enjoyment. One need not make himself miserable by denying his body the necessaries of life in order to obey this rule, for each vehicle is entitled to care and attention on its own plane that it may do proper service. The idea is not to live for comfort, but be comfortable in order to live and creditably perform the duties which fall to each man's lot.

“ Work as those work who are ambitious. ”

The life of discipleship does not mean that one is to stop all energies of mind and body and do nothing. Although there is a turning inward of the attention which has previously been directed to outward attractions, the duties of the physical plane are not lost sight of, or neglected ; on the contrary they are performed with even greater care and regularity than before. The apprenticeship to higher responsibilities is served right here and the virtues of promptness, thoroughness, punctuality and faithfulness are evolved to their full perfection ; these being necessary to more advanced teaching. Therefore we are told to “ work as those work who are ambitious ” of earthly reward, only carefully turning the work to the Master's cause, cheered by the thought that it is done in His name and in His service.

“ Respect Life as those do who desire it. ”

The tendency of many occult students on entering the field is to cease caring for physical life in their desire to penetrate the higher planes, and this leads to neglect of duty in attending to the material body and the life that animates it. “ Consistency is a jewel ” of rare quality and must be exercised in all departments of nature if we would not become one-sided in development. Life in whatever form it inhabits is entitled to respect, and since the physical plane is the real battleground where all must conquer or fail, it is well to look closely into the reason of this and be prepared with

a strong body for any emergency. It is a foregone conclusion that if we are not thus prepared we cannot do justice to the Master's work, or perform any service with perfection of detail.

RE'SUME'.

If we would wipe out the faults from our natures and substitute virtues, we must begin with a regular systematic course of purification; both of mind and body. There must be no half-way measures, no shirking unpleasant conditions, but a thorough renovating process instituted that will forever banish the clogs that weigh us to earth. Each disciple has to impartially study his own disposition and temperament, and see how best to grapple with the situation, and if he be really in earnest he will be shown the way, but the hard work must be done by himself.

"Be happy as those who live for happiness."

The great majority of people live for what they can get out of life in the way of physical enjoyment, whether it be a coarse vulgar pleasure, or a refined educated form of happiness. In either case the senses contribute toward achieving the things sought for. While this is by no means an ideal existence, from the disciple's point of view, yet it is the highest known to a large portion of humanity who seek it with a persistence worthy of a better cause. But even a wise man can learn of his weaker brother, and he can see that his happiness is contagious and promotes contentment and harmony. The happy man is indulgent, approachable and open to conviction, while on the other hand, unpleasantness in any form is avoided and shunned as a pestilence; the most sublime Truths would be rejected if unattractively presented. It is the best policy to be happy if one would become in harmony with the Great Law and work with it, its nature is joy and peace ineffable; while contrary action brings misery, unhappiness, despair and isolation from one's fellows. "Laugh and the world laughs with you; weep, and you weep alone."

"Seek in the heart the source of evil and expunge it."

Any weakness of an organism is generally found located near a vital spot, a centre of the life currents. In man the great reservoir of energy whether it be physical, moral or mental, is the heart; and here, all the important changes take place that mark a turning-point in a man's career. So it may be said a man's heart is an index to his character, and he is known by the actions transmitted from this centre corresponding to every plane. When occult teaching says: "Seek in the heart the source of evil," then it is well to turn the attention inward, and see if, like imperfect fruit, it is not rotten at the core, even when the outer appearance is fair to see. Then if aught of sin or impurity exist, immediate steps must be taken to expel it and substitute that which is sound and reliable.

"It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire."

Evil is a fungus-like growth that attaches itself to weak irresolute characters and thrives on the decaying moral nature of the man. It has so many different species that its true nature may not easily be detected, it has a subtle fashion of enveloping itself in attractive guise that deceives the beholder, as well as the unhappy victim on whom it is fastened. Therefore when we find any one thing which gives us special delight it would be well to search into the reason of it and see if selfishness, or some other vice, is not at the bottom of it. Among disciples, the desire for progress, for advanced teaching, for power and rapid growth, are all fruitful evidences that something is wrong in the inner consciousness and must be eradicated ere the perfect man can stand forth free from error.

"Only the strong can kill it out."

Evil may be symbolized by the Octopus, that deep sea monster whose long clinging tentacles reach out in every direction in search of prey. When evil wraps about us its mighty folds and continually adds new forces to bind us, it requires an herculean effort to break loose from them and assert freedom of will. "Only the strong can kill it out," those who still have courage, persistence and endurance, the stuff that heroic natures are made of. Here and there are found such souls who can and will save themselves when the necessity for it is revealed to them, and their little world is filled with wonder at the transformation when the miracle of salvation is wrought single-handed.

"The weak must wait for its growth, its fruition, its death."

While redemption may be won by sheer strength of character by the few, it is within the power of all to wear out evil in time and through patient submission to the rules of karmic action. Like a ball that is thrown swiftly through the air, it has to spend its force before falling again to earth, unless, as before stated, it is caught in the hand of a strong man. As we sow so must we reap, but before we reap there is the painful anxious waiting for fruition which may drag on through many weary incarnations. Yet the trend of evolution is fortunately upward, and even the weakest must finally be swept with the tide so that none are lost through all eternity.

RE'SUME'.

Evil may be termed the opposite of good—the two poles between which swing action, desire and thought, and yet evil is a relative quality capable of being divided and sub-divided into various degrees. Good is stationary, therefore eternal, it cannot be adulterated because it could then no longer be called good, but a degree of evil. Evil is vacillating, movable, and can be entirely

cast out as alloy from pure gold ; it represents the form side of life, necessary for a time, but happily not permanent. Evil is also a force which separates individuals from each other, being opposed to unity and favorable to selfishness, and is found on every plane below the spiritual.

" And it is a plant that lives and increases throughout the ages."

Evil is like a noxious weed that thrives best in uncultivated and neglected soil. It scatters its seed profusely and new growths spring up until the whole surrounding space is choked with them ; they crowd out other plants that might, if allowed a chance, bring forth good fruit, and in this way evil finally dominates good until some strong hand comes along and plucks it up by the roots. Fortunately evil, as well as good, requires time for its fruition, and therein lies the opportunity for redemption, which may be seized at any moment.

" It flowers when man has accumulated unto himself innumerable existences."

Evil has to go through various stages of growth before it reaches a climax, and exposes its vile nature to the world. Often to outward appearances there is a strange similarity between the vehicles, like those of the mushroom and the toadstool, one being a wholesome food, the other a deadly poison, and people are frequently misjudged as to the class to which they belong ; but there must come a season of bud and flower and fruit that can no longer deceive the beholder. Many incarnations may come and go, but the seed of evil once planted in congenial soil will certainly come to light sooner or later, it is only a question of time and opportunity.

" He who will enter upon the path of power must tear this thing out of his heart."

When a full knowledge of the consequences of evil enters into the understanding of a man, and he resolves to change his course of action, he naturally looks about for something as a substitute, something to occupy his time and attention. If he be attracted to the life of a disciple he will find at least one more reason for renouncing evil since he cannot attain progress if he still hugs it to his bosom ; it must be cast out, root and branch, ere spiritual growth can come to him. A pure moral character, a healthy physical body, a clean circumspect mind are the endowments of the man of power. The steep path up the mountain side cannot be covered by one loaded down by a weight of sin ; the soul that would rise to those distant heights must be free from every encumbrance.

" And then the heart will bleed, and the whole life of the man seem to be utterly dissolved."

There is always a period of desolation and sense of loss after casting out evil and before new interest can be wholly assumed in the higher life, during which there seems so little to live for, every-

thing loses its beauty and attractiveness, people and things grow wearisome, the soul sickens and longs for change ; and out of the depths of his misery the man cries to the invisible forces for help. The voice of his conscience accuses him of past misdeeds, and flaunts the memory of wrong-doing before him that he thought had long been buried to rise no more. During these hours of introspection he repents in sack-cloth and ashes, and his daily existence is spent in a sort of pre-kamalokic state or purgatory, which is a living death while it lasts.

GERTRUDE B. GREWE.

[*To be continued.*]

Theosophy in all Lands.

COL. OLCOTT'S 70TH BIRTHDAY.

The announcement that on the 2nd of August, ultimo, the President-Founder would reach his 70th birthday brought such responses from all parts of the world as to prove, beyond the shadow of a doubt, that there is felt for him a deep personal affection and at the same time gratitude for his management of the Society, accompanied by the unanimously expressed hope that he may be spared to us yet many years to direct the work which has, during the past twenty-seven years, so greatly thriven under his management. The mere enumeration of the Sections, Branches and individuals who have sent in these birthday greetings is an object lesson to show the world-wide expansion of the theosophical movement : the nine Sections then organized have each sent an Address or cable and Dr. Hubbe-Schleiden has written on behalf of our German colleagues ; Mr. Luis Scheiner, Buenos Aires, not only wrote on behalf of our Branches in Argentina and Chili, but also on the Birthday sent a cablegram of salutation ; from the Dutch East Indies, at the other-side of the world from South America, Mr. van der Velde, on behalf of the Central Indische Loge, Semarang, offers sincere and cordial congratulations ; the Addresses of the Australasian and New Zealand Sections were artistically engrossed and illuminated with charming original designs and were signed by all the Branches individually as well as by the General Secretaries for them collectively ; the Netherlands Section, through Mr. Fricke, notifies that a highly artistic document is being prepared, which will be signed by every member of the Society in Holland ; thirteen other Branches, not above enumerated, sent their individual greetings ; the Ceylon Buddhists, to testify their gratitude for Col. Olcott's strenuous exertions on their behalf, celebrated the day with illuminations (*Pan*), processions (*Pinkamas*) and the chanting of benedictory verses in most of the Buddhist Temples. The letters from a large number of private individuals in many different countries breathe, without exception, the same feelings of love and brotherhood and we cannot do better than cite, as a concrete example of these sentiments, a passage from the letter of Mrs. Besant which says : " May you remain yet many years to carry on the Masters' work, and may ever-increasing love and success

be with you. From all parts of the world good wishes will greet you, but I think none will be more sincere than mine."

The President-Founder's dislike to receive gifts for his private use being widely known, he has received very few, but one gift has been made him which will be to him a perennial source of pleasure, which he has accepted with expressions of gratitude, and which will serve him throughout life and ultimately pass, with all his other belongings, to the Society. This is a roll-top office desk, built of teakwood, highly polished, ingeniously constructed so as to meet his requirements, and bearing upon an engraved ivory plaque the following inscription: "To Col. H. S. Olcott, P. T. S., on his 70th birthday (August 2nd, 1902), from friends in the Theosophical Society." A large number of his personal friends in America, Europe and India contributing each a trifling sum, made the subscription so liberal as to more than cover the cost of the desk: the undersigned applied the surplus to the purchase of things long-needed in the President-Founder's office, such as an improved typewriter and some other office fixtures. Needless to say that our venerable chief has been deeply touched by all these proofs of personal affection and feels stimulated to renewed exertions to push on our movement.

At the Adyar Head-quarters the main building was dressed out with the flags of different nations which have been presented to Col. Olcott on his tours, and a quantity of raw rice was distributed among the teachers and pupils, to the number of about 600, in the four Pariah Free Schools which he has founded in and about the city of Madras. According to the local custom a gift of copper-coin was made to each. The pupils indulged in much cheering, and songs composed for the occasion, as well as religious verses, were chanted.

W. A. ENGLISH,

Rec. Sec'y. T.S.

NETTA E. WEEKS,

Private Sec'y to the P.T.S.

EUROPE.

LONDON, 30th July 1902.

London is more or less deserted and still showing the effects of the unhappily abortive attempt to crown its King. We hardly yet realise that another date is fixed—little more than a week away—when another attempt is to be made to perform the ancient ceremony. All good wishes follow the King whose health appears steadily returning notwithstanding the Jeremiads of some of our prophetic star-gazers.

At the beginning of the month when London was in the shock of its disappointment we held our Annual Convention which from many points of view may I think be justly claimed as one of the most successful we have ever had. Official communications will announce the results of our deliberations as to change of name and proposals for an inter-European Annual Congress. The feeling in favour of some such means of bringing into ever closer union the brotherhood of national Sections was very strong. We had an exceptionally large gathering of foreign representatives and when, next year, the first of the re-unions under the new

order of things takes place we hope to welcome a still greater gathering of Continental members.

Albemarle Street Head-quarters resounded with a very babel of tongues and it was found that we needed a larger room than any the Head-quarters can furnish for the business of Convention. The St. James' Banqueting Hall was made the scene of our business conference and the social functions were confined to Head-quarters. On the Friday evening, in place of the usual reception it had been arranged that Mrs. Besant should lecture in the large Queen's Hall, so delegates were invited to the platform while the great hall was advertised for a public lecture, in the usual way. There was an excellent response and a fine audience assembled. We could have accommodated more people in the gallery but we could not have wished for a more responsive and appreciative gathering. Mrs. Besant was in fine form and was heard to the farthest corner of the great building, as she spoke on the subject of "Theosophy and Imperialism," and showed what was the duty of an imperial race and what should be its glory and function in the history of the world. India occupied much of the speaker's time, but for nearly an hour and a half the audience listened with rapt attention, only interrupting with applause. The platform looked gay with flowers and ferns and a selection of music tastefully rendered on the grand organ, before the lecture, tended to promote a feeling of harmony and pleasure. It is hoped that the lecture will be issued in pamphlet form.

The usual public meetings on the Saturday and Sunday evenings were crowded and Mr. Leadbeater and Mr. Mead on Saturday and Mr. Keightley and Mrs. Besant on Sunday held the attention of a full house, for an hour and-a-half. On Monday Mr. Mead lectured at Head-quarters and next day there was a general exodus to all points of the compass. Some of our Continental visitors lingered for a week of English hospitality, and unhappily our good and respected friend Dr. Pascal was taken seriously ill at the end of that time. He has since returned to Paris followed by the best wishes of all who know him, for his speedy restoration to health and strength.

We are glad to record that Mrs. Besant seems much stronger and will shortly resume her more active labours by lecturing in many provincial towns and then in Holland. Her recent lectures to members only were greatly valued and are now appearing in the pages of the *Theosophical Review*. They will form a valuable contribution to the student's section of our literature and will we hope assume a permanent and enlarged form. Another short series of three lectures is arranged for at the end of September and beginning of July.

A. B. C.

EUROPEAN CONVENTION.

The Twelfth Annual Convention of the European Section of the T. S., which was held in London on the 5th and 6th of July last, was a well attended and successful gathering. Mrs. Besant was elected to the chair and Mr. Bertram Keightley and Mr. A. M. Glass were elected Secretaries. Members were present from India, Burnmah, America, Holland, France, Belgium, Russia, Canada, and many parts of the United Kingdom. Cordial greetings were brought or sent by the representatives of

the different Sections in Europe and elsewhere and general good feeling prevailed. The report of the General Secretary, Mr. Keightley, showed, among other things, that eleven new Branches had been chartered during the past year, and that the progress of the movement had been in all respects satisfactory. Mr. Keightley was unanimously elected General Secretary for the ensuing year. A powerful address was delivered on the evening of July 4th by Mrs. Besant, in the Large Queen's Hall, on "Theosophy and Imperialism," and a subsequent lecture was given by her on "The Uses of the Theosophical Society." Mr. Mead also delivered two lectures, one on "Theosophy and the Higher Criticism," and another, the closing lecture of the course, on "Theosophic Christianity." Mr. Leadbeater delivered an address on "Steps to First-Hand knowledge," which was much appreciated, and Mr. Bertram Keightley spoke, on the evening of the 6th, on "The Spirit of Theosophy," to an attentive audience.

Reviews.

MR. WAITE ON THE KABALAH. *

Mr. Waite never writes a dull book, while every dull book he translates and edits becomes interesting under his deft literary tact, and instructive when interquoted in his charming style. Gifted with understanding and intuition for what is hidden in occult writings, he is able to lift the mask of words used by his author to confuse the careless reader, and bring to light his hidden meaning. It is a pleasure to read him.

The Kabalah, viewed especially as an occult book, is exceedingly difficult. As the author says: it "is involved, obscure and in many ways repellent as regards its outward form"..... It "is distorted out of all correspondence with the simple senses, and we must grind our intellectual lenses with exceeding care if we would bring it into perspective. Involved, however, as it is, it has been made a close study by many scholars, and Mr. Waite has done great service to the rapidly growing class of students of occultism by placing his masterly exposition of the subject within the reach of all. The teachings of the Kabalah underlie the symbolism and ceremonial of the magic of the middle ages; it has tintured the thought of the generations since its writing—rather, since it was first spoken—and has come down to us in many forms, in writing, magic and the superstitions of the masses. Mr. Waite sketches the position of the Kabalah in relation to the other great writings of that time; its divisions; its relation to occultism. The doctrines are considered at some length. Then the "Source and Authority of the Kabalah" is discussed, and early Kabalistic literature. In Book VII. the author gives sketches of a number of occultists and students of occultism who have written on the meaning of the Kabalah, together with a short resumé of their views, under the title, "Some Christian Students of the Kabalah." Book VIII. deals with the Kabalah and other channels

* "The Doctrine and Literature of the Kabalah," by Arthur Edward Waite; London, the Theosophical Publishing Society, 1902. Price 7s. 6d. nett, Rs. 5, 10.

of Esoteric Tradition. Speaking of the Kabalah from the mystical standpoint the author says it is difficult to judge of it for there is so much in the system which does not seem to properly belong to the subject of mysticism. But "the correspondence and the difference may perhaps be brought into harmony if it be permissible to regard mysticism in two ways: as a philosophical system, that is to say, an ordered metaphysics, held intellectually, but also as a mode of conduct practised with a definite purpose; in a word, as transcendental doctrine and transcendental life." This latter connects the Kabalah more closely with our theosophical teachings than ever before, for these two ways which Mr. Waite describes and suggests as the solving of the difficulties in the Kabalah are, it seems to me, the two paths of gñana and bhakti, or the intellectual and devotional. It is impossible to do justice to such a work in the short space of a review.

N. E. W.

TRANSACTIONS OF THE LONDON LODGE.*

In this interesting pamphlet Mr. Sinnett has touched upon many questions which puzzle the earnest inquirer; but, until one's vision into the workings of nature's laws becomes more clear, one cannot verify the ideas advanced, but must accept the statements as working hypotheses. He touches upon the evolution of consciousness through the lower kingdoms up to man; the possible manner of the transfer of the life current from one stage to the next and the various qualities developed in each; upon the dawning self-consciousness in the animal and the formation of the body of individuality which will carry it into human incarnation. He traces for us a portion of the plan of differentiation under the seven rays of energy sent out by the Logos and names the cat, the dog and the horse as, possibly, the culminating forms of three different rays—a very interesting speculation for those who love animals. The intensely interesting subject of karma in relation to animals is touched upon at some length, and the author shows that the beginnings of karma can only come when individuality begins to be developed, and conscious or semi-conscious action takes place. Mr. Sinnett ascribes the multitude of forms about us as the result of "pressure in the direction of infinite variety" and places nearly all of the insects, reptiles and animals repulsive to man under the heading, "Failures" which were "tenacious of life." The state of the animal kingdom now, the author thinks, is much higher than it could have been with former races of men; now, only, can animals learn to love, and this quality, as also the quality evolved through suffering, helps the animal quickly to become individualized. The possibility is suggested of an animal incarnating in human form without passing through the very early stages of human incarnation. Altogether, a very interesting and instructive pamphlet.

N. E. W.

ON THE ROAD TO SELF KNOWLEDGE.

This is a small cloth-bound volume of 46 pages of readable matter containing the English translations of the following four Vedāntic pieces,

* "The Animal Kingdom," Trans. L.L. No. 37, by A. P. Sinnett. London, The Theosophical Publishing Society, 1902. Price annas 14.

viz.—“ Mohâmudgara,” or the Mallet of Delusion, “ Atma-bodha,” or the perception of self, “ Hastâmalaka Bhâshya,” and “ Paramârtha Sâra.” The authorship of the first three pieces is attributed to S'ankarâchârya, and that of the last to Shesnag. The first is a reprint of the English translation by Sir William Jones, and the remaining three were translated by Nandalal Dhole. The book may be had of Heeralal Dhole, the publisher of the “ Dhole's Vedânta Series,” Calcutta.

JYOYTIMALAI.

This Tamil Nâtika is in four acts, by S. Varadacharya. It is dedicated to his father, Rao Sahib S. Krishnamacharya, B.C.E., Executive Engineer, P. W. D., Madras, and is published by V. K. Suryanarâyana Sastri, B.A., the Head Tamil Pandit of the Madras Christian College, as No. 17 of his “ Anklet of Sâradâ ” series, one of the five series of Tamil Publications brought out by him from time to time, which fact saves us from the trouble of entering into the merits of the work. The book is printed by Messrs. Thompson & Co., and the mechanical execution leaves nothing to be desired. The price is annas eight.

RA'MA GI'TA.*

Mr. G. Krishna Sâstrî's English translation of the “ Râma Gitâ ” (a part of the “ Tattvasârâyana”), which appeared in the *Theosophist*, has been republished in book form. The printing and binding have been well executed by Messrs. Thompson & Co., The Sanskrit text is bound, separately, and the books present a handsome appearance.

MAGAZINES.

The Theosophical Review (August) opens with a paper by Mr. Mead in which he sets forth the results of some of his researches in endeavouring to find the “ Earliest External Evidence to the date of Jesus”—a difficult task. In “ Life or Death,” some spiritualistic experiences are briefly narrated by H. Twelvetrees. Bertram Keightley writes on “ Agrippa and Paracelsus,” the ideas of the former being gleaned from the works of the latter, and “ freely rendered along the lines of one of Dr. Rudolf Steiner's addresses to the Berlin Theosophical Society,” “ A Scientific Trinity,” by Edith Ward, is an important and exceptionally thoughtful article. Some of the conclusions arrived at by Miss Ward are based upon a work on “ Matter, Ether and Motion,” by Professor Dolbear of America. The valuable serial by Mrs. Besant, on “ The Evolution of Consciousness,” is continued. Mrs. Sarah Corbett writes on “ The Gulf between Consciousness and Matter,” taking as a basis Mr. G. F. Stout's Introduction to his “ Manual of Psychology.” “ Tibet,” by T. H. Martyn, is an article of peculiar interest.

Theosophia (Amsterdam) contains in its issue for July, translations from the writings of H. P. B., Annie Besant, Alexander Fullerton and Michael Wood ; also the following original contributions : “ The Unity of Theosophy,” by J. L. M. Lauwericks ; “ The Use of Pain,” by A.

* Messrs. V. Kalyanarama Iyer & Co., 189, Esplanade Row, Madras. Price, English translation, Rs. 2. Sanskrit text in Devanagari, Re. 1, annas 12.

Waller; "Are Thoughts Free?" by J. Bouberg Wilson. "Notes on the Theosophical Movement," and "Golden Thoughts," complete the number.

The July *Theosophic Gleaner* opens with a lecture delivered by F. O. Wannieck of Austria, who refers to the present condition of Theosophy in Austria and Germany, and gives the results of his observations during a recent tour in the United States of America, with some interesting generalizations on Theosophy. "The Advantage of Occult Study," is one of Mr. Fullerton's Important essays. Some notes on "Colonel Olcott's Services" are commenced in this issue.

Chief among the articles in *Theosophy in Australasia* are "Free will and Necessity," by J. T. B.; "Numbering Israel," by W. G. J.; and "The Compensations of Life," by W. A. M. In this last, the author specifies certain principles which illustrate and underlie these compensations, which are highly important. There are other minor matters of interest.

In the *N. Z. Theosophical Magazine* the papers on "The Birth of Christ," by Helen Horne; "Basis of Theosophy," by W. Christie; and "Long Ago in Sunny Egypt," by Agnes F. Davidson, are to be continued. "Aspects of Religion," by F. M. Parr, and "Building of the Cosmos," by Philalethes, are monographs—all of interest.

Revue Théosophique. The July number of Capt. Courmes, well-conducted review is largely made up, as usual, of translations of articles and questions and answers and contains the usual instalment of a translation of the "Secret Doctrine," paged separately for binding in book form. We are glad to notice that the 1st volume of the French edition of this work has been sold out, and the second will soon be. It is the translation of Vol. III. that is now appearing in the monthly issues of our French contemporary. Dr. Pascal's lucid discussion of "Real Theosophy" is continued and, like all that comes from his pen, is of real, practical value.

Teosofia. The organ of the Italian Section speaks, in its department of "Facts and Comments," of Mr. Herbert Spencer's last book which bears that same title; this is followed by some comments on "New Thought in America" which appeared in the March number of the *Review of Reviews*. The author, Mr. Paul Tyner, is decidedly of the opinion that the great intellectual unrest and expansion in the United States must inevitably lead to the infusion of a new force into conventional religion which will make it more philosophical and, at the same time, more congenial with the demands of practical life. There is an article by Mr. M. Müller copied from the agnostic journal, under the title of "Why I am not an Agnostic." Mrs. Besant's "Problems of Religion" is continued and Mr. Calvari has a page or two of translations of "Questions and Answers" from the *Váhan*.

The Arya for July contains the following: "The High Nobility of Women," by Her Majesty the Queen of Roumania; "Religious and Charitable Institutions in Travancore," by S. Ramanatha Iyer; "Rotundity of the Earth," by Anant Bapu Sastri Johi, F. T. S.; "The Seige of Bobbili" (contd.) by M. Krishnamâcharya; "The Mirror of Yoga" (concluded); "Diet of Man"—from "Oashpe;" "Seelavati"

(concluded), by Venkasami Rao; Editorial notes; Educational notes; the "Voice of Sarada;" and reviews of books and periodicals.

The Brahmacharin for June and July contains the following articles: "Hindu Mythology;" "Buddhism in its relation to Sankhya and Vedânta;" "Expansion of Self;" "Truthfulness leads to Perfection;" "An Examination of the Christian Doctrines of Trinity, Incarnation and Mediation;" "A tribute to Vivekananda;" "Leather Industry in India;" "Swami Vivekananda;" and notes.

The Dawn arrives rather late for review, but contains a good table of contents; the same may be said of the *Brahmavâdin*.

Acknowledged with thanks:—*The Vâhan, Light, Theosophic Messenger, Golden Chain, Harbinger of Light, Review of Reviews, The Arena, Mind, Phrenological Journal, Banner of Light, Health, The Metaphysical Magazine, The Prasnotara, Central Hindu College Magazine, Mahâ-Bodhi Journal, Indian Review, Indian Journal of Education, Christian College Magazine, Pra-Buddha Bhârata, Teosofisk Tidskrift, Suvasini (Canarese)*, and the "Report of the Twelfth Annual Convention of the European Section of the Theosophical Society."

CUTTINGS AND COMMENTS.

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

A re-incarnated English playwright. The *Theosophical Review* for August copies from the Parisian *L'Eclair* one of the most interesting cases of self evident re-incarnation which have come under public notice. A French girl of the age of 10, has just been admitted to membership in the Society of Dramatic Authors, of which M. Victorien Sardou is President. She has written several plays which have been successfully produced. When but five years old she recited before Queen Victoria and the then Princess of Wales some stories composed in English by herself. Her mother saying in her hearing that she did not know when the child learnt English, as she had never studied it, the little one replied: "I did not learn it, I knew it." To every intelligent Theosophist the phenomenon will be no puzzle: this is some clever English dramatist re-born.

* * *

The life of Crystals. In the May-June number of *Annales Psychiques*, notice is taken of Professor Otto von Schroen's discoveries on the life of Crystals. "Professor von Schroen has convinced himself by close observation that crystals have a structural system of growth analogous to that of plants and animals; that some crystals are at certain periods of their existence capable of spontaneous movements; that the crystal is, in fact, individualised, having a veritable life in the biological sense of the word, with processes of nutrition and reproduction."

* * *

*A levitation
in India in
broad day-
light.*

A story, taken from the columns of a Bengali paper, is in circulation, to the effect that a young Hindu woman, who was taking her usual daily bath in the village tank suddenly disappeared from sight and could be found nowhere. After a fruitless search through the village she was at last discovered high up on a branch of the *Ficus Religiosa*, with her hands clasped around another branch, and quite unconscious. With considerable difficulty she was dislodged from her perch and lowered to the ground, still unconscious. When she recovered her senses she was utterly unable to account for her ærial flight. She had been praying and knew nothing about her change of place. This case is identical with those of St. Joseph de Copertino and other Catholic Visionaries who were the subjects of levitation. M. D'Assier discusses the matter in his "Posthumous Humanity" which the student would do well to consult.

* * *

*Vitalising
Images, and
Idols.*

Our interesting contemporary, *Light*, takes over from the June chapter of "Old Diary Leaves" the paragraph describing the process of mesmerising or vitalising water and images, with comments as follow :—

"In *The Theosophist*, for June, Colonel Olcott revives the fascinating subject of the impregnation of images and shrines with the aura of the Brahmins who, during a period of forty days, perform the ceremony which results, he says, in an actual transfusion into them of vitality. Colonel Olcott demonstrated this to the father of a girl who was 'a good psychometer.' He magnetised one out of a number of glasses of water, and, on the girl coming into the room, to conclude the experiment, 'her hand was instantly drawn to that tumbler with the same swiftness and directness as a suspended steel needle exhibits at the approach of the uncovered north pole of the magnet.' He adds :—

'I explained to my host that if he had brought me a dozen, or twenty, or fifty small brass or wooden idols from the bazaar, I could have given him the same proof of the reality of *Prâna-Pratishthâ* as he had just then got from the simple experiment with the water-glasses. Ignorant missionaries and their backers who talk so flip-pantly about the 'heathen in their blindness, bowing down to wood and stone,' are, presumably, unaware of the vivification that occurs in the image after it has passed through the mesmerising process.'

If this is true, and if we are to be logical and fair, we must apply this to a multitude of objects and performances in, say, the Roman Catholic Church."

Unquestionably true, and if the Editor of *Light* will but reflect upon it, he will see that this same process accounts for the helpfulness of well-prepared talismans, the terrible effects of inanimate objects which have been saturated with hostile auras, *e.g.*, the "charms" of Obeah, and the waxen images of intended victims, which are either melted slowly before a fire or punctured to an accompaniment of curses, to work harm to him : it also accounts for the healing virtue of wells, springs, tombs, trees and grottoes, upon which great thought currents of devotees have been directed. The stirring of the Pool of Bethesda by an "angel" was an example in kind as certainly as was the mesmerised tree in the Marquis de Puysegar's garden under whose branches great and sometimes instantaneous cures of diseases were wrought.

O.

Do plants sense Music? Our readers are already aware of Professor Bose's discovery concerning electrical impulses in plants, and the subjoined notes from a celebrated New York physician may also interest them :—

I have come to see clearly that plants love music as well as sunshine, that they grow more luxuriantly in a studio where there is music, and that the tender buds break more quickly into beautiful blossoms than they do in silence or in discord of sounds. The animal creations come up through the vegetable kingdom. We are descended in our turn from some rare and beautiful flowering plants. We all have nerves. As the animals grow more and more perfect, they have finer nervous systems. Mankind is growing in this way all the time, and even the lower animals have nerves. Who then shall say with authority that some of the higher plants do not possess them? There is the sensitive plant. It is not very far, it seems to me, from low animal life. A Boston physician, I know, says that when he plays harmonies his sensitive plant opens and stretches abroad, drinking in the music like sunshine, but the minute he strikes a discord the plant trembles and closes. Harmonious vibrations of the air thrill through and through the fibers of plants, stirring the sluggish juices in the same way as they stir the blood of the animal to greater and nobler impulses.

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An exchange has the following :—

Effects of Cigarette Smoking.

Some months ago we reported, that the head of an American University had refused to admit all students who were cigarette-smokers, the reason for his doing so was that cigarette smoking leads to intellectual degeneration. We have received a more precise report of the gentleman's views. They are based on careful investigation and seem to us quite conclusive. He says : " Not a single student addicted to this habit has stood in the first rank this year, and this has been the case for the last nine years, with but one exception. As the scholarship lowers, the ratio of cigarette smoking increases. Dr. Fisk pointed out that tobacco in any form has a tendency to dull the mind of the pupil. He quoted statistics taken at the University during the last nine years to show that the student addicted to cigarette smoking made a much lower average in his class percentage than those who were not given to the use of the little paper cylinders." We would draw the attention of all guardians and teachers to the above finding of the American educationist. Smoking cigarettes has become a fashion, and it is necessary that they should set their faces sternly against it and so help the youngsters to withstand the temptation.

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The Line of Least Resistance. The following heart-searcher we clip from the *Indian Messenger* :—

The most dangerous enemy is he who comes in the guise of a friend. And of all arguments that have been advanced against social reform the most injurious are those that take the guise of rationality. People often defend their conduct in conforming to practices which they do not believe, or which they know to be positively injurious, by alleging that they are doing so in the interest of the triumph of truth. They say that if they would boldly translate their faith into practice they would at once be rejected by their friends and their society and consequently they would lose all influence with them which might otherwise slowly do much good. This is a fallacy which has done much harm to the cause of progress. Many honest men have fallen victims to it. But the sophistry of this argument is proved alike by facts and by logic. Not one of these men who compromised with the evil practices of society, in the hope of slowly getting rid of them by their influence, has succeeded in liberalising their society; on the other hand it is the universal experience that

they themselves unconsciously slide back into the level of the backward society. The influence of the society proves stronger than that of the individual. It is the law of nature. Truth requires absolute uncompromising allegiance ; and the moment you turn faithless to it, in how slight a matter it may be, your downward movement commences—and at every step the rapidity of your fall accelerates like that of a falling body : It was this fallacy which Mr. Versalingiam exposed in his Presidential address at Coconada Social Conference, with absolute success. He said:—

“A third critic proposes to us to work on the lines of least resistance, calling the present mode of working rash and hasty and accusing us of doing more harm than good to the cause of social reform by going ahead of, instead of moving with, the times. ‘Working on the lines of least resistance’ and ‘moving with the times’ are no doubt excellent and high-sounding phrases but to my mind they convey no other meaning than this—“*Be idle and do nothing.*” To move with society or the times means to move in the old superstitious ways. Unless one goes ahead of society and sets a brilliant example to it, there can be no progress—no onward march. If a daring man first sets an example, others will follow him one by one. No reform is ever achieved in this world by men who are afraid of going ahead and can only move with society. There is a wrong impression prevalent among most men that a man can do more useful work by staying in society than by going out of it. Working by staying in society comes to saying this,—“I cannot persuade you to adopt my ways of reform and I will therefore conform to your superstitious ways, giving up my ideas.” Do not think that a man going out of society by acting up to his convictions, loses his influence over it. It is only such daring men that achieve any reform worth the name. It is Martin Luther who was an excommunicated man that effected Reformation in Europe. Our own Sankarâchârya and Buddha who did so much for the world, were excommunicated persons of their times. If the cause one espouses is a right one, it is sure to succeed in the long run in spite of excommunications and persecutions.”

It is a great mistake to think that a man loses his influence over his society by acting *up* to his convictions. Those who condescend to compromise with untruth and injustice under this pretence are either grievously self-deluded, or they dress up their cowardice into the semblance of an argument.

The following letter which appeared not long ago in the *Madras Mail* discloses a lamentable lack of humanitarian feeling in India, which is not limited to the particular locality here mentioned. It supports the statements made in Col. Olcott's recent pamphlet, “The Poor Pariah” :—

SIR,—A wretched state of things was brought to my notice last night in Oragadam *cheri*, a large *parcheri* on the southern edge of the Red Hills Tank. The sole water-supply for the Pariahs in this *cheri* is a dirty little well that fails them whenever the season is particularly dry, as the present one has been. There is now only a mere trickle of water at the bottom. For drinking, cooking and washing, that slimy little puddle is all they have. They can get no water from the well in the caste village ; immemorial usage prohibits it. They are only one or two hundred yards away from the vast expanse of water in the Red Hills Tank, but they may not touch a drop. In common with other villages around the tank they are prohibited under pains and penalties from taking or using that water in any way lest they foul the Madras drinking supply. And watchmen patrol the banks to maintain these regulations. The *parcheri* women are consequently shut up to the dirty dregs of their little well and may be seen all day long wrangling for the right to be next in laboriously drawing up cupfuls in a brass vessel to fill their pots. They say that last year when their well was in its present state they were permitted to fill their pots at the lake within certain hours under the

supervision of two peons, but that this year that small—yet to them inestimable—boon is denied them. Last August when the showers had washed the surface filth into their well, cholera broke out among them and had at least a dozen victims to my own knowledge. The same thing may reasonably be expected to happen this year.

While not in any way calling in question the general propriety of guarding the water-supply of the city from pollution I would urge that it is not only common humanity but good policy to permit these villagers when their wells run dry to fill their water pots at stated hours under proper supervision. Otherwise they will be driven to steal it at dead of night and the city thereby will run far more risk of their fouling the water. Certainly, Madras citizens are not so callous as to wish them kept away altogether from the Red Hills Tank when to their congenital misery is added the misery of a water famine.

The whole question of proper wells for *parcheris* is one of first importance, but to plead for them is like crying in the wilderness. No one heeds.

H. W. RAW.

*Alcohol and
Thought.*

A correspondent sends us the following which is among the latest discoveries of modern science :

Physiological psychology is a very popular study at the present day. Some of the lessons it is teaching have a moral aspect. Dr. T. D. Crothers, speaking of the effects of alcohol on mental operations points out that the rapidity of thought and time reactions may be accepted as a test showing the mental activities. "By the aid of a battery and clock-work marking parts of a second, the time can be measured from the moment the eye perceives an object to its registration on a dial by the pressure of a button. This in hundredths or tenths of a second shows the time of the passage of thought." In health the time for the registration of sense-impressions is about three-tenths of a second. "After the use of two ounces of spirits, eight-tenths of a second or more is required." Dr. Crothers, who is a professor of the Diseases of the Brain and Nervous System in a New York School of Medicine, and thus no mean authority, concludes that, contrary to the common impression, "the rapidity of thought and the time to express it is slowed up always after the use of alcohol." The old theory that whiskey gives wit appears to be thoroughly disproved by this and other facts.

*Reminiscence
of a forgotten
Language
during
Delirium.*

In the London *Lancet* for June, Dr. Henry Freeborn, of Edinburg, gives an account of a remarkable case which came under his treatment in March last. The patient—a woman 70 years of age—while very ill of broncho-pneumonia, became delirious. The Dr. says :—

When the temperature fell on the 13th she became quite delirious and remained so until the 16th, when she gradually returned to reason. On the night of the 13th and on the 14th in the evening, Hindustani began to be mixed with the English, and she spoke to, and of, friends and relations of her girlhood. On the 15th, the Hindustani had disappeared altogether and she was talking to, and of friends of a later date, in English, French, and German. The patient was born in India, which country she left at the age of three years, and landed in England after five months voyage, before she was four years old. Up to the time she landed she had been under the care of Indian servants, and spoke no English at all, her only language being Hindustani. On her coming to England the ayah was sent back and she then began to learn English and from that time had never spoken Hindustani. She apparently, on the 13th, went back in her delirium to her very earliest days, when she spoke again the first language she

ever heard. The poem was found to be something which the ayahs are in the habit of repeating to their children, and the conversations were apparently with the native servants, one being recognised as a request that she might be taken to the bazaar to buy sweets.

Through the whole delirium there could be recognised a sequence. As time went on the friends she spoke of were of later date and she took events in their proper order. She apparently began at the beginning of her life and went through it until on March 16th, she had reached the time when she was married and had her children growing up—boy and girl. It is curious that after a lapse of 66 years, during which time she had not spoken Hindustani, this language of her early childhood should be recalled in delirium. The patient now speaks English, French, and German (one as fluently as the other), but although she knows a few Hindustani words she is quite unable to speak the language or to put one sentence together. She says, that she has no recollection, (nor had she any before her illness) of ever having been able to speak Hindustani. The evidence that this language really was Hindustani is that she does not know, nor has she ever known, any other language except those mentioned in this paper. A lady who has lived much of her life in India and who speaks the language, recognised the poem as one commonly in use amongst the ayahs and also translated some of the conversations which the patient carried on with her imaginary visitors.

Dr. C. A. Mercier, in remarking on this strange incident says :—

This case is a most striking, one may say a most dramatic, instance of a state of things which, in less impressive degree, is by no means uncommon and which though abnormal is not irregular. Events of the kind have been recorded before, but no case so complete, so extraordinarily perfect and so well authenticated has yet been published so far as I know.

The following which appeared in the February issue of *Mind*, deserves a wide circulation :

*Ralph Waldo
Trine's Life-
Thoughts,
"A sort of
Creed."*

"To live to our highest in all things that pertain to us ;

To lend a hand as best we can to all others for this same end ;

To aid in righting the wrongs that cross our path, by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good ;

To remain in nature always sweet and simple and humble, and therefore strong ;

To open ourselves fully and to keep ourselves pure and clean as fit channels for the Divine Power to work through us ;

To turn toward and keep our faces always to the light ;

To do our own thinking, listening quietly to the opinions of others, and to be sufficiently men and women to act always upon our own convictions.

To do our duty as we see it, regardless of the opinions of others, seeming gain or loss, temporary blame or praise ;

To play the part of neither knave or fool by attempting to judge another, but to give that same time to living more nobly ourselves ;

To get up immediately when we stumble, face again to the light, and travel on without wasting even a moment in regret ;

To love all things and to stand in awe or fear of nothing save our own wrong-doing ;

To recognise the good lying at the heart of all people, of all things, waiting for expression, all in its own good way and time ;

To love the fields and the wild flowers, the stars, the far open sea, the soft warm earth, and to live much with them alone, but to love

struggling and weary men and women and every pulsing living creature better ;

To strive always to do unto others as we would have them do unto us. In brief—

To be honest, to be fearless, to be just, to be kind. This will make our part in life's great, and as yet not fully understood play, truly glorious, and we need then stand in fear of nothing—life nor death, for death is life. Or, rather it is the quick transition to life in another form; the putting off the old coat and the putting on of a new; a passing not from light to darkness, but from light to light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in *its own* good way and time."

*Religions
of
India.* The *Madras Mail* of August 1st presents the following statement of facts showing the numerical status of the great religions in India:—

The recent Indian census has revealed many interesting facts concerning the religions of the country. The adherents of Brahmanic Hinduism have declined from 207,689,000 in 1891 to 207,075,000 in 1901, and it is a strange circumstance that the diminution is in males alone. The decline, it can hardly be doubted, is due, not to decay of faith, but to the severe famines of the decade. Hindus, being most numerous among the famine-stricken population, have suffered proportionately. The precise figures for the separate administrations are curious. In the British Provinces there was an increase of 3,400,000 in the number of Brahmanic Hindus, despite a falling off of 1,120,000 in Bombay and the Central Provinces, where famine was most severe. The growth of Hinduism was especially noteworthy in Madras, Bengal, and Assam. But the increase in British Provinces was more than counterbalanced by the reduction in the Native States, especially in those of the Deccan and Rajputana. The total decrease in Native States was 4,013,000 of which 2,102,000 must be assigned to Rajputana. In strong contrast is the growth in the second great religion of India, Mahomedanism, the Mussulmans showing an increase from 57,321,000 to 62,458,000 or 9 per cent. In Bengal Mahomedanism grew twice as fast as Brahmanic Hinduism during the decade, while its progress in Madras was also very marked. In Baluchistan were enumerated nearly 500,000 Mussulmans who were not returned in 1891. The growth in the number of Mahomedans has been attributed in part to the relative prosperity of the regions where they mostly reside, in part to conversions. A large increase in the population of Burma has been accompanied by a still greater increase in those professing Buddhism, the increase in Buddhists being from 6,888,000 to 9,184,000, or over 33 per cent. India proper, it may surprise many to learn, has only 293,000 Buddhists. The total population of Sikhs is 2,195,000, a rise of 287,000. Of these no less than 2,103,000, are to be found in the Punjab and its Native States. The Jains, like the Hindus, suffered severely from famine in Bombay and its Native States, and in Rajputana, where (and in Central India) they are mainly located. Their numbers fell from 1,417,000 to 1,334,000. The Brahmo, Hindus (Brahmo Samaj) who have excited some interest in this country, number only 4,000, while the Arya

Hindus, founded by a Brahmin about 25 years ago, form a sect of 67,000. Some details have already been given in *The Times*, of the Christian population, which has been returned at 2,023,000. That active race of commercial people, the Parsis, has grown from 89,900 to 94,200, and the Jews have advanced from 17,194 to 18,228. The head "animistic" comprises 8,584,000 persons, a reduction of 696,000 on the figures of 1891. The tribes whose religion is thus described are chiefly found in the hill country of Bengal, Assam, the Central Provinces and its States, Central India, Madras, Burma, and Baroda. To sum up, Hinduism, in spite of a decline in the decade, is still predominant, its adherents numbering 70 per cent. of the aggregate population, as against 21 per cent. who profess Mahomedanism. Of the rest of the population, about 3 per cent. are Buddhists, and 3 per cent. animistic, leaving only 3 per cent. for Christians and all others.

* * *

Golden Verses of Pythagoras.

I.

"Let reverence of thyself thy thoughts control,
And guard the sacred temple of thy soul."

II.

"Let not the stealing god of sleep surprise
Nor creep in slumber on thy weary eyes
E're every action of the former day
Strictly thou dost, and righteously, survey;
With reverence at thy own tribunal stand
And answer justly to thy own demand."

III.

"And yet be bold O Man! divine thou art!
And of the Gods' celestial essence, part."



SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
OOTACAMUND, INDIA,
29th July, 1902.

The following correspondence is published for general information :

28, ALBEMARLE ST., LONDON, W.,
July 8th, 1902.

To the President-Founder,

The Convention of the European Section just concluded has been a great success and our meetings have been the largest, most harmonious and most cordial ever held here.

Among other business transacted, the Convention unanimously passed the following resolution :

“Seeing that the European Section T.S., as such, has done its preliminary work of organization and that there now exist four duly constituted Sections of the Society on the Continent and that the application for a fifth is already in the hands of the President-Founder,—

“Resolved that this Section do resume its original title of the British Section T.S., and that the President-Founder be requested to authorise such non-sectionalised Branches of the T.S. in Europe as may desire to do so, to attach themselves to this Section under the title of “British Section.”

I now, therefore, beg to request your sanction to this change of name and your official authorisation as above indicated, for the non-sectionalised Branches on the Continent to remain attached to this Section under its new title of “British Section.”

With most cordial good wishes on behalf of the Convention which I was instructed to send you, I remain,

Yours ever affectionately,

(Sd.) BERTRAM KEIGHTLEY,

General Secretary

OOTACAMUND, INDIA,

29th July 1902.

BERTRAM KEIGHTLEY, ESQ.,

General Secretary, European Section, T. S.,

London.

Dear Sir and Brother,

In your official letter of July 8th you report that the Convention unanimously passed the following resolution :

“ Seeing that the European Section of the Theosophical Society, as such, has done its preliminary work of organisation and that there now exist four duly constituted Sections of the Society on the Continent, and that the application for a fifth is already in the hands of the President-Founder, —

“ Resolved that this Section do resume its original title of the British Section of the Theosophical Society ; and that the President-Founder be requested to authorise such non-sectionalised Branches of the T. S. in Europe as may desire to do so, to attach themselves to this Section under the title of ‘British Section.’ ”

In compliance with this resolution you request my sanction to this change of name and my official authorisation for the Branches in question to remain attached to your Section under its new title.

Believing that the proposed change of title is desirable, since the comprehensive one of “European” is no longer appropriate, in view of the formation of several Sections and the prospect of others in the near future, I have pleasure in complying with the wishes of your Convention and give notice that, henceforth your Section shall be known under the title of the British Section of the Theosophical Society.

As regards the affiliation of non-British Branches affected by this change, I give them permission to attach themselves to either of the European Sections until Sections are formed in their own countries, and request you to so notify them.

Yours fraternally,

H. S. OLCOTT, P. T. S.

Officers of Sections and Branches will, therefore, kindly take notice that, henceforth, communications intended for the late “European Section” should be addressed to the General Secretary of the “British Section of the Theosophical Society,” at the same place as heretofore.

H. S. OLCOTT, P. T. S.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

OOTACAMUND, INDIA,

12th August, 1902.

With great regret the undersigned announces to the Society the fact that Dr. Pascal, the devoted General Secretary of our French Section, has been stricken with hemiplegia and is temporarily incapacitated from doing his official work. The warm expressions of sympathy which the event has called forth, incontestably prove how thoroughly the services of Dr. Pascal, so ungrudgingly and enthusiastically given, are appreciated, not only by the members of our French Branches but also by others outside his territory.

At a special meeting of the Executive Committee of the Section on the 22nd ultimo, Monsieur Pierre Bernard, F. T. S., was nominated, by unanimous vote, as Acting General Secretary and the name has been forwarded for approval. The undersigned has great pleasure in confirming the election. Until Dr. Pascal finds himself able to resume official work, Monsieur Bernard will, as his temporary substitute, exercise all the powers of the General Secretary. Correspondents should address him at the Sectional Head-quarters, 52, Avenue Bosquet, Paris, or at his private address, 11, bis rue Jean Baptiste Dumas, Paris.

H. S. OLCOTT, P. T. S.

TO GENERAL SECRETARIES.

Rule 20th of the Constitution of the T. S. says, under the head of "Organisation : "

"The General Secretary of each Section shall forward to the President, annually, not later than the 1st day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President may desire." A carefully revised and *tabulated* Branch list with addresses of Secretaries is especially necessary.

W. A. ENGLISH,
Recording Secretary.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd July to 21st August 1902 are acknowledged with thanks :—

HEAD-QUARTERS.		RS. A. P.
Babu Upendra Nath Basu, General Secretary, Indian Section, T.S. 25° / ₁₀₀ dues for quarter, January to March 1902, in part payment by cheque on Bank of Bengal	... 300	0 0
LIBRARY FUND.		
An F. T. S. of Burma, subscription for July 1902...	... 50	0 0
ANNIVERSARY FUND.		
Mr. V. K. Desika Chariar, of Periakulam Branch T. S	... 3	0 0
Adyar Lodge Theos. Society	... 20	0 0
Col. H. S. Olcott	... 10	0 0
Mr. V. C. Sessa Chariar	... 5	0 0
Periakulam Branch T. S	... 12	0 0
Mr. T. Chidambara Row, Kurnool	... 10	0 0
ADYAR, MADRAS, } 21st August 1902. }	T. VIJIARAGHAVA CHARLU, <i>Treasurer, T. S.</i>	

MR. LEADBEATER'S LECTURES IN AMERICA.

By subscriptions on a liberal scale the members of our American Section have been so fortunate as to secure the services of Mr. Leadbeater for lectures and Branch inspections throughout the United States, the engagement covering a period of two years. The results are likely to prove most important and it will be strange if they are not shown in the formation of many new Branches and the strengthening of those which already exist. One extremely important engagement has been made by the Managing Committee of the Chicago Branches as will be seen in the subjoined circular of the Secretary :—

June 20, 1902.

TO THE MEMBERS OF THE THEOSOPHICAL SOCIETY,

The Committee appointed to arrange for Mr. Leadbeater's stay in Chicago, takes great pleasure in notifying members that the subscriptions to the Guarantee Fund and the sale of seats have now reached such an amount that the Committee feels safe in going ahead with the arrangements as originally planned.

Steinway Hall has been engaged Sunday evenings for six months, beginning October 5th.

While a considerable sum has been subscribed more money will be needed, and if any members who have not yet subscribed wish to do so, such subscriptions can be sent to the Treasurer, Mr. E. W. Dennis, 5477, Cornell Ave.

The Committee would suggest that seats can be sold all through the summer to friends who may wish to help on the work. Please report such sales promptly to the Treasurer so that the Committee may know

on just what to depend. We hope that every member of the Society will take an active interest in these public lectures and will endeavour to advertise them as widely as possible.

These lectures will be free to all, and whether you feel able to contribute or not we hope to have your active interest and co-operation.

Never have we had such an opportunity to present Theosophy to the public in such an extended course of lectures by one of our leaders and under such advantageous circumstances.

Payments in full or instalments of subscriptions can now be remitted to the Treasurer at the above address.

If any further information is desired concerning this course of lectures, it can be obtained from the Secretary.

EMIL ULLRICH,
Secretary of Committee.

4418, OAKENWALD AVENUE.

THE PRESIDENT-FOUNDER'S BIRTHDAY IN CEYLON.

The Colombo Buddhist Theosophical Society is second to none in the celebration of Colonel H. S. Olcott's Seventieth Birthday. The members do not forget the many benefits which the revered Colonel has conferred on the Buddhists of Ceylon and abroad and it is therefore no wonder that they decided to celebrate the occasion in a fitting manner. The Society through the medium of the *Sandaresa*, which is read by 4,000 subscribers and the foundation of which is due to the Colonel, showed the Buddhists the importance of remembering the Colonel on such an auspicious day and urged on all local Managers and Teachers of Buddhist Schools in the Island, the necessity of holding special services in their schools and the Temples and reminding the Buddhist children of the part played by Colonel Olcott in rescuing them from the hands of the enemies of Buddhism. The advice of the Editor was accepted by all with the greatest pleasure.

The Society held a special meeting on the 2nd instant at the Buddhist Head-Quarters at which the members mustered strong, and with a show of great affection resolved unanimously to send to Col. Olcott a cablegram the same night and a letter later.

An address was also adopted which will be despatched as soon as it is received from the artist.

There was a special Bana Preaching at the Buddhist Head-Quarters, which was beautifully illuminated. The history of the Colombo Buddhist Theosophical Society during the past 22 years was recounted by the Officiating Buddhist Monk and the services rendered by the President-Founder to Buddhists in particular were ably explained by Mr. D. S. S. Wickremaratne. At the close, blessings of the *Triratna* were invoked for the continuation of his useful life.

In response to the suggestion made in the *Sandaresa*, the Buddhist Schools took part in the celebration and cheering reports of their doings are daily coming in.

Various suggestions as to a future annual collection on the 2nd of August have been made, chief of which is to start a Fund called the "Olcott Fund" to be collected annually on the 2nd August, from every school child, at the rate of five cents a head. If the Society approves the suggestion it will most probably be started this month.

Temples in the vicinity of all Buddhist Schools were illuminated and were thronged by children and other devotees. *Pirit* ceremony and *Pan Pinkamas* were held and all those who took part in the ceremonies fervently invoked the *Devas* to protect the beloved Colonel from all dangers, so that he may live long for the welfare of mankind. Thus was celebrated the Seventieth Birthday of Colonel Olcott, who is rightly called the "Father of the Sinhalese Buddhists." Long may he live.

H.

B. H. KURE'S DEATH.

Another very old friend and F. T. S., Mr. B. H. Kure, late Printer and Publisher of our Colombo Buddhist organ, the *Sandaresa*, has just died at his residence in Wolfendahl St., Colombo. He was an impetuous man but ever faithful to his religion, and has rendered to it, since his entrance into the Society, on September 15th, 1880, valuable services of a practical kind.

NEW BRANCHES.

EUROPE.

A charter was issued on July 12th to H. E. Nichol, W. H. Willatt, W. H. Woolf, J. Willatt, E. B. Burton, A. G. Nichol, D. Smith, G. Francis C. Brodie and M. Dent, to form a branch of the Theosophical Society at Hull, to be known as the Hull Branch of the Theosophical Society.

REVIVAL OF BRANCH.

On application of L. Deinhard, A. Meebold, E. Dacqué, O. Huschke Marie Rieper, Alice Sprengel and A. Rieper, the revival of the Munich Branch was sanctioned on June 24th.

BERTRAM KEIGHTLEY,

General Secretary.

On July 20th a charter was issued to the Great Falls T.S., Great Falls, Montana, with fourteen charter-members. The President is Mr. John W. Stanton, the Secretary is Mr. Albert R. Mettler. There are now 73 Branches on the American roll.

ALEXANDER FULLERTON,

General Secretary.

INDIA.

The Chidarambaram Branch was chartered on July 25th, The President is V. S. Swaminadha Jatawallabar, Head Master, Pachiappa's High School; the Secretary is T. H. Jagannadha Aiyar, 2nd Grade Pleader.

CHANGE OF THE PARIS HEAD-QUARTERS.

The attendance at the meetings at our Paris Head-quarters having become so large as to uncomfortably crowd the rooms, the Executive Committee of the Section have been obliged to arrange for removal to the more spacious apartment which they have secured at 59, Avenue de la Bourdonnais.

THE TOOLSY OR BASIL PLANT.

I hear that Government has ordered an enquiry into the therapeutic plants and shrubs of this country. Valuable information is to be found in English and vernacular works regarding most of the known economic vegetable products of India, and hidden in manuals and gazetteers there is a good deal of useful knowledge. Nevertheless, a comprehensive and systematic treatise would be of great value, but in compiling it, native sources of information should not be ignored, for though native botanists, herb gatherers and medical practitioners may be more or less empirical, there is a good deal that we might learn from them as to the medicinal properties of their trees and plants and shrubs. Almost every plant and tree in India, which serves the uses of man, is held sacred and associated somehow or other with the supernatural, and the more useful it happens to be, the greater is the degree of sanctity with which it is regarded. The Toolsy or Basil plant is a striking illustration of this fact. It is held in the highest veneration by Hindus all over the country and several species of it are recognised. The most

common variety, *quinum sanctum*, is worshipped in Hindu households. It is not merely as a sacred emblem that the plant has its uses, for medicinally it is much in demand as an expectorant and diaphoretic, while mixed with lime juice it is prescribed for ringworm and other cutaneous affections. The fragrant variety, botanically *ocimum basilicum*, is valued even more for its medicinal properties. The juice of the leaves is used for ringworm as well as earache. The bruised leaves are prescribed in cases of scorpion stings. The seeds are a favourite medicine with Hindu women to relieve the pains attending childbirth. The plant is also commonly used for seasoning curries, and an infusion of the leaves after they have been dried in the shade is an occasional native substitute for tea. Another variety, botanically *ocimum gratissimum*, is also esteemed for its medicinal properties, while the leaves are made into a palatable *chutney*. The juice of the leaves of nearly all the varieties is given in various ailments of children, particularly those of a gastric character. The dried leaves are pulverised and taken as a snuff in certain nasal complaints. The juice of the fresh leaves of one variety, I am not exactly certain which, is administered internally as an antidote to snake poison—*Capital*.

SRI RAMACHANDRA.

BY MRS. ANNIE BESANT.

Tamil Translation.

The above work has been rendered into Tamil prose by Pandit C. Thiruchittambalam Pillai and published by Mr. K. Subramania Pillai, B.A. In spite of the difficulties of the task, the translation has been well done and reflects credit on the Pandit. The Tamil reading public is sure to welcome the Pandit's further efforts in this direction. A sentence here and there has been omitted in the translation owing probably to the difficulty of rendering them. But the difficulty could have been got over if, instead of endeavouring to adhere to the condensed form of expression used in the original, the Pandit had chosen to express the idea in a more amplified form. The book is well got up but the pages have been numbered in two series, each embracing four chapters. This seems unnecessary.

T. N. R.

CATECHISM TRANSLATIONS.

The Gujarâti and Marâthi versions of the "Sanatana Dharma Catechism" are for sale at the Dharmalaya T. S. (73, Lobharchal, Kalbadevi Post, Bombay); five rupees per 100, or one anna for single copies; Postage extra. The Marâthi translation is the work of the Dharmalaya T. S.

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