

"REGISTERED" A. 91.



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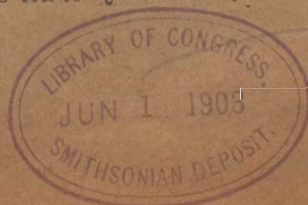
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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIV., NO. 8. MAY 1903.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XIII.

(Year 1894.)

OF course, this result satisfied nobody but Mr. Judge and his most intimate friends, since it disposed of no charge and postponed the day of reckoning. The European and Indian Sections seethed with discontent and our members in Australasia, not yet Sectionalized, unmistakably made it known that they thought Mr. Judge should be expelled. When one looks back at the matter one cannot wonder that the pettifogging tactics adopted by the accused should have disgusted the outspoken Mr. Oliver Firth, who was one of Judge's own selected members of the Judicial Committee: until then he had been a warm friend of his, but when the Committee rose he expressed to me his indignation and from that time forward had no respect for the gentleman. If I had decided any otherwise than I did and the Committee had failed to support me, the doom of the Theosophical Society, as a free body, would have been sealed, and I am persuaded that even the commotion and trouble caused by Mr. Judge's subsequent line of action was not too high a price to pay for our defence of the letter and spirit of the Society's Constitution. Yet what a pitiful aspect did Mr. Judge himself present when taking refuge behind a technicality! Look at the moral side of the matter. An ambitious man,

* 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.

clutching at the chief office in our organization, for a time bolstered up his influence by sending forged letters, purporting to be from our Teachers, which were calculated to consolidate and increase his authority by enlisting the services of his guileless dupe, Mrs. Besant, and other of our most influential colleagues, and thus create a power behind him that should seat him for life in my vacated chair. Now that I am reading over all the pamphlets, circulars and articles of the period to gather the materials for my permanent narrative, the affair assumes a loathsome aspect. For, this chicanery was so useless. From the beginning until now I have ever been ready to relinquish my office to any better man whom our Teachers would accept, and to drop into the ranks and do any work needed: Mr. Judge could have had the Presidentship for the asking, if such had been the wish of the Society. But it was not the mere executive function that he wanted; his childish ambition was to be taken as the veritable successor of H. P. B., as the out-giver and transmitter of spiritual teachings, the visible agent of the Great White Lodge: that was the cause of his downfall and his lasting disgrace. Supposing that his scheme, to be referred to his Branch for trial as a private individual, had been realized and the constitutional point above defined had been overlooked, what should we have seen? The childish farce of a whitewashing, a declaration that his character had been washed as clean as lambs-wool, and the ground cleared for the carrying out of his ambitious schemes. That he was personally guilty of the forgeries of documents, the lies told to and the deceptions practised upon myself and others, cannot for a moment be doubted. The individual, then, by his behaviour, had besmirched the character of the Vice-President and officially-proclaimed successor to the Presidentship, and what that would mean to the Theosophical Society as a body needs no seer to prophesy. His offence was ten times worse than would have been any lapse from the standard of good conduct by him as a man; say, for instance, some addiction to drink, play or women; for in history there have been hundreds of instances of great rulers, legislators, captains and civilians whose private characters fell short of the ideal, but whose public services were undeniably splendid. In this case his offence struck at the very foundation of our belief in the existence and relationship with our Society of those great Personages whose evolution from the body of humanity affords the model to follow after and the ideal of human perfectibility to aspire to. To say that such behaviour in the second, and potentially the first, leader of the Society could be overlooked or forgiven, is incredible; and this is the fatal mistake made by Dr. Buck and Mr. Judge's other backers who thought that one who had done such splendid service in our movement should be forgiven everything. Not thus does the inexorable Law of Karma adjust the scales of human evolution. It would have been pleasanter to me to draw the veil of silence be-

tween us and the past, but the writer of history has no choice left him but to record facts and let time settle the question of reputations. Not even a river of tears shed by sympathetic friends can wash out one entry in the Book of Chitragupta, although the man may create an enormous credit balance in his favour by change of life, thought and conduct.

Beside the facts cited by me above to prove that Mr. Judge's plea that he never was Vice-President was false, I can refer the reader to the fact that, in a circular issued by him at New York, March 15, 1894, *i.e.*, immediately after his receipt of my official letter giving him the option of resigning office or standing trial, he says:

"The charge is made against me as Vice-President: I have replied as an individual and shall so continue, inasmuch as in my capacity of Vice-President my duties are nominal, have once been exercised by communicating to the Society as required by the Constitution, the resignation of the President, and once by acting for the President at the Parliament of Religions in Chicago." In short, he had accepted the office and performed its duties to the extent of my demands upon him.

So that he himself contradicts his own plea. Again, in his circular of 3rd November, 1894, a pretended E. S. T. document, but sent me by himself without exacting any pledge of secrecy, he says (p. 8), reviewing the prosecution against him and alluding to Mrs. Besant: "She wrote me that I must resign the office of successor to the Presidency, the hint being that this was one of the things Master wanted me to do." Then he answers with the following petty quibble, which he, moreover, italicizes, to give it additional force: "*The fact was I had no such office and there was no such thing to resign.* The Master knew it, and hence he never ordered it." This is a sheer insult to the common sense of the persons to whom the circular was addressed. Of course, we have no such title as "Successor to the Presidency," and what audacity it was to drag in the name of the Master as approving his point and supporting him by not answering Mrs. Besant's letter! But there was such a thing as President-elect, whose term would begin when mine ended, and this he admits in so many words in the circular of March 15th, saying: "I have been elected to succeed Col. Olcott as President of the Society and have been officially declared his successor by him." Where would this tergiversation in morals have ended if Judge had not cut short the whole thing by his secession, so secretly planned, so successfully carried out? It is doubtful if he would have resorted to that if the sentimental finale of the Judicial Committee's meeting had been accepted as a settlement, for Mr. Judge's ambition was most certainly not to give himself freedom to work up a rival Theosophical Society, leaving the original one intact and able to hold its own, but to take over into his own keeping all the results

of the work done by H.P.B. and myself during the nineteen years since the Society was formed. However, the question of the Secession will come before us in its due time and we need not anticipate.

As I had contracted with Messrs. Putnam to bring out the first volume of my *Old Diary Leaves*, I had brought with me from India the various relics of H.P.B.'s early magical phenomena which were to be photographed for illustrations, and as the delegates to the forthcoming Convention of the European Section were gathering, I was asked to exhibit these curios and give a familiar talk about my reminiscences of the olden time. From Spain there came with Señor Xifré, a charming lady who had been Superioress of a Roman Catholic Convent, but, becoming converted to theosophical views, had relinquished her position and returned to civil life. To do this required, as any one will see, great moral courage, and one and all of us felt a deep respect for her on account of the brave way in which she had, for the sake of conscience, faced the persecutions and actual dangers of her situation.

The Convention of the European Section, the fourth, met on the 12th in the Lecture Hall of the Headquarters, 17, Avenue Road, at 10 a.m. Delegates and members from India, America, Spain, France, Holland, Switzerland, Poland and Italy, besides Edinburgh, Dublin and a number of the chief towns of England, were present. I took the chair and Mr. Mead was elected Secretary of the Convention, with Messrs. H. T. Edge and the Hon. Otway Cuffe as Assistant Secretaries: the Scandinavian group of fourteen branches, not then organised as a Section, were represented by Mr. W. Kingsland, and the *Deutsche Theosophische Gesellschaft* by Mrs. Cooper-Oakley. Besides Mr. Bertram Keightley, its General Secretary, the Indian Section was represented by Babu Parbati Charan Roy. The proceedings of the Judicial Committee were read for information and then an able report of the year's Sectional history was read by the General Secretary. Certain things were said in it that are so good, so applicable to our present conditions, that I will quote the following paragraph:

"Until quite recently I was under the illusion that I should be able to present you with somewhat of a statistical report, but on viewing the materials before me I find that just as we have no creed and no dogma, so also we have but the loosest of orthodoxy in organization and methods of work. We seem to try all things in our common endeavour to seek that which is good. So many men and women, so many opinions and ways of work; so many Lodges, so many different methods of study and propaganda; so many groups of Lodges, so many sub-sections and federations—all of them, however, happily tending to union—striving, though oftentimes with many a failure, to reach to solidarity and a practical realization of brotherhood, which is the child of that Theosophy to which we all

aspire and for which we should be prepared to offer up an eternal sacrifice of all personal comfort and pleasure."

As to the failure to furnish statistical matter for the compiler's use, I can speak feelingly for, as remarked in my last Annual Address, our Records have been kept in such a loose-jointed way by a succession of amateur workers, that the task of bringing order out of chaos is most difficult. The point made by Mr. Mead about there being as many different methods of study and propaganda as there are Branches and groups is correct, but I do not see how we can ever hope to remedy it save by substituting for the present perfect eclecticism and freedom of action which is the palladium of our personal liberties, a despotic system of autocratic interference of which a complete example is furnished by the pretended successor of Mr. Judge and H. P. B., who rules at Point Loma. We must only try to walk the middle path and gradually create among us a habit of orderly management of business: until this is done our statistical table will not be as accurate as it should. But we will all endorse Mr. Mead's assertion that: "There are not a few instances of Lodges which are the veritable common homes of the members; where perfect harmony and friendship and comradeship reign in spite of intellectual and social differences. This is real work done, better far than all our writing and speaking and arguing—something real and realised, a drawing nigh to Wisdom. On the other hand the war of personality continues here and there, for the time checking the growth of a Lodge and hindering the spread of Theosophy—but in this Dark Age we cannot expect too much of overdriven human nature and must wait and hope and try again and again."

Some of our earnest Indian members are just now (1903) beginning to organize federations of Branches speaking a common language, for instance, Tamil, and included within a certain geographical area: such a meeting was held at Gooty and another will shortly be held at Madura. Mr. Mead admirably summarizes the scheme of a federation as it was originally successfully tried in the North of England:

"Nine Lodges and two Centres have combined together with the object of arranging lectures on Theosophy and of promoting communication between the various Lodges and Centres of the districts and generally forwarding the Theosophical movement. The Federation has quarterly Conventions held in different cities, where the members of the Federated Lodges meet together and unite for mutual help and common effort. Lodges exchange lecturers and lectures and a network of personal friendship and co-operation has been established over the North of England that might well be copied throughout the Society wherever possible. The constitution of the Federation is as free from officialism as possible and a Secretary discharges all the duties necessary."

Mr. Mead touches upon a matter which should be well under-

stood among us, in its general application. He says: "The great obstacles to progress in Spain are reactionary Jesuitism and its antipodes, materialistic liberalism. Theosophy holds the middle ground between these extremes and in that consist its strength and recommendation." This defines the present acute condition of affairs in Italy and the theory of the necessary reaction from dogmatic orthodoxy to bellicose rationalism perfectly explains the state of things among the educated Indian classes which we have been combating since our first arrival here in 1879. The first object of revolt is the gaining of liberty, the use inevitably made of it by enfranchised thinkers is to study the bases of their ancestral creeds and the ultimate outcome is, in the case of every person of naturally religious temperament, to take back the religion of their childhood, but now as a living and beautiful thing instead of a theological mummy.

Mrs. Besant, having contracted with an Australian Manager to make a lecture tour throughout Australia and New Zealand (?), with the special understanding that she should be free to lecture on Theosophy, gave a farewell lecture at the Blavatsky Lodge on "The meaning of devotion," and on the following Wednesday left for Australia; Mr. Bertram Keightley went with her as a fellow-passenger as far as Colombo. Mr. Judge and Dr. Buck got off for New York on Saturday, the 21st, and I bade them farewell at Euston Station. On the previous evening I went with Mrs. Besant to Bow St. to officially close the Womens' Club which, it will be remembered, had been started with a capital of £1,000 given to H. P. B. for this philanthropic object. The experiment had proved a failure, probably because its moral tone was too high and there were no male fellows, potential lovers, to fill in the time with courtships and kisses. We had a very pleasant evening, however, and the girls were amusingly enthusiastic over my singing of some Irish songs—things that they could very easily understand, being on their own intellectual level.

On the 22nd I went to Ramsgate to lecture and had a large audience despite a rainy evening. Whether the result of a low barometric pressure, or not, I cannot say, but I note in my diary that the questions put and answered after the lecture were unusually stupid. Returning to London the next morning, I got through a lot of office-work and in the evening attended a meeting of the London Lodge at Mr. Sinnett's house, at which I met a number of my oldest friends in Theosophy. On the 30th of the month I went to Liverpool and lectured. It was at this meeting that a red-headed Irishman convulsed the audience by expressing his views about my lecture on "Re-incarnation," and flinging at me what he expected to be a staggering question: "Misther Chairman, Sur, I'd loike to ax Col. Olcott a quistion. Here he's been talkin' to us a lot of sthuff about rayinkyarnation, but what does he know about it, at all? Can he till me fwat I wuz in me last birrth: wuz I Julius Cæsar or a moommy?" Of course a roar of laughter rewarded him, but, keep-

ing a solemn face and looking towards his corner of the hall with an expression of bland benevolence, I replied that the gentleman had put so profound a question as to make it clear that he was a thinker who went to the bottom of things ; that I made no pretence to seership, and could not, like some of my colleagues, look behind the veil to the past, I could only judge from analogy. As the gentleman had kept so quiet throughout the evening, I might have been warranted in supposing him to have been a mummy in his last previous birth ; but now that he had broken out in this martial way we might imagine it possible that he had been that great Roman General, Julius Cæsar. The audience seemed to appreciate the joke, and the questioner, like a true jolly Irishman, finding the laugh turned against him, was silent and I passed on to the next question.

Southport was my next stopping-place and there I gave a private lecture to our members and their friends and answered questions. Next, on the 1st of August, I moved on to Manchester, and at the house of Mr. and Mrs. Larmuth, F.T.S., held a parlour talk with a roomful of company. The next morning was devoted to visitors and after luncheon I went to Bradford where our dear friends, Misses Pope and Ward, entertained me. At the lecture in the evening I found in the audience one gentleman whom I had met in Japan in 1889, and one who was on the steamer with me going to Sweden in 1891. On the third I went to York, where a lecture was given in the evening to an appreciative audience on "Theosophy and the T. S." Middlesborough, the great iron-manufacturing centre, where was held the quarterly Conference of the Northern Federation previously alluded to, was my next station. I presided at the meeting and addressed the delegates of nine Branches and two Centres ; after which I moved on to Harrogate, and at 10 p.m. reached the hospitable house of our colleague, Mr. Goode, a retired Purser of the P. & O. Company's Service. My lecture on the following evening was, by request, on "Theosophy and Buddhism." In the course of a drive into the country a couple of days later, my host took me to one of those quaint old hostelries made familiar to us by writers on English country life, but the like of which is not to be found in all my own country. It was called the Clap Gate Inn. On the old creaking sign outside was painted this gem of poetry :

"This gate is free,
And hinders none,
Refresh and pay,
And then pass on.

The common-room is quaint to a degree, with old oaken settles near the fireplace and opposite, a stone-flagged floor, small window panes and a general air of cosiness that makes it easy to imagine how the place must look of a cold winter night with a bright fire burning and the cheerful landlady, Mrs. Mary Ann Brown, serving out to each bucolic customer his favorite tippie.

Leeds was my last halting-place during this short tour before leaving for Ireland. I lectured at that place on the evening of the 7th, was put up by Mr. W. H. Bean, F.T.S., and on the 8th took train for Holyhead, from whence I was to cross the Irish Channel to Dublin. I reached the Irish capital at 9-30 p.m. and was taken straight to the local headquarters at 3, Upper Ely Place, where I held a conversation-meeting from 10 to 11 and then was free to remove myself to the chummery of the genial Bates brothers, whose housekeeper was the daughter of my old friend, Mrs. Londini, of Liverpool. On the next morning I had a reception for visitors at headquarters, took tea with Mr. and Mrs. Dick there later, and at 8 p.m. lectured on "Theosophy" at the "Antient Concert Rooms." My return passage to London, *via* Holyhead, was stormy and thoroughly disagreeable, equal to that one has to endure in bad weather between Colombo and Tuticorin. However, I got safely to Avenue Road before midnight, glad enough to get to bed.

On the afternoon of the 11th I called by appointment on Sir R. H. Mead at the Colonial Office, to discuss the obnoxious "Quarter-Mile Clause" in the Ceylon Education Bill. This, as my readers may know, was an ingenious trick of the Missionary party to prevent Buddhist villagers from opening schools within a quarter of a mile of any existing Christian school: as all the best sites had been occupied by them already it amounted to an exclusion of the Buddhists from their own villages for school purposes, and left them the option of erecting their buildings away from a convenient centre or of sending their children to schools where they would be taught that their religion was idolatrous paganism, infinitely inferior to Christianity. Sir Richard Mead and I were old acquaintances, my first interviews with him dating back to 1884 when I was settling the difficulties of the Sinhalese Buddhists with Lord Derby and the Colonial Office. A more genial and fair-minded official than Sir Richard it would be hard to find.

For over a year Maskeleyne and Cook had been coining money at their theatre in the Egyptian Hall with a disgraceful libel on the Theosophical Society and H.P.B., introducing into their play, "Modern Mystery," a number of very clever illusions and imitations of psychical phenomena. Among these was an aerial suspension. A man is made to lie upon a board apparently suspended in mid-air; Maskeleyne walks around him and waves a drawn sword above and below the plank to show that it is neither suspended by hooks from the ceiling nor supported by props beneath: an illusion, of course but by what means done I cannot say. Another illusion was the apparition of a man dressed in oriental garb, coming out of a dark background, and illuminated by gradual degrees by some hidden light which produces what was meant to be the effect of a radiant aura: there is also the phenomenal

dropping of letters or written messages, composed in the sight of the audience, by a man dressed up to represent our dear H. P. B., but who spoke with an Irish brogue. In collusion with her was a person called "Professor" something, who was supposed to be a learned German chemist, with no moral principle to speak of; a rich young woman figures as the selected dupe of the conspirators. My name was brought into the dialogue, it being intimated that they could not depend on my standing by them if I should discover their trickery, but the representative of H. P. B. said that they could use my name for some time yet and that it behooved them to hasten the plucking of the pigeon in question. Altogether it was a revolting spectacle, and made one wish that he might have the offenders in some breezy place "out West" where a good cowhiding could be indulged in with the consent of public opinion. I had a mind to take legal proceedings for defamation, but by advice of counsel abstained, as the chief party aggrieved was dead and the Society would have no standing in Court as a legal entity. I am not sure but that, after all, this libel with its run of a year and more, and its audiences numbering many, many thousands, did not do us on the whole more good than harm; and so let it pass into oblivion along with the many other futile attempts to harm us and check our irresistible movement.

H. S. OLCOTT.

FREEWILL AND NECESSITY.

PREVISION.

[Concluded from p. 419.]

IF we clearly understand the foregoing simple root principles the problem becomes capable of solution and presents no special difficulty, but there is one aspect which is not quite so easily solved, the question how *prevision* can be reconciled with *freewill*.

If every event, the most trivial, as well as the most far-reaching, can be foreseen, as we are assured is the case, does this not after all clash with the idea of freewill, of free choice?

It is probably one of the hardest questions to deal with, but the outline of the scheme of evolution and of the possibilities of nature placed before us through Theosophical literature give us the reasonable assurance that prevision does not exclude freewill, and that the difficulties in the way of a final solution will vanish as our knowledge of superphysical planes and conditions of nature expands.

The question has been discussed not very long ago in the columns of the *Váhan*, from which we may, with advantage, quote the answers given in the April and May numbers of 1901, as showing different standpoints. G. R. S. M. taking the metaphysical point of view writes:

"If it is true, as has been asserted by all mystical philosophers,

that there is a state of consciousness in which the three modes of time—past, present and future—are simultaneous, and that there is also a state of consciousness where here, there and elsewhere are identical in space, then it is very evident that the ideas of succession in time and extension in space vary according to the intensity of consciousness of any entity—that is, of any will. The problem of freewill and determinism is usually discussed simply from this standpoint of normal consciousness; but immediately we extend our consciousness in time or space, at once the sharp opposition of freewill and necessity assumes fainter outlines. As consciousness extends it becomes evident that the hard and solid earth shakes itself free from the bonds of its solidity, that past, present and future things refuse to be determined as they were previously, by the barriers of the physical time instrument; as consciousness expands nature gains freedom instead of having stronger shackles forged for it."

"Along this line of thought it may be seen that prevision, or seeing the future in the present, is really a greater freedom of the will; although apparently, as far as the happening in matter is concerned, it is a proof of greater determinism. But this apparently increased determinism is a fallacy due to our translating the true nature of the intensified consciousness back into terms of ordinary past-present-future time and three-dimensional space. The 'fourth dimension,' so called, is not a state of matter of three-dimensional properties *plus* some other property of a like nature; it is a state of matter quite other than any matter we can measure by height and breadth and depth. So likewise the corresponding phase of time is not an 'eternal now'—the eternising of one phase of physical time, but a state which is neither past, nor future, *nor yet present*."

"Now if such states of consciousness are possible for the human will, it is evident that the ordinary determining factors that are brought forward in the usual arguments and classed as 'necessity' are in reality phantasmal shadows and no true shackles of the will.

It must however be understood that the 'will' here stands for the ground of man's being, and not for the false will which is desire and which is determined because it seeks after the three-dimensional shadow that dances on the triple screen of time."

This philosophical solution is followed by two answers which try to avoid metaphysical conceptions.

Under the initial A we read:

"Prevision can be reconciled with freewill by recognising that there is no conflict. Taking the meaning of freewill to be: 'The faculty of choosing, from among several, one course of action and carrying out the choice,' we have only to exercise this faculty a few times in order to know that we have it. When an omniscient being has foreknowledge of the choice, the choice is still a choice. It is

not the omniscient being making the choice, he is only knowing that the choice will be made. He is the knower, not the chooser. Choices can be made in certain circumstances, and they will be in accordance with the nature of the chooser ; his choice is part cause of the event ; the circumstances are the other cause. The nature of the Individual being what it is, and the circumstances being as they are, these facts do not take away the choosing faculty from the Individual."

Yet again we read under the initials R. B. :

"The answer given in the April number will, as it seems to me, fail to give satisfaction and will only furnish new support to the reproach of mystical confusion often made against Theosophists by their enemies. C. W. Leadbeater has also unsuccessfully attempted to solve this important and interesting problem in his "Clairvoyance" ; and yet it seems to me that the solution is not so hard to find. We do not need to confuse ourselves with such impossible conceptions as that of time without present, past or future—in other words timeless time ; nor yet with that of four-dimensional space. There is no such thing as *absolute* freedom of the will ; every decision is determined by *motives*, generally manifold and mutually conflicting—inner and outer motives, appealing to the lower or higher self—but *only* by motive, were it simply the motive of trying to decide without any, and thus to make an exception to the general law. There is no exception possible ; every determination of the will, however free, must arise from some motive. There are, however, higher Beings, who are in union on higher planes with all other creatures, though unknown to them ; and these, knowing intimately and intuitionally all the peculiarities of all things, are able to predict how these will respond to all possible excitements. And as an electric current in a system of conductors, however complicated, finds its way at once, and without previous trial, in the right direction, so these Beings will be able, even for hundreds of years beforehand, to perceive (that is to say to prophesy) the results of all possible combinations and reactions upon the relationship of all existences one with another, without the slightest interference with the freewill of an individual."

The distinction made in the *2nd and 3rd* answers between the *Knower* and the *Chooser* is helpful and to the point, but needs to be supplemented by the train of reasoning pursued in the answer of G. R. S. M., since every attempt to work out, as far as it is possible for us, the *modus operandi* of prediction, leads up to metaphysical conceptions which alone can throw light on the higher aspects of this difficult question. In order to learn something of the nature of prediction and of its relation to freewill, it is necessary to study it from the standpoint of both *physical* and *superphysical* consciousness, and to begin with the former we find the clue to it in the motive-power to action.

“Desire and will guide a man’s actions. Desire is the outgoing energy of the Thinker, determined in its direction by the attraction of external objects; will is the outgoing energy of the Thinker, determined in its direction by the conclusions drawn by the reason from past experiences, or by the direct intuition of the Thinker himself. Otherwise put: desire is guided from without, will from within. At the beginning of man’s evolution, desire has complete sovereignty and hurries him hither and thither; in the middle of his evolution, desire and will are in continual conflict, and victory lies sometimes with the one, sometimes with the other; at the end of his evolution, desire has died, and will rules with unopposed, unchallenged sway.” (“Ancient Wisdom,” p 279).

If we apply this operation of will and desire to our problem, we find that different phases of prediction correspond to the three great stages of evolution. In the lower types of mankind freewill is practically absent and prediction of their actions correspondingly easy. “We find that in them there is comparatively little deviation from lines that can be laid down beforehand. They are moved to activity chiefly by the attractions and repulsions exercised over their desires by external objects; hopes and fears pull and drive them; and since they are mainly moved by these pullings and pushings from outside, their lines of action can be predicted with a fair amount of certainty.” At the middle stage of evolution, where the conflict between will and desire takes place, this certainty lessens; “Spontaneity of action becomes a less and less negligible factor and in the most highly evolved man we find that while we can prophesy with certainty as to a number of things that he will *not* do, it is practically impossible to predict what his action will be.” (“Some Problems of Life,” p. 94).

Accurate prediction depends on intimate knowledge of all the conditions that influence the chooser, and since purely physical brain-consciousness, however much it may be evolved, is unable to perceive *all* the causes in operation and to calculate their effects, prediction is limited and uncertain as long as we are limited to brain-consciousness. It is not, however, impossible to higher states of consciousness which are not dependent on reasoning alone, but have the advantage of actually seeing future events as if they were happening now. Possibilities of this kind have to do with appropriate conditions of superphysical planes of nature, and here again prediction which is now more accurately termed *prevision*, varies in kind and accuracy in accordance with the clairvoyant’s knowledge and power of perception.

The dawning of astral consciousness is accompanied by prevision of the lowest kind. Most cases of clairvoyance or second sight are due to it, and while they are often remarkable enough, the power of such prevision is distinctly limited, referring generally to

events that will happen in the near future as the result of causes already in operation. If we raise our consciousness to the mental plane we can see very much further. "We can trace, for example, the effect of a casual word, not only upon the person to whom it was addressed, but through him on many others as it is passed on in widening circles, until it seems to have affected the whole country; and one glimpse of such a vision is far more efficient than any number of moral precepts in impressing upon us the necessity of extreme circumspection in thought, word and deed. Not only can we from that plane see thus fully the result of every action, but we can also see where and in what way the results of other actions apparently quite unconnected with it will interfere with and modify it. In fact, it may be said that the results of all causes at present in action are clearly visible—that the future, as it would be if no entirely new causes should arise, lies open before our gaze. New causes, of course, do arise, because man's will is free; but in the case of all ordinary people, the use which they will make of their freedom can be calculated beforehand with considerable accuracy. The average man has so little real will that he is very much the creature of circumstances; his action in previous lives placed him amid certain surroundings, and their influence upon him is so very much the most important factor in his life-story that his future course may be predicted with almost mathematical certainty. With the developed man the case is different; for him also the main events of life are arranged by his past actions, but the way in which he will allow them to affect him, the methods by which he will deal with them, and perhaps triumph over them—these are all his own, and they cannot be foreseen even on the devachanic plane except as probabilities."

"Looking down on man's life in this way from above, it seems as though his freewill could be exercised only at certain crises in his career. He arrives at a point in his life where there are obviously two or three alternative courses open to him; he is absolutely free to choose which of them he pleases, and although some one who knew his nature thoroughly well might feel almost certain what his choice would be, such knowledge on his friend's part is in no sense a compelling force. But when he *has* chosen, he has to go through with it and take the consequences. From the mental plane these points of new departure would be clearly visible, and all the results of each choice would lie open before us, certain to be worked out even to the smallest detail. The only point which would remain uncertain would be the all-important one as to which choice the man would make. We should, in fact, have not one, but several futures mapped out before our eyes, without necessarily being able to determine which of them would materialise itself into accomplished fact. In most instances we should see so strong a probability that we should not hesitate to come to a decision, but the case which

I have described is certainly theoretically possible. Still, even this much knowledge would enable us to do with safety a good deal of prediction ; and it is not difficult for us to imagine that a far higher power than ours might always be able to foresee which way every choice would go, and consequently to prophesy with absolute certainty.

“ On the buddhic plane, however, no such elaborate process of conscious calculation is necessary, for, in some manner which down here is totally inexplicable, the past, the present and the future, are there all existing simultaneously. One can only accept the fact, for its cause lies in the faculty of the plane, and the way in which this higher faculty works is naturally quite inexplicable to the physical brain.”

“ When the pupil’s consciousness is fully developed upon the buddhic plane, perfect prevision is possible to him, though he may not—nay, he certainly will not—be able to bring the whole result of his sight through fully and in order into this life. Still a great deal of clear foresight is obviously within his power whenever he likes to exercise it ; and even when he is not exercising it, frequent flashes of foreknowledge come through into his ordinary life, so that he often has an instantaneous intuition as to how things will turn out even before their inception” (“ Clairvoyance,” by C. W. Leadbeater, pp. 121-126).

The metaphysical conception of time—time without past, present and future—is not peculiar to Theosophy alone, but whereas Western systems of philosophy are only positing the *physical* order of the world *in space, time and causality* in contrast to the *metaphysical* order *without space, time and causality*, or according to Dr. Deussen (“The Elements of Metaphysics”) the realm of *willing* or *affirmation* as opposed to the realm of *not willing* or *denial*, Theosophy bridges over the gulf between the two, between the One Absolute Existence and the physical universe, by positing intermediate planes of nature and states of existence which gradually lead up from the limited physical plane consciousness to the unlimited all-consciousness. The One Absolute Existence is alone free from all limitations of time, space and causality—the three constituent elements which distinguish, according to Kant, the phenomenal world from *being-in-itself* ; all the manifested planes of nature, from the lowest to the highest, are phenomenal and therefore subject, in various degrees, to these limitations, which gradually fall away as we rise from plane to plane. Already on the astral plane space is, to a great extent, conquered, and cause and effect do not appear separated by physical measures of time ; on the mental plane this is the case in a very much higher degree ; on the buddhic plane the past, present and future appear as existing simultaneously and the barriers of separate consciousness begin to fall away, and so on, from plane to plane,

consciousness ever expanding and bringing us nearer to a comprehension of all-consciousness, of the One Existence that is and knows all.

What seers have declared, as a matter of knowledge to them, philosophers have grasped, in the main, through the force of their intellect and intuition ; for what are time, space and causality from the purely philosophical point of view ? "Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced." ("Secret Doctrine," Vol. I., p. 68). To quote from Dr. Paulsen's "Einleitung in die Philosophie," (p. 376) : "Time consists of the past and the future separated from each other by the movable extensionless point of the present. As the past has ceased to be and the future is not yet, time would be a reality composed of two halves which are both unreal." Where then is its reality ?—"our ideas on duration and time are all derived from our sensations according to the laws of association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual Ego, and perish when its evolutionary march dispels the *Mâyâ* of phenomenal existence. What is time, for instance, but the panoramic succession of our states of consciousness ? In the words of a Master : 'I feel irritated at having to use these three clumsy words—past, present and future ; miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving' " ("Secret Doctrine," Vol. I., p. 75).

That our idea of time differs with our state of consciousness is within the experience of everyone. The duration of a day, a month, and a year appears quite different to a child and to a grown-up person ; and to the latter again they pass swiftly or slowly according to whether he is idle or busy, happy or unhappy, in joy or sorrow. If we study the action of consciousness in dreams, in trance or when a person is under the influence of narcotics, we are driven to the conclusion that there exists a transcendental measure of time quite different from our ordinary physiological one, and it becomes even more apparent that time is but an illusion of phenomenal existence and varies as much on the different planes of nature as consciousness and matter vary.

"Now and then one may meet with a hint that seems to bring us a trifle nearer to a dim possibility of comprehension. One such hint was given by Dr. Oliver Lodge in his address to the British Association at Cardiff. He said : 'A luminous and helpful idea is, that time is but a relative mode of regarding things. We progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise

rate. But that may be only one mode of regarding them. The events may be in some sense in existence always both past and future, and it may be we who are arriving at them, not they which are happening. The analogy of a traveller in a railway train is useful; if he could never leave the train, nor alter its pace, he would probably consider the landscapes as necessarily successive and be unable to conceive their co-existence. We perceive therefore a possible fourth dimensional aspect about time, the inexorableness of whose flow may be a natural part of our limitations. And if we once grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, as it seems to one, we are impelled to seek, in connection with the directing of form or determinism, and the action of living beings consciously directed to a definite and preconceived end.' "

"Time is not in reality the fourth dimension at all; yet to look at it for the moment from that point of view is some slight help towards grasping the ungraspable. Suppose that we hold a wooden cone at right angles to a sheet of paper, and slowly push it through it point first. A microbe living on the surface of that sheet of paper, and having no power of conceiving anything outside of that surface, could not only never see the cone as a whole, but he could form no sort of conception of such a body at all. All that he would see would be the sudden appearance of a tiny circle, which would gradually and mysteriously grow larger and larger until it vanished from this world as suddenly and incomprehensibly as it had come into it.

Thus what were in reality a series of sections of the cone would appear to him to be successive stages in the life of a circle, and it would be impossible for him to grasp the idea that these successive stages could be seen simultaneously. Yet it is of course easy enough for us, looking down upon the transaction from another dimension, to see that the microbe is simply under a delusion arising from his own limitations, and that the cone exists as a whole all the while. Our own delusion as to past, present and future, is possibly not dissimilar, and the view that is gained of any sequence of events from the buddhic plane corresponds to the view of the cone as a whole. Naturally any attempt to work out this suggestion lands us in a series of startling paradoxes; but the fact remains a fact, nevertheless, and the time will come when it will be clear as noon-day to our comprehension." ("Clairvoyance" by C. W. Leadbeater, pp. 124-126.)

What again is *space* apart from objects which give us the idea of dimension? Is empty space with no objects in it distinguishable in anything from *nothing*? If not, where is its reality?

Difficult as this abstract conception of time and space may be, we cannot avoid it. Ideas such as those quoted in connection with

the problem of time help us to understand and we may yet cite a very luminous passage from "Paulsen's *Einleitung in die Philosophie*," p. 377, which includes the conception of both time and space:

"The parts of a mathematical demonstration or calculation are not outside each other in *space*; their symbols, the cyphers are, but the factors themselves are not; nor yet do they precede or succeed each other in *time*, that is to say they succeed each other in the consciousness of the person who verifies the calculation, but this is accidental; the parts themselves exist simultaneously, or more correctly without any relation to time. To a perfect consciousness nothing but the inner relation of the elements of the calculation would be present, without any admixture of the notion of time and space. If we imagine things to be in the nature of numbers, having a similar inner relationship to each other as between numbers, then the most perfect conception of the reality would be that of a mathematician, who embraces all these elements and their relation to each other at a single glance."

If we turn to the consideration of *causality* we find that we cannot dissociate it from *finality*, that both have their root in the One Existence which is both the "causeness of the cause and the effectness of the effect."

The cause determines the effect, but the effect also determines the causes that are introduced to lead up to it, as is at once apparent if we regard the orderly coöperation of the most varied causes as a means to a given end. Taking as an example the relation of eyes to seeing or of ears to hearing, the purely causal point of view would be: We see because we have eyes, we hear because we have ears. But there is another view which takes both causality and finality into consideration and argues somewhat differently: Our eyes exist, or are evolved in order that we may see, we have ears in order that we may hear. The eyes are the cause of seeing, but seeing, while being an effect, is at the same time the cause determining the evolution of eyes. To take another example: An artist engaged in painting a picture has from the beginning the image of the picture in his mind's eye. The act of painting is the cause of the picture arising on his canvas, but the idea of the picture is also the cause of painting, and cause and end thus mutually determine each other. On a larger scale we recognise this principle in studying evolution. The manifold causes that we see operating in every department of nature result in effects which we recognise as evolution, but it seems evident that evolution is only possible because its aim exists from the beginning in the mind of the Logos and the causes are chosen which will bring it about. In the *One Existence* there is no succession of cause and effect; in the *One* they *do not exist* as such; they are its two poles in *manifestation*, appearing and disappearing with the evolution and dissolution of the manifested Kosmos. The One Absolute Will determines the conditions of manifested existence, the end to

which evolution shall tend and the causes that will bring it about. All causes and effects have their noumenal basis in this Absolute Will, Absolute Existence, which is the ever present totality of evolution, of all that was and will be. Herein lies the possibility of prevision. As our consciousness expands in the course of evolution and embraces plane after plane, it conquers, one after another, the limitations of time, space and causality and approaches ever nearer to its source, the all-consciousness which is beyond these limitations and consequently omniscient.

As said above, a perfect comprehension of the problem evades us as yet and any attempt to work out details lands us in a series of startling paradoxes. The problem is too deep to be fully understood at our present stage of evolution, but it is not altogether hopeless if we think it out patiently along the lines indicated.

We are not yet able to understand superphysical states of consciousness, much less absolute consciousness, but it is possible to sense some of their attributes, to grasp the idea that time, space and causality have no existence *per se*, that all physical plane phenomena have their noumena on superphysical planes and these again in the One Absolute Existence which includes all. We can think of the evolution of the Kosmos as the working out of the Divine idea which is ever present, as the image of his picture is ever present in the mind of the artist while he is engaged in painting it, under the physical limitations of time, space and causality, limitations which do not apply to the *idea*, the *noumenon*, without which the *phenomenon*, the *picture* on canvas, could not come into existence. If a clairvoyant person is able to perceive this image in the mind of the artist, he will be in a position to describe the picture before it exists physically, and since every act exists first *in idea*, prevision is a necessary attribute of higher consciousness. We must remember of course that this image of the picture which we call the noumenon, has still objective reality though on a higher plane of matter than the physical, and is itself phenomenal when looked at from a still higher plane. The higher the vision, the nearer it approaches the absolute noumenon, the more perfect will it be, for just as our ordinary consciousness is able to see the possibility of a tree in a seed, but cannot tell which of a given number of seeds will germinate and develop into trees, so also mental sight will perceive numbers of thought-forms but will not be able to discern with certainty which of them will crystallise into physical events, while still higher sight, with fewer limitations and therefore nearer to the absolute noumenon of things, may know it. Since there is but One Will which works in everything and everyone of us, we can and must know all when our individual consciousness expands to the all-consciousness of which it is a part, and it is evident that from this highest point of view prevision means that we perceive how the Absolute Will, with which we are identical in our innermost centre, works through channels other

than our own, such perception in no way interfering with individual freewill and the course of evolution. Prevision *would* imply fatalism if it were not for the metaphysical conception that all events have their noumenon, their ultimate basis, in the One Absolute Will which is free and beyond the limitations of time, space and causality. *Without* this timeless, spaceless and causeless noumenon, freewill and prevision must for ever exclude each other; *through* it they find their reconciliation, for absolute will includes absolute knowledge and prevision, two attributes which can be found only in the One Eternal Absolute Existence, towards a realisation of which all evolution tends.

A. SCHWARZ.

LIFE AFTER DEATH—PURGATORY.*

THIS subject of life after death is one of great interest to all of us, not only because we ourselves must certainly one day die, but far more because there can scarcely be any one among us, except perhaps the very young, who has not lost (as we call it) by death some one or more of those who are near and dear to us. So if there be any information available with regard to the life after death, we are naturally very anxious to have it.

But the first thought which arises in the mind of the man who hears of such a lecture as this, is usually, "Can anything be certainly known as to life after death?" We have all had various theories put before us on the subject by the various religious bodies, and yet even the most devoted followers of these sects seem hardly to believe their teachings about this matter, for they still speak of death as "the king of terrors," and seem to regard the whole question as surrounded by mystery and horror. They may use the term "falling asleep in Jesus," but they still employ the black dresses and plumes, the horrible crape and the odious black-edged note-paper; they still surround death with all the trappings of woe, and with everything calculated to make it seem darker and more terrible. We have an evil heredity behind us in this matter; we have inherited these funereal horrors from our fore-fathers, and so we are used to them, and do not see the absurdity and monstrosity of it all. The ancients were in this respect wiser than we for they did not associate all these nightmares of gloom with the death of the body—partly perhaps because they had a so much more rational method of disposing of the body—a method which was not only infinitely better for the dead man and more healthy for the living, but was also free from the gruesome suggestions connected with slow decay. They knew much more about death in those days, and because they knew more they mourned less.

* A Lecture delivered in Chicago, by Mr. C. W. Leadbeater.

The first thing that we must realize about death is that it is a perfectly natural incident in the course of our life. That ought to be obvious to us from the first, because if we believe at all in a God who is a loving Father we should know that a fate which, like death, comes to all alike cannot have in it aught of evil to any, and that whether we are in this world or the next we must be equally safe in his hands. This consideration alone should have shown us that death is not something to be dreaded, but simply a necessary step in our evolution. It ought not to be necessary for Theosophy to come among Christian nations and teach that death is a friend and not an enemy, and it would not be necessary if Christianity had not so largely forgotten its own best traditions. It has come to regard the grave as "the bourne from which no traveller returns," and the passage into it as a leap in the dark, into some awful unknown void. On this point, as on many others, Theosophy has a gospel for the western world; it has to announce that there is no gloomy impenetrable abyss beyond the grave, but instead a world of light and life, which may be known to us as clearly and fully and accurately as the streets of our own city. We have created the gloom and the horror for ourselves, like children who frighten themselves with ghastly stories, and we have only to study the facts of the case, and all these artificial clouds will roll away at once. Death is no darksome king of terrors, no skeleton with a scythe to cut short the thread of life, but rather an angel bearing a golden key, with which he unlocks for us the door into a fuller and higher life than this.

But men will naturally say "This is very beautiful and poetical, but how can we certainly know that it is really so?" You may know it in many ways, as I have often said before. There is plenty of evidence ready to the hand of any one who will take the trouble to gather it together. Shakespeare's statement is really a remarkable one when we consider that ever since the dawn of history, and in every country of which we know anything, travellers have always been returning from that bourne, and showing themselves to their fellowmen. There is any amount of evidence for such apparitions, as they have been called. At one time it was fashionable to ridicule all such stories; now it is no longer so, since scientific men like Sir William Crookes, the discoverer of the metal thallium and the inventor of Crookes' radiometer, and Sir Oliver Lodge, the great electrician, and eminent public men like Mr. Balfour, the present Premier of England, have joined and actively worked with a society instituted for the investigation of such phenomena. Read, if you will, the reports of the work of that Society for Psychical Research, and you will see something of the testimony which exists as to the return of the dead. Read books like Mr. Stead's "Real Ghost Stories," or Camille Flammarion's "L'Inconnu," and you will find there plenty of accounts of apparitions, showing

themselves not centuries ago in some far-away land, but here and now among ourselves, to persons still living, who can be questioned and can testify to the reality of their experiences. Still, as Mr. Stead himself remarks very forcibly in his preface: "Of all the vulgar superstitions of the half-educated, none dies harder than the absurd delusion that there are no such things as ghosts. All the experts, whether spiritual, poetical or scientific, and all the others, non-experts, who have bestowed any serious attention upon the subject, know that they do exist. There is endless variety of opinion as to what a ghost may be. But as to the fact of its existence, whatever it may be, there is no longer any serious dispute among honest investigators. If any one questions this, let him investigate for himself. In six months, possibly in six weeks, or even six days, he will find it impossible to deny the reality of the existence of the phenomena popularly entitled ghostly. He may have a hundred ingenious explanations of the origin and nature of the ghost, but as to the existence of the entity itself there will no longer be any doubt." The evidence is there in abundance, and if you do not care to look for it that is your fault and no one loses but yourself; only if you have not examined it, you have no right to ridicule it and deny its existence.

Another line of testimony to the life after death is the study of Modern Spiritualism. I know that many people think that there is nothing to be found along that line but fraud and deception; but I can myself bear personal witness that that is not so. Fraud and deception there may have been—nay, there has been—in certain cases; but nevertheless I fearlessly assert that there are great truths behind, which may be discovered by any man who is willing to devote the necessary time and patience to their unfolding. Here again there is a vast literature to be studied, or the man who prefers it may make his investigations for himself at first-hand, as I did. Many men may not be willing to take that trouble or to devote so much time; very well, that is their affair, but unless they will examine, they have no right to scoff at those who have seen, and therefore know that these things are true.

A third line of evidence, which is the one most commending itself to Theosophical students, is that of direct investigation. Every man has within himself latent faculties, undeveloped senses, by means of which the unseen world can be directly cognized, as I explained in the lecture on "Man and His Bodies," and to any one who will take the trouble to evolve these powers the whole world beyond the grave will lie open as the day. A good many Theosophical students have already unfolded these inner senses, and it is the evidence thus obtained that I wish to lay before you. I know very well that this is a considerable claim to make—a claim which would not be made by any minister of any church when he gave you his version of the states after death. He will say, "The church teaches this," or "The Bible tells us so," but he will never say,

"I who speak to you, I myself have seen this, and know it to be true." But in Theosophy we are able to say to you quite definitely that many of us know personally that of which we speak, for we are dealing with a definite series of facts which we have investigated, and which you yourselves may investigate in turn. We offer you what we know, yet we say to you, "Unless this commends itself to you as utterly reasonable, do not rest contented with our assertion; look into these things for yourselves as fully as you can, and then you will be in a position to speak to others as authoritatively as we do." But what are the facts which are disclosed to us by these investigations?

The state of affairs found as actually existing is much more rational than most of the current theories. It is not found that any sudden change takes place in man at death, or that he is spirited away to some heaven beyond the stars. On the contrary man remains after death exactly what he was before it—the same in intellect, the same in his qualities and powers; and the conditions in which he finds himself are those which his own thoughts and desires have already created for him. As we said last week there is no reward or punishment from outside, but only the actual result of what the man himself has done and said and thought while here on earth. In fact, the man makes his bed during earth-life, and afterwards he has to lie on it.

This is the first and most prominent fact—that we have not here a strange new life, but a continuation of the present one. We are not separated from the dead, for they are here about us all the time. The only separation is the limitation of our consciousness, so that we have lost, not our loved ones, but the power to see them. It is quite possible for us so to raise our consciousness that we can see them and talk with them as before, and all of us constantly do that, though we only rarely remember it fully. A man may learn to focus his consciousness in his astral body while his physical body is still awake, but that needs special development, and in the case of the average man would take much time. But during the sleep of his physical body every man uses his astral vehicle to a greater or less extent, and in that way we are daily with our departed friends. Sometimes we have a partial remembrance of meeting them, and then we say we have dreamt of them; more frequently we have no recollection of such encounters and remain ignorant that they have taken place. Yet it is a definite fact that the ties of affection are still as strong as ever, and so the moment the man is freed from the chains of his physical encasement he naturally seeks the company of those whom he loves. So that in truth the only change is that he spends the night with them instead of the day, and he is conscious of them astrally instead of physically.

The bringing through of the memory from the astral plane to the physical is another and quite separate consideration, which in no way affects our consciousness on that other plane, nor our ability

to function upon it with perfect ease and freedom. Whether you recollect them or not, they are still living their life close to you, and the only difference is that they have taken off this robe of flesh which we call the body. That makes no change in them, any more than it makes a change in your personality when you remove your overcoat. You are somewhat freer, indeed, because you have less weight to carry, and precisely the same is the case with them. The man's passions, affections, emotions and intellect are not in the least affected when he dies, for none of these belong to the physical body which he has laid aside. He has dropped this vesture and is living in another, but he is still able to think and to feel just as before.

I know how difficult it is for the average mind to grasp the reality of that which we cannot see with our physical eyes. It is very hard for us to realize how very partial our sight is—to understand that we are living in a vast world of which we see only a tiny part. Yet science tells us with no uncertain voice that this is so, for it describes to us whole worlds of minute life of whose very existence we should be entirely ignorant as far as our senses are concerned. Nor are the creatures of those worlds unimportant because minute, for upon a knowledge of the condition and habits of some of those microbes depends our ability to preserve health, and in many cases life itself. But our senses are limited in another direction. We cannot see the very air that surrounds us; our senses would give us no indication of its existence, except that when it is in motion we are aware of it by the sense of touch. Yet in it there is a force that can wreck our mightiest vessels and throw down our strongest buildings. You see how all about us there are mighty forces which yet elude our poor and partial senses; so obviously we must beware of falling into the fatally common error of supposing that what we see is all there is to see.

We are, as it were, shut up in a tower, and our senses are tiny windows opening out in certain directions. In many other directions we are entirely shut in, but clairvoyance or astral sight opens for us one or two additional windows, and so enlarges our prospect, and spreads before us a new and wider world, which is yet part of the old one, though before we did not know of it.

Looking out into this new world, what should we first see? Supposing that one of us transferred his consciousness to the astral plane, what changes would be the first to strike him? To the first glance there would probably be very little difference, and he would suppose himself to be looking upon the same world as before. Let me explain to you why this is so—partially at least, for to explain fully would need a whole lecture upon astral physics. Just as we have different conditions of matter here, the solid, the liquid, the gaseous, so are there different conditions or degrees of density of astral matter, and each degree is attracted by and corresponds to

that which is similar to it on the physical plane. So that your friend would still see the walls and the furniture to which he was accustomed, for though the physical matter of which they are composed would no longer be visible to him, the densest type of astral matter would still outline them for him as clearly as ever. True, if he examined the object closely he would perceive that all the particles were visibly in rapid motion, instead of only invisibly, as is the case on this plane; but very few men do observe closely, and so a man who dies, often does not know at first that any change has come over him.

He looks about him, and sees the same rooms with which he is familiar, peopled still by those whom he has known and loved—for they also have astral bodies, which are within the range of his new vision. Only by degrees does he realize that in some ways there is a difference. For example, he soon finds that for him all pain and fatigue have passed away. If you can at all realize what that means, you will begin to have some idea of what the higher life truly is. Think of it, you who have scarcely ever a comfortable moment, you who in the stress of your busy life can hardly remember when you last felt free from fatigue; what would it be to you never again to know the meaning of the words weariness and pain? We have so mismanaged our teaching in these western countries on the subject of immortality that usually a dead man finds it difficult to believe that he is dead, simply because he still sees and hears, thinks and feels. "I am not dead," he will often say, "I am alive as much as ever, and better than I ever was before." Of course he is; but that is exactly what he ought to have expected, if he had been properly taught.

Realization may perhaps come to him in this way. He sees his friends about him, but he soon discovers that he cannot always communicate with them. Sometimes he speaks to them, and they do not seem to hear; he tries to touch them, and finds that he can make no impression upon them. Even then, for some time he persuades himself that he is dreaming, and will presently awake, for at other times (when they are what we call asleep) his friends are perfectly conscious of him, and talk with him as of old. But gradually he discovers the fact that he is after all dead, and then he usually begins to become uneasy. Why? Again because of the defective teaching which he has received. He does not understand where he is, or what has happened, since his situation is not what he expected from the orthodox standpoint. As an English general once said on this occasion, "But if I am dead, where am I? If this is heaven, I don't think much of it; and if it is hell, it is better than I expected!"

A great deal of totally unnecessary uneasiness and even acute suffering has been caused in this way, and the fault is with those who still continue to teach the world silly fables about non-existent bugbears instead of using reason and common sense. The baseless and blasphemous hell-fire theory has done more harm than even its

promoters know, for it has worked evil beyond the grave as well as on this side. But presently the man will meet with some other dead person who has been more sensibly instructed, and will learn from him that there is no cause for fear, and that there is a rational life to be lived in this new world, just as there was in the old one.

He will find by degrees that there is very much that is new as well as much that is a counterpart of that which he already knows ; for in this astral world thoughts and desires express themselves in visible forms, though these are composed mostly of the finer matter of the plane. As his astral life proceeds, these become more and more prominent, for we must remember that he is all the while steadily withdrawing further and further into himself. The entire period of an incarnation is in reality occupied by the ego in first putting himself forth into matter, and then in drawing back again with the results of his effort. If the ordinary man were asked to draw a line symbolical of life, he would probably make it a straight one, beginning at birth and ending at death ; but the Theosophical student should rather represent the life as a great ellipse, starting from the ego on the higher mental level and returning to him. The line would descend into the lower part of the mental plane, and then into the astral. A very small portion, comparatively, at the bottom of the ellipse would be upon the physical plane, and the line would very soon re-ascend into the astral and mental planes. The physical life would therefore be represented only by that small portion of the curve which lay below the line which indicated the boundary between the astral and physical planes, and birth and death would simply be the points at which the curve crossed that line—obviously by no means the most important points of the whole.

The real central point would clearly be that furthest removed from the ego—the turning-point, as it were—what in astronomy we should call the aphelion. That is neither birth nor death, but should be a middle point in the physical life, when the force from the ego has expended its outward rush, and turns to begin the long process of withdrawal. Gradually his thoughts should turn upward, he cares less and less for merely physical matters, and presently he drops the dense body altogether. His life on the astral plane commences, but during the whole of it the process of withdrawal continues. The result of this is that as time passes he pays less and less attention to the lower matter, of which counterparts of physical objects are composed, and is more and more occupied with that higher matter of which thought-forms are built—so far, that is, as thought-forms appear on the astral plane at all. So his life becomes more and more a life in a world of thought, and the counterpart of the world which he has left fades from his view—not that he has changed his location in space, but that his interest is shifting its centre. His desires still persist, and the forms surrounding him will be very largely the expression of these desires, and whether his

life is one of happiness or discomfort will depend chiefly upon the nature of these.

A study of this astral life shows us very clearly the reason for many ethical precepts. Most men recognize that sins which injure others are definitely and obviously wrong; but they sometimes wonder why it should be said to be wrong for them to feel jealousy, or hatred or ambition, so long as they do not allow themselves to manifest these feelings outwardly in deed or in speech. A glimpse at this after-world shows us exactly how such feelings injure the man who harbours them, and how they would cause him suffering of the most acute character after his death. We shall understand this better if we examine a few typical cases of astral life, and see what their principal characteristics will be.

Let us think first of the ordinary colorless man, who is neither specially good nor specially bad, nor indeed specially anything in particular. The man is in no way changed, so colorlessness will remain his principal characteristic (if we can call it one) after his death. He will have no special suffering and no special joy, and may very probably find astral life rather dull, because he has not during his time on earth developed any rational interests. If he has had no ideas beyond gossip or what is called sport, or nothing beyond his business or his dress, he is likely to find time hang heavy on his hands when all such things are no longer possible. But the case of a man who has had strong desires of a low material type, such as could be satisfied only on the physical plane, is an even worse one. Think of the case of the drunkard or the sensualist. He has been the slave of overmastering craving during earth life, and it still remains undiminished after death—rather, it is stronger than ever, since its vibrations have no longer the heavy physical particles to set in motion. But the possibility of gratifying this terrible thirst is forever removed, because the body, through which alone it could be satisfied, is gone. We see that the fires of purgatory are no inapt symbols for the vibrations of such a torturing desire as this. It may endure for quite a long time, since it passes only by gradually wearing itself out, and the man's fate is undoubtedly a terrible one. Yet there are two points that we should bear in mind in considering it. First, the man has made it absolutely for himself, and determined the exact degree of its power and its duration. If he had controlled that desire during life, there would have been just so much the less of it to trouble him after death. Secondly, it is the only way in which he can get rid of the vice. If he could pass from a life of sensuality or drunkenness directly into his next incarnation, he would be born a slave to his vice, it would dominate him from the beginning, and there would be for him no possibility of escape. But now that the desire has worn itself out, he will begin his new career without that

burden, and the soul, having had so severe a lesson, will make every possible effort to restrain its lower vehicles from repeating such a mistake.

All this was known to the world even as lately as classical times. We see it clearly imaged for us in the myth of Tantalus, who suffered always with raging thirst, yet was doomed forever to see the water recede just as it was about to touch his lips. Many another sin produces its result in a manner just as gruesome, though each is peculiar to itself. See how the miser will suffer when he can no longer hoard his gold, when he perhaps knows that it is being spent by alien hands. Think how the jealous man will continue to suffer from his jealousy, knowing that he has now no power to interfere upon the physical plane, yet feeling more strongly than ever. Remember the fate of Sisyphus in Greek myth—how he was condemned forever to roll a heavy rock up to the summit of a mountain, only to see it roll down again the moment that success seemed within his reach. See how exactly this typifies the after-life of the man of worldly ambition. He has all his life been in the habit of forming selfish plans and therefore he continues to do so in the astral world; he carefully builds up his plot until it is perfect in his mind, and only then realizes that he has lost the physical body which is necessary for its achievement. Down fall his hopes; yet so ingrained is the habit that he continues again and again to roll this same stone up the same mountain of ambition, until the vice is worn out. Then at last he realizes that he need not roll his rock, and lets it rest in peace at the bottom of the hill.

We have considered the case of the ordinary man, and of the man who differs from the ordinary because of his gross and selfish desires. Now let us examine the case of the man who differs from the ordinary on the other direction—who has some interest of a rational nature. In order to understand how the after-life appears to him, we must bear in mind that the majority of men spend the greater part of their waking life and most of their strength in work that they do not really like, that they would not do at all if it were not necessary in order to earn their living, or support those who are dependent upon them. Realize the condition of the man when all necessity for this grinding toil is over, when it is no longer needful to earn a living, since the astral body requires no food nor clothing nor lodging. Then for the first time since earliest childhood that man is free to do precisely what he likes, and can devote his whole time to whatever may be his chosen occupation—so long, that is, as it is of such a nature as to be capable of realization without physical matter. Suppose that a man's greatest delight is in music; upon the astral plane he has the opportunity of listening to all the grandest music that earth can produce, and is even able under these new conditions to hear far more in it than before, since here other and fuller harmonies than

our dull ears can grasp are now within his reach. The man whose delight is in art, who loves beauty in form and colour, has all the loveliness of this higher world before him from which to choose. If his delight is in beauty in Nature, he has unequalled possibilities for indulging it; for he can readily and rapidly move from place to place, and enjoy in quick succession wonders of Nature which the physical man would need years to visit. If his fancy turns towards science or history, the libraries and the laboratories of the world are at his disposal, and his comprehension of processes in chemistry and biology would be far fuller than ever before, for now he could see the inner as well as the outer workings, and many of the causes as well as the effects. And in all these cases there is the wonderful additional delight that no fatigue is possible. Here we know how constantly, when we are making some progress in our studies or our experiments, we are unable to carry them on because our brain will not bear more than a certain amount of strain; outside of the physical no fatigue seems to exist, for it is in reality the brain and not the mind that tires.

All this time I have been speaking of mere selfish gratification, even though it be of the rational and intellectual kind. But there are those among us who would not be satisfied without something higher than this—whose greatest joy in any life would consist in serving their fellow-men. What has the astral life in store for them? They will pursue their philanthropy more vigorously than ever, and under better conditions than on this lower plane. There are thousands whom they can help, and with far greater certainty of really being able to do good than we usually attain in this life. Some devote themselves thus to the general good; some are especially occupied with cases among their own family or friends, either living or dead. It is a strange inversion of the facts, this employment of those words living and dead; for surely we are the dead, we who are buried in these gross, cramping physical bodies, and they are truly the living, who are so much freer and more capable, because less hampered. Often the mother who has passed into that higher life will still watch over her child, and be to him a veritable guardian angel; often the "dead" husband still remains within reach and in touch with his sorrowing wife, thankful if even now and then he is able to make her feel that he lives in strength and love beside her as of yore.

If all this be so, you may think, then surely the sooner we die the better; such knowledge seems almost to place a premium on suicide! If you are thinking solely of yourself and of your pleasure, then emphatically that would be so. But if you think of your duty towards the Logos and towards your fellows, then you will at once see that this consideration is negatived. You are here for a purpose—a purpose which can only be attained upon this physical plane. The soul has to take much trouble, to go through much limita-

tion, in order to gain this earthly incarnation, and therefore its efforts must not be thrown away unnecessarily. The instinct of self-preservation is divinely implanted in our breasts, and it is our duty to make the most of this earthly life which is ours, and to retain it as long as circumstances permit. There are lessons to be learnt on this plane which cannot be learnt anywhere else, and the sooner we learn them the sooner we shall be free for ever from the need of return to this lower and more limited life. So none must dare to die until his time comes, though when it does come he may well rejoice, for indeed he is about to pass from labor to refreshment. Yet all this which I have told you now is insignificant beside the glory of the life which follows it—the life of the heaven-world. This is the purgatory; that is the endless bliss of which monks have dreamed and poets sung—not a dream after all, but a living and glorious reality. The astral life is happy for some, unhappy for others, according to the preparation they have made for it; but what follows it is perfect happiness for all, and exactly suited to the needs of each. But this is our subject for next week.

Before closing let us consider one or two questions which are perpetually recurring to the minds of those who seek information about the next life. Shall we be able to make progress there, some will ask? Undoubtedly, for progress is the rule of the Divine Scheme. It is possible to us just in proportion to our development. The man who is a slave to desire can only progress by wearing out his desire; still, that is the best that is possible at his stage. But the man who is kindly and helpful learns much in many ways through the work which he is able to do in that astral life; he will return to earth with many additional powers and qualities because of the practice he has had in unselfish effort. So we need have no fear as to this question of progress.

Another point often raised is, shall we recognize our loved ones who have passed on before us? Assuredly we shall, for neither they nor we shall be changed; why, then, should we not recognize them? The attraction is still there, and will act as a magnet to draw together those who feel it, more readily and more surely there than here. True, that if the loved one has left this earth very long ago, he may have already passed beyond the astral plane, and entered the heaven-life; in that case we must wait until we also reach that level before we can rejoin him, but when that is gained we shall possess our friend more perfectly than in this prison-house we can ever realize. But of this, be sure, that those whom you have loved are not lost; if they have died recently, then you will find them on the astral plane; if they died long ago, you will find them in the heaven-life, but in any case the reunion is sure where the affection exists. For love is one of the mightiest powers of the universe, whether it be in life or in death.

There is an infinity of interesting information to be given about

this higher life, far more than could possibly be included in an evening's lecture. You should read the literature; read Mrs. Besant's "Death and After," and my own little book on "The Astral Plane." It is very well worth your while to study this subject, for the knowledge of the truth takes away all fear of death, and makes life easier to live, because we understand its object and its end. Death brings no suffering, but only joy, for those who live the true, the unselfish life. The old Latin saying is literally true—*Mors janua vitæ*—death is the gate of life. That is exactly what it is—a gate into a fuller and higher life. On the other side of the grave, as well as on this, prevails that same great law of Divine Justice of which I spoke last week, and we can trust as implicitly there as here to the action of that law, with regard both to ourselves and to those we love.

C. W. LEADBEATER.

*LIGHT THROWN ON THE OBJECTIONS TO
MRS. BESANT'S "AVATĀRĀS."*

THE problem of Avatârâs has been very lucidly solved by the gifted Mrs. Besant in her book on "Avatârâs." Notwithstanding this, various doubts and objections are raised against the solution, as will be seen in the February issue of the Theosophist. The manuscript of the article, it is said, was shown to Mrs. Besant, but she did not care to discuss the question, preferring to have her views taken for what they are worth. Mrs. Besant had, it seems, reasons to do so, since she does believe (see p. 4 of her book) that the solution was revealed to her by her Master, and so it was useless to discuss objections which did not seem to be very clear or based on sound logical reasoning.

The theory of Avatârâs has indeed become, from time to time, a subject of most interesting discussion among scholars of occultism, founders of various sects, and many pandits and Western theologians; as a result of which, we find that the mystery is now no longer a mystery. It is admitted that the theory put forward by Mrs. Besant is the most authoritative and original, but that with poor knowledge of Theosophy and limited scope of learning, the writer of that article finds it passing his comprehension to get a clear idea of what Mrs. Besant definitely arrives at. He further says he would be very thankful if anybody were to enlighten him with the truth that it has been for years his desire to know, but in which he has been ever disappointed.

Before discussing the objections, we should allude to the modesty with which Mrs. Besant has treated the subject. In the book of the Avatârâs, on p. 4, she says, "Pardon me, my brothers, if in a speech on this great topic, I should sometimes come athwart some of the dividing lines of different schools of Hindu thought;" and on p. 48,

she says that the subject is a subtle one, and she cautions us that she should not be misunderstood. Again, on p. 8, of the same book, she invites our close attention, nay, our patient consideration, where points that to some extent may be unfamiliar are laid before us, and says that those who have not studied truth in the way she points out, need to think carefully ere they reject, need to consider long ere they refuse.

Under these circumstances, our position becomes very risky. We, as it were, rush in where angels fear to tread.

Now, it is objected that her theory throws great doubts on our future attainments and that it may create discontent in the hearts of many pious worshippers, because she says on p. 33, "Beyond Him, yet another, and beyond Him others, and others yet, until as the physical universes are beyond our thinking, the spiritual hierarchy stretches also beyond our thought, and dazzled and blinded by the splendour, we sink back to earth," and expresses similar ideas on other pages. But this objection is not well founded. What does Mrs. Besant say on p. 4? "I may not, I dare not narrow the truth I have learnt." Truth is truth, and must shine out as a torch. Truth need not be given out in false colours simply because perhaps beginners may be disappointed. She on p. 33 says that we are not yet ready for the mightier manifestations and that if we would learn, we must limit ourselves; so, instead of disappointing, she reminds us of the often-quoted motto, "slow but steady wins the race." She simply states the truth that the race to be run is a very, very long one, which it is impossible to conceive of (at present), but nevertheless, every ego is bound in the long run, to reach the final goal, to attain which he is working on and on in the scale of evolution and is sure to succeed in the end, in getting "Mukti" in the sense of being one with the One, because that is God's Will for them, and God's Will shall be done.

On p. 34, she says: "The more ignorant the man, the more he thinks he can grasp, the less he understands, the more he resents being told that there are some things beyond the grasp of his intellect, existences so mighty that he cannot yet dream of the lowest of the attributes that mark them out." This reminds us of Bhartri Hari's verse * "Yadâ kinchit jno ham, etc." (When I knew very little, I thought very highly of myself, but, etc.) We cannot think that Mrs. Besant is capable of pretending to say that the Almighty can be conceived by any beginner without reaching a particular stage. It is not her business to allure people by saying what would falsely encourage them, nor to mislead them into the so-called Bhakti which

* We are obliged to request all our contributors to write their Sanskrit quotations, if any, in future, in legible Devanâgarî characters, as we are put to the greatest inconvenience and unnecessary loss of time in deciphering the Sanskrit quotations written in Roman characters. Quotations written in Devanâgarî characters can easily be transcribed by us in Roman characters.—ED.

they may not be capable of realising. "Bahu vyākula chittânâm, vichârât tattva dhir nahi, yogo mukhyas tatas teshâm." Those who have not controlled the mind, should resort to Yoga (meditation), Vichâra (attempt at discrimination) will not give them tattva jnâna direct. "She on p. 32, asks us look at the physical universe with the eye of the spirit and not with the eye of the flesh, and on p. 33 she says, "just as we have our sun and suns, many universes, each one part of a system mightier than itself, so in the spiritual universe, there is hierarchy beyond hierarchy of spiritual intelligences who are as the suns of the spiritual world." The statement in the S'ruti 'Tripâdûrdhva, etc.' also shows that the Almighty has one-fourth in the manifested Universe, three-fourths of it being beyond that and unmanifested."

Authorities may be cited to show that Para Brahman is indescribable and inconceivable, and no attributes can be ascribed to it, "A'tmânâm chéd vijâniyâd ayam asmîiti pûrushah, kimichhan kasya kâmâya sarîram anusanjwaret." If one knows A'tmâ, why will he, wishing what, for what desire (as there will survive none), repine? Again A'tmâ is said to be "Nirvikalpam, Anantam, etc." it is undefinable, unending, without an origin or parallel." "Aprameyam anâdim cha, etc." It is immeasurable, eternal, etc. Again "Yato vâcho nivartante aprâpya manasâ saha," who is "avâng manasa gochara" from whence speech and mind return back without fully realising it. In "Ano raniyân, etc," A'tmâ is said to be smallest of the small, not to show that it is a particle, but to suggest its sūkshmatâ, fineness, etc., to show how difficult it is to know it. Otherwise it should not have been also called "Mahato mahiyân," it is greatest of the great, *i.e.*, all-pervading, etc. A'tmâ is called Purusha by the Sânkhya Sâstrins, Pure Brahman by the Vedântins, momentary knowledge (kshanik vijnâna) by vijnâna vâdins, and S'ûnya (zero) by S'ûnya vâdins. Yet if any attributes are to be assigned to A'tmâ, they should be by "Vidhi" and "Nishedh." But we cannot make Nirguna, Saguna. It is said that the Vidhi attributes of A'tmâ are Sat, Chit, Anand, etc. The Nishedh attributes are ananta, akhanda, asanga, adwitîya, ajanmâ, avyakta, avyaya, akshara, etc. Now are not these qualities very abstruse and difficult to be grasped by the beginner? Since they are not attributes but synonyms of A'tmâ, shall we ask if such an instrument vaguely known can be safely placed in the hands of the beginner, to be dealt with or wielded for concentration and for Bhakti? Question for question is no offence. In my opinion, it is quite inconsistent and incompatible for us to keep constantly in view an object of the world, however mighty he may be, and to regard him as the one absolute existence, the one unconditioned, unknowable though lovable supreme self of all beings. It may be possible in the case of a Jnâni, but that is in the form of Dhyâna (deep meditation). His worship consists in fully discriminating the A'tmâ from the body with its accompaniments,

and since a jñâni can conceive "Parabrahman," as assumed, without an external object for his Bhakti, the artifice of ascribing attributes where they do not exist need not be adopted. Prahlâda, Nârada, Tukârâm, and such others were not ordinary "Adhikârins" and so they might have conceived "Parabrahman," but in their beginnings they must have risen step by step, if not in the same birth or kalpa, in different births and kalpas. Again this should be borne in mind that "Yat sânkhyaih prâpyaté sthânam tad yogairâpi gamyate. Ekam sânkhyam cha yogam cha yah pas'yati sa pas'yati." He who sees no difference in sânkhya and yoga is the person who sees. Both attain the same result ultimately. Though it is said "Upâsanasya sâmarthyâd vidyot pattir bhavét tatah. Nân्याñ panthâh. Nishkâmopâsanât muktis tâpaniyé samiritâ." Upâsanâ gives jñâna. *There is no other way but Upâsanâ to get it.* In Nri-simha Tâpaniya Upanishad it is said that Nishkâma Upâsanâ gives "Mukti."

But it is objected that if S'rî Krishna be the I's'vara of this solar system merely, He will not be the unique object of Bhakti, as there are other I's'varas beyond Him. It sounds well to say that Bhakti is possible only when the object of such Bhakti is unique and unrivalled by any other subject. But how are the words unique and unrivalled to be construed? The object ought to be for the time being unique to the mind of the Bhakta, not necessarily that it must be absolutely so. There may be higher objects beyond, but every one would conceive I's'vara according to his own capacity and capability and will practise to have "ananya" Bhakti on Him out of deep love for Him which he has cherished in himself by dint of constant concentration on Him, *e.g.*, S'rî Krishna, the Vishnu of this solar system, who is ultimately the same as the supreme Vishnu, which depends upon the office that is held by each Vishnu. *Cf.* "Jale Vishnus, sthale Vishnuh," etc., which is indicative of Vishnu being all-pervading. The authorities suggested but not cited against this view would simply go to show that the Adhikâri should choose an object for his Bhakti which would suit himself, should try to raise himself to that level, love it so lovingly as ultimately to be one with it, and then and then only he will find the next better, and so on till the supreme, *i.e.*, Parabrahman, is reached. In that sense, the object of Bhakti is unique and unrivalled. Because to him every such higher object will be the same and best for the time being. However handsome, rich, and attractive youths there may be in the acquaintance of a chaste lady, her devotion to her husband would not be hampered at all, although the husband may be far below in the scale of society. We cannot argue that the love of a chaste, charming and cheerful wife who dotingly loves her husband will be less sincere simply because in the eye of others the husband remains not a unique or unrivalled personage. To her, the outside however attractive or higher is a nonentity.

Love and Bhakti are blind. Let others think of it what they will. The husband and husband alone is a hero to her and is all in all, and the unique object of devotion to her. She for the time being is apt to think that the object of her love and devotion is the only one who possesses all the best attributes. In Yoga Vâsishtha, Nirvana Prakaraṇa, Sadâs'iva asks of Vasishtha, as to who is God, and who should be worshipped. What does he say? "Oh Vâsishtha, only once worshipping God as I say will give you Mukti. Remember this; neither Vishnu, nor I, nor Brahmâ, nor Indra, nor Vâyu, nor Sûrya, nor Agni, nor the Moon, nor Brâhmana, nor the King, nor the Rûdra, nor yourself is the real God. Godship is not possible in the case of one connected with the body or the chitta (mind). Manifestation or intellect can never be called God. The natural lustre of Chaitanya is the only true God. He who is limited by space, time, or matter, is no God. (Dik Kâlâdyavachhinna, etc.) He who is eternal lustre of Chaitanya is God and deserves to be worshipped. He is the Adhishtâna of every thing. *But the man who is unable to walk four miles may be asked for the sake of convenience to walk a mile first.*" Similarly the Sâstras recommend the worship of the manifested I's'varas for the sake of facility as first steps. So we see that those who can worship the Parabrahman, nobody, much less Mrs. Besant, stops, nor can stop; but for ordinary men the right and proper preliminary path would be to rise, grade by grade, standard after standard, or else the following would be meaningless: "Pravrittâvâgraho nyâyyo, bodha hînasya sarvathâ, swargâya vopavargâya, yatitavyam yato nribhîh." For getting Swarga (heaven), or for Moksha (liberation), Pravritti is necessary for men, in whose case Nivritti is not possible at once. This of course means—something is better than nothing.

Again it is argued that Mrs. Besant lays down the doctrine of polytheism, as she advocates so many I's'varas. But truly speaking it is not so. It is well known in the Hindu Sâstras that there are thirty-three crores of gods. The tendency of the A'ryans from time immemorial is towards the belief that every thought, word or action has its deity. Even in the Vedas, we find hymns chanted to such gods. But Parabrahman or Parames'vara is one, the only God, whom "sages revere in silence, not daring to speak even with illumined mind that knows nirvânic life and has expanded to nirvânic consciousness:" compare "Yogibhir dhyâna gamyam," etc., whom Yogins may know by deep meditation. On p. 34, Mrs. Besant says frankly that the mighty ones whom we worship are the gods of our system; beyond these there stretch mightier ones yet, whom perhaps myriads of Kalpas hence, we may begin to understand and worship. Thus she talks and truly so of the grades of the objects of worship and Bhakti. In Yoga Vâsishtha, Nirvâna Prakaraṇa, Bhusunda, the liberated, learned, long-lived and crow of heraldry,

gives to Vasishtha his experience of observation : " In some Kalpa, Vishnu enjoyed the office of Brahmâ, in some other, Brahmâ acted as Rudra, and in some other one Rudra performed the duty of Vishnu." This shows that all offices are open at different stages to all these either *pro tem.*, or otherwise. But Mrs. Besant does not condemn our slightest attempts to know the Almighty, yet to us who are not Yogins, she recommends the worship of S'rî Krishna, the Lord of our own solar system, with an advice to be content with Him at present, though He appears at the bottom of innumerable other I's'varas that stretch in Hierarchies beyond Him. There is nothing strange or extravagant in the fact that we have to worship every one of the I's'varas in their infinite order. To pass from any one to any other I's'vara, worship for myriads of Kalpas may be required for some, but to others there may be no need of going in that strict order, and they may not require so much time. They have progressed far in advance in previous Kalpas, and may take a little or even no time in passing over the whole scale successfully. It may be thought that there is no end of I's'varas, but we cannot say that there is no end of worship. The assumption is grand, but Mukti is certain, and as hope is immortal, hope of final liberation shall surely be realised. It would, therefore, be wrong to infer that neither Bhakti nor Jnâna would lead us to immortality.

Let us now see what is I's'vara. Various theories have been put forward as to the term " I's'vara," and various arguments are adopted by different schools of philosophy to prove their own theories. In Pancha dasi, Ch. I., sl. 16, it is said : " Mâyâ bimbo Vas'î Kriya tâm Syât Sarvajna I's'varah." I's'vara is the reflection of Brahman in Mâyâ. He controls the Mâyâ and is omniscient. Since he controls the Mâyâ, he is said to be all-knowing, self-shining, self-sufficient, etc. In Ch. 6, sl. 102, it is said : " Chit sannidhau pravrittâyah prakriterhi niyâmakam I's'varam bruvaté yogah sa jive bhayah paras' s'rutah." I's'vara is the Ruler of Prakriti which has become active in the presence of chit (consciousness). This I's'vara is said to be different from jivas (beings). In S'veta Up. it is said " Pradhâna Kshetrajna patir gunes'ah " I's'vara is the ruler of attributes and is the Lord of Prakriti and Jiva. This s'ruti thus establishes the existence of I's'vara and his being different from Purusha and Prakriti. A similar view is also expressed in Brihadantaryâmi Brâhmanam and shows that I's'vara is Antaryâmi, *i.e.*, all-pervading. Patanjali in Yoga s'ûtra expresses a similar idea, " Kles'a karma vipâkais tad âs'ayairapyasamyuto pumvis'esho bhavet Is'o. Jiva vat sopyasanga chit." I's'vara is the chief of men, who is unconnected with troubles (of 5 kinds), Karmas (of 3 kinds), their ripening (fruits) and the impressions of these three; and He is a form of Chaitanya (consciousness) and is asanga, just like Jiva, though being Pumvis'esho is the Niyâmakâ (Ruler) of jivas. If we do not know him as Ruler, who will manage the binding and untying, the bond and the liberation? The Bandha and Moksha

are the self-undertaken burdens, and they must be discharged by the *de son tort* I's'vara. The S'ruti "Bhishâsmât, etc." says "the wind blows by the awe of I's'vara, the sun rises, the fire shines, Indra protects, and death runs his race (by the same awe)." So is I's'vara said to be the manager of all these, in Taittiriya Upanishad.

What do the Naiyâyikas say? They say that I's'vara is asanga or saguna. He is endowed with qualities such as jnâna, ichhâ and prayatna (knowledge, desire and action). The only difference is that these qualities in jiva are anitya (short-lived), while in I's'vara, they are nitya (long-lived). The worshippers of Hiranyagarbha say that Hiranyagarbha is I's'vara; "Hiranyagarbha I's'astu lingadehena samyutah." The advocates of Virât say that Virât Purusha is I's'vara; "Vairâjo Deha I's'ah," and the S'rutis say "Sahasra s'rsha Purushah, etc." "The Purusha has a thousand heads, thousands of eyes and feet, has eyes, faces, hands and feet on all sides, so the Virât Purusha is I's'vara. The admirers of Brahmâ say that Brahmâ is I's'vara, "Chatur mukho Deva eva I's'ah." The S'rutis say "Prajâpatih prajâ asrijata." It is Brahmâ who created the beings. So he is I's'vara, the Creator.

The devotees of Vishnu say "Vishnor nâbhes sambhûto Vedhâ Kamalajas tatah, Vishnu reva I's'ah." Brahmâ is born from the lotus-like navel of Vishnu. He is thus born, "Jâtasya hi dhruvo mrutyuh." Thus one who is born and who dies is no I's'vara and there is no I's'vara other than Vishnu.

The Bhaktas of S'iva say that Vishnu is not I's'vara, as he proved himself unable to find the feet of S'iva. So S'iva is I's'vara. Even Brahmâ failed to find out the upper half of S'iva. So S'iva is the greatest, highest I's'vara, who is unborn and Avinâs'i.

The followers of Gaṇapati say, "S'iva is not I's'vara, since S'iva had to worship Gaṇapati at the time of the conquest of Tripura." So Gaṇapati is I's'vara, and not Vishnu or S'iva. Similarly, the worshippers of Bhairava and others call any entity and anything they like as their I's'vara and worship them accordingly. Thus even the Pîpal tree, Arka tree, the Bamboo, Tulsi, etc., are worshipped as I's'vara.

Hence the word I's'vara is ordinarily taken as "Mâyinam tu Mahes'varam, etc." I's'vara is one who is Nimitta Kârana of Jagat, and whose Upadhi is Mâyâ. A similar idea is expressed in "S'ruto mâyi Mahes'varah; Antar yâmi cha sarvajno Jagad yonis sa eva hi," and also in S'vetâs'vatara Up., "Asmân mâyi srijate, etc." Again it is said that A'nandamayakos'a is I's'vara. It is said in S'ruti, "Sushupti Sthâna ekî bhûtah prajânaghana eva;" I's'vara has sushupti as his residence, who unites with the Almighty and who is the treasure of knowledge. But in Mândukya Up. it is said that, that is the view of those who cannot realise the Parabrahman, set forth simply to show that A'nandamayakos'a is a help towards knowledge of Parabrahman. Again it is said that "Yasya Sarvâni bhutâni s'ariram:—" The whole creation is I's'varâ's body. In Bhagavadgîtâ it is said, "I's'varassarva bhûtânâm hrid des'erjuna

tishthati," I's'vara is in the heart of all. Compare what Duryodbhava says in Pândava Gitâ, "Jânâmi dharmam na cha me pravrittih. Jânâmyadharmam na cha me nivrittih. Kenapi devena hridi Sthitena, yathâ niyuktosmi tathâ karomi ;" I do as the god in the heart enjoins me to do. I know nothing further. Then it is said, "I's'ah purusha kârasya rupenâpi nivartate." One's will-power is also I's'vara. This shows that I's'vara and Jiva are both with Upadhi and Atmâ is nissanga. Again, "I's'varâssarva evaite pujitâh phala dâyinah." Animate and inanimate all are I's'varas, and they when worshipped give the fruit. They must be worshipped as God, and God will reward the worship through them.

Thus wherever the word "I's'vara" is used the context should be borne in mind, as the word is capable of being used in several senses, limited and Supreme being the chief among them; and so it seems to have been used by Mrs. Besant in the sense of Ruler of our Universe on some pages, and also in the sense of the Supreme on other pages of the book as the context required it. Thus I think that the other writer of an article on the subject of Avatârâs in the March issue of the Theosophist does not seem to have clearly understood (when he says that "it would thus be a reproach to the Universal Vishnu to limit Him to a Logos) that the term Vishnu can be used as Vishnu the Supreme, as well as Vishnu, Sri Krishna, of this Solar System, the same Supreme Vishnu limited and hence using limited powers only. Mrs. Besant on p. 12 of the "Avatârâs" says: "Now on this view of the nature of an Avatâra, difficulties I know arise, but they are difficulties that arise from a partial view and then from that view having been merely accepted as a rule on the authority of some great name instead of on the thinking out and thorough understanding of it by the man who repeats the Shibboleth of his own sect or school. The view once taken, every text in S'ruti or Smriti that goes against that view is twisted out of its natural meaning in order to be made to agree with the idea which already dominates the mind."

To sum up, I's'vara is "Mâyopâdhir jagadyonissarvajnatwâdilakshanah Pârokshya s'abalas satyâdyâtmaka statpadâbhidhah." I's'vara with the Upâdhi of Mâyâ is the source of the universe, endowed with omniscience, etc., and is paroksha (These are His tatastha attributes). He is the real one, etc., who is capable of being spoken of as TAT. The latter are His swarupa (natural) attributes.

Mrs. Besant on p. 15 of "Avatârâs" says that the Self in man is "Unborn, constant, eternal, ancient," it is because the Self in man is one with the One self-existent, and I's'vara Himself is only the mightiest manifestation of that One, who knows no second near Himself; and on p. 46, she says: "It is true that when out of His system, when not conditioned and confined and limited by it as He is by His most Gracious will, it is true that He will be the Lord of that matter by virtue of His union with the mightier life beyond; but when for the building of the world, He limits himself within

His Mâyâ, then he must work within the condition of those materials that limit His activity, *as we are told over and over again.*" In short, Chaitanya is one and the same, but "Kutastho Brahmâ Jives'au ityevam chaturvidhah." It is spoken as kutastha, Brahman, Jiva, and I's'vara, just as Akas'a is the same but by Upâdhi it is styled "ghatâkâs'a, mahâkâs'a, Jalâkâs'a, and meghâkâs'a," from the so-called receptacle of it and in which it has to limit itself and act its part.

C. SUTARIYA.

[To be concluded.]

THE SECRETS OF INDIAN CHEMISTRY.

IN his address at the opening of the Adyar Library (December 1886) the President-Founder said: "There is a widespread conviction that many excellent secrets of *chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, mineralogy, astrology, etc.*, known to former generations, have been forgotten, but may be recovered from their literary remains."

The statement of our President-Founder contained in the above quotation has been verified to some extent at least after the lapse of 16 years.

A HISTORY OF HINDU CHEMISTRY from the earliest times to the middle of the sixteenth century A.D. with Samskrita Texts, Variants, translation and illustrations by Praphulla Chandra Roy, D.Sc., Professor of Chemistry, Presidency College, Calcutta, (Vol. I.) was published at Calcutta in 1902. It furnishes to the English readers much useful information regarding those subjects that are printed in italics in the above quotation. The book under reference was reviewed at length in the January number of the *Journal des Savants*, the organ of the Institute of France, by the eminent Chemist, M. Berthelot, Secretary of the Academy of Sciences, Paris. The *Madras Mail* recently published a few typical extracts from the French Chemist's Review. They are here reproduced for the benefit of our readers.

"It is now five years since Professor Roy communicated to me a manuscript memoir of 43 pages on Indian Chemistry and Alchemy, a memoir of which I have published a critical analysis in the *Journal des Savants* (April, 1898). From that time forward, the Hindu Savant has pursued his researches and elaborated his first essay. Backed by Mr. Alexander Pedler, Director of Public Instruction, Bengal, he has surveyed the more ancient manuscripts collected from the Libraries of Benares, Madras and Kashmir, as also some printed works based upon such manuscripts. One coming under the last category—the Bower manuscript—is reputed to have been written in the Fifth Century of our era. The others are of unequal date, but they contain materials which go back to an antiquity more or less remote.

"I allude to this fact because it is well known that materials which are copied in a manuscript, particularly those which contain technical and theoretical matter, are susceptible of containing, on the one side, the text to which the copyist ascribes a remote date, and on the other, additions made at different periods, the most recent being contemporaneous with the time of the last transcription. One must be careful in finding out the date of these last outgrowths. Such additions have often been made without any intention of fraud, but simply with a view to complete the study of the questions treated of, and sometimes it has happened that the object has been to antedate certain facts, names and doctrines. If I make these observations with regard to the Hindu manuscripts it is because I myself have had frequent occasions to criticise and discuss numerous examples of this nature in my *History of the Chemistry of the middle ages*, especially in reference to the works attributed to Hermes and, much later on, to Geber.

"Exactly the same thing has happened in India with reference to the half-mythical and half-historical personage bearing the name of Nâgârjuna; and amongst his successors exists similarly side by side with an historical Vagbhata the works of which a more modern pseudo-Vagbhata is the reputed author. The critic in dealing with this class of alchemical works must bring to bear upon them the utmost prudence and sagacity.

"Be that as it may, we should be grateful to Mr. Roy for the care with which he has collected and collated the materials of an obscure and difficult study, and the precious details and commentaries which figure in his publication.

"The first reflection which arises in the mind after a perusal of his *History of Indian Chemistry* is that it is rather the history of the evolution of Medicine than of Chemistry. In short, the Chemistry has been subordinated to the Medicine. We have to deal more with medical doctrines and receipts than with chemical and alchemical doctrines. The methodical descriptions relating to the preparation of metals and their salts are not much in evidence except in the treatises written in the Fourteenth and Fifteenth Centuries.

"In the extracts from the old treatises which Mr. Roy has presented to us we do not come across anything which would remind us of the systematic treatises of Zosimus and the Græco-Egyptians. . . . This absence of the alchemical documents properly so called, in the most ancient Indian texts, can only be explained in two ways: either Mr. Roy has not yet been able to discover alchemical treatises of this order, supposing them to have been preserved, or, which is more probable, they have never existed at all.

"There is also a need of historical data of another order, which are indispensable for an exact discussion of the true filiation of chemical theories and practices in India. These are the manuscripts dealing with the technical receipts of goldsmiths, painters, dyers, potters and metallurgists of India of different periods. It is well known that in metallurgy and in decorative industries India had attained high excellence and that a delicate sentiment pervades the works of her art. Mr. Roy has taken care to devote a certain number of pages of his book to a description of the actual practices of Indian artisans. Certainly, these

descriptions are extremely interesting, but they belong to a comparatively modern period. It would throw a flood of light on the history of Hindu Chemistry if we could discover texts analogous to the Leyden Parchment, which have furnished me with the key to the treatises ascribed to Democritus and which have enabled me to trace the continuity of the old alchemical traditions in the West from the fall of the Roman Empire to the Thirteenth Century, that is to say, to the beginning of the Renaissance Period.

"I do not wish to dwell more upon these desiderata, but I have thought it necessary to allude to this almost complete absence of authentic documents relating to the original doctrines of Indian Chemists, before their contact with the Arabian civilisation. On the score of the absence of texts of this order, of the very existence of which as yet we have no intimation, it would be unjust to criticise the work of Mr. Roy who has consecrated his tedious and conscientious labour for the purpose of placing at our disposal a summary of all available materials. On the contrary, we should be grateful to him for the knowledge we can now glean from his book."

M. Berthelot now devotes several pages to presenting a *résumé* of Dr. Roy's work, which it is unnecessary to reproduce here except in one or two points. "The Ayurvedic Period," he continues, "presents a more positive character (than that of the Vedic). It corresponds to the real historical periods of the Greeks and the Romans. At this time chemistry is not yet separated either from medicine or from the industrial arts. But medicine has become distinct from the influence of priests.

"Before entering further into the relations which obtain between medicine and chemistry. . . it is necessary to give here a brief exposition of the philosophical ideas of the Indians of this epoch on the constitution of matter. In brief, it is also the period of the grand philosophical systems, handled with method and profoundness. I have not the necessary philological competence to enable me to pronounce an opinion on the dates at which these systems were evolved and the influence they exercised on the Grecian philosophy of the Alexandrian School."

Regarding the antiquity and originality of Charaka and Sus'ruta M. Berthelot seems to regard the proof of Dr. Roy as quite convincing, and he alludes to the "lively refutation" of the views of the German Orientalist, Haas, who derives the word Sus'ruta as a corruption of Hippocrates. "The division of drugs in Hindu medicines," proceeds M. Berthelot, "into three classes, namely, animal, vegetable and mineral, reminds us of the nomenclature of the Arabian Alchemists, notably of Avicenna. Here we come across a sign of originality, as we find nothing like this in the ancient Greek alchemy.

"The use of alkali derived from the lixiviation of ashes and of rendering it "caustic" by the addition of burnt limestone, as described in Sus'ruta, seems to me to be a later interpolation and a more modern addition derived either by a direct or indirect path from the practical chemistry of Europe."

M. Berthelot thus concludes his review :

"I need not push further the *résumé* of the analysis of Dr. Roy, having already published in the present journal (April, 1898) the details of the circumstances under which this learned Professor under-

took a study of Indian Chemistry, but I cannot conclude my article without thanking him once more for having executed this lengthy and painstaking work and presented to us an analysis of treatises the very existence of which has been revealed to us for the first time. A new and interesting chapter has been added to the history of sciences and of human progress,—a chapter particularly useful for a knowledge of the reciprocal intellectual relations which have existed between the civilisation of the East and the West.”

On reading the above extracts one will naturally be induced to peruse the book under review.

A copy of it was, therefore, obtained from one of our brothers and on a cursory reading it was found to be extremely useful. An outline of its contents is given below :—

Mr. P. C. Roy has furnished his book with a valuable “Introduction” covering 79 pages in 6 chapters that respectively treat of:—1. “Alchemical ideas in the Vedas;” 2. “The Ayurvedic period;” 3. “The Transitional period;” 4. “The Tântic period;” 5. “The Iatro-chemical period,” and 6. “Indebtedness of Arabians to India.”

Then in the body of the book he deals with the AYURVEDIC PERIOD (from the Pre-Buddhistic era to Circa 800 A.D.) in four chapters treating of, 1. “The Constitution and properties of Matter;” 2. “Chemistry in the Charaka and the Sus’ruta;” 3. “Chemistry in the Bower MS.,” and 4. “Chemistry in the Vâgbhata.” For the TRANSITIONAL PERIOD (from 800 A.D. to Circa 1100 A.D.) he has devoted two chapters on the “Chemistry in the Siddha yoga” of 1, Vrinda, and 2, Chakrapani.

For the TANTRIC PERIOD (from 1100 A.D. to Circa 1300 A.D.) he devotes a chapter on “Chemistry in Rasârnavâ.” For the IATRO-CHEMICAL PERIOD (from 1300 A.D. to Circa 1550 A.D.) he has a chapter on “Chemistry in Rasaratna Samuchchaya,” with “Notes on Minerals.” He has, besides, written on “Metals and Metallurgy,” “On the essence of Minerals,” “On Gunpowder, Salt-petre and the Mineral Acids,” and on the “Knowledge of Technical Arts and decline of Scientific Spirit.” Appendix I. contains the “Analysis of some preparations used in the Hindu Medicines.” Appendix II. contains illustrations. He has also supplied the reader with an “Index of proper names” and an “Index of subjects.” The last 41 pages of the book contain the Samskrita Texts on which Mr. Roy’s book is based. They are extracts from *Vrinda*, *Rasârnavâ*, and *Rasaratna Samuchchaya*. All these works are in the Adyar Library, but no pandit without that technical knowledge which Mr. Roy possesses will ever be able to make use of them. We have therefore to await the publication of Mr. Roy’s second volume on the subject, with very great interest.

That ancient India possessed very many scientific secrets can be gathered from the following :—

The Iron Column at Agra now stands as an engineering wonder,

A sword worn by most warlike races as a girdle round their waist, and of Toledo temper, was invented in India. The full significance of this will be realised only when it is borne in mind that this sword is a comparatively thick strong weapon.

The mention of Vimânas in Râmâyana and other ancient works, and the statement found in Indian Mythology to the effect that the sea was dried up by the great Adept and Alchemist, the sage Agastya—who is now believed to be living in the Agastya Kûta mountain near Papanâsam in Tinnevely District—attest to the knowledge of chemistry and chemical analysis of the ancient Hindus.

Certain people are said to possess even now the knowledge and capacity to convert inferior metals into more valuable ones, and to perform wonderful experiments with mercury.

The Indian method of extracting iron and of converting it into steel is acknowledged to be the best extant.

“Science and art may be said,” says Webster, “to be investigations of truth; but science inquires for the sake of knowledge, art for the sake of production; and hence science is more concerned with higher truths, art with the lower; and science never is engaged like art in productive application. And the most perfect state of science, therefore, will be the most high and accurate inquiry; the perfection of art will be the most apt and efficient system of rules, art always throwing itself into the form of rules.”

The Hindu books speak of 64 sciences and arts. On an analysis we find that out of them 27 are sciences and the rest arts. All of them are said to be included under the well-known 14 Vidyas:—the 4 Vedas: Rik, Yagur, Sâma and Atharyana; the 6 Vedângas: S'iksha, Vyâkarana, Chhandas, Nirukta, Jayotisha, and Kalpa; Nyâya; Mima'msa; Dharma Sâstra; and Pura'nas. These are said to be the higher sciences. Tantras are said to form part of Dharma Sâstras. Some are of opinion that the 64 sciences and arts are no others than the Tantras. There are besides the 4 Upavedas—A'yurveda, Dhanurveda, Arthavaveda, and Gândharvâ Veda.

Although the modern pandits may generally be versed in portions of one or two of the aforesaid Vidyas, the rest of them will be a sealed book to them because they labour under peculiar disadvantages. One may be well read in grammar or rhetoric but will be ignorant of the different technicalities of the Medical, Astronomical, Tântic and other works each of which is intended to be a special study. The Brahmanas who are required to study the higher sciences, are not as a rule encouraged to study the Upavedas, the Tantras, etc., which are mostly intended for the other castes. The difficulties are enhanced when any Indian Science has to be translated into English. Mr. P. C. Roy, a Science graduate, a professor of Chemistry and one who has studied his special subject for the sake of knowledge alone, was able to bring out the first

English work on Indian Chemistry, however imperfect it may be said to be by the scientific world. It is only those Indians that have similarly studied the other sciences that can do anything for them. The rest of our pandits, including those that are university men, will never be equal to the task.

The Adyar Library has among its collections some works on the following minor sciences besides those on higher sciences already referred to:—1. As'valakshana, 2. Kâma S'âstra, 3. Gajalakshana, 4. Pâka S'a'stra, 5. Ganita, 6. Prahasana, 7. Ratnalakshana, 8. S'ilpa, 9. S'âmudrika, 10. Sakuna, 11. S'vara Sâstra, 12. Sangîta, 13. Indrajâla, and 14. Rasavâda.

Most of these works contain many blinks and abound in technicalities which it is only the specialists that can make any right use of. The ordinary pandits who have studied portions of the higher sciences and the university graduates that have studied only a little of Sanskrit, can never hope to make any use of them.

It may also be incidentally mentioned here that the writer of this article was once assured by a reliable friend, that the ancient palace Library at Padmanâbhapuram, the old Capital of the Maharajas of Travancore, who are the descendants of the famous Kulas'ekhara Perumal, a South Indian Adept, contains many valuable works on the secret Indian sciences. But, alas! none can even get admission into that Library as it is considered very sacred and watched very zealously by a number of Trustees who may make no other use of the books except for purposes of pûja. God only knows how many such libraries exist in India to be eaten up gradually by insects and time.

I conclude this with another quotation from the same address that is referred to in the opening paragraph of this article, where the President-Founder of the T. S. very truly remarked thus:—

“You will observe, Ladies and Gentlemen, from what precedes, that the Library we are now founding is neither meant to be a mere repository of books, nor a training school for human parrots, who, like some modern pandits, who mechanically learn their thousands of verses and lacs of lines without being able to explain, or perhaps even understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian sub-division of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature; to re-establish the dignity of the true pandit, mobed, bikshu, and maulvi; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist as far as may be in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres. Our means are small, but sincere

motive and patient industry may offset that in time, and we trust to deserve public confidence."

Nothing but enormous funds and time will enable the Trustees of the Adyar Library to secure at great cost all kinds of valuable MSS. and to employ Anglo-Sanskrit specialists in each science, for bringing to light the hidden treasures of the East.

G. KRISHNA S'A'STRI.

THE KINGDOM OF GOD.

THE phrase, *The Kingdom of God*, is suggestive of its opposite, of a chaotic condition wherein the powers of evil and misrule manifest themselves in a greater or less degree. Our thoughts revert to a time when the divine ideal of orderly progression toward perfection has been arrested by the introduction of a disintegrating and retrograde principle, which has diverted the operation of the activities of nature as embodied in the soul of the world, and brought about anarchy and disharmonious action, creating disorder, pain, sorrow, and eventually death. It is these facts which have given shape and form in the story of a tempting Devil and the *fall* of man from a condition of primordial happiness and sinless innocence. While we are unable to satisfactorily account for the origin of present conditions, or fathom the mystery of evil; the saddening fact is admitted, that the kingdom of darkness, of sin and disobedience, is a very powerful one; and its existence as such is accepted as a fact by all sober-minded and thoughtful people, whatever shape their religious or non-religious convictions or opinions may be.

That this kingdom is more or less under the control of intelligent forces of great power, which endow it with a certain cohesion, we must also believe, as on the outward physical plane we frequently see large and powerful corporations of men holding political and social power and influence, and using it in the promotion of thought-out schemes of self-aggrandisement and power, which eventuate in the oppression and degradation of others under their influence; causing misery, privation, suffering and death. These depressing and evil conditions are admitted on every hand to be the antipodes of those which are associated with the sweet and cheering idea of a Kingdom of God.

Therefore, that there are corresponding, organised, spiritual powers of evil, on the inner psychic plane of soul activity, is a necessary corollary. The idea that a powerful personality or personalities guide, direct and rule these corporations of evil, on both the inner psychic and outer physical planes, has been very widely believed in all ages of which we have any record. It is unnecessary to refer to particular instances, they are to be found in every prevailing form of religious belief and every civilisation however diverse in other respects. This belief is summed up and given articulation by St. Paul

who describes "The Prince of the power of the air, (as) the spirit which now worketh in the children of disobedience." Also, in the words which are placed in the mouth of Jesus by St. John, "The Prince of this world cometh, but hath nothing in me." Combining these quotations, we have as stated, the activities of the Dark Powers in both the aerial and physical planes. While we have to guard against a too material conception of the affirmations of these mystical writers, yet in the higher realms of thought we obtain through them a very real and vivid presentation of the nature of the activities of the powers of evil and darkness: just as in modern presentations we have the 'Adepts of the Dark Lodge,' the 'Other Side,' and 'Those on the Left hand path,' who put forth their strength in order to obstruct the aspirant to the realisation of the inward Kingdom of God.

These are stern realities, spiritual factors in the higher evolution. In this warfare we are not merely on-lookers, we are on the battlefield, we are engaged in the combat, we have to fight, we have to slay or be slain, to die or conquer. Or, rather, as it is so beautifully given in "Light on the Path," we have to stand aside and let the 'Warrior' fight in us: He with whom victory is assured.

As so realistically pictured by the Seer of Patmos, "There is war in heaven, Michael and his angels, and Satan and his angels," are the combatants in deadly array. And it is from this dark background that the coming kingdom of God is announced. Its peaceful inauguration is preceded by the clash of warring elements in deadly array against each other. It is preceded by the confused storm of the battlefield, with 'garments rolled in blood;' Victory being sometimes preceded by temporary defeat.

Perhaps at no time since the ideas which are summed up in the phrases, 'The Kingdom of Heaven is within you,' and 'The Kingdom of God is at hand' as announced by the Teacher, Jesus, has there been made such general and universal use of them as at present. Never were men's minds so filled with anticipations of coming events; of changes in the relations of men to their fellow-men; of nation to nation; of rapid evolution of thought in regard to the realms of physical science, of sociology and religion; of the breaking up of old, and the advancement of new ideals. Many on every side are engaged in proclaiming that 'The Kingdom of God is at hand,' each one earnestly claiming that his special phase of the coming kingdom is *the* one,—which if it does not cover the entire area of its activities, is none the less incumbent on all to recognise, to receive and aid in its realisation.

In attempting to glance over the vast field covered by this idea, the varied directions in which we are invited to look, the particular need of the world and of man to which this and the other specialist so strenuously invites attention, it is a paramount necessity that we obtain a somewhat clear mental conception of the great central spiritual truth embodied in the announcement under consideration,

It is necessary in the first place to limit and define the enquiry upon which we are entering ; it is the one phase of this vast subject which is particularly related to our own individual consciousness as units in God's Kingdom, to which we invite attention. Let us examine our ground somewhat in the following suggestive mode : " What relationship has the Kingdom and the reign of God to my inward and outward experiences, to myself as a conscious unit functioning in time and space, and to the relationship in which I find myself to those other selves with whom I am associated, and who, together with myself, constitute the phenomenal world of men ? "

It has been truly said that, " every being is in that state which constitutes its own consciousness." This pertinent fact suggests another form in which we may put our query, namely : " Have I, or have I not, consciously entered the Kingdom of God ; has it been made manifest within my own consciousness ? " This question is primal ; until it is satisfactorily answered from within, this Divine Kingdom does not concern us to any considerable extent.

In the Gospel of Luke, XVII. 21, where the statement occurs—" The Kingdom of God is *within* you," the Greek *entos* is sometimes translated, *among* ; let us take both ideas in our enquiry as to what constitutes God's Kingdom in the area we have already drawn.

When we address ourselves to find what may be named the centrality of this Kingdom in its manifestation, and attempt to set aside our previous theories and conclusions regarding it, we find ourselves confronted with a great variety of difficult problems, consisting largely of the incrustations of previous ages of thought in regard to it. A hundred voices assail our ears with their, " Lo here ! " and " Lo there ! " Pictures of the future Kingdom drawn in glowing colours are presented, and we are invited to aid in their realisation, and are assured that when this or the other condition is attained " the Kingdom of God will immediately appear." Every phenomenon in nature and every activity among men or nations, of an abnormal character, are enlisted and accentuated as signs of the approaching reign of God and his Christ. Marked historical events are authoritatively used as land-marks of unquestionable certainty in regard to it. In another direction we are assured that the will of the people expressed through the machinery of Government is eventually, if by slow degrees, to inaugurate on earth the reign of righteousness and peace. We also have the ordinary and average Christian ideas and ideals. Daily by some hundred million voices the petition rises to heaven—" Thy Kingdom come, thy will be done on earth, etc." After allowance for vain repetition, this beautiful petition thus expressed represents a vast force emitted to the mental and spiritual worlds ; and however hazy the conception, and immature the thought of the multitude, it none the less represents vast spiritual forces of stupendous power for good, which we

may believe is aiding in advancing the achievement of God's Kingdom among men.

This being so, how can the inwardly felt want, the uttered desires, these groanings of the Spirit in man, find their realisation? How may the unutterable need of the individual and of society which is expressed in forms, so varied be met and supplied? At present how very dim and hazy is the associated consciousness as to the *how* of this problem, as expressed in the religious, the social, the political or philanthropic activities around us; yet even so, we have glimmerings of the Light heralding the approaching 'Day of the Lord.' In seeking to reach the core of this great question one does not wish to, in the least, minimise the value or import of all the restless activities which have been referred to. They are valuable as indications of the travail of "the woman in the wilderness" who will in due time give birth to God's son, the heir of the Coming Kingdom. We are desirous to aid, if in ever so small a way, the intelligent direction of these spiritual and human aspirations; and that they may be thus directed there is need of a more clear and intelligent comprehension of their source, origination, the forms of their manifestation and their points of departure.

Let us in the first place give some attention to the *Source* from which the Kingdom, the reign of God issues. Notwithstanding the clear and definite announcement, which the context wherein it is found indicates, that it was expressly intended to turn our thought and expectation away from the phenomenal, it is extremely difficult to bring the consciousness to the unfaltering acknowledgment of the fact, that, "The kingdom of God is *within* or among you." That it is already *here*, and *now*, that it may be *seen*, *known*, *entered* and *realized*. We wander into some *far-off* sphere; we think of some glorious Presence shut away from us by impalpable barriers; we somehow shut off our better self and higher consciousness from the kingdom, and the gracious Presence which constitutes it. We pray, 'Thy Kingdom come' and ignore the fact that it is here, that to ask for it is to possess it, that the beams of the Sun of Righteousness are already shining upon us that its central Throne is everywhere! The true inwardness of the Kingdom, and its conquest of the citadel of the soul, is all that is of real value to us, or to those—our other selves—who are groping around us for the Light, revealing the gracious conditions of the Coming Kingdom. We can best help the world by 'saving our own souls,' by putting away hindrances to their manifestation within ourselves, and all our restless activities are but as beating the air, if this be neglected.

However inestimable (and they are beyond price) may be the blessings which flow to us through the Saviours of the world, it is safe to say, it is indeed an indisputable truth to know, that for us, and our salvation, the Source of power, of spiritual vitality, of the Kingdom of God, is from within our own soul, our higher Self. The impetus which brings into manifest activity, in other words

the conscious realisation by us of the spiritual conditions of the Kingdom of God, results from the good work, on our behalf, of those Heavenly Messengers and Teachers who ever thus fulfil their beneficent activities ; and it is as Their servants that we too, in some little way, may aid in the good work, as labourers unto the Kingdom of God.

I recently came upon an interesting and instructive account of an old Jewish Rabbi who had found the secret of the Kingdom of God within, and I will close these brief hints with one or two quotations. He thus comforted a sorrow-stricken woman who had erred. The woman was still sobbing as he took his seat in a vehicle by her side. "'Tis a device of satan" he said, "to drive us to despondency, so as to choke out the God-spark in us. Your sin is great, but your Father in Heaven awaits you, and will rejoice as a king rejoices over a princess redeemed from captivity. Every soul is a whole Bible in itself. Yours contains Sarah and Ruth as well as Jezebel and Michael. Hitherto you have developed the Jezebel in you ; strive now to develop the Sarah."

On the dreary burdensomeness of repeating prayers being named, he exclaimed : "Prayer a burden ! A burden to enter into relation with God, to be re-absorbed into the Divine Unity. Nay ! To pray is the greatest of all pleasures. 'Tis a bliss as of bridegroom with bride. Whoso does not feel this joy of union—this divine kiss—has not prayed." On an occasion when a throng about him persisted in cries for a sermon, he said : "Friends, I cannot preach to you, any more than my horse yonder. Everything preaches. Call nothing common or profane ; by God's presence all things are holy. See, there are the first stars. Is it not a glorious world ? Enjoy it ; only fools and Rabbis speak of the world as vanity or emptiness. But just as a lover sees even in the jewels of his beloved only her own beauty, so in stars and waters must we see only God. Ye fools," he said roughly, "you would make me as you have made the law and the world, a place for stopping at, when all things are but on the way to God."

On another occasion, he said : "Service is its own reward, its own joy ; no man should bend his mind on *not* doing sin ; his day should be too full of joyous service. The Messianic Age will be, when every man does what is right and just, of mere natural impulse, not even remembering that he is doing right, still less being uplifted on that account. Then will righteousness be incarnate in the world, and evil finally defeated, and every man will be able to make celestial unions and soul-ascensions."

Yes, through soul union with the Divine Unity alone, can that prominent aspect of the kingdom, a divine harmony, so essential to its existence—first inwardly in the individual and then outwardly in the world—be attained. There must be unity of the several parts, followed by co-operation to the same ends for the realisation of

harmony; the song of life, the eternal song of harmony which makes life a harmony, and therefore worth living, must be appreciated, and incorporated into the texture of all thought, desire and action, creating its own glorious music.

W. A. MAYERS.

*IS LIFE WORTH LIVING.**

WE might, I think, do worse than devote a short time to a consideration of the somewhat hackneyed question "Is Life worth living?"

Now I may say at once that my answer to this question is most emphatically in the affirmative; but then, I do not, perhaps, regard life from the ordinary standpoint. The orthodox Christian who conceives himself to be in a state of salvation, as he terms it, may at times be disposed to agree that life is very desirable, but to the ordinary person who gives little thought to religious matters, and who has not been able to convince himself that he may not eventually be damned, as the Churches put it, life must at times seem terrible, with its sorrows, sufferings and trials, and the possibility of an eternity of unimaginable torture at the finish. But to the Occultist, be he Spiritualist or Theosophist, life must ever be beautiful, whatever its physical conditions, because of its promise of life most bountiful and blissful when this physical world with all its miseries has been left behind. This extended consciousness is not conditional, it is inevitable, the Occultist says. It is the heritage of humanity in virtue of its divine nature and origin. To the Occultist the purpose of life is clear, and that purpose is so grand that he can never tire of offering up heartfelt thanks for his own existence (and for all existence) to the great source of all being. And this purpose is nothing less than the making of gods—mighty intelligences who shall in their turn foster the growth of other germs of life until they too have arrived at spiritual manhood, as we ourselves have now done, and are able to use their own powers for furthering their future growth. For the time has arrived when many of our race are beginning to emerge from the childhood stage; when formal religions, which served their purpose well whilst the race was young, are no longer able to satisfy the more advanced Egos. It is no longer possible to coerce such men into goodness by threats of punishment or even by promises of reward. They want to know, and to him who knocks, the door shall be opened, a great Master once said. We who have cast off the swaddling clothes of formal religions, and who dare to think for ourselves, who endeavour to do right for right's sake, to live ever for the good of others, who are trying to love our neighbours as ourselves, and to do unto others as

* A paper read before the Seven Kings (Ilford) Psychical Society, 9th November 1902.

we would they should do unto us, we, I contend, are now ready for some of that teaching which the Christ gave to his disciples in secret, for we desire no longer to form part of the herd of swine before which the pearls of wisdom may not be cast. We have the right to demand of those great Ones, who have charge of our evolution, further spiritual knowledge, and how is this demand answered? Well, I think it is answered by our receiving the power to apprehend truth when it is presented to us. By the power to read the book of Life, and judge our own desires and motives from the same standpoint as we judge those of other men. By our ability to realize the unity of life. By our being able to look at personal happenings from an impersonal standpoint; because it is Egotism which makes for selfishness, and there can be no true occultism without unselfishness.

The idea that we are separate individuals having separate rights is a delusion of the mind, and when we develop the power to transcend the mind we shall know beyond all shadow of doubt that God is the Self of all, and that we are but self-conscious centres in the Supreme. This realization is what the Christian mystics have termed the Beatific Vision, and the attaining of this is the primary object of our long pilgrimage. And when that wondrous consciousness is ours we shall know indeed that life has been worth the living.

Let us then strive without ceasing to unify this lower consciousness which is normally ours, with that interior consciousness of the Christ state which is also ours potentially, and let us ever bear in mind that "each man is to himself absolutely the way, the truth, and the life." Within each one is the light of the world and each must work out his own salvation by that light. By self-renunciation alone, by altruism alone, can the true divine Self of all be realized.

God is not far away in some distant part of the Universe, He is, in his manifested aspect, here present in each one of us, and all idea of separateness one from the other must be killed out, intellectually at least, before that higher consciousness can be attained. The effort to see the One Self in others is, of course, self-renunciation, because it means the giving up of the mistaken idea that we are separate selves, or, in other words, the getting rid of Egotism. True it is that we shall never cease to be individual centres of consciousness, and that we shall ever be self-conscious, but this self-consciousness will be so blended with the Universal Consciousness that we shall realize the absolute Unity of Life. We shall know that God Himself, in His manifested aspect, is made up of those self-conscious centres. And it is no degradation of the Supreme Being to say this, because the heights of consciousness which may be reached by us, and which have been reached by others, are unlimited and unimaginable.

We are now using the mind in an effort to cognize things

of the Spirit, and it is an utterly unsuitable instrument for the task; but it is all we have to work with at present, and we must therefore make the best of it until the time comes when we have so trained it that we are able, by the force of the Spiritual Will to hold it quiescent whilst the higher consciousness is being exercised. This is what is done by the Indian Ascetic in the trance state which he calls Samâdhi, and it is only whilst in this condition that an embodied being can have the Beatific Vision, or, in other words, the knowledge of his real divine self.

Such then is my view of the purpose of life, and looked at in this way, there can, I think, be no doubt that it is worth living.

ERNEST C. PYE.

THE THEORY OF CHANCE OR ACCIDENT.

IN the evolution of every religion we can trace a period in which the human soul in its efforts to understand the Divine Harmony working in the Universe, feels itself unable to account for certain apparent oddities and idiosyncrasies of Nature which evade the widest range of metaphysical reasoning. Such instances are set down by uncouth minds as freaks of chance or accident. What is meant by chance or accident? Chance is, in the words of Samuel Coleridge, "but a pseudonym of God for those particular cases which He does not choose to subscribe openly with his sign manual." This mysterious side of Providence is bound to be a sealed book to the undeveloped soul during the stage of agnosticism and doubt through which every soul must pass for its spiritual evolution, until the man's spiritual intuitions are sufficiently evolved and until he begins to study these questions with implicit faith and love. When this stage is passed, there comes the knowledge that everything in this Universe is included in a ceaseless interaction of causes and effects and that nothing can possibly be divorced from the law of Karma. The law of Karma, or the law of occult dynamics as H. P. B. has called it, runs without the least note of discord or disharmony and gives everyone the pleasing conviction that, if vice conquers and virtue is in distress, it cannot be attributed to mere chance or accident, which implies an arbitrary condition most unsuitable to the working of the Divine Law. It is only because the man alone is the maker of his own [destiny; as he sows, so also he must reap. Man is the master of circumstances and should abide by whatever he has done in previous incarnations. The law of Karma necessarily implies the law of re-incarnation, which together form the circle along which the soul evolves its spiritual progress. The present is only the unfolded past, and the future is built on the solid foundation of our past and present. This eternal conformity of spiritual phenomena supplied by the law of Karma, deals a death blow to the theory of chance or accident as an obstacle to spiritual progress and

justifies every kind of sin and misery as a necessary step for spiritual evolution. A thorough understanding of this Great Law which affects not only the human but also the other kingdoms, leads to the acquirement of what is known as obedience. To know that justice and harmony are supreme in the universe is to understand that all adverse and painful conditions are simply the result of our own disobedience to this law and not the mere caprices of Chance, Fate or Accident. This Law of Harmony and perfect peace is the key-note of our Eastern Philosophy. The Western scientists, not having understood its working, call it superstition. This is not superstition, least of all may it be called fatalism, by which nothing more is meant than the inscrutable and at the same time irresolvable Law of Nature; but it should be conceded that man is a free agent in the present life during his short sojourn on earth, and he is at liberty to choose either good or evil as it pleases him. If he chooses evil ways, he need not accuse the Fates, Heaven and the Gods, that they are unjust for what he himself has brought about. The Christian theologians think it their pleasant duty to condemn the Divine Law in this way as Fate or Chance, whereas if they had studied it properly, they could have strengthened their own foundations of Christian belief. The ancient Greeks seem to have known the Law to some extent in the shape of their Nemesis, but it is the proud privilege of the Hindu philosophers to have discerned the whole Law in all its aspects and to have taught it to the rest of the world, and it is the chief object of our Theosophical Movement to throw it broadcast among all the nations of the world, and bring about a millennium of perfect peace and harmony which is the goal towards which all worlds are approaching.

HARI HARA IYER.

Theosophy in all Lands.

EUROPE.

LONDON, *March 27th, 1903.*

Great interest has been shown in Mr. Keightley's addresses on "Human Personality and Its survival after bodily Death"—a series of studies on Mr. Myer's recently issued book. The new Secretary of the Psychical Research Society recently gave utterance to the opinion that people did not greatly interest themselves in the "after death" conditions, but the interest shown in his predecessor's book belies the correctness of his opinion. The work "On the other side of Death" which Mr. Leadbeater is just issuing will no doubt be looked upon as much less scientific (though eminently more readable) than Myer's two volumes, but it will be sure to attract considerable attention and is issued at what appears the right psychological moment.

The author's work in Chicago is attracting much attention and American Journalism has taken him by the hand in what is evidently

intended to be a most friendly fashion, though to British ideas—it may be prejudice—the fashion leaves something to be desired on the score of literary taste. Still a realistic dream picture of the ghastly astral emanations from a Chicago stock-yard is certainly calculated to surprise the individual who opens his morning paper, and if it only makes him stop and think, it is good karma for all concerned. Writing about Journalism reminds me of *The Referee* which, on Sunday, March 15th, contained a capital article from the pen of “Merlin” on “Nature’s Justice and the Eternal Continuity of Life,” which was neither more nor less than an excellent presentation of re-incarnation and karma, though neither term presents itself in the article. Among other good things the writer says: “Nature deals in transition, she does not deal in waste I have long been forced to believe that the actual scientific correlation of known fact makes the probability of a former and a future life almost irresistible. It may indeed be admitted that unless some such form of belief is acknowledged the difficulty of establishing the Justice of Nature’s dealing with mankind is enormously enhanced If it be presumed, however, that the perplexity may be solved by the conception that human life is but an episode in the history of human living, and that its purpose is to train and guide man to a knowledge of law, the whole question is at once made clear.” Long may “Merlin” boil down Theosophical doctrines for the consumption of the O. P.’s, he is doing excellent service in the cause of the “Newer Dispensation.”

Prof. Fommasina, of Geneva, says *Science Siftings* in a recent issue, lately reached the conclusion that the human body may be employed as a receiving station in wireless telegraphy. [Rather a clumsy way of conducting thought-transference, but science must follow its own slow methods since it will not be taught by occultism.] Mr. Collins, a young electrical engineer, has gone still further. He has found . . . that the brain acts as a “coherer” . . . and the human body may serve as a complete receiver . . . Having the receiver and the coherer, we need a battery, this Mr. Collins finds in the nervous system. Then *Science Siftings* gives a few more details and ends by saying: “The phenomena pointed out by this gentleman are of a nature to throw light upon the theory of telepathy.” [Observe the word “theory” instead of “fact”!] We certainly scarcely expected to see telepathy, or the transmission of thought to a distance, appear here—but since scientists have a tendency towards admitting the possibility of this psychic phenomenon, it is of interest to try and explain it. [Sir Oliver Lodge vouched for the reality of thought-transference publicly more than eight years ago, so that “have a tendency towards admitting the possibility” evinces an excess of caution which surely must come from beyond the Tweed.] Mr. Collins’ experiments give a certain range to this theory. From the experiments just mentioned, it is evident that transmissions from brain to brain can be produced at a distance, just as in wireless telegraphy. One brain sets the nervous waves in action and the other receives the waves, as in the ordinary wireless receiver. We have here only a hypothesis, but one which, according to Mr. Collins’ experiments, has possibly a “certain value.” Thus far *Science Siftings*! It would be interesting to know where this Rip van Winkle was asleep when Mrs.

Besant pointed out these identical analogies in the *Daily Chronicle* about 10 years ago, but "many a mickle makes a muckle" and so we garner in another grain of testimony to the storehouse of truth, where-with the people shall be fed—by and by!

The sale of *planchette*, or other form of automatic writing board, has run to many thousands during the last few weeks, in consequence of the revelations made during a recent law case. No doubt many foolish people will be made much more foolish as a result—but safety probably lies in a lack of continuity from which the imitative human animal suffers. Nevertheless it is somewhat surprising to find people of education and refinement laying themselves open to being befooled and insulted from the unseen world, by persons with whom they would certainly never have associated in the physical world. It is extraordinary how slow people are to realise that the loss of the dense body does not alter the character of the individual, and, to the thoughtful spectator, there is something ludicrous in Lady Bombastes rapturously awaiting the mis-spelt inanities of her late sweep, as revealed by *planchette*; but it is well if she and her circle get nothing worse. The profanities and obscenities of Whitechapel are just as likely to turn up—why give them the "open door"?

A. B. C.

Reviews.

ON THE OTHER SIDE OF DEATH. *

BY C. W. LEADBEATER.

This bulky volume is the third which Mr. Leadbeater has presented to the Theosophical world during a single year; last summer he gave us for propagandist purposes the admirable "Outline of Theosophy," a book we had long needed; then, in the autumn, the occult student was gladdened by the appearance of "Man Visible and Invisible;" now, in the spring, comes "On the other side of Death," a subject on which none in our ranks is more competent to speak than is Mr. Leadbeater.

The first chapters of this last contribution are devoted to the clearing away of the manifold misconceptions—popular, religious and other—which cloud the public mind and distort the *post mortem* state. He pleads for a changed attitude towards death, for a recognition of it as an incident in a continuing life, and animadverts on the modern system of clinging to the world to the last moment of physical life, so that all the work of detachment from worldly interests has to be accomplished on the other side. He points out how much weariness and deadly *ennui* inevitably result from the setting of the heart entirely on worldly interests, when the man is wrenched away from those interests by death and finds nothing to take their place. A life actively evil naturally brings much suffering beyond death, but thousands of lives not evil, but only exclusively worldly, are found to lead to intolerable emptiness when the other side is reached.

Among the succeeding chapters is one on "The Desire Elemental,"

* (In the press; London, Theosophical Publishing Society.)

which should prove useful and instructive to many, as explaining that downward tendency of which all earnest strivers after the higher life are but too sadly conscious, that which is described by a Christian teacher in the words: "I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This "law in my members" is the non-rational but powerful down-striving of the elemental essence in us, seeking its own evolution, or more correctly its involution into physical matter. The name, "desire elemental" is not happy, as it conveys too much the idea of an entity, but the fact covered by it is of the utmost importance.

A section of the book is devoted to the evidence for apparitions from the invisible worlds, and these are explained and classified; many old and well-authenticated stories are quoted, and many illustrations are drawn from Mr. Leadbeater's own wide experience. Both in this part of the book, and in the chapters devoted to the explanation and classification of spiritualistic phenomena, Mr. Leadbeater shows the use of Theosophical training and knowledge, in changing the chaos into a cosmos. "How to meet a Ghost" is an interesting chapter, beginning with a plea for a friendly welcome to the visitant, instead of greeting him with a shriek of terror or a fainting-fit—a most disconcerting reception for one who may be "in desperate need."

Many will be interested in the concluding chapter on "How Clairvoyance is Developed," and our Indian readers will recognise many of the methods with regard to which warning is given. And all will do well to bear in mind the earnest and loving counsel to develop unselfishness and moral strength ere seeking the possession of psychical powers.

We are all under a debt of gratitude to Mr. Leadbeater for this singularly clear and useful book, and we trust it will carry to many the consolation, the hope and strength which its author has written it to convey. May the service it renders be commensurate with the labour bestowed.

ANNIE BESANT.

TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN.

Vol. XXX. Part III. is just received. The History of the Rise of Political Parties in Japan is the subject discussed in its pages and there is also a catalogue of recent books in Japanese and the Minutes of the meetings of the Society.

SANĀTANA DHARMA.

With great pleasure we acknowledge receipt of a copy of "An Elementary Text Book of Hindu Religion and Ethics" recently issued by the Board of Trustees of the Central Hindu College, Benares. * This is No. II. of the Sanātana Dharma series. The "Foreword" first explains the principles on which Religious and Moral teaching is to be given in all institutions under the control of this Board; and then states that this "Elementary Text Book" written in accordance with that scheme is intended for the use of Hindu boys in the Middle and Upper

* Price; boards, annas 12; cloth, Re. 1; Postage one anna,

sections of the High Schools of India and that it is designed to give them a general but correct idea of their national religion, such as may be filled in by fuller study in College and in later life, but will not need to be changed in any essential respect.

On a careful perusal of the book we find that it has supplied a real and long-felt want. The s'lokas given at the end of the chapters are such choice selections that they deserve to be committed to memory not only by our boys but also by men who are ignorant of them. All right-minded Hindus would admit the fact that this book will prove useful in laying a firm foundation of right thinking in the minds of Hindu youths and will help in shaping them into pious, moral, loyal and useful citizens of their mother-land and of the Empire. The compilers have done a real service to the rising generation of Hindus and our heartfelt thanks are due to them for the disinterested work they have done. The book under review is not only useful to the Hindu youths but is also highly serviceable to all earnest students of Hindu Religion and Ethics. As yet we have had only distorted versions of our religion and ethics from the pen of one-sided critics. Many of our English educated Hindus have allowed their minds to be poisoned by such versions and if they will only read this book without prejudice they will find that they have to unlearn many things that they had already learnt and that they have been saved from an untimely spiritual death by reading it.

The book is divided into three parts. Part I. contains, besides the Introduction, six chapters on the "Basic Hindu Religious Ideas," treating respectively of 1. The One Existence; 2. The Many; 3. Re-birth; 4. Karma; 5. Sacrifice; and 6. The worlds—Visible and Invisible. Part II. deals with the "General Hindu Religious Customs and Rites" under seven chapters treating respectively of 1. The Samskâras; 2. S'râddha; 3. S'auca; 4. The Five Daily Sacrifices; 5. Worship; 6. The Four As'râmas; and 7. The Four Castes. Part III. deals with the "Ethical Teachings" under eleven chapters treating respectively of 1. Ethical Science, what it is; 2. The foundation of Ethics as given by Religion; 3. Right and Wrong; 4. The Standard of Ethics; 5. Virtues and their foundation; 6. Bliss and Emotions; 7. Self-regarding Virtues; 8. Virtues and Vices in relation to Superiors; 9. Virtues and Vices in relation to Equals; 10. Virtues and Vices in relation to Inferiors; and 11. The Re-action of Virtues and Vices on each other.

The book thus presents to the reader a very comprehensive and intelligible view of the whole range of Hindu religion and morality. Each chapter explains in simple and popular language the subject allotted to it and gives in the end a few well-chosen quotations from the most renowned and popular works. Chapter 2 of part I. explains how the "One" becomes "Many" and what the rationale of the ten Avâtâras is. The chapters on Re-birth, Karma, Sacrifice and the Worlds—Visible and Invisible, are indeed master-pieces. All the chapters devoted to the general Hindu religions, customs and rites in part II. are simply excellent. The last four chapters of part III. deserve to be read, digested, always borne in mind, and brought to every-day practice by all alike. In fact there is not a single chapter in the book which can be neglected by the student. We heartily recommend the book to all Hindu parents who care for the moral and spiritual well-being of their children and they should hereafter refuse to send their children to those schools where

this book is no taught. No Manager of a Hindu Middle or High School in India should fail to prescribe the Sanātana Dharma series as text books for compulsory study in their Schools. The promoters of the Central Hindu College movement have placed the whole Hindu nation under a deep debt of gratitude to them.

We have come across a few questionable points in the book and it is our painful duty to notice them here. We hope the Board of Trustees of the Central Hindu College will remedy them if possible.

It is stated in the "Foreword," that "it is believed that while a sectarian parent or teacher will probably make additions to it, he will not find in it anything which he will wish positively to repudiate." We are of opinion that there are a few points in the book which many a parent or teacher would positively repudiate. It is said (on pages 4 and 5) that the Smṛiti or Dharma Śāstra consists of four great works—the Codes of Manu, Yājñavalkya, Ś'ankha and Likhita, and Parāś'ara—and that the Code of Yājñavalkya is next in importance to that of Manu; and that the other two are not now much studied or referred to. In Southern India at least, we know as a matter of fact, that the code of Parāś'ara is the chief authority in Religious Matters. Manu is the authority in the Kṛita Yuga, Gautama in the Tetra Yuga, Ś'ankha and Likhita in the Dvāpara Yuga, and Parāś'ara in the Kaliyuga. We know too that in Southern India where alone Sanātana Dharma is nowadays observed in a comparatively purer form, Gautama and Parāś'ara are both studied and largely referred to in religious matters. We may even go to the length of saying that Parāś'ara Mād'haviya and Vaidyanātha Dikshitiya are the only two Dharma Ś'āstras that are generally referred to in these parts.

Again on page 67 it is stated that in old days the Samskāras were numerous, ten standing out as the chief, but of these ten only a part are now practised; that seven of the Samskāras relate to infantile life and early childhood; that of these seven, the sixth, Annaprās'nam is universally observed; that the seventh, Chūdākaranam is performed almost universally, and that in modern India (see page 68) these wholesome rules have fallen into disuse, though the Upanayana and Vivāha Samskāras are maintained as ceremonies.

So far as we know from observation, all the Pūrva Samskāras are generally practised by all in these parts. The statement on page 68 above referred to is questionable, as we have noticed that all the Samskāras—Garbhādhana, Pumsavana, Śimantonnayana, Jātakarma, Nāmakarana, Annaprās'ana, Chūdākarma, Upanayana, the four Veda Vratas, Samāvartana, and Vivāha are usually observed by all in these parts of India, like, at least, the modern Sandhyā Vandana. Although it must be admitted that in certain parts of Southern India these Samskāras are not performed at the proper times and with due care and attention, yet we cannot for a moment admit that any one of them has fallen into disuse. Among the Malabar Nambūdiri Brāhmins, all the Samskāras and especially the Upanayana and Brahmacharya are very strictly observed by all as in olden times. The householders among them perform as many as they possibly can, out of the 40 Samskāras. Among other Brahmins of Southern India there are many Vaidikas who too perform them. If many of the Samskāras have fallen into disuse in Northern India, it cannot be made applicable to Southern India too.

We have another complaint to make regarding the transliteration of Samskrita words into English. Throughout the book the sound of the Samskrita letter श is represented by Sh in English. According to Prof. Bhandarkar and other Orientalists it should be represented by the letter S with an upper stroke, or as is done by some people, by the letter c. with a comma below. We don't see any reason or justification for the change adopted by some people of Northern India. Sh would represent the sound of the letter ष and not of श. The word KOS'A is plainly printed in this book in Samskrita as कौषः and in English as Koshah. This is evidently due to the wrong pronunciation that prevails in Northern India. But in a book issued by the Board of Trustees of the Central Hindu College, it would have been more satisfactory if they had followed the Samskrita transliteration and spelling adopted by all learned Scholars and eminent Orientalists.

G. K.

THE BUDDHIST CATECHISM.

Another translation has just come to hand. The translator, Mr. Nickoff, writes that he has used the 33rd English edition in his work and has translated literally, with the elimination of a very few special details. The book is printed by the Branch at Sofia, Bulgaria, which has lately been added to the Society through the French Section, and is the second book issued by them, the first being a collection of essays on the T.S. and its purpose.

X.

The Christiania Lodge has issued in pamphlet form a lecture given by one of its members, under the title, "Livets Mening." Such publications are of great value and we are glad to welcome them.

X.

A pamphlet has just come to hand, "Some Ideas of Theosophy," published by the "Vi-Dharma" Lodge T. S., of Buenos Aires, for free distribution in the cities of South and Central America where such a large interest in Theosophy is beginning to be shown.

X.

We are indebted to Mr. Labhshankar Laxmidas for a pamphlet entitled, "Good News for the Afflicted," containing numerous testimonials on the great advantages to be derived from abstaining from flesh meats.

We have received from the Theosophical Publishing Society a pamphlet entitled "The Rationale of Telepathy and Mind-Cure," which is a re-print of one of Mr. Leadbeater's Chicago lectures. It is a very clear and logical presentation of the subject and we can recommend it to all earnest enquirers.

THE HISTORY OF THE TAMIL LANGUAGE. *

This useful Tamil publication from the pen of Mr. V. G. Sūrya-nārāyana Sastri, B. A., Head Tamil Pandit, Madras Christian College, with an English Introduction, by the Rev. F. W. Kellet, M. A., Prof. of

* Publishers G. A. Natesan and Co., Madras. Price Rupee 1.

History, of the said College, is sure to put the study of Tamil language upon a better basis and will begin to do for it, as Rev. Kellet says, what such writers as French and Morris and Skeat did for English a generation or more ago.

The author has treated his subject under the following heads:—1. Early History, 2. The influence of Sanskrit, 3. The three-fold Classification, 4. The five parts of Grammar, 5. The origin and antiquity of the Language, 6. The individuality of the Language, 7. The changes in the Language, 8. The range of the Literature, 9. The reform of Language, and 10. Conclusion.

We recommend the book to all students of Tamil Literature.

G. K.

MAGAZINES.

The Theosophical Review (April).—The opening article, "A Modern Mystic: George Macdonald," by Mrs. Katherine Weller, contains numerous terse and virile sayings which have emanated from the brain and pen of this noted author as gleaned from his well-known books, proving him to have had a keen insight into the inner realms of truth. It is to be concluded. "A Mystery," is a well-told and interesting story by Kythe Wylwynne. In "The Talmud Balaam Jesus Stories" Mr. Mead continues the long series of articles which embody his erudite researches in ancient Jewish and Biblical lore. Leonard Montague narrates a "Vision of the Astral Plane," Michael Wood writes on "Glamour-Land," and Robert Calignoc gives us another instalment of his "Glimpses of the Eighth Muse," which increase in interest. A. J. O. contributes a valuable paper on "Readings and Re-Readings: Coleridge's 'Aids to Reflection,'" and Mrs. Besant concludes "The Evolution of Consciousness," dealing with "The Work of the Monad in Building His Vehicles," "The Paths of Consciousness," and "Knowledge and Memory." We hope this very valuable series of papers will soon be available to the public, in book form.

Following the main text are some remarks by a correspondent, on "The philosophy of Mrs. Besant's 'Thought Power, its Control and Culture;'" the writer differing from the author of this work, on several points.

Theosophy in Australasia, for March, has an article on "National Responsibility," by W. G. J., which is of general importance, and a brief paper on "The Law of Freedom," by F. C. R.

Revue Théosophique. The February and March numbers of our excellent French organ show the usual interesting variety of subjects. There are original articles by French members and translations of essays by English writers. The translation of the "Secret Doctrine" is continued, a portion appearing in each number. With the March number the magazine commences its 14th year.

Sophia. In the numbers for February and March the translations of Mrs. Besant's "Esoteric Christianity," and "Evolution of Consciousness" are continued. "The Theogony and Magic of the Aborigines of Brazil" is a most interesting subject, and is discussed by Señor Velloza in the February issue, and there is an article by Señor Gonzales-Blanco

in the March number. The rest of the matter consists of translations from the writings of Mrs. Besant, H. P. B. and Mr. Mead.

Theosophia. With the exception of three articles, "Theory and Theosophy," by Mr. Sybrandy, "The State of the Theosophical Society in 1902," by J. v. M., and "Hinduism," by J. W. Boissevain, the entire number consists of translations of essays by H. P. B., Mrs. Besant, Mr. Sinnett, Mr. Leadbeater, and a story by Michael Wood. The table of contents indicates that the present issue is a very interesting one.

Teosofisk Tidskrift. The issues for February and March contain the usual good selection of subjects, part being translations from English writers and a large part original matter by our energetic Swedish brothers.

The Lotus Journal. With the March number this excellent little magazine entered on its definite existence as a journal, for it then appeared in printed form and in a very pretty cover. We wish it a long life. The matter chosen is very good and, although it is intended for young readers, will be read with interest by many of the older students.

Modern Astrology. The April number has reached us, and the table of contents shows that the matter provided by its indefatigable editor will be of great value to those persons who are studying the subject of Astrology. There are also articles on theosophical questions, on Palmistry and other subjects of general interest. "How to Judge a Nativity," by the editor, is continued.

Teosofia, the organ of the Italian Section, for March, has been received and also *Der Vâhan* for the same month.

The N. Z. Theosophical Magazine for March has, besides other interesting reading, the conclusion of the paper on "Illusions," by Agnes E. Davidson; an article on "Karma and the Forgiveness of Sins;" the first part of an article on the "Seven Races of Man," by Marian Judson; the conclusion of the article on "The Law of Correspondence, and another article on "The Dual Aspect of Manifestation," the last two by Philalethes.

The Dawn for March has, among other well written articles, a paper on "The Attitude of Modern Science towards problems of Higher States of Consciousness," by Mrs. Besant; and the second article on "An Exposition of the Unity of the Indian Philosophical Systems according to Vijnâna Bhikshu, from the pen of the Editor.

The Brahmavâdin for March has for its opening columns two articles—(i) on "Christian Science and Vedânta," by Swami Abhedânanda, and (ii) on "The Science of Yoga" by Govardhanadâs. The editorial deals with "The Yogin's conception of the Soul." The English translation of the first 25 Verses of the Atmarpana-stuti of the famous Appaya Dikshitendfa is also published. The "Extracts" and the "Vedanta Work" complete this interesting number.

The Indian Review for March contains, besides other interesting reading, the first instalment of a paper on "The Philosophy of Sankarâ Chârya," by Pandit Sitânath Tattvabhûshan, the author of "The Vedânta and its Relation to Modern Thought," "Hindu Theism," etc.

The Prabuddha Bharata or Awakened India, for March, opens as usual with "S'ri Ramakrishna's Teachings," and contains, besides "Correspondence," "Reviews," "Reports" and "News and Notes," the

first part of "The Lectures of Swami Vivekânanda on Cosmology;" an article on the "Spiritualization of Thought;" and authentic cases of Reincarnation.

The *Brahmacharin* for February and March contains, besides other useful reading, the report of an interesting lecture on "The National Problem," by Mr. Bepin Chandra Pál; and Col. H. S. Olcott's contribution to *March Theosophist*—"The Wail of the Pariah."

Acknowledged with thanks:—*The Vâhan* (April); *Light* (March), *Review of Reviews* (March), *Mind* (March), *Phrenological Journal* (March), *Banner of Light* (February), *Harbinger of Light* (March), *Theosophisch Maandblad* (April), *The Indian Journal of Education* (March), *The Light of Truth* (March), *The Arena* (March), *The Christian College Magazine* (April), *Journal of the Mahabodhi Society* (February), *The Central Hindû College Magazine* (April), *The Upanishad Artha Dipika* (Sans. Tamil, Feb.), *The Light of the East* (March), *Our Dumb Animals* (March), *Modern Astrology* (April), *The Buddhist* (March).

CUTTINGS AND COMMENTS.

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

"Mr. Myers
on *Psychical
Research*."

As an evidence of the progress of ideas in this modern age, we cite a few extracts from a recent editorial in the *Madras Mail*, relating to Mr. Myers' labours in the field of 'Psychical Research,' and to his great work in two volumes,* which has just been published, two years after his death. After commenting on the rare literary ability of Mr. Myers, the Editor says:—

"To the soul of a poet and to the temperament and training of a scientist, Mr. Myers added a vivid consciousness of supersensuous realities which might almost be described as a sixth sense; and if we hold, as there is much reason for holding, that the present century will be memorable for its investigations in the realm of psychological science as the nineteenth was for its researches and discoveries in the more material sciences, we are bound to recognise in the book before us an indispensable starting point for further enquiries."

Next, after alluding to the various psychic phenomena which have hitherto been ignored or ridiculed by scientists, and stating that "There remains the hypothesis that they are due to the existence of spirits," etc., the Editor proceeds:

"Believing, then, that there was a quantity of evidence, much of it new, which demanded the application of the canons of modern research rather than an off-hand decision based either on religious tradition or scientific prejudice, Mr. Myers set to work. He starts with the thesis that 'if a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now.' In his study of this 'X region of human nature' Mr. Myers begins with the living man and traces from the lowest to the highest grades the manifestations of that potential faculty which he usually speaks of as the subliminal self, the self that is as it were outside the threshold of human consciousness and only occasionally enters it. Beginning with the ordinary life, awake or asleep, he passes on to 'disintegration of personality by disease,' as in 'hysteria'

* "Human Personality and its Survival of Bodily Death."

and 'secondary personalities,' and to the reintegration of personality by hypnotism and 'self-suggestion.' In discussing genius Mr. Myers directly controverts Professor Lombroso's well-known theory. So far from being a form of disease it is the highest health; it is the human height which permits more easily than in ordinary men the up-rushes from the subliminal, and points to what will be the ultimate general level of humanity. Genius is evolutionary, not degenerate."

Mr. Myers is credited with perfect candour in discussing opposing views, for the Editor says of him: "Every page of the two large volumes is marked by utter frankness and fairness" * * * and further, we read:

"A thorough discussion of hallucinations (of the sane and the insane) and of telepathy, brings the first volume to a close, and the conclusion is that man has an organism within the fleshly one, that can act above the latter's powers, and quite independently of it. 'All human terrene faculty,' he says, 'will be in this view simply a selection from faculty existing in the metethereal (transcendental, spiritual) world; such part of that antecedent, even if not individualised faculty, as may be expressible through each several human organism.' And again:—'There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of the earth, but from which the consciousness and the faculty of earth life are mere selections, and which re-asserts itself in its plenitude after the liberating change of death.'"

The Editor, in closing, gives the following quotations from the second volume of Mr. Myers' work—which treats mainly of "phantasms of the dead":—

"We cannot assume that the departed spirit has already gained any vast increment of knowledge. Whatever his new opportunities, we feel that his own capacity for learning may not have undergone any sudden change. We can hardly at first expect from him much more than some such account of his new state as may be intelligible to our material conceptions." * * * * "JESUS CHRIST brought life and immortality to light. By His appearance after bodily death He proved the deathlessness of the spirit. By His character and teaching He testified to the Fatherhood of God. I venture now on a bold saying, for I predict that, in consequence of the new evidence, all reasonable men a century hence will believe the Resurrection of CHRIST; whereas, in default of the new evidence, no reasonable men a century hence would have believed it."

When themes like the above are now fairly commented upon in the editorial columns of our secular newspapers, the reader can judge what a vast advance in public opinion has been made during the past quarter-century.

* * *

*Sanitation
and
Microbes.*

Sir William Collins, formerly Chairman of the London County Council, asked, during a recent lecture at the Sanitary Institute, "What are municipal bodies, town councillors, aldermen, mayors and provosts good for, if they cannot by administrative measures displace rookeries by healthy habitations, supply the people with water and with the means of cleanliness, which stands proverbially next to godliness?" and, continuing, he alludes to the olden time when "theology offered formidable obstacles to sanitary progress," when "personal cleanliness was impious vanity," and when "pestilence was regarded as divine judgment." Speaking of the extreme conclusions of the bacteriologists he says, "but do they not suffer from the fate that ever awaits the specialist who stands too close to his own particular subject to see it in proper perspective?"

"A few years ago medical men believed that their experience had taught them that sewer air was causally related to zymotic disease, and every effort was made to exclude it from our houses. Our modern bacteriologists tell us that the organisms found in sewer air do not constitute any source of danger; are, in fact, derived from the outside air by ventilation of the sewer, and are fewer in number in sewer air than in the air of our houses. Shall we then admit sewer air to our houses? Shall we 'lay it on' to reduce the number of germs in our houses? Or shall we not rather conclude that *bacteriology alone is an unsafe guide* in our hygienic arrangements?"

So much has been written about bacteria and bacilli that the fear of them has finally caused as much or more trouble than these minute organisms themselves, and we fully agree with the learned lecturer when he says, further, "Never forget that the soil is of as great importance as is the seed, in the understanding of diseases of microbic origin. The terror of the microbe is to some extent allayed by knowledge of the potentialities of the man. *Healthy blood is a potent germicide.*"

When we learn to keep ourselves and our surroundings pure and clean, with a plentiful supply of fresh air and sunlight, we need no longer fear contagious or epidemic diseases.

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* *

Mr. H. Forbes Kiddle, in an article in *London Realms beyond us. Light*, on "After Death States," quotes some sensible paragraphs from a volume of 'Discourses through the mediumship of Mrs. Cora L. V. Tappan,' some portions of which we reproduce hereunder:—

"And are there evil spirits in the spiritual realm? you ask. There are just such spirits as you are sending daily from your midst. They go into abodes they have fashioned or that have been fashioned for them from their own thoughts. There is a place, there is room for all; and the spiritual land is thronged with those beings, light or dark, half-way light or half-way dark, that you are sending daily and hourly from your midst; but they are all somebody's loved ones, and that chain of love, howsoever soiled by outward circumstances or crime, is kept alive by an angel-mother, or some friend that loved them; and they are thus drawn to their spiritual home, and it is at last made brighter and happier for them."

"Then do evil spirits sometimes come and lead us astray? There is a law in chemistry that is known as chemical affinity, whereby certain substances attract other substances that are similar or may be opposite but have similar tendencies. There is a law in nature called gravitation, whereby certain objects are attracted to others. There is a law of spirit, more subtle than this, but more powerful, whereby you attract such spirits as are like yourself, and if you are in danger of being troubled by undeveloped spirits, you know what that implies."

In another discourse we have the following:

"It is revealed that there are stages and planes of spiritual life exactly adapted to every form of mind that passes from earth. If a human being be immersed in darkness and ignorance, the mere change of death will not set him free at once. The mere covering of the casket of the body with earth will not make the soul strong in knowledge and wisdom. The spirit enters a stage of spiritual life that is dim, and vague, and shadowy, wherein he feels the darkness and shame of his own shortcomings. Into the presence of higher angels he could not be admitted while these earthly shadows still cling to his soul."

In another, on "Social States," we read:—

"The king leaving his earthly throne finds no retinue of servitors, but he finds his mind depraved and weakened by power and by the thought which has led him to believe that external grandeur makes the man truly great. Hence he enters a circle of spirits that may be willing to render him mock homage, but he sees with distinctness that it is only the allegiance that is given because of ignorance of the real state of spiritual life that is entitled to homage. Around every place of human assemblage, above every haunt of vice and crime, near every scene of human conflict, near the quiet retreat and peaceful home-altars hover just such inhabitants of the spirit world as are invited by your occupations, prayers and aspirations. The drunkard in his revelry may not be far out of place when he sees haunting demons and fiends of terror that start from the darkness, since such an one would he be if that instant his soul fled from his mortal frame."

The writer of the article, in alluding to these excarnated beings who are still in darkness says:—

"Not necessarily evil in the sense of being malicious are these poor groping creatures; on the contrary, in the majority of cases they probably are merely gross and ignorant. Often they are the victims of some strange hallucination which has to be dispelled before they can make any progress. However, their presence chokes the avenues of communication between the outer and inner worlds and has become the cause of much that is unworthy in the spiritualistic movement. It is the extreme of folly to permit spirits of this class to become the familiar associates of mediums. To do so is to retard the progress of spirit and mortal alike. Nothing is more subtly disastrous to the spiritual welfare of mediums than intimate association with undeveloped invisibles. The outcome is almost certain to be the destruction of those fundamental elements of character that form the basis of individuality.

* * *

The Government of Ceylon has issued four thick volumes embodying the results of the Census taken in March 1901. In the first volume, Mr. Arunachalam, C.C.S., the Census Commissioner, gives a general survey of the Census operations, and treats in a masterly manner on a variety of subjects of great interest to the student of history, religion and ethnology. The following very encouraging references to the work of the Theosophical Society and its founders occur in this volume under the headings, "Religion and Education:—"

"A better day appears to have dawned for Ceylon Buddhism. Thanks to Colonel Olcott and Madame Blavatsky, the founders of the Theosophical Society established in Ceylon in 1880, true ideas of Buddha's teachings have been spread, and a remarkable revival has occurred under leaders of high character."

"The Buddhists, too, show a considerable increase in the number of literates. In every hundred Buddhist males there were, in 1901, six literates more than in 1891, and 11 more than in 1881, while the proportion of Buddhist female literates (5.2) is twice the proportion of 1891 and nearly four times that of 1881. Of late years thanks to Colonel Olcott, the Buddhist community has awakened from its lethargy and made great advance in the spread of instruction. There are now Buddhist schools throughout the Island under the management of the Theosophical Society founded by him and really good work is done by them."