

grossly physical form and which may or may not be the temporary vehicle of consciousness. Thus, besides denoting Linga Sarira, it may denote also the Kamarupa, in so far as the latter has assumed and maintains a definite form owing to the action upon it of the lower manas.

The astral body projected by the conscious will of the adept is neither the Linga Sarira nor the Kamarupa, but should probably be spoken of as the Manasarupa, since it is the mind itself which assumes a definite form in accordance with the mental image of its projector. For instance, if an adept thinks of himself in his physical form, his "Astral body" will appear in that form, or should he think of himself in the form of any other being, his appearance will assume that shape.

With regard to the Linga Sarira, since it is the exact ethereal duplicate of the physical body, it clearly possesses an ethereal brain. But the question as to whether it possesses the power of thinking or not, can be answered only when we know to what extent it serves as a vehicle for the higher principles; just as, in the case of the physical, the brain thinks when we awake, *i. e.*, so long as the physical body serves as a vehicle for the higher principles, but apparently ceases to do so when it no longer acts as a vehicle for their manifestation: as in sleep and death.

The astral body that goes to Kamaloka is the Fourth principle with such elements of the lower manas as have become assimilated with it and thus united to it. It possesses the power of thinking in proportion to the amount of manasic elements united with it. But it can only produce Karma so long as it serves as a vehicle for the higher principles as well. The reason for this is that, in the ordinary use of the term, the word Karma means that the effects which ensue from action re-act upon the individual himself, and since the individual is nothing but the higher principles in man, *i. e.*, *Atma Buddhi* and the higher *Manas*, therefore when those are completely separated from the shell in Kamaloka, the action of the latter produces no Karma in this sense, though, of course, effects are produced which form part of the general process of nature. In speaking of Kamaloka as a plane of effects and not of causes, it must be borne in mind that the whole series is continuous, and that what is an effect in one moment of time becomes a cause in the next instant.

The vehicle, or the body of the ego, when it goes to Devachan, is, I believe, the Karana Sarira modified according to the amount of manasic elements associated with it during the earth-life just closed.

Of the seven principles spoken of in the theosophical writings, six cannot properly be described as *aspects* of consciousness at all, since they are really only vehicles of consciousness and *objective to it*. In association with each of them consciousness manifests itself in a different manner, and hence we speak of the plane or state of consciousness corresponding to each of the six principles regarded as objective; while the *Atma* or the Seventh principle, being universal, is alone properly to be called consciousness, or more accurately "the Knower."

With regard to such of the lower six principles as are sometimes spoken of as bodies, this term can be applied to them only so long as they possess definite configuration. When that configuration is destroyed and they are resolved into a mere conglomeration of atoms, they are no longer spoken of as bodies or even as the vehicles of individualised consciousness.

B. K.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

The Adyar Convention Lectures.

THE IDENTITY OF THE MICROCOSM AND MACROCOSM.

MICROCOSM is man, and macrocosm the universe. The essence of the whole of Adwaita philosophy is to show the identity of man with the universe. The universe is the *logos* in its manifested state; the *logos*, according to Vedantism and according to all philosophy, being either manifested or unmanifested. In my lecture, I do not make any distinction between the manifested and the unmanifested *logos*, and the manifested and the unmanifested ego, but treat of the two as one generally. This identity is proved by such statements as these in our Hindu philosophy:—

Ekam Anekam,

Ekamevadwaiteeyam,

Sarvam Kalvidam Brahma,

Sarvam Vishnu Mayam Jagath.

Let me explain these. *Ekam Anekham* means: that which is one is manifested as many,—the one is the reality, and the many is an unreality. The subject of Adwaitism as a whole is to show that there is only one *logos*, and that what appears as many is a delusion. That this one becomes many, is illustrated by the arguments of what is called *Bijankurnayaya*. It is the chief basis of argumentation in Adwaita philosophy. As below, so above. In order to understand the truths of the spiritual world, they have to be understood by comparison, inference and analogy. So I would illustrate the first aphorism,

"*Ekam Anekam*," by the analogy of a seed. For instance, the seed of the banyan is the tree which exists in a potential state; perhaps it may be questioned that we do not see the tree in the seed; but there are some seeds in which the tree can be seen, for example, the lotus seed or seed of the lily. Take a lotus seed and saturate it with water; if you break it, you will see the plant and the leaves in the seed itself. So the tree does not come out from the seed without its having existed already potentially and inwardly in it. Hence *Bijānkuranyaya* is taken as a basis of argumentation, that what appears as many is really one. If you sow one seed, you do not get only one out of it, but many. Whence are all these seeds, the flowers, the blossoms and the branches? From that seed itself. Just as a large group of people is compressed into small space in a photograph, so the whole universe is compressed potentially in what is called the seed, and this seed is the *logos* of the universe. The universe was, before it was manifested, in the seed state, which is called the causal or *karana* state. From *karana* or cause, comes consequence or action. There is no difference between cause and consequence; one is involved in the other, the manifestation of the cause being the consequence. When a thing that exists potentially is evolved or developed, it is manifested; so the world exists for ever and ever, either in its causal or manifested state. I have shown by analogy that what appears as many or differentiated, is in reality one: that is, the whole world exists in the cause, which, when manifested, appears differentiated. This is the principle that underlies the whole of the *Advaita* philosophy. Such being the case, there is no such a thing as many worlds, or many men, or many beings, in reality. The difference is, that what is one is the potential, and what are many is the evolved. So duality is a delusion; and it is the ignorance of this fact that makes us to regard the whole universe as different from the one *Logos* or Spirit. Hence the truth of the doctrine, "Unity in multiplicity," and "Multiplicity in unity." So far in regard to *Bijānkuranyaya*, or the seed argumentation.

"*Ekamevadwaiteyam*"—There is only unity, and no duality. I have already explained that what appears as a multiplicity is a delusion. When the universe is viewed as a whole, it would appear as unity in multiplicity, or as multiplicity in unity. When I say unity, I do not mean absolute oneness or monotony; that oneness is more a matter of conception than reality; for unless the universe with all its inseparable forces exist for ever and ever, it cannot be manifested in phenomena. By the term universe, I mean the world or nature or *logos* with all its forces. Of course there can be no universe except with all the principles involved in it; so the universe is not oneness, but a principle including many principles, many powers, many properties and many forces. So when I say universe, I mean the whole of nature, in its *Sthoola*, *Sukshma*, *Karana*, and *Mahākāraṇa*, as also its *Jāgrath*, *Swapna*, *Sushupti* and *Thureeya* states.

Then again there is "*Sarvam Khalvidam Brahma*," i. e., all is Brahma; all is consciousness or spirit. "*Sarvam Vishnu Mayam Jagath*" means that the whole universe is made of the one thing or substance called Vishnu (pervading principle). These sayings go to show that there is unity in multiplicity, that the one only real principle includes all the others, which are only apparent or manifested, and the one Supreme principle is Parabrahmam. The whole universe is in every atom, as in the largest body or system, as signified by the aphorism, "*Anuro-raniyān mahato-maheeyān*." Just as the sun could be reflected in the smallest or the largest vessel of water, so the universe or the *Logos* is reflected by, in, or through every atom.

The universe exists potentially in every mineral particle, vegetable atom, human monad and spiritual being. It may be asked whence is this differentiation of the manifested universe? It is only from or in conception. In the Absolute State there is no conception. What is inconceivable, or what could not be cognised, is said to be the Absolute. When once conception begins, there is a limitation, and this limitation is evolution. There can be no conception without three things:—the conceiver, the conceived, and the conception. This is called *tripathy* (triad) in Hindu philosophy. The ego is the cogniser, the objective world is the cognised, and the medium between the two is cognisance. The whole of the Hindu philosophy goes to show that the three are separate only in conception, but in reality they are one and the same; for the ego in its unconscious state does not see nor perceive this trinity. When it enters into the conscious state, it sees something which it did not see in its unconscious state. Whence does this objective world come? From the ego itself. The world emanates from the ego by its own conception. This ego, according to Hindu philosophy, is in four states of manifestation—*Sthoola* (gross), *Sukshma* (subtle), *Kāraṇa* (causal) and *Mahākāraṇa* (supremely causal), which are the four states of its vehicle. Then again there are four states of its consciousness—*Jāgrath* (wakeful), *Swapna* (dreamy), *Sushupti* (sleepy) and *Thureeya* (conscious).

So the states differ, but the ego is the same. The powers, properties and the forces of nature emanate from the ego itself. There is nothing beyond this ego; so this ego is the eternal One from which the whole emanates, and this is supported by the transcendental sayings of the Vedas, which are:—

"*Ahambrahmāsmi*,"

"*Ahamasmi*,"

"*Tatwamasi*,"

"*Vignānam Brahma*."

Tatwamasi means 'you are That'; i. e., man is the universe. *Tat* is the universe, and *thwam* is man or any objective being. If you are the universe, then this differentiation, limitation or condition is caused by your conceptions of space, matter, motion and time. Whence are

these conceptions or forces again? From the Ego itself. Of course I use the word Ego in its generic sense, applicable to Paramatma or Atma. The whole of Adwaitism, which means the philosophy of one Tatwam, Essence, Sat, Self or Ego, demonstrates the manifold nature of the cosmos, by explaining that all its forces and planes are no other than the various states of the *Atma*; these various states being due to evolution from, and involution into, Itself. So what appears as the universe, is only an emanation or evolution from yourself—from your own ego. There is a saying that the centre of Parabrahmam is everywhere and its circumference nowhere. So every point in space may be taken as the centre of Parabrahmam. So every human being, every spiritual being, every mineral and vegetable being, is a centre of the universe or the logos or Parabrahmam.

Thus it is only when you consider that you are not the centre of Parabrahmam, that delusion or illusion occurs. The soul is the vehicle of *Atma*, and *Atma* is the vehicle of Paramatma. When you are the centre of the universe, the universe is only a circle radiating from you, as centre; and, as I have already said that one seed produces many seeds, thus each centre, reflected in the matter that emanates from that centre, shows itself in many forms; just as one sun by the help of its own light is reflected as many, in many vessels, so matter or *maya*, that has emanated from the ego itself, reflects that one ego as so many egos; thus the one is the reality, and the many the unreality.

The sole object of the study of Adwaita philosophy is to recognize one reality, in which lie all the powers of nature, and all the forces which, according to that philosophy, are 25 (25 *tatwas*). Hence you see that every atom, every monad, every god, is a *logos* in itself, differing only with reference to their various states, which emanate from the ego and exist for ever potentially or noumenally, manifesting when the *manvantara* begins, and being absorbed when the *manvantara* ends; thus the ego is eternal, whether you call it *Atma*, or Paramatma. When you know what you are, you are Paramatma; when you do not know what you are, you are Jivatma (conditioned *Atma*). When you know what you are, you know Paramatma intellectually; when you realise what you are, you are yourself *Paramatma*. So the power of developing individuality lies in this. How is this power to be developed?

There is no other means of developing individuality, or Jivatma into Paramatma, saving by knowledge or wisdom. Hence it is essential that you should know yourself, as said by Plato. Vemana, one of the greatest occultists in the Andhra country, says, "Thannuthá thelisena thané po Brahmambai," meaning that he who knows or realizes himself or his Higher Self, is Brahma. He also says, "Sakalakarúdu ananthúdu Sakalathmaloyundu, sarva sakshiyu thaniy sakalamuna neruckavan-dakalanka sthithini Brahmamana badu vema," signifying, "O Vema! that which is of all forms, infinite, witness in every *Atma*, unmodified in every thing it exists in, and withal an unchangeable

state, is termed Brahma. It produces the phenomenal world like a juggler. This objective world is phenomenal, the phenomenon itself being from yourself. So in reality you are the logos, and you are *Paramatma*; you are everything, and the whole universe proceeds from you. This is the essence of the Adwaita philosophy.

When I say this, I do not mean or think that this philosophy is inconsistent with other philosophies. The Adwaita philosophy enters into the metaphysical nature of everything more deeply than any other. From its philosophy, all other philosophies have emanated. By this system every problem of the Universe can be solved. The principles of all religions, philosophies and sciences are to be found in the Adwaita philosophy. It is therefore the exponent of all philosophies.

What did Sri Krishna say in Bhagavatgita? He said, "I am the logos, I am the Universe, I am everything." The 'I' means *Atma*, which is the centre of everything, and from which everything is evolved. *Atma* is the potential or noumenal world, and the external world is only a manifestation of it. Hence, exoterically, it might mean that Sri Krishna alone was the Universe; but esoterically or spiritually, the *Atma* of every man is really the centre of the Universe, and as such, the Universe itself. Of course it means that only when you realise that you are yourself the Universe, you are really so; but so long as you do not realize it, you are only a personal or narrow soul in the Universe. It is ignorance or delusion that makes you not to identify yourself with the Universe; but when once you know what you are, you identify yourself with it. All our Puranas say, that it is only through evolution and self culture that progress is achieved. It is man that ascends to the celestial regions; it is he that progresses to the state of the three gods—Thrimoorthi—Siva, Vishnu and Brahma; which are the various states or phases of one and the same logos or ego. So when Sri Krishna said that he was everything, it meant, esoterically speaking, that the Krishna in every man is everything. This ego is said to be *Indrajala*, *i. e.*, a charmer or enchanter. Just as the charmer produces phenomena by the help of his own powers, so this universe is evolved from the ego (which is the evolver and the involver).

So our Shastras say that the ego, in its manifested state, evolves the world, and in its unmanifested state involves it; *i. e.*, when you are in Sushupti state, the world retires itself into your inner self; and when you awake yourself, you see it emanating from your own self. So this world that you see, is manifested or evolved from yourself, and involuted into yourself. Wherefore the universe and yourself are identical. This wakeful or gross world is seen in our waking state, and the dreamy or subtle world in the dreaming state. If anything could exist beyond or without yourself, you would be incapable of seeing or knowing it, your own consciousness being the only medium between yourself and the objective world. There is no other way of solving this question than by replying that the world emerges from yourself. This is

the chief feature of the Adwaita philosophy, for it does not admit of a second principle existing independent of and beyond the Higher Self. One may raise his individuality to that of the Logos or Iswara, or lower it to personality, the differentiation being caused only by matter or manifestation of various degrees or planes; itself (matter) being only an emanation or radiation of the Logos or Ego, as the lines that are drawn from a centre may be said to emanate from that centre.

The universe is a radiation from the Central Spiritual Sun, Atma. When this sets, the radiated world is absorbed into it, and when it rises, it is evolved from it. Hence you see that the world and you are one and the same. I have already told you that Paramatma is a circle whose centre is everywhere and whose circumference is nowhere; as regards multiplicity, I have said that it is illusion (*māya*), making one thing appear as many. I have already explained it by the seed argumentation, and how you emerge from the absolute state. When you are unconscious of yourself, you are said to be in the absolute state, (*i. e.*) you are in the subjective state. When you emerge from such a state, you emerge in the form of the objective worlds, so you are not separable from it. Hence what is called personality, individuality, and the absolute, are merely the three states of the *ego*. Similarly the different states, called the vegetable, the mineral, the animal, the human, and the spiritual kingdoms are only different states of matter. Then it might be questioned, 'If that be the case—if the ego is the logos or the universe—why should it pass through what is called births? Why should it undergo misery by undergoing incarnations? The ego, to know itself, has to pass through its own matter, which has emanated from itself, for you cannot understand anything unless you enter into it and study it. So, the ego, to know its own powers, is obliged to evolve so as to pass through matter, or what is called evolutionary progress, which is a series of births. When it has passed through them, it re-enters into its natural or perfect state,—a state in which it will not consider that it is different from the Universe,—a state in which it identifies itself with everything in this Universe, and which is called *Moksha*.

Manayava manushyānām kāranam bandha mokshanam.

Through *manas* (lower), the ego enters into the bondage of matter; and it is by the same *manas* (upper), or knowledge, that it frees itself from matter. By its own ignorance, it enters into matter, and by its own knowledge, it frees itself from it. So the ego is a free agent. It is free either to rise above to a state of divinity, or to fall low into the most material state. There is nothing external or beyond the ego. Everything originates and emanates from it; therefore it is said in Hindu philosophy that man is his own saviour, or his own ruiner. Now this knowledge, by which it could know itself and enter into its proper state, may be achieved, according to the fervency of its aspiration, either in a short or in a long period. If the ego wishes to be led away by the charms of matter, it may tarry in it; but if it has

learnt and realized that matter is only an illusion of the senses that has emanated from itself, it may rise above it and enter into its proper state.

Ichhá mātra prabhū srushti,—the Lord or Atma evolves the world by his or its own will. *Yadrusi bhavanūyathra siddhirbhavaty thāthrusi*—as you conceive, so it will be. Hence it is necessary for every man to know himself, so that he may not tarry long before he reaches his original, primitive, and proper state. When you are identical with the universe, your thoughts, words and deeds must affect others and re-act upon yourself. The law of *karma* is based upon this. Our thoughts, words and deeds are not confined to ourselves. They act upon the whole world. Just as the ripples caused by a stone cast into a pond extend to its utmost limits, and then must return to the starting point, so our actions, thoughts and words affect the universe before they re-act on us. The recognition and realization of this identity of man and the universe, leads you to moksha. So the key of all philosophy lies in the cognizance of the truth of the four transcendental sayings of the four Vedas stated already.

"Ahamasmi" means: I am that I am. "Vignanam Brahma" means that Brahma is consciousness, or that there is nothing except consciousness. It is the realization of the wisdom conveyed in the four sayings referred to, that leads one to moksha or nirvana or kaivalyam. The non-realization of it is what is called the state of Jivatma. The unity of man and the universe is recognized in certain religions only intellectually or theoretically, but not practically, *i. e.*, the identity of nature and man is merely understood but not acted on. Unless you act on what you mentally realize, the benefit is only partial, *i. e.*, you are saved only intellectually; but not in word and deed, or physically. Man is composed of seven principles. Unless he realizes their correlation and interaction, he cannot attain to integrity or perfection. He should experience or experiment on them, and draw his knowledge and wisdom therefrom. Only he who does so can be said to be a jivanmukta (one who realizes moksha even on this plane). To him illusion or matter does not exist; or he is above it, for he has passed through it and knows what it really is. When each being sees himself or itself reflected in every other being, where is separability in nature? When he realizes this fact, he can logically have no affection or hatred for anything or anybody, and this is the basis of what is called universal love. It is on this principle that the first object of the Theosophical Society, namely, the culture of universal brotherhood, has been based; hence the recognition and knowledge of the identity of man with the universe gives the rationale of that object. Hence it is binding upon every man to love his fellow being and not to hate him; and there is no way of one's saving oneself except through his saving others. Such a knowledge leads to harmony in action, thought and word; and he who recognizes it, will not do anything contrary to nature. Hence I would exhort you to study this identity and act upon it.

C. KOTAYYA,

ASTROLOGY.

(As conceived by the Hindus).

III.—THE SUN.—(continued.)

THE *Ashwins*, as the twin deities of the sense of smell, are not all that the Ashwins of the Vedic hymns are said to be. In this connection they only represent the odoriferous aspect of the sun. The fact that it is possible in nature for the olfactory nerves to exist so as to perform a function quite different from other sensory nerves, is, of itself, sufficient to prove the existence among solar forces of the prithwi tatwa, the odoriferous ether of *prana*. The preponderance of the yellow colour in the sun, marks for the time being the preponderance therein of the prithwi tatwa. The yellow sun of our mornings and evenings is by pre-eminence odoriferous, although, of course, the force is always present there. This yellow sun performs many other functions, as I shall show further on. Here we have only to see that he presides over the sense of smell.

The *prithwi tatwa*, like all the other *tatwas*, always surrounds us. Why then do we not always smell just as we always see? If we look a little around us, we shall see that in some lower animals the sense of smell is developed to an extent far higher than that in man. The dog, for example, can smell out game at comparatively very great distances. Besides we see among men themselves a large range of the degrees of the power of smell. This shows that the sense of smell is not equally, and, therefore, not fully developed in all men; and not in the human race generally to the extent that it might be. Thus Vyasa says in his Commentary on the Aphorisms of Yoga (Aphorism 35, Book I):—

‘If the attention is concentrated exclusively on the nose—the organ of smell—he (the yogi) begins to sense heavenly smell.’

Now this heavenly smell is nothing but the smell of the odoriferous ether of the sun, which reaches just the same distance with light. As we see, so should we smell the heavenly odour, if our sense of smell were developed as much as our sense of sight; and not only smell, but, as the learned author referred to above says, we should taste heavenly savour, feel heavenly touch, and hear heavenly sound. None of our senses is developed to the extent to which it is possible for it to develop, and some of our senses are even less developed than the others, on account of the greater use of the latter. Of this, however, I shall speak a little later. At present let me say something more about the sense of smell. According to the teaching which I am expounding, the odoriferous ether of the sun plays a very important part in the phenomenon of smell. The true process, no doubt, is this, that the odoriferous ether of the solar *prana* assumes the *shape* of the particular smell, and thence being transferred to the olfactory *prana*, is carried to the brain.

The *Ashwins* then are the sun. And so is *Varuna* too, the deity of the sense of taste. The *tatwa*, which is sacred to the sense of taste, is the *A'pastatwa*, and hence *Varuna* is by pre-eminence the deity who

presides over the *watery* kingdom of the world—*i. e.*, the kingdom where the *Apastatwa* prevails. A little consideration will show that the *Apastatwa* prevails to a greater extent in liquids than in any other earthly product.

We see thus that the sun is the source of all our sensory powers. Were the *tatwic* forces of the sun not existent, we should have had no senses.

The organs of sense are called *Devas*—which, by the way, is a name given by pre-eminence to the sun—because they are in fact terrestrial concentrations of the solar *tatwic* forces.

The objects of sense, too, are terrestrial objective concentrations of solar force.

All our surroundings are full of *tatwic* solar forces in their terrestrial state. There is not a single atom of terrestrial matter which is not full of all the five ethers.

Wherever the sun is present, or any other object in the *solar state*, the solar ethers turn the terrestrial ethers into the solar state, and thus, while performing many other important functions, serve to transfer the objective *tatwic* vibrations through the senses to the brain.

The negative solar ethers, and the lunar and planetary ethers, which are but the reflections of the positive solar ethers, and also ethers from the other lights of heaven, are really the same in nature; and so the working of the senses need never cease with the temporary absence of the sun. This subject, however, will receive fuller consideration further on.

The distance at which an object is perceived depends, the *luminosity* being the same, upon the power of the sense. It is well known that in many animals the senses are not so much developed as in others. We see actual variations in the human race itself. And here we enter upon a very important subject—

THE ORIGIN AND DEVELOPMENT OF OUR SENSES.

One of the names given to the sun is *Pramanakrit*, the maker of the *pramanas*. One set of our *pramanas* is the five senses, and the sun besides bears also the name of *pratyaksha*, which means sense. The sun then is the maker and the source of the senses. As I shall show further on, and as I have noted to a certain extent in “Nature’s Finer Forces,” the sun is the source of the whole organic and inorganic life of the earth. The sun is thus called *Savitri*, the creator of all the forms of the earth. All terrestrial life is from the sun appearing in various vestures of gross matter. What is mineral life, but individualized solar life? What is vegetable life, but individualized solar life of higher development? And what again is animal life, but individualized solar life of a higher description still? And in what does the difference consist? In the greater or lesser concentration of solar forces of course. Thus, to be brief and to talk only of sensuous beginnings, in the mineral kingdom the solar *tatwas* act and produce colour, touch, taste, odour and sound. In the vegetable kingdom the solar *tatwic* rays

appear to have a higher influence. Thus there are many flowers which open to the sun and shut while he is absent. Every atom of life that sustains any vegetable form in any particular shape is a picture of the sun. What happens when we put a seed under the earth! Under the influences of the solar tatwic forces beating upon the seed, it draws towards itself certain earthy matters, and chemical action takes place, which turns the earthy matters into cellulose. During the process of this chemical formation a certain amount of light—and along with it the other ethers of prana—is absorbed. For “the researches of Bunsen and Roscoe show that wherever chemical action is induced by light, an absorption of light takes place, preferably of the more refrangible part of the spectrum. Thus when chlorine and hydrogen unite under the action of light to form hydrochloric acid, light is absorbed, and the quantity of chemically active rays consumed is directly in proportion to the amount of chemical action.” It is this solar life which is thus absorbed, that forms the life *truti*—monad—of any vegetable organism. The picture of this life *truti* depends upon the nature of the seed. I shall take up this subject further on. Be it sufficient here to say that this individualized type is never destroyed, and as it lives in its carbonic vesture, it is exposed to all the effects of the surrounding solar ethers. The forms which they assume of the surrounding sensuous qualities beat upon it constantly from every direction. All the sights, the sounds, the touches, the tastes and the smells of the surrounding world of objects, as they enter an individual vegetable organism, must make their permanent home there, by the working of the Law of *Vasana* (see Nature's Finer Forces, page 99). And as these sensuous impressions are stored up into the life organism, its *receptive power* must increase too by the working of the same universal law. The increase of this receptive power necessitates the evolution of better *means* for the reception of all these sensuous forms. Now the Sanskrit word *pramana*, in the sense given to it by Gautama, is exactly ‘the means of receiving these sensuous forms,’ and this, as says the great Indian Logician, is, in the case of perception, the organ of sense itself. Hence, in the vegetable organism, the development or rather the beginning of sense-development. When this stage is reached, the vegetable life monad—*truti* of prana—leaves the vegetable kingdom, and enters the animal. The organs gather greater and greater strength, until they reach the human stage. In man their power increases race by race. It might here be mentioned, by the way, that karmic causes may retard or accelerate the march of this progress. We have thus reached our present state. But our organs of sense are not yet fully developed. As the sun goes on influencing them through ages yet to come, they will become stronger and stronger. In our present state we can see at a certain distance. Our sense of hearing is less developed, and we hear from a shorter distance. Similarly with the other senses. But a time must come, when our senses will become so very strong as to give cognisance of sensuous objects from the

remotest quarters of the earth. All of these, of course, exist in the solar prana of our planet, but we lack enough of strength in our senses to sense them. As we have got to our present state of sensuous perfection, by the beating of the solar etheric rays upon our formerly senseless life principles, so, in time, the same forces will strengthen them to a point above hinted at.

Patanjali's exercise of Yoga with a view to attain what he calls the power of *Vishayavatepravritti*, is a practical way of proving this philosophical theory. The word *Vishyappravritti* has been translated by Dr. Ballantyne and Govinda Deva Sastri as ‘a sensuous immediate cognition’ (see Mr. Tukaram Tatyā's edition of 1882, p. 42. Aphorism 35, Book I). It is simply impossible to understand how the translation coincides with the text. The word ‘immediate’ carries in this connection no idea to my mind. The translation of the commentary is still more beautiful! It runs thus:—

“Objects of sense are odour, savour, colour, touch and sound. Whenever these exist as fruits, that case of perception or especially immediate cognition is sensuous:—and this, when it is excited, causes fixation of the mind.” It is such translations that bring discredit upon ancient Hindu thought; for the conclusion must naturally come to the mind of every uninitiated reader that the original must be as absurd as the translation. Alas! to what low depths have we fallen that our Shastris too should give such an explanation of their scriptures to the world, to say nothing of unsympathetic Orientalists. But it is the Shastris alone that can give such explanations. For the Just though Terrible Law of Karma has now shut up their minds against the spiritual truths contained in their philosophy, because they in their time deprived many aspiring souls of even the sight of our sacred books. There may, however, still be found philanthropic, unassuming, and therefore unknown masters, who would open your mind to the light of truth which the sacred words of our books ever shed upon aspiring souls.

I cannot help laughing again and again as I contemplate the beauties of this translation. Who in the world ever heard of “sensuous perception or especially immediate cognition,” causing ‘when excited,’ fixation of the mind? To leave it however to its fate, and to see what the actual meaning of the text is. Patanjali uses the word *vritti* in the sense of manifestation. The prefix *pra* in *pravritti* gives to the word the idea of *fulness*, and hence it means ‘full manifestation,’ *i. e.*, manifestation to the highest possible extent. Hence the word signifies manifestation, such as is not possible in the present state of human perfection, but which the exercise of yoga develops sooner in a yogi than in ordinary humanity. The commentator Bhoja Raja, whose commentary Dr. Ballantyne has meant to translate, explains the word rightly. He defines the word as ‘the higher or, better still, more highly developed manifestation, which brings to your ken objects yet unsensed.’ But the translator would render the word which means ‘higher,’ into ‘immediate,’ and thus make a mess of the whole thing.

With this explanation the meaning of the word *Vishayavatepravritti* is quite clear. It might be translated, until better words are suggested, as the 'Higher sensuous manifestation.'

This 'Higher sensuous manifestation' is the natural end of human sensuous evolution under the constant influence of solar ethers, and the exercise which is laid down for the attainment of this power is natural enough. Fix your exclusive attention, as says the commentator of Patanjali, on the olfactory apparatus, and you will smell celestial odours. Now the word for which celestial odour here stands, is *divya gandha* in the original. It means such odours as are present in the solar *prāna* of our planet, but which we cannot ordinarily perceive, and also the general sense of something odoriferous—the *prithwi tatwa*,—filling all our space like the *luminiferous ether*. As we exclude all other objects from the range of our attention, and sit down with an unshakably fixed determination to sense only what our olfactory apparatus brings us, we do two things. Firstly, we expose ourselves to the undisturbed influence of the solar odoriferous ether, and secondly, make our olfactory nerves more receptive than in the ordinary state. The result is natural. After some time the odoriferous ether begins to be perceived as a constant odour, and out of it come the particular individual odours of a thousand terrestrial objects.

Take, again, the sense of sight. Fix your exclusive attention on the palate—a point over the palate from where you can transmit your force of attention to both the eyes equally. Sit in this receptive state with eyes half open. You will in time begin to receive impressions of colours to which till then you have been an utter stranger. This is the unfolding of the power of Higher Vision which is yet latent in mankind, and which the continued influence of the solar luminiferous ether has to develop in the race generally.

Similar directions are given for the development of the *Higher Audition*, the *Higher Touch*, and the *Higher Taste*. You must try and develop, says Vyasa, some one of these 'Higher Sensuous Manifestations.' 'For,' continues he, 'unless some one set of these sensuous phenomena is perceived by your own organ of sense, everything will remain as if quite unknown.' You might take them on faith, but that means no real knowledge or development.

As the evolver of these and other powers, the sun is given five peculiar names:

1. Yogi.
2. Yogatattva.
3. Yogishwara, the governor of the yogis.
4. Yogavati, having the power of yoga.
5. Yoginipati, the Lord of the yogis.

The first epithet means that the sun has got in himself all those high powers which the human race is destined to attain to,

The second means that he is always influencing the human senses so as to develop them to the highest state of perfection. And not only human senses; the word signifies a good deal more. It means that the sun is ever performing the very important function of developing individual life monads of the mineral kingdom into those of the vegetable kingdom, and thence upraising them through animality to humanity. Of this, however, I shall speak at some other time.

The third epithet, the governor of the yogis, signifies that to help the human aspirants who would try to develop their latent powers, is the very law of his existence.

The fourth epithet means that the power of application, which is the necessary antecedent of mental embellishment, is itself another manifestation of the sun. For, what is application, if not the keeping in contact (*yoga*) of the sense with its object that might be.

The fifth I need only briefly notice here. The *yoginis* are certain forces (*Saktis*) which manifest themselves in the constitution of man when he enters the occult kingdom of *yogic* powers. They are but so many manifestations of the sun—combinations of the five *tatwas* of solar *prana*, or what are otherwise called elementals—who preside over the kingdom of *yoga*, and affect the neophyte as he deserves. And here ends the Section on Perception. In this I have shown that sensation is the sun playing in our sensory nerves, and that our senses are destined to receive greater and greater strength as the influence of the sun continues upon our life-principles for ages yet to come.

Sensation as it evokes these powers by *Vasana* into the thousand-petalled lotus of the brain, is the beginning in the formation of the OBJECTIVE MIND. It is this group of objective percepts which in its turn becomes the source of conceptual knowledge, as I shall attempt to show in the next article.

RAMA PRASAD.

(To be continued.)

CHILD CULTURE.

"TRAIN up a child and away it goes," is the humorous American reading of the old proverb; but under the apparent flippancy lies a grim truth, and one that Theosophists would do well to examine.

One of the first questions that occur to us in our occult studies, and the deeper views of life that they open up, is—"How can we as fathers and mothers save our children some of the arduous steps we have climbed—how can we keep them from the devious paths and blind alleys down which we have wandered—how may we train them from the beginning to lead the Theosophic life?" For though each human being, even from infancy, is different from every other, with a varied potentiality of development in each case, it is nevertheless possible to indicate in certain broad lines, how early training may be made a preparation for the life of a true Theosophist. Those who have had occult teaching themselves, will readily understand how

much of the difficulty of the first steps may be obviated by early education of the right kind. It is intended here to throw out a few hints suggestive of this training.

No matter what the race or form of religion may be, mother-love is the same all the world over, and is in its very unselfishness, a more true reflection of the Divine, than some of the selfish emotions that are mis-called love. Therefore here, in the nursery, so to speak, is a common meeting-ground, a place where all mothers can join hands and be entirely united in their aims, even though diversity of country and custom makes the practical carrying out of these aims, various.

To earnest Theosophists these differences of detail come to mean very little, when the unity and harmony of nature is once understood.

In considering the question of education, we need first of all to ask ourselves, "Why, after all our thought and care, do our methods so often fail? Why is the result of the training so often precisely contrary to that expected and desired? Why have we trained our children that they go *away* from all our methods, *away* from the straight road we carved out for them, *away* from our heart's love and confidence, *away* to alien thoughts and feelings—becoming at last utter strangers to us?" Many a parent has thus asked in bitterness and disappointment, when it has been too late to retrace the road and undo the training of their children.

We all understand in speaking of the material world what is meant by the law of re-action; and in dealing with material facts in a scientific spirit, we make all due allowance for this law, but are very slow, as a rule, to see that the same law is equally potent in mental and moral facts, and is an important point in education. To understand the effect of this we must ask ourselves, "What is the material with which we have to deal? Is every child a mere bundle of raw material—the same collection of nerves, muscles, bones, &c., which we can mould and develop as we will? Is the brain a congeries of cells and atoms, alike in every infant—merely waiting the modern magic of education to turn it into a mill that will grind anything put into it?" It seems foolish even to ask such questions when we think for one moment of the marvellous variety of these same conglomerated atoms, and of how not one out of millions of human beings can be said to be precisely like another; yet practically we try to shape and mould our children as if they were beings of clay on a potter's wheel, and could be turned out alike with almost mathematical accuracy. Here, instead of raw material, we have in each human being, varied physical conformations and moral tendencies, all, in fact, that is usually understood by the term *heredity*; and before we, as parents, can ask ourselves what we shall *make* our children, we have to diligently seek and inquire what they are already, before we attempt the serious task of education. How many of our own failings have we given them? How do our weaknesses show in their physical frames? How far are they, living object lessons to us, of the great doctrine of Karma? We do, in very truth, spiritually *make* our children, as we *make* ourselves from moment to moment, and have to take the consequences, so that it would seem the first step to be taken in their education is to teach ourselves, to uproot our own hereditary tendencies, to strengthen ourselves when we are weak that we may the better fight the same battles for our children, and teach them how to continue the warfare for themselves.

Take as an instance the weakness *fear*—either physical or moral want of courage. Suppose that we know it to be one of our failings, what do we say

and do? We generally excuse ourselves. We say it is "constitutional," or the result of temperament and cannot be helped; we therefore do not try to overcome it. Then comes the result—our child is timid and fearful, he *inherits* the failing, we say, it is unlucky, but cannot be avoided—so nothing is done, only a few more links are made in the evil chain and a greater amount of effort needed in a day that we do not look for, when the Karmic account is due and has to be paid. What ought we to do as Theosophists? *Never think or say that a failing cannot be helped.* Set to work at once to root it out; first to conquer ourselves, and by this to help our children to conquer. We know, as Theosophists that our mental state affects those around us, whether we speak or not—act or not—the idea in our minds has a distinct influence, and it is our duty to make that influence a good one.

And so with other faults and weaknesses; we can counteract our evil tendencies if we will; even if we do not quite master, we can modify them, and no effort for good is ever lost, though we may not see the result at once.

But whilst we are trying to educate ourselves and our children, we cannot do better than to found all our methods on the great Doctrine of Karma, and teach them from the very beginning, the unalterable law of cause and effect. Do this or that, and such or such a result will follow most surely—not at once perhaps, but in the long run. Bit by bit, day by day, is the seed sown that will grow to our harvest, which we *have* to reap; sow seeds of selfishness, carelessness, disobedience, vanity, such seeds thrive apace, and bear their fruit, each after its kind, just as the gradual uprooting of these weeds leaves space for good seeds to grow and flourish. Nothing is lost in this slow building up of our characters; it will all result one way or the other—either in happiness to ourselves and others, or in misery just as far-reaching in its effects. Children may very easily be taught to understand this, and it will tend to give them a firm grasp of the meaning of life and its discipline, and will impress them more than all else with the idea of absolute justice, and of the part they must fill in the great scheme of nature, each fragment of humanity, no matter how small, helping to make or mar the perfect whole. This added responsibility increases the power of well-doing—for many a young sensitive soul had been crushed into despair by feeling that its actions and itself were too small and insignificant to make one way or another, whereas this doctrine of Karma teaches that nothing can be too small to have results—that everything is under absolute law. So punishment should be explained to be a *consequence*, rather than a penalty, the inevitable effect following the breaking of rule and law. It is far better too to forewarn the child. "If you do such or such an act, a certain result will follow." Too often the anger of parents is taken by the child as the cause of the punishment, whereas all punishment should be given calmly, with the quiet sense of justice, as a disagreeable consequence of a broken law,—a consequence by no means to be foregone—but used as a healthful reminder to the child not to repeat the act which necessitated it. Children are very just and quick to see and appreciate calm even-handed methods of government. Above all, parents should beware of letting their own tempers escape from control, and never punish in the heat of passion. It has a most injurious effect on all children. But let all consequences of wrong-doing be *certain*. Never threaten if you do not mean to perform. Forgive instantly, and let your love comfort the little culprit, *but let the threatened consequence take place*, let the punishment be quite a separate thing from the forgiveness. Many people make the mis-

take of believing that forgiveness of sins means escape from the penalty of sin. It is bad training for a child ever to allow it to coax or persuade a parent to forego a threatened punishment. Their love and respect is more likely to be given to a parent who is wise and strong enough to stand firm, to let no weak yielding, so often mis-called affection—interfere with the ultimate well-being of the child. Steadiness of purpose and stability of character are so gained, and a child will soon feel the love that regards not the fleeting pleasure of the moment, but the more permanent good of the future.

But side by side with this firm discipline should go the necessary relaxation of the same, or rather the suspension of discipline for stated periods, otherwise the growing mind and soul are cramped and forced in one direction, thereby losing independence of character.

To get this re-action properly, there should be in all children's daily life, some portion of the day in which they shall be free, free from supervision, alone if possible, and *within certain limits* allowed to be "naughty." Rules and regulations should be few but stringent—in the multiplicity of commands lies much that not only harasses a child's mind, but induces deceit, and the period of freedom which is recommended should be enough to work off superabundance of animal spirits and take away the worrying sense of always being watched and guarded. Constant supervision enfeebles the character, and a child must be left as much to try the growing moral and mental powers, as it is wisely left to learn to walk alone.

It is better if possible that those who have the care of children should be different in temperament and character from the parents; this prevents the influences always acting in one direction and often saves that strange rebound of the whole personality which shows itself in both sexes at the age of puberty.

We can always see the alternating processes in the natural world. We allow that rest and labour should alternate in regular periods, but the same law is rarely if ever taken into consideration in mental and moral training, where it is really of great consequence. So much failure arises from this forcing process, this disregard from the very first of what the child's tendencies really are, what the faults and virtues; instead of studying these, an ideal is set up by the parents of what they wish their child to be like—the cramping process is begun early, and with the tender plastic mind and body an apparent similitude to the parent's ideal is gained. But all the time, under the surface, the re-actionary force is at work, added to and strengthened little by little, till in a strong nature a kind of moral fermentation is set up, the cramped energies are suddenly liberated, too often expending themselves in a wrong and wasteful way, sometimes making complete havoc of the character. In other cases the cramping process may wither the faculties, and a colourless nonentity, a machine-made character, will be the result. Then parents should remember that all true growth must be threefold, that is, that physical, mental and spiritual development must, as far as possible, be equal, not one part of the complex nature left unregarded. In youth and with quite young children, the physical development is very important and comes first; the body should be trained to its greatest possible physical perfection, using all the powers regularly, learning bodily control, overcoming tricks of body and anything which interferes with the bodily health. For this reason the early years of a child had better not be spent in too much brain culture, very little of this is needed; and by this is more particularly meant the

putting in of material in excess of the assimilative power of the brain. Instead of this putting in, there should rather be a drawing out or educating of the senses and all the perceptive faculties. Children are very intuitive, and this faculty of intuition is more easily developed in youth than later in life. The imagination too, as being part of this intuitive sense, should be carefully cultivated, and a sensitive imaginative child should not be laughed at and called "fanciful"—nor in any way checked in the natural play of fancy. Too often complete want of sympathy in this direction from the elders of the family, results in a child being thrown in upon itself and its own imaginings, causing a morbid state of mind, and very often great fear of what is called "the supernatural." It is never well to insist on the impossibility of anything to a child, all things are possible; they may be improbable or of rare occurrence, but the idea of impossibility tends to a narrowing process very hard to counteract in later life. In saying that physical, mental and spiritual growth should go together and be equally developed, it is not implied that these parts of our nature are developed at once.

The conscious spiritual growth begins, as a rule, much later, and it is well to remember that in these stages of development, the emotional, which is part of the mental growth, should be most carefully guarded from any forcing process. A child should never be asked to be good or to do anything for an emotional reason, a parent should not work on the affections at all. These are only too easy to move and should be left to grow and mature naturally—"Be good and obedient because I tell you, and I know what is best for you," is a far better method of reasoning with a child than—"Be good and obedient because you love me." The right-doing moved by love is of much later growth, and the forced emotion is more likely afterwards to degenerate into selfishness.

Besides the lesson of absolute obedience is a most necessary one; obedience to authority wiser and stronger than ourselves; obedience, first as a blind habit, growing after to obedience, because the wisdom of the command is understood and trusted. Without such training there can be neither reverence nor respect, and it is too much the tendency of the youth of the present day to have neither reverence nor respect for anything or anybody.

Out of the obedient habit of mind will spring unconsciousness of self, which, in its truest senses is neither more nor less than unselfishness. A child should be trained to be useful, to feel that it can help others from its earliest years, and this can be done in so many ways without making the child feel any self importance. The habit of thought and work for others cannot be too soon commenced.

Finally, to gather up these few hints and to show how they may be adapted to varied cases, we can only say there is one royal road to the right education of our children. We must *love* them. But in that word *love*, lie many unwritten volumes. We must love them, not ourselves—this means our own *self-sacrifice*, and herein is the keynote of the whole matter.

From the moment we cease to be self-regarding, we begin to understand others, their needs and how we may supply them; their joys and sorrows, their temptations and failures, and the many conquests of self that look to outward eyes defeats—all this we shall understand, and also know our own duty and how we can best give aid; but we must bear in mind always that our power to help others depends entirely on our own unselfishness and purity of aim. If we help because it is a pleasure to ourselves to do it, it will be of little

avail. No mother ever hesitated to minister to her unconscious baby, because it could give no thanks in return or respond to her love. She gives all, looking for nothing again, and if this love, which is perhaps half an instinct with mothers, could be made to grow to conscious perpetual disregard of self, half the difficulty of training children would disappear, because parents would then know what was needed, and this same unselfish love would bring with it that most beautiful of all human virtues, *patience*, patience which can trust and wait, knowing that it is love and love alone that can redeem.

F. A. BRODIE-INNES.

GHARBA¹-UPANISHAD OF KRISHNA-YAJUR-VEDA.

(Translated by two Members of the Kumbakonam T. S.)

THE body is composed of five (elements); it exists in five (objects of sense, &c.); it has six supports; it has the association of (the) six (gunas); it has seven Dhatus (spiritual substances) and three Malas (impurities); it has three yonis (wombs) and is formed of four kinds of food.

Why is the body said to be composed of five? Because there are five elements in this body (*viz.*), Prithivi (earth), Ap (water), Agni, Vayu and Akas. In this body of five elements what is the Prithivi element? What Ap? What Agni? What Vayu and what Akas? Prithivi is said to be that which is hard; Ap is that which is liquid; Agni is that which is hot; Vayu is that which moves; Akas is that which offers no resistance². Of these, Prithivi is seen in supporting (objects); Ap in cohesion; Tejas (or Agni) in making forms visible; Vayu in moving; Akas in giving space. (Then what are the five objects of sense, &c.)? The ear exists in sound; the skin in touch; the eye in forms; the tongue in taste and the nose in odour. (Then) the mouth (exists) in speech; the hand in taking; the feet in walking; the anus in excreting, and the genital organs in enjoying. (Then) through buddhi he knows and determines; through Manas he thinks and fancies; through Chitta he recollects; through Ahankara he feels the idea of 'I.' (Thus) these perform their respective functions.

How has it (the body) six supports? There are six kinds of Rasas (essences or tastes)—sweet, sour, saltish, pungent, bitter and astringent. The body depends upon them while they depend upon the body. There are six changes of state (*viz.*), the body exists, is born, grows, matures, decays and dies. And there are also six Chakras (plexuses) depending on the Nadis (astral wires) in the body (*viz.*), Muladhara (sacral plexus), Swadhishtana (prostatic plexus), Manipuraka (epigastric or solar plexus), Anahata (cardiac plexus), Visuddhi (laryngeal or pharyngeal plexus), and Agnya (cavernous plexus). Also the gunas are six—Kama²

(1). The Upanishad treating of conception, embryo, &c.

(2). Kama (passion), Krodha (anger), Lobha (greed), Moha (delusion), Mada (pride), and Matsarya (malice); Sama (mental restraint), Dama (bodily restraint), Uparati (renunciation), Titiksha (patient endurance), Samadana (serenity of mind), and Sraddha (faith).

(3). The Sanskrit word thus translated means literally "tubular" or "perforated," conveying the sense rendered in the text.

(passion) and other (bad ones), and Sama (mental restraint) and other (good ones). The association with them (as stated in the opening verse) means being in them. The body has this being (*viz.*, such an existence.) Then there are seven kinds of sounds (*viz.*), Shadya (sa) Rishabha (ri), Ghandhara (gha), Maddhyama (ma), Panchama (pa) Dhaivata (dha), and Nishada (ni); and there are seven kinds of Dhatus (spiritual substances) having seven colors (*viz.*)¹, Sukla (white), Raktha (red), Krishna (dark blue or indigo), Dhúmra (blue), Peetha (yellow), Kapila (orange red) and Pándra (yellowish white). In whomsoever these substances arise and increase, the Rasa (the essence or taste) is the cause of 'the one following and so on (as stated below).' (These) Rasas are six in number; from the Rasas arises blood, from blood flesh, from flesh marrow, from marrow bones, from bones sap, and from sap Sukla (male seminal fluid). From the union of Sukla and Sonita (female fluid) arises Gharba (conception in the womb). It (one of the two) makes its stay in the heart. In the heart of persons (there is) an internal Agni; in the seat of Agni there is bile; in the seat of the bile there is Vayu; in the seat of Vayu is Hridaya (mind).

Through having connection at the time of Ritu (the season) fit for raising issues, it (the embryo formed in the womb) is like water in the first night; in seven nights it is like a bubble; in the course of half-a-month it becomes a ball. In a month it is hardened; in two months the head is formed; in three months the feet, and in the fourth month the stomach and the loins are formed; in the fifth month the back (or spinal) column; in the sixth the nose, the eyes and the ear; in the seventh it becomes animated by life; in the eighth month it becomes full (of all organs); in the ninth it becomes fatty. Sukla belongs to the males and Sonita to the females. Each (by itself) is neutral (or is powerless). (But in their combination) a son is born when the father's Sukla preponderates. A daughter is born when the Sonita preponderates. Should both be equal an eunuch is born. Since females have more of passion on account of their deriving more pleasure (than males), a greater number of females are born. Action corresponds to the mental state (of the actor). Hence the child (born) takes after (the thought of) the parents. From parents with minds full of anxieties (at the time of cohabitation) are born the blind, the lame, the hunchback, the dwarf and the limbless. (From the impregnation formed) during the eclipses of the sun and the moon, children are born with defective limbs. Increase or decrease, similarities or dissimilarities, arise (in children) through the influence of time, place, action, Dravya (substance) and enjoyment. From a well-conducted intercourse (or union), the child being born with the form of the father possesses his equalities just as the image in a glass reflects truly the original. When Sukla bursts into two through the interaction (or blowing against one another, *viz.*,

(1). The first and last colors are not the proper ones; but the other colors have been so translated as to be brought within the true colors.

Sukla and Sonita of the Vayu of both) then twins (of the same sex) are born. In the same manner when the Réthas (the seminal fluids), viz., (Sukla and Sonita) of both the parents burst into two, then mixed progeny (male and female) is the result. Among mankind five embryos (only can be formed at a pregnancy in the womb). A womb with one embryo is common. There are some with two. Those with three are only to be found (as rarely) as one in a thousand. Where there is a frequent pouring (of seminal fluid into the womb) a greater number of limbs is produced (in the child). When the pouring (within the womb) is only once, then the child becomes dried up (or contracted). By pouring (within) more than once, couples are (sometimes) born.

Then (viz., in the ninth month) this (body) made of the five elements and able to sense, order, taste, &c., through Tejas (spiritual fire) and Antahkarana (internal organs) which is also made up of the five elements—this (body) cognises the indestructible Omkara through its deep knowledge and contemplation. It cognises it as the one letter (Om). Then there arise in it the eight¹ Prakritis and the sixteen Vikaras (changes). Through the food and drink of the mother transmitted through her Nadis (astral nerves—to the child) the child gets prana. In the ninth month it is full of all attributes.

It then remembers its previous births, finds out what has been done and what has not been, and discriminates between actions right and wrong. (Then it thinks thus): “Many thousands of wombs have been seen by me, many kinds of food have been tasted (by me), and many breasts have been suckled (by me). All parts of the world have been my place of birth as also my burning ground in the past. In 84² lakhs of wombs have I been born. I have been often born and have often died. I have been subject to the cycle of re-births very often. I have had birth and death, again birth and death, and again birth, and so on. There is much of suffering whilst living in the womb. Delusion and sorrow attend every birth. In youth the sources of sorrow are grief, dependence on others, ignorance, the non-performance of what is beneficial, laziness, and the performance of what is unfavorable. In adult age (the sources of sorrow are) attachment to sensual objects and the groaning under the three³ kinds of pain. In old age anxiety, disease, fear of death, desires, love of self, anger and non-independence—all these produce very great suffering. This birth is the seed of sorrow, and being of the form of sorrow is unbearable. I have not attained the means of overcoming (the cycle of) re-births, nor have I acquired the helps of Yoga and Gnána (spiritual wisdom). Alas! I am sunk in the ocean of sorrow and find no remedy to get out of it. Fie on this Agnana (non-wisdom), fie on this Anyana; fie on the troubles caused by desire and aversion; fie on

(1). The 8 Prakriti is—Mulaprakriti, Mahat, Ahankara and the five (subtle) elements according to Sankhya philosophy. The 16 changes are—the organs of sense, 5; the organs of action, 5; vital airs, 5; and mind, 1; the whole being 16.

(2). The Hindus believe that there are in all 84 lakhs of sentient existence of creatures in this world.

(3). The three kinds of pain are those arising in the body through the Karma of the body, the elements and gods.

the chains of Samsara (the cycle of re-births). I shall attain wisdom from a Guru. If I get myself freed from the womb, then I shall practice Sankhya Yoga which is the destroyer of all evil and the bestower of all rewards and emancipation. If I get myself freed from the womb, I shall seek refuge in Maheswara (the great Lord), who is the destroyer of all evil and the bestower of the (four)¹ ends of life. If I get myself freed from the womb, then I shall seek refuge in that Lord of the world, who is all Sakti, is the Chidátma (Atmic consciousness) and the cause of all causes. If I get myself freed from the womb, then I shall seek refuge in that Supreme Lord Bharga (Siva or light), who is Pasupathi (the Lord of Pasus or souls), Rudra, Mahadeva (the great Deva) and the Guru of the world. If I get myself freed from the womb, I shall perform great penances. If I get myself freed from the womb, I shall worship Vishnu in my heart, who is the bestower of nectar, who is bliss, who is Narayana, and who never decays. I am now confined in my mother's belly, and were I freed from its bonds, I shall please the divine Vasudeva without diverting my mind from him. I alone am burnt through actions good and bad committed by me for the sake of my relatives, whilst those who enjoyed the fruits thereof have disappeared. Being a non-believer (or atheist), I formerly gave up all fear (of sin) and committed sins. I now reap their fruits. I shall become a believer hereafter.²

Thus does the Jiva (entity) within (the mother's womb) contemplate again and again over the many kinds of miseries (it had undergone), and remembering always the miseries of the cycle of re-births, becomes disgusted with the material enjoyments of the world, often fainting at (the idea of) his Avidya (nescience), desire and Karma. Then this being, who has entered (many) hundreds of wombs (in his previous births) comes to the mouth of the womb wishing to get emancipation. Here being pressed by the Yantra (uterus instrument), it suffers much trouble. Moreover it is much afflicted by Prasúthi (delivery) Vayu. As soon as it is born, not only does it cease to remember anything of the past, but it also ceases to be the cognizer of the real. Coming in contact with the earth it becomes fierce-eyed and debased. The evil of the eye after it is rubbed with (or cleaned by) water vanishes; and with it vanishes the knowledge of birth and death, good and bad actions and their affinities. Then how does he understand (things) below? Vayu, bile and Sléshma (phlegm), when they are in their proper state, produce health; with a disturbance (in it) diseases are generated. It should be known that one becomes capable of knowing through a proper quantity of bile; through having a little more or a little less of it

(1). The four ends of life are the performance of duty, the acquisition of wealth, the gratification of passion and emancipation.

(2). The reason why the child in the womb has a knowledge of its past birth and other knowledge which it has not during its world-life, is because Prana and Jiva are seated in the Pineal gland as in the case of Mahatmas who locate their consciousness there and get higher knowledge—this being stated further on in the same Upanishad.

he comes to know more. When the bile is changed in quality, he becomes changed and acts like a mad man. And that bile is Agni. Agni influenced by Karma is kindled by Vayu, the source (or seat) of virtue and vice, as fuel is kindled by fire through the blowing of wind.

And of how many kinds is that Agni? It has three bodies, three Réthas (seminal fluid), three Puras (seats), Dhatus and three Agnis of the form of the three Vedas. Of these three Vaiswánara is bodiless. And that Agni becomes (or is sub-divided into) Gnánágni (wisdom fire), Darsanágni (sight fire), and Koshtágni (digesting fire). Of these Gnánágni pertains to the mind; Darsanágni pertains to the senses; and Koshtágni pertains to Dahara (Akas), and daily cooks (or digests) whatever is eaten, drunk, licked or sucked along with Prána and Apána. Darsanágni is (in) the eye itself and is the cause of wordly knowledge. It enables one to see all objects of form. It has three seats, the (spiritual) eye itself being the (primary) seat, and the two eye-balls being the accessory seats. Dhakshinágni (or Gnánágni) is in the heart; Gárhypathya (or Koshtagni) is in the belly, and in the face is Ahavaneeya (or Darsanágni). (In this sacrifice with the three Agnis) the Purusha is himself the sacrificer; Buddhi becomes his wife; Santhosha (contentment) becomes the Deeksha (vow); the manas and the organs of the senses become the sacrificial vessels; Karméndryas (the organs of action) are the sacrificial instruments. In this sacrifice of the body the several gods who become the Rithviks (sacrificial priests) perform their part following the master of the sacrifice (*viz.*, the true individuality) wherever he goes. In this sacrifice the body is the sacrificial place, the skull of the head is the fire pit, the hairs are Kusa grass; the mouth is the Antirvedi (the raised platform in sacrifice); Kama (or desire) is the clarified butter; the period of life is the period of sacrifice; nada (spiritual sound) produced in Dahara (akas) is the Sama Veda (recited during the sacrifice); Vaikari is the Yajus (or Yajur Veda Hymns); Para (Pasyanti) and Madhyama are the Riks (or the Rig Veda Hymns); cruel words are the Atharvas (Atharva Veda Hymns) and Khilas (supplementary texts of each Veda); true words are the Vyáhrítis;¹ Life (Bala), strength and bile are the pasus (sacrificial beasts) and death is the Avabhrittha (the bath which concludes the sacrifice). In this sacrifice the (3) fires bless him, and then according to the desires of the sacrificer the devas bless him. All who have consciousness (in this world) are the sacrificers. There is no one living who does not perform Yagna (sacrifice). This body is (created) for Yagna, and arises out of Yagna and changes according to Yagna. If this Yagna is continued in a direction changed (from the right course, or is abused), then it leads to the ocean of misery.

In this body there are 16 side teeth having each a membrane (at its root) and 15 tubes. It (body) is measured by 96 digits. There are in it 14 nadi seats and 108 joints. There are 72 tubes and 72 nadis

(1). Vyáhrítis—they are parts of the Gayatri mantras, *viz.*, Bhu, Buvah and Svah, representing the worlds of earth, lower Astral and upper Astral.

between them, of which three are important, *viz.*, Ida, Pingala and Sushumna; Pureethathi is the fourth, and Jeevitha is the fifth. Above Jeevitha is bile and above bile is Pureethathi. Above the navel, 2 digits to the left of it, is seated the source of bile. The food taken in, is divided into three parts—urine, fœces and sara (juicy essence). The urine dividing itself into two, spreads to the left below the navel. The fœces is in the right side and is of seven kinds. The Sara is of 5 kinds and spreads itself over the body in five ways. Hence the semen and blood are produced from food and drink. In this body Vayu which is moving with Prana is the Sutratma. Through it one breathes up and down and moves (his limbs). Without it no limb of the body will be animated. Through it the current of blood is driven into the nadis from the Chakra (plexus) of the heart, and those which can be touched (on the body) are easily discernible. The juicy essences (of food) which arise out of digestion enter the womb which is suspended in the stomach of the mother and coming near the child's head nourishes the child's Prana through the Sushumna (on the head or Pineal gland). Sushumna is the Brahma Nadi. Prana and others are found there. It (Prana) descends lower and lower as the time of birth approaches and settles in the heart when the child is born. Through Yoga it should be brought from the middle of the eyebrows to the end of Sushumna (*viz.*, Pineal gland) when he becomes the cognizer of the real like the child in the womb. In a body of this nature Atma travels within latent and deathless and is the witness and Purusha. It lives in this body being surrounded (by Maya). Prani (or the Jiva having prana) has Ahankara (I-am-ness) on account of Nescience. Agnána (non-wisdom) which surrounds it is the seed, Antahkarana (the internal organs) is the sprout and the body is the tree. In this tree (of body) there are 8 crores of hairs, eighty-hundreds of joints, 8¹ palams of heart, 12 palams of tongue, 1 prastha (or two palams) of bile; 1 chataka of phlegm, 1 kuduva (or $\frac{1}{4}$ prastha) of Sukla and 2 prasthas of marrow. One should consider everything as evanescent like the child in the womb (with its prana, &c.) stationed in the Sushumna (of the head). Then he becomes freed and gets no more body. If not, an ignorant man becomes subject to the cycle of re-births, &c., is exposed like a worm to the drink of wine and fœces and undergoes in this body the sufferings of hell. Therefore knowing all this, one should be averse to worldly objects. Thus ends the Moksha Shastra of Pippala—thus ends the Moksha Shashtra of Pippala. Thus ends the Upanishad.

OM TATSAT.

(1). Eight palams amount to $\frac{2}{3}$ of a lb. (avoird.) according to modern calculation.

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THARA-SARA UPANISHAD OF SUKLA-YAJUR VEDA.

OM.¹ Brihaspathy asked Yagnyavalkya—That which is called Kurukshetra is the place of the sacrifice of the gods and of the study (or contemplation) of Brahm. Therefore, where should one go in order that he may cognize Kurukshetra, the place of the sacrifice of the gods and of the study of Brahm. (To which Yagnyavalkya replied)—Avimukhta² is Kurukshetra, the place of the sacrifice of the gods and of the study of Brahm, because it is here that Rudra initiates (one) into the Tháraka³-Brahm at the end of (his) life. Through this one becomes immortal and the enjoyer of Moksha. Therefore one should always be in the midst of that place Avimukhta and should never leave, Oh reverend Sir, the Avimukhta. Thus said Yagnyavalkya.

Then Baradvāja² (*viz.*, Brihaspathy) asked Yagnyavalkya—What is Tháraka?³ What is that causes one to cross (this mundane existence). To which Yagnyavalkya replied;—*Om⁴-namónáráyanáya* is the Tháraka. It should be worshipped as the Chidátmaka (Atmic consciousness). Om is a single letter and of the nature of Atma. Namaha is of two letters and is of the nature of Prakriti (matter). Náráyanáya is of five letters and is the highest nature of Brahm. He who knows this becomes immortal. Through *Om* is Brahm produced; through *Na* is Vishnu produced; through *Ma* is Rudra produced; through *Na* is Eswara produced; through *Ra* is the Anda-Virát (the Virat of the universe) produced; through *Ya* is Purusha produced; through *Na* is Bhagawat (Lord) produced; and through *Ya* is Paramátma produced. This Ashtákshara (8 letters) of Náráyanà is the Supreme and the highest Purusha. Rig-Veda is its first feet (or half). That which is Om is the indestructible, the Supreme and Brahm. That alone should be meditated upon. It is this that is of the 8 subtle letters. And this becomes 8 being of 8 forms. A is the first letter; U the second; M the third; Bindu⁵ the fourth; Náda the fifth; Kala the sixth; Kalátheetha (that beyond Kalá) the seventh; and that which is beyond these is the eighth. It is called Tháraka⁶, because it enables one to cross this mundane existence. Know that Tharaka is Brahm and it alone should be meditated upon. The (following) verses may be quoted here.” “From the letter A came Brahma named Jámaván⁷ (the Bear). From the letter U came Upéndra⁸ named Hari. From the letter M came Siva

(1). The Upanishad treating of the essence of Om.

(2). This is one of the many names given to Benares; for Benares is (esoterically) the seat of emancipation which in man is between the two eyebrows.

(3). Tháraka is Om.

(4). It is in Sanscrit thus composed of 8 letters ॐ नमो नारायणाय.

(5). Bindu is lit: the (spiritual) seed and Náda the spiritual sound.

(6). Tháraka is from the root Thru—to cross.

(7). As Jámaván the Bear, Brahma incarnated on this earth during Vishnu's incarnation as Rama according to Ramayana. Some of the principal characters of Ramayana are explained in the light of Om in this.

(8). Upendra is the manifestation of god said to preside in man over his legs.

known as Hanumán¹. Bindu is named Iswara and is Satrugna², the lord of discus. Náda should be known as the great Lord named Barata³ and the conch itself. From Kala came the Purusha himself as Lakshmi⁴ (the goddess) and the bearer of the earth. Kalátheetha is the goddess Seetha herself. That which is beyond is Paramátma named Ráma and is the highest Purusha. All this is the explanation of the letter Om, which is the past, the present, and the future, and which is other than these (following, *viz.*), Tatva, Mantra, Varna, Devata (deity), Chandas (metre), Rikh (Rig Veda hymns), Kála (time), Sakti and Srishti (creation). He who knows this becomes immortal. Yajur-Veda is the second feet. Then Bádadvāja asked Yagnyavalkya—Through what Mantra is Paramátma pleased and shows his own Atma (to persons). Please tell us those. Yagnyavalkya replied.

(1st Mantra) Om. He who is Paramátma the Náráyana is the Lord described by (the letter) A and Jámaván (bear) and Bhuh,⁵ Bhuvah and Suvah. Salutation to Him.

(2nd Mantra) Om. He who is Paramátma the Náráyana is the Lord described by (the letter) U and is Upendra (or) Hari and Bhuh, Bhuvah and Suvah. Salutation to Him.

(3rd Mantra) Om. He who is Paramátma the Náráyana is the Lord described by (the letter) M and is of the form of Siva or Hunuman and Bhuh, Bhuvah and Suvah. Salutation to Him.

(4th Mantra) Om. He who is Paramátma the Náráyana and Lord is Satrugna of the form of Bindu and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(5th Mantra) Om. He who is Paramátma the Náráyana and Lord is Bharata of the form of Náda and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(6th Mantra) Om. He who is Paramátma the Náráyana and Lord is Lákshmi of the form of Kalá and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(7th Mantra) Om. He who is Paramátma the Náráyana and Lord is Kalátheetha the goddess Seetha of the form of Chith (consciousness) and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(8th Mantra) Om. He who is Paramátma the Náráyana and that Lord that is beyond that (Kalátheetha), is the oldest purusha and is the unconditioned, the immaculate, the enlightened, the emancipated, the true, the highest bliss, the endless, the secondless and the all-full—that Brahm is myself. I am Rama and Bhuh, Bhuvah and Suvah. Salutation to Him.

(1). Siva has 8 mouths or forms, *viz.*, the five elements, sun, moon, &c. Hanuman or the monkey God of Ramayana is an incarnation of Vayu, which is but one of the aspect of Siva.

(2 & 3). There is here a mistake in the original, as, according to Ramayana, Baratha was an incarnation of the discus or consciousness and Satrugna was an incarnation of conch or Akas whence Náda proceeds.

(4). Lakshmi is the mother of Seetha and is bearer of the earth which gave rise to Seetha and which took her in at last.

(5). Representing the three worlds, or earth, sky and heaven.

He who has mastered this eight-fold mantra is purified by Agni, he is purified by Vayu, he is purified by Siva, he is known by all the gods. He attains the fruits of reciting Itihasas,¹ Puranas, Rudra (mantras) a hundred thousand times. He who thinks of (and recites) the Ashtakshara (the 8 letters) of Nārāyana gains the fruits of the recitation of Gāyatri a hundred thousand times or of Pranava (Om) ten thousand times. He purifies (his ancestors) ten (degrees) above and (his descendants) ten (degrees) below. He attains the state of Nārāyana. He who knows this (attains the state of Nārāyana).

OM—TATSAT.

OBEAH.

CHAPTER IV.

(Continued from page 419.)

THE references hitherto made to the use of "spells" or mantras only extended to their use in regard to animals, reptiles and inanimate objects; but to say that the Obeahman's knowledge of Mantra-vidyā ends there, would be to convey a very erroneous impression, as the most important use of that knowledge to him lies in its application to living human and sub-human beings. There is little doubt—although for the present no quotable case of it is at hand,—that some, but not the majority, of Obeahmen have elementals at their command. There are indications too, that in the procuring and utilising of such servants, that Mantra-sakti is the predominant means made use of; but, in addition, what I have no doubt will seem surprising, is the conjecture that has been forced upon me through consideration of the somewhat scanty details on the subject which I have been able to gather, that a considerable portion of their knowledge of mantras has been obtained mainly through the agency of elementals and other similar—perhaps higher—entities. They have no other source as ample or available.

The Indian Mantra-vidyā, we know, has special occult *formulae* for every purpose under the sun, from snake charming upwards. The Norse "Troll-runes" (magic runes) from what is now known of them, were a similar system. The "spells," or "incantations" of the European witches (it is on record that certain Scottish witches used actual Norse runes), was another; and the "foreign language" speeches and chants of the Negro Obeahmen correspond. Probably if one of the negro "foreign language" chants can be obtained,—say, the one used to summon a "jumbi,"—it will be found to be identical in sounds, number of syllables, and rythm with the Indian Mantra, the Norse Rune, and the later European spell for the same purpose. For all those *formulae* whenever used, are in the same,—the Universal, "element language:" the use of one predicates the present or past knowledge and use of the whole system, and in short the existence of a system of magic in a state

(1). The Itihasas are Ramayana and Mahabharata.

of development depending on the surroundings and other circumstances. As students well know, that language is composed of "sounds, not words" &c., so the reason of Obeah spells for ever being said 'to be in a foreign language,' is not far to seek.

In the description of the "Ballade dance," we had the 'spell' supposed to be used to induce "possession" by "jumbis" or so-called spirits of the dead, and, certainly, to produce a species of frenzy. We have since seen it applied to the production of snakes (or their mayavic forms) for the protection of fields, &c. Now, we have it acting on the human animal too, and we are destined to see more of it before we are done with Obeah. Last year, in the month of March, an Obeahman called A,—living at the village of M—, on his recovery from a "spree" of some days' duration, discovered that some bottles of rum had been stolen from him. By whom he could not find out; so he employed the following characteristic and effective plan for that purpose. He sat down in a chair, and knotting a piece of twine so as to form an endless band, passed it under one of his feet. Then he began to chant a song in a 'foreign language' (as usual), at the same time pulling the twine band round and round his foot with his hands. Whilst this operation was going on, a young man, called B., in a house at the other end of the village, suddenly had a curious fit of snffocation and choking, during which he managed to gasp out that A. was choking him with a string! A sister of A.'s happened to be at hand, and hearing this ran off to her brother's house, and entering, rushed up to him and snatched the twine out of his hands, exclaiming "What are you choking poor B. for?" Her brother replied, with a grin of satisfaction, "All right! I know who stole my rum *now!*" That is the use of the 'spell,' pure and simple, between man and man.

Those members of the T. S. who pursue the 'Third Object,'—to whom I especially beg to dedicate these necessarily rough and incomplete notes,—will, I think, agree with me that the European witch and wizard of the past, particularly those of Germany and Scotland, of which latter, Buckle in his History of Civilization in England says, "In England the witch was a miserable and decrepit hag, the slave rather than the mistress of the demons which haunted her; she, in Scotland rose to the dignity of a potent sorceress, who mastered the evil spirit, and forcing it to do her will," &c. With their mysterious unguents, spells, familiar spirits and queer doings generally,—even after the deductions due on account of exaggerations and "superstitions,"—had a remarkable resemblance in most of their interesting practices to these Obeahmen of modern times. Excepting the fact that the "broomstick," that venerable (?) and mysterious aerial conveyance of eld, seems to be unknown to the Obeahmen; and the no less venerable, though 'gay and festive' social institution the "Sabbat," (at which his Satanic Majesty was reputed frequently to preside in person, and even occasionally to conduct the orchestra, *teste* "Tam O'Shanter") is also as yet wanting to complete the resemblance. In the accounts of witchcraft the use of the 'spell' is

comparatively seldom referred to, but there are many cases in which it, as used by the Obeahmen, would explain things that now appear to the writer inexplicable in any other way. Such as, for instance, certain mysterious hurtings and killings of cattle by witches, and other equally mysterious cases of fits and convulsions, and sinking of boats at sea, among their human victims; not forgetting their much disbelieved reputed manipulation of the winds; and, generally, where purely Hypnotic effects seem out of the question.

Amongst the Kaffir "Doctors" and "Rainmakers" of the South East of Africa, this same mantric phase of occultism appears to be not a little developed, and they rival the witches of old in their practical knowledge of local, vegetable and other drugs; but among the West India Obeahmen, if a knowledge of local drugs for other than mere medicinal and toxical purposes exists, it is exceedingly rare or industriously and successfully concealed. And, while the "Rainmaker" is to be heard of as inducing clairvoyance in himself and others by anointing the eyes with a paste composed of the ashes of a certain plant mixed with water, and projecting his astral body by aid of the smoke from the burning of a similar plant,—a "fumigation" in fact,—inhaled to assist in overcoming the corporeal resistance; the Obeahman in such cases apparently relies on the 'spell' to the total exclusion of the drug, whether used in the form of an unguent as by the witches, or as a 'fumigation' as by the "Rainmakers."

To illustrate this I must first explain that among the negros here certain individuals of both sexes are called,—behind their backs,— "Hags." All Obeahmen of repute are supposed to be able to do all that the hags can, and more, are supposed to be able to keep hags in check: so, to call a person a hag, does not necessarily imply that he or she is an Obeah practitioner of the usual kind, or *vice versa*. 'Hagging,' as they call it, besides being an acquirable faculty, is in many families supposed to be a hereditary one.

To be a hag is to have the power to "change the skin" at will; and, 'changing the skin' is the vernacular phrase in local use for "projecting the double." This operation is generally supposed to be performed after nightfall, and always in a cool and unfrequented place. The performer is said first to strip quite naked, and having disposed the person in a comfortable position, *to sing a song*, at the conclusion of which the "skin is changed," or, in other words, the body left soulless, and the astral form free. The skin being changed, the skinless hag can become invisible at will, or assume the shape of any person or thing desired, and is also able to fly through the air, and pass through walls and other *impedimenta* without difficulty. The normal form of the skinless hag, when visible, is in appearance compared to an egg-shaped mass of faint light or fire. The descriptions I have heard (and they are many) all compare the luminosity of these masses of faint fire to the phosphorescence of decaying fish, or

rotten wood, as seen in the dark. This luminosity is further described as forming a kind of envelope of semi-transparent mist, through which, if near enough, one can recognise the features and form of the hag, the size being somewhat less than that of the same person in his or her ordinary corporeal form. Amongst the descriptions of this appearance the following is one of the most striking:—

One night recently, J. G. and four other men were rowing up by sea from C—Bay to that of M—, where there is a large village. When about a mile from their destination, a mass of faint light was seen coming towards them at a height of about eight feet above the water. The men were at first much afraid, as they did not know what to make of it, but, as it came on and passed right over their heads, they saw it was a man moving through the air as if swimming, or rather floating without moving his limbs. They then knew quite well what it was, but they will not confess to having recognised the person. In the village at M— there are at least two men and several women credited with more or less frequent performances of the sort.

The most dreaded hags are females, and frequently old ones, who are looked upon by the other negros much as the witches used to be in Europe; but the 'cantrips' they are most feared for, are such as they are accused of performing unseen, *i. e.*, in astral form. And it is exclusively against this variety of hagging that the Obeahmen's supposed checking power is invoked.

The "cantrips" that the old women hags are accused of are (A) entering people's houses at night invisibly when the inmates are asleep, or sending asleep any they find awake by breathing on them (this is a device ascribed to all hags), and then sucking their blood,—generally that of young children: and (B) "Drawing the shadow" of young children.

A. Blood sucking or Vampirism is quite well proven, inasmuch as blood certainly is sometimes, but not commonly, sucked; and traces of it found on the bed-clothes and floors: but there is nothing to show that it is done by hags, or any human agency at all, *ante* or *post mortem*. As yet therefore that accusation against the hags is nothing more than a 'superstitious belief.' On the other hand, there is a strong presumption that whatever blood sucking is done, is done by Vampiro Bats. These bats are not yet recognised by scientists as existing here, nor is it probable that they do exist in large numbers; but in the next island, only separated from this by a narrow strait some seventeen miles broad, they are quite common, and do much damage, sucking the blood of both human beings and animals. From time to time very large bats have been killed here, and one night a few weeks ago, in a friend's house, one was killed in my presence, which, from its appearance, I have no doubt was one of that undesirable species. Nor, from an occult point of view, is this living, human blood-sucking a probability, because if a person having the faculty with which the hags are credit-

ed, wished to sap or assimilate the strength of another, it is scarcely likely that actual sucking of blood would be the mode resorted to.

B. "Drawing the shadow," sounds like an item of quaint old world devilment. It means here *abstracting* the shadow (? Astral form). But whatever form or effect the operation may have, I have been able to learn no practical details of the *modus operandi*. The negroes assert that when a hag wishes to hurt both, or one or other of a married couple, she chooses, as the most vulnerable point, the last born baby: and usually before the child is a year old the attack is made. By some as yet unexplained procedure she is said to abstract its shadow, and the reported result is that the child "pines away," refuses sustenance, and subsequently soon dies. It is also alleged that if the hag be known, and can be propitiated, she can by dandling and kissing the child restore its shadow, whereupon it rapidly recovers.

That phrase is a rather suggestive one to me. It reminds me of a queer German Romance called "Peter Schimmell (or a similar name), by Adalbert V. Chamisso," about a person who sold his shadow to the devil, and, if my memory serves, made a good bargain of the transaction. It reminds me of a much famed master of old, who is said to have cast *no* shadow when he walked abroad,—probably because on such occasions there was nothing corporeal enough about him to cast one. It reminds me too, of a photographer, who had been in Arabia, and who told me that some people there absolutely refused to be photographed on the score that by doing so the photographer would imprison their shadows, and through that obtain magical power over them. Perhaps they knew "it is related of Nimrood that he was once desirous of effecting an evil on a king, and for this purpose he had his portrait made and placed before him. By continually gazing upon this figure, and by the exercise of his power of the will, he so seriously affected the health of the king that he would have died." On all of which things I should like to see some comments in these pages, not by a 'a brother of the shadow,' but by a student of the "*Scientia umharum*," if any such there be now-a-days.

Here is an instance of "changing the skin" by the use of a 'spell':—One day in 1875, at M—— parish school, the children were out to eat their lunch, and were all sitting together in the shade of a tree. One little girl, about 8 years of age, called J. B., said she had forgot to bring any lunch, but if the others would give her some of theirs, she would show them how her grandmother (with whom she lived) changed her skin when she was going haggling. This was agreed to, and after she had eaten what they gave her, she went a little way apart and told them to watch her. She first stripped herself,—not an elaborate function for a black child of that age here,—and then sat down on the grass and began to sing a song (the words of which were *not* understood by her audience). The song had not lasted long before the singer lay at full length on the grass, and as the last words passed her lips, *there*

appeared two little J. B.'s before them,—one standing at the head of the other lying down. The audience were much frightened, and ran off to tell the schoolmaster what J. B. had done; however, by the time the master reached the spot, there was only one J. B. left, sitting quietly on the grass, with her garments on. The grandmother being a hag of evil repute, the master sent J. B. home with instructions not to come back. J. B. is still alive and grown up, and I have met with about ten eye witnesses to that performance. All the narratives of the act of 'changing the skin' have a strong general resemblance to the above, and it would seem that the use of the 'spell' here completely supersedes either the use of drugs, as "powders of projection," or the severe mental and nervous exertion which is entailed upon students essaying this operation, for the first few times, by the process prescribed by Eastern occultism, which lays the whole strain upon the will of the student when unassisted.

Various means are employed by the negroes to prevent the operations of hags: one of the most common is to make all round a house a broad chalk line, or a circle of + chalk crosses, which are always kept regularly fresh chalked, it being the popular belief that no hag in or out of the skin can cross a fresh chalk line. Ordinary Obeahmen, too, make the supposed prevention of haggling one of the departments of their profession. Parents take their children to the Obeahmen to be "washed," so that no haggling or other power of Obeahism can affect them,—a sort of devil's baptism, to defend the child from the powers of his fellows while not affecting the officiating Obeahman's own powers. The unholy water made use of on these occasions to dip the children in, is some decoction of roots, &c., of which the ingredients are as yet unknown to me,—if indeed there are any particular ingredients. The Obeahmen of past times are said to have made use of a sort of ceremonial for capturing skinless hags, which partly consisted in the Obeahman on, catching sight of the hag, drawing a small chalk circle before him on the ground, and making a blow towards the hag, with a sharp pointed knife or other weapon, which blow was to be continued down to the ground till the weapon stuck inside the circle,—the Obeahman of course 'fixing' the hag with his eye all the time,—thereupon the hag was supposed to be 'compelled' into the circle, where he was obliged to 'materialise,' and remain at the mercy of the Obeahman till allowed to depart. But that operation is now said to be numbered 'amongst the lost arts.'

Now-a-days, complete control is said to be obtainable over a hag by finding and seizing his or her empty "skin" or body, much as is related to have occurred to the "swan-maidens" and "wolf-men" of Norse mythology, in like predicaments. As already mentioned, skinless hags can assume any shape they will; and there are instances here of their having assumed the shapes of other persons; but, in other phases, "Lycanthropy,"—which the witches were so fond of,—is said to be much practised by Obeahmen. As a case in point, in the island of T——, one

who was "wanted" by the Police having been pursued into a cul-de-sac, vanished, and in his stead a large black dog appeared, which flew at the policemen and routed them. The same individual is reported previously to have escaped from the prison-gang under some similar metamorphosis. Many are the similar stories of Obeahmen turning themselves into wild Cats, Snakes, Boulders, Ants' nests, &c., to escape observation or capture;—"Anansi-stories" in fact, altho' not told as such. However, nothing of that sort has as yet come within reach of my own enquiries, and I fancy an eyewitness would find it a very difficult task to discriminate between a case of true Lycanthropy, and one in which "glamour" was used as substitute.

Let me now give an example of what a male Hag used his power for. In August last year, I was staying in the town of A—, and one evening went to drive with my friend Dr. R—. He was absent when I arrived at his house, but came in after a little, and apologised for having kept me waiting, saying he had unexpectedly been called to see a patient. After dinner he remarked to me, that I would perhaps be interested to hear some details of the case which had made him late for dinner; and that he would like to hear my opinion on it. He had been called to attend a colored woman (a widow, called O—, aged about 35), at V—, who was suffering from the effects of some severe nervous shock, which she accounted for, telling him that the night previous, she was lying awake in bed, and was much started by seeing a lame negro called J— (a man of bad character, who lived close by) come into the bedroom apparently through the wall. He then began to advance towards her with the evident intention of "taking a liberty." She however snatched up a water caraffe and threw it at him. It struck him apparently about the waist, but went thro' him and broke against the wall, while he promptly disappeared. She said he had threatened her, and troubled her before, but not to this extent. Dr. R— added, that his patient was weak, and suffering from some severe shock or fright, but that there was nothing in her condition likely to cause hallucinations, and he did not know what to make of the story. I gave him my opinion as requested, which, I must say, he naturally held to be very doubtful, as an explanation. The only doubt I had, was as to the truth of his patient's story, and that was dissipated on the following morning; when I met with Dr. P—, a professional rival of my friend. I happened to ask Dr. P—, where he had been; he said he had been to visit a lame man called J— living at V—, who had got badly cut about the groin some two days ago, by, as he said, falling amongst some broken glass. But, as Dr. P— remarked,—the groin was an unusual place to fall on, and it was curious he could find no fragments of glass in the wounds,—which were deep! That is the use that I believe most Hags,—who are not at the same time "high class" Obeah practitioners,—make of their power. And it is one of the mildest of the evil uses such a power would be put to, should the mode of using it become popularly known, in more densely inhabited countries.

The "Silk-Cotton" tree (*Bombax Ceiba*), which is not uncommon here, closely resembles its East Indian congener the "Simal." It grows to a great height and size, and supports itself by immense buttresses thrown out from its root. This tree is the one which, in this part of the world, represents to the negro a combination of the affinities ascribed by the natives of India to the Pipal and the Seris trees, besides other qualities. Few negroes can be induced to fell one of these trees, and that only when supplied with rum, part of which is libated to the "spirit" of the tree, and (the greater) part drunk; the sacrifice of a fowl at the foot of the tree is generally also a requisite, and then the felling proceeds amid profuse apologies to the "spirit" who is supposed to inhabit it. Besides being the habitation of some sort of (? elemental) spirit, (which is generally described as a white woman, frequently with a child in her arms, and another on foot beside her) to which the (Methodist Christian) negroes are continually offering food, cloth, &c., on the sly: the Silk-Cotton tree is of great importance to Hags. Its height, the shape of its huge branches, the hollows formed by buttresses, and perhaps other points, combine to make it a safe and suitable place for a Hag to change his or her skin in, and in which to have the empty skin or body. Also, several very large specimens of this tree in different parts of the country, are believed to be the meeting places of the Hags, when they gather from time to time "to consult," or to hold their sabbats. Only the other day, it was reported to me that the night before, one of these trees, a few miles from my house, had been seen occupied by over a dozen 'balls of fire,' each of which was a Hag; but I regret to say I did not witness the occurrence. To the smoke of tinder made from the decayed wood of the Silk-Cotton tree, is attributed the power of instantaneously turning sick and killing Hags (whether in or out of their skins) who are brought in contact with it, but it does not appear to be frequently made use of for that purpose. The operations of Hags are believed to be in some way influenced by the moon and the 'Yellow Sandus' tree (*Bocida Capitata*) which, when dressed, is said by the negroes to vary its color with the changes of the moon, is stated to be used by Hags for some purpose, as yet unknown to me. But, I have had the curiosity to have a piece of that wood planed up, and have now had it under observation for some months, without perceiving any variation of color whatever during that time.

MIAD HOYORA KOIA-HORI, F. T. S.

A CHAT ON THE PIAL.

Mundanus.—Whither away so fast Mysticus? I have been seeking you for the last three months, and I was thinking of you just now, is it not very strange?

Mysticus.—Only a mere "coincidence" as you would call it. You seem radiant with delight. May I know the cause?

Mun.—Why it was on that very point I was about to speak to you. I have joined the Theosophical Society, and by studying the Occult World by Mr. Sinnett, have come to the conclusion that the first and best thing I could do now, is to see the Theosophical Mahatmas; and I have been trying to see them by following the advice of some of the members. But finding that fruitless, I have resolved to set out for the place where they are.

Mys.—Ha, this is news indeed. But, without any disrespect to the members that advised, may I know the methods you practised to attract the attention of the Masters.

Mun.—Certainly. I will tell you them one by one, and you will explain to me why they failed.

Mys.—I shall try my best. Please begin.

Mun.—The first person I came across advised me to study the current Theosophical literature attentively, and said that once being on the intellectual plane, I might draw the attention of the Masters who were the custodians of these doctrines. I took the advice in good part and followed it, but could see no results. Can you tell me why it failed?

Mys.—I think I can. There is a Sanskrit work that says: "Persons who study the Vedantic doctrines are of four classes. Some study them for their novelty; some because it would look learned; some because they want to criticise it; and some to know the real truth and realise it. Of these, only the fourth obtains the fruit of it." If what you say be true, then these four classes of persons must see the Masters. But, so far as I know, only the fourth class do so. The Masters, so far as I know them, are great on other planes beside the intellectual, and to approach them you should try other methods. Now let me hear what the second member told you.

Mun.—He told me to lead a pure and virtuous life, and thus I could approach them on the moral plane which was higher than the intellectual. Why did this fail?

Mys.—You bathed twice, avoided evil company and cultivated in yourself a peaceful disposition. Is this what you mean?

Mun.—It is.

Mys.—There is a Sanskrit sloka that says, "The fish is always bathing, the serpent lives upon air, the goat lives upon leaves, and the hermaphrodites are contentment; if Moksha is to be attained by these means, then the office of yama would be supernumerary." What you practised was passive purity only; the active side is wanting. And if moral purity alone is a sufficient passport to the good graces of the

Masters, then it would be a very easy thing indeed. This was something better than the first plan, but even this is not enough. Proceed.

Mun.—The third member told me to go to the Head-quarters and have a good view of the Masters, from their portraits. Then I was to fix my attention on their forms, and will that I should see them. This seemed to me rational and sure of success, as I have heard that one can attract another person by having his portrait or figure before his eye, and willing him to come. Why did this fail?

Mys.—Ha! this is serious indeed. So you have been trying to practise black magic upon the Masters and conquer them by overcoming their will-power. I never thought you could be so rash. You do not realise the consequences it seems. You would like to drag the Masters into your presence whether they will or no. In the first place have you gauged the extent of their will-power, before you set yourself against them. A man beating his head against a rock, makes no impression upon it, but he has his head broken for his pains. Now here is my final answer to your questions. You cannot attract the attention of the Masters by any of the above means, unless you co-operate with them in their work—altruistic labour for the spiritual regeneration of Humanity. For that they live and work, and you will most easily see them, and feel their assistance, by working like them unselfishly for Humanity. Now all your plans have a strong substratum of selfishness: your object was to see the Masters, and make them assist in *your* progress, and that is what they are not born to do. They think that every one should work altruistically for others, and that he cannot do so without unconsciously improving himself. Again your very object itself is absurd. Suppose the Masters come to you, what will you do? What would you gain by going to Thibet and living with them? Your moral defects are still in you, and will be intensified by the increased power of the imagination in solitude. Do you think that the Masters can wipe out your defects and hand you up into Nirvana, in a wink?

If you were with them for a century and heard their teachings about occult sciences and the secret powers in Nature; unless you have a strong substratum of moral purity and undaunted will added to an unselfish desire to use the knowledge you have gained for the good of Humanity, you will either remain as you were, or become a black Magician—things not very agreeable surely. If you want to learn gymnastics, is it enough for you to have an excellent teacher before you, and hear him lecture on the subject and even show the feats? How much more necessary is self-endeavour in the case of such transcendental sciences as occultism and spiritual philosophy! Many have seen the Masters and conversed with them. Do you mean to say that all of them are now high up the path to Nirvana, and being assiduously taught by the Masters? Believe me the Masters appear to those who are working unselfishly for humanity, leading pure lives, and only when they are in greatest need of help or guidance, but never otherwise. And they take as pupils, only those in whom there is

absolute moral purity, and WHOSE INNER NATURE IS PERMEATED WITH A DESIRE TO WORK FOR HUMANITY AND USE THE KNOWLEDGE THEY GAIN, FOR ITS BENEFIT. True, they give a chance to all, because they have no right to refuse. But the taking a man's development in hand, is their option. To quote the words of one of them: "We plant some favourite seed in a soil; we have to wait until it breaks forth from the ground and forces its way up to the air. We water them only then, and not before; however much we may desire to favour their growth. If we watered them before, they would die. So also in the case of the candidates for Chelaship. They have to struggle hard with their lower nature, and fight their way up, into the altruistic plane of working for others; before we can venture to lend them a hand." What is the use of merely seeing them? Madame Blavatsky has said in her "Gems from the East:" "useless to try to seek to seize the ocean echo by clasping the shell in which it lies hid; as useless to try to seize the essence by grasping the body in which it shone for a moment of time." So I would advise you to abandon all thoughts of seeing the Masters, and being taught by them; and work as unselfishly for Humanity as lies in your power. At the same time try to remove from yourself the faults that you try to remove from others. You cannot expect that any gentleman would visit your house if you fill it with all sorts of stinking vapours! And you yourself would not like to breathe a second there. You are not only unconscious of your moral rotteness, and dwell happy in it, but you require, aye compel, the Masters, beings living in a plane of pure spirituality and moral perfection, to visit your stinking house. This is absurd indeed. Now, even after you have heard my reasons, if you are bent on your wild goose chase to Thibet, I can only say that you will return a sadder, not a wiser man.

Mun.—Enough, enough, not one word more. Henceforth I am a devoted servant of Masters, in the capacity of a worker for Humanity. Now, as it is very late, *au revoir*.

C. R. SREENIVASAIYANGAR, B. A., F. T. S.

श्री

NADI GRANTHAMS.

I HAVE not by me the back volumes of the *Theosophist* to refer to, but I remember very distinctly that Col. Olcott, in an article, gave a description of the visit of an astrologer, who surprised him by reading to him, from an old Nadi Grantham, definite predictions regarding the Theosophical Society and its founders. This article gave rise to a controversy, and to one or a series, I do not remember which, of articles by the late Mr. T. Subba Rao, who described his visit to an astrologer in Madras and how he was disappointed in his expectations. He also made some very good observations with reference to this class of works. The impression that the whole affair has left on my mind

is, that the Madras astrologer was put down as a humbug, and while admitting the possibility of existence of such Granthams, their actual existence was left an open question.

The class of Nadi Granthams chiefly referred to in this controversy was of the kind that dealt with Prasna (Horary Astrology). If I remember rightly, these Granthams were supposed to give correct answers to questions put to the astrologer by any visitor, and that too without the questions being explicitly stated. Whether such works exist is, I suppose, still an open question.

Two works have come under my notice belonging to quite another class. They may be called Jattaka Nadi Granthams (Genethliacal Astrology). They are called Sukra Nadi and Manda Nadi. References in each occur to the other and also to Nadies other than these, for instance, Kuja Nadi, Rahu Nadi, Chandra Nadi, &c., but as to the whereabouts of these, if they exist, no reliable information could be collected. Each of the two Nadies consists of several volumes written on palmyra leaves, and are in the possession of Mr. Sankara Sastri, an astrologer of Hossur. His whereabouts is not known at present, but I know where the works are secured for safety.

It appears that a Brahman, by name Achuthacharya, desirous of knowing the past and the future, made tapas to Brihaspati (Jupiter), who, in due time, came before him and asked him what he wanted. The Brahman desired Brihaspati (Jupiter) to give him power to know the past and the future. Brihaspati then made an abstract of astrology and taught him the same. Not satisfied with this, the Brahman asked for further details, upon which Brihaspati referred him to Sukra (Venus). He then made tapas to Sukra, was taught another abstract made by Sukra, and then referred to another planet for further details. In the same manner the other planets taught him other abstracts made by themselves. Since those times and thus, the Nadies (of which there are nine) came to be known in the world.

This information was furnished to me by a friend, a good astrologer. He found it in the 2nd part of Guru Nadi, only a part of which is in his possession.

An ancestor of Mr. Sankara Sastri is said to have been a great devotee of the Navagrahams, and under their blessing to have written the Nadies according to the abstracts taught to Achuthacharya by the planets. These abstracts are embodied in the respective Nadi Granthams and constitute the preface to them. This was some 300 years ago. The works so written are said to have been preserved in the family, diminishing, I have reasons to believe, in the number of volumes and pages, as also in the degree of legibility, as time advanced.

The works have been written in a methodical manner, and in their completed state, must have constituted an encyclopædia of Jathakams. A lagna (one sign of a zodiac or about 5 ghatikas, 2½ hours) is

first divided into the number of vighatikas (300) of which it is composed. These are again divided into 150 parts called amsas—two vighatikas—and these parts are given separate names. Each amsa is subdivided into poorvárdha and utharárdha. The unit of division of time adopted comes thus to about 24 seconds.

$$\begin{aligned} 5 \text{ Ghatikas} &= 120 \text{ Minutes} \\ &= 300 \text{ Vighatikas.} \\ &\quad 120 \quad 120 \times 60 \\ \therefore 1 \text{ Vighatika} &= \frac{120}{300} = \frac{120 \times 60}{300} = 24''. \end{aligned}$$

It is said that all horoscopes that can possibly be constructed for births at intervals of this unit (24 seconds) extending over sixty years, have been examined, and the results embodied in these works omitting such as indicated short life or lives of insignificance or of suffering. It is also alleged that since the planets return to the same relative positions once in sixty years, the work holds good for all time. This statement I take the liberty to doubt. A careful study of the work itself may give some clue to the proper understanding of this point, but I shall not be surprised if it should give none.

The works are written in Sanscrit, in characters which can be made out easily by persons knowing Telugu and Canarese. The language reminds one of the familiarly quoted Sanscrit couplet, which says that bad grammar and idiom, sorely pressed by grammarians and rhetoricians, took refuge in the forest of Astrologers, Doctors, &c.

Each of the Nadies is divided into two parts. The first part gives the antecedents and circumstances attendant upon the infancy of the person, and in the second, the same is enlarged upon, and the details of the after-life of the individual added. Often reference is made to another Nadi for fuller information on particular heads. This is only generally true. References to antecedents of birth are given in the second part also.

In their places, times of danger to life and causes of the subjects not getting children, &c., are predicted, and suitable *santhees* (penances) are prescribed, specifying time, place, &c., and the manner of performing them, and for further details, works called Kalpas, are referred to, which, therefore, form a supplement to the Nadies.

The usual method of writing a detailed horoscope is, so far as I know, to divide the life-time of the subject into the necessary Disas and Bhuktees, and then under each Bhukti to specify what may be expected to happen. The story generally stops abruptly, which is understood to mean that life will terminate at the time the story stops.

The method adopted in the Nadi Granthams I have referred to, is somewhat different. The principal predictions are grouped under different heads. Under each head the relations of the Grahams are noted, and the inferences from such relations follow, and in places authority for the inferences is also referred to (generally the name of an author), such as Gargya, Vachaspathi, and so on.

As an illustration I shall briefly describe the arrangement adopted in my own Jathakam, giving extracts both from Sukra Nadi and Manda Nadi, which are now before me.

In the Sukra Nadi there is first a general account of my life, followed by statements of relative positions of Grahams and predictions under the following heads:—Pithru Bhávam ($\frac{1}{3}$ page), Máthru Bhávam, Kalathra Bhávam, Puthra Bhávam, Yoga Bhávam—the whole extends over $7\frac{1}{2}$ pages of foolscap, with one-third margin, in ordinary handwriting.

The extract from Manda Nadi, which is referred to in the Sukra Nadi, extends over $4\frac{1}{2}$ foolscap pages of ordinary handwriting. The arrangement is not clear; but it can easily be made out. A correct description of the life of my father is given, and then certain dangers to my life at stated times, and what penances should be performed to overcome them. In the end death is predicted, and for further details reference is made to Ráhu Nadi, which cannot be had.

The manner of finding out the Jathakam required may be considered somewhat unsatisfactory, but this arises from the nature of the circumstances and not from any defects of the work. If the time of birth could be correctly ascertained to, within 24 seconds or half an amsa, we have only to ascertain the name of the amsa, and then pick out the story of the subject whose birth took place in that amsa. This, as will easily be understood, is literally impossible to our present day astrologers, and must have been so even to our not distant ancestors. Our ancestors never made a mistake with regard to Lagnam of birth, though they had no clocks or watches. They ascertained the time of birth from the appearance of the heavens or the position of the sun in the heavens. But with our cheap watches and clocks it is no unusual matter to often find that the horoscopes, now ordinarily written, err even in Lagnam. When the fact that different almanacs give different positions to the same planet at the same moment is added to this, the difficulty of finding the correct horoscope can be imagined.

The usual plan adopted is this: with the aid of the given horoscope certain particulars are found out according to the abstract of astrology, and search is then made in the Sukra Nadi for the one containing these particulars. In the case of my own horoscope this method failed as the Lagnam was wrong. The astrologer ascertained a few particulars of my experience, corrected the Lagna, and then traced out the correct story. When this is done in one Nadi, the amsa is known and reference to the other Nadies becomes an easy matter.

It is not myself alone who has obtained extracts from these works from the astrologer, but there are others known to me who have done so. In every case the account gives a correct idea of the native's character and experience. Often the general career or some particular trait of character of the father or some particular individual of the horoscope's family is given. In the Manda Nadi there is a very good

account of the career of my father. Sometimes general events are mentioned, such as the time of the death of the king of the native's country, of dangers to his life and position, or of any extraordinary event in his life. Usually the birth-place of the native is described. Sometimes a period of famine is specified.

One word to such as may desire to obtain and examine extracts for themselves. They should not be surprised if their horoscopes should not be found in the work. If they are found, they should not expect to find a biography. This is hardly possible. Let them write a general account of themselves, their birth-place, parents, general career, &c., in the compass of the extract, and then compare the two, they will be astonished at the result. To such as will explain this correctness of the account by any other theory than the possibility of astrological predictions, nothing need be said. They are welcome to their theory.

I am not at all prepared to hold to the theory herein given of the origin of the works described. They suggest that there must have been methods of astrology that are now either lost or not generally known. The matters described, their general arrangement under different heads and Nadies, show this. A careful study of the works by a competent astrologer may reveal these methods or show their identity with the present day ones. To me and to my friends these works have appeared as something out of the way. On a future occasion I hope to send you translations of one or two horoscopes as examples of the manner in which the works are written.

Y. SRINIVASA ROW.

AN IMPRISONED TITAN.

EARTHQUAKES, volcanoes, cataclysms! What rich imagery these words are able to evoke. The ancients spoke of them with bated breath in Egypt, referring them quaintly enough to the periodic wrath of gods: among the Jews to the mandates of Jehovah, among the Romans to the blustering of Vulcan's forge or the throes of some imprisoned Titan. And even in this iron age when earthquakes are 'twiceborn' as "Seisms," when we gravely tabulate 'igneous agencies,' 'plutonic rocks,' 'homoseists,' 'epicentra,' &c., and British manufacturers set up chemical works in craters, the old terms have still a marvellous potency to sway us. It is true we are all beginning to replace Egyptian, Semitic and other gods, with "natural law," but, then, this natural law is too often as obnoxious a neighbour as the gods were before it. Etna still shivers and vomits lava, though Typhon is let free; Popocatepetl smokes cheerily away, though the marvellous legends of his prowess are dying. Added to this, a respectable death-roll of 5,000,000 of persons or so within a 4,000 years period—so runs one careful estimate—has not failed to maintain the prestige of the geologist's "igneous agencies."

During the last few decades, Seismology has been achieving remarkable progress, while the sister science of Vulcanology, so ably inaugurated by Poulett Scrope, has crowned its already fair fame with fresh laurels. Hitherto,

however, neither science has reached the stage of prediction, and probably will have to wait many decades before it does so with any striking success. The obstacles are obvious. Your astronomer deducing his results from Gravity and the laws of motion may foretell where a certain planet will be at a given time. But your seismologists and vulcanologists lack any such charmingly simple clue, possessing at present no complete grasp of the subterranean agencies which antecede any shock, subsidence, elevation, or eruption. Hence their usual wise reserve. Some seismologists, however, basing their results on elaborate tables of observations interpreted by private speculations of their own, have abandoned this golden silence, occasionally with success as often without. Among seismological Cassandrae of the former class must be ranked Falb of Vienna who predicted the earthquake of Belluno in 1873, and the eruption of Etna in the ensuing year with great éclat.

But a new claimant to prophetic honours is now in the field, and a claimant once more of whom orthodox seismology knows not. In the pages of the "Arena" Dr. Buchanan, the highly respected discoverer of Psychometry, has stepped boldly into the lists, and so far as concerns extent of prediction he certainly eclipses Falb. Whether he will eclipse him in the subordinate matter of having his views verified by fact may be more questionable. "It is safe to say our (American) Atlantic coast is doomed," while South America, the Pacific, the Mediterranean area, and other tracts of the convulsed globe are to be visited with eruptions, appalling earthquakes and destructive tidal waves. Should, however, these predictions ever crystallize into facts, it will not be due to Dr. Buchanan's handling of modern geological theory. Lord Mansfield once advised a future Governor of a Colony, a shrewd man but of slender legal attainments, never to give a reason for his decisions. And when we compare the subjoined passages, it may perhaps be thought that one of the reasons underpropping Dr. Buchanan's decision calls at any rate for *re-examination*:—

"Very few have a just conception of our earthquake liabilities. The crust of the earth, floating upon a molten sea of fiery matter, might be compared to a microscopic pellicle on the surface of an egg without a shell."

(Buchanan.)

"The idea of geologists, who were in the habit of explaining underground heat, ancient upheavals, or modern volcanoes, by the existence of a comparatively thin solid shell resting on an interior liquid mass, must now be given up as untenable."

(Roscoe, Cf. also Mallet, Sir W. Thomson, Hopkins and others.)

The ground for this contrary opinion, I shall briefly touch upon hereafter. Meanwhile, I do not propose to attempt the irrational by gainsaying any of the learned Dr.'s predictions, which, as elsewhere suggested, may be based on an experience of thought-transference. But the reflections aroused by his jeremiad may well serve as a useful peg on which to hang some remarks. And this is what may be forthwith conveniently attempted.

In glancing over the fascinating subject of earthquakes, volcanoes and cataclysms—both of the minor and alleged continental character—it will be necessary to touch on its romantic as opposed to its more technical aspects. To impose on our Eastern readers the terminology of rock structures, and composition, of varying lavas, traps and plutonic rocks, of seismic wave motion, homoseists, pleistoseists, angles of emergences and all the multiform and *scientifically indispensable* distinctions of a like character, would be out of place. For our present purposes it will be enough to effect two objects, (1) to afford, in the first place, a survey of some of the most remarkable events,

seismic and volcanic, which history records, and (2), to glance at their bearing on the theory of upheavals, subsidences, cataclysms the earth's interior. Let us commence with the phenomena of earthquakes.

An earthquake is defined by Mallet as "the transit of a wave or waves of elastic compression in any direction from vertically upwards to horizontally, in any azimuth through the crust and surface of the earth, from any centre of impulse or from more than one, and which may be attended with sound and tidal waves, dependent upon the impulse and upon circumstances of position as to sea and land." Thus on *terra firma* an earthquake is essentially reducible to waves is of elastic compression. It may, however, as Milne, the seismologist of Japan, shows, be due to waves of elastic distortion also.*

The rapidity of propagation depends in large part on the character of the strata traversed, a factor of such importance that even in the same country, different earthquakes may have different velocities ranging as a matter of observation from a few hundreds to many thousands of feet a second. The more compact the rocks, the swifter the propagation. Other things equal the velocity is proportionate to the intensity of the original shock, diminishing with distance from its source. The amplitude of the waves is much less than the visible effects of swaying, and subsequent damage often appear to warrant, ranging from a very low figure up to some four or five inches, a figure not often exceeded.† According, indeed, to Milne, whose Japan experiences have afforded him a wealth of data for such inductions, "the earth's maximum horizontal motion at the time of a small earthquake was usually only the fraction of a millimetre, and it seldom exceeded three or four millimetres. When we get a motion of five or six millimetres, we usually find that brick and stone chimnies have been shattered. The results obtained for vertical motion were also very small. In Tokio it can seldom be that vertical motion can be detected, and when it is recorded it is seldom more than a millimetre" ("Earthquakes," p. 76-7). Considered in relation to the terrible concomitants of some of the greater earthquakes, this fact is apt at first to strike the hearer with incredulity. In a few cases only do we find evidence of a more impressive earth-oscillation.

Thus Mallet thinks there have been shocks exhibiting an oscillation of over a foot, while M. Abella writing of an earthquake in the Philippines in 1881, states that his observations established one of no less than two metres! In these cases of course the elasticity of rock material would yield to the strain, and we note in consequence the formation of vast clefts and crevices opening and shutting like so many gates to the Inferno.

Humboldt tells us somewhere that the inhabitants of Peru think little more of a moderate shock than we do of a hailstorm. I suppose a very similar feeling must obtain among the Japanese on whom a kind providence has, according to Milne, lavished 1,200 of these visitations a year. But with whatever complacency habit may cause us to regard slight shocks, it is certain

* His interesting volume on "Earthquakes," in the International Scientific series, should be consulted. See especially his chapters "Earthquake Motion discussed theoretically" "deduced from experiment" "deduced from observation on earthquakes" (pp. 40-95) for full detail on this and allied heads.

† Mallet observed that in the Neapolitan earthquake of 1857, the amplitude increased with the distance. In the case of one town 3.45 geogr. miles from the 'seismic vertical' (i. e., the ideal line joining the subterranean source of a shock and the area of surface above it), the amplitude was 2.5 inches in that of one 26.7 miles off 4.76 inches.

enough that there is no levity of demeanour when those of imposing grandeur are in question. Humboldt, adverting to the effect of a even moderate shock on a tyro, depicts the cause of alarm in his customary forcible language. "From early childhood we are habituated to the contrast between the mobile element water and the immobility of the soil on which we stand. All the evidence of our senses have confirmed this belief. But when suddenly the ground begins to rock beneath us, the feeling of an unknown mysterious power in nature coming into operation and shaking the solid globe arises in the mind. The illusion of the whole of our earlier life is annihilated in an instant." As just remarked, custom may habituate the mind to these gentler moods of the sleeping Titan. When, however, he arises in his wrath, shivering, it may be, cottage, cathedral, and fortress, burying men by thousands under a fire of rattling stones and a cannonade of crumbling buildings, diverting the course of rivers, flinging colossal waves on the shore, heaving huge tracts from below the sea or loosing the hungry billow on erst dry land, he becomes an object of a dread, which no amount of experience can moderate. Consider the nature of some of the concomitants of these "waves of compression and distortion." Conceive fissures such as some met with in the Calabrian disasters) 100 feet across and 200 feet deep, and from half a mile to a mile in length, gulfs swallowing up and crushing into shapeless lumps houses, men and animals and often ejecting stones, cold or boiling water, mud, and pungent vapours and gases, and even (as in the Lisbon earthquake) flames; conceive of hideous and bewildering noises;* of large rivers damned up with masses of fallen rock or diverted into new channels as their beds are tilted; huge tracts of coast-line levered bodily up amid the wreck of towns, as at Conception in 1835; large ships swept (like the "U. S. Wateree" at the Arequipa earthquake in 1868) a quarter of a mile inland, and waves from 30 to 60 feet high rolling tumultuously over the cowering inhabitants of Lisbon, a monster billow of 210 feet breaking over the coast of Lupatka; or picture Port Royal in the West Indies submerged with nearly all its inhabitants in less than a minute in 1692. These are sublime manifestations of the awaking Titan and may well give the most light hearted momentary pause.

History records some specially appalling scenes of this character. Let us run over a few which I have gathered together from thoroughly authentic sources and may, therefore, and which may serve to impress us equally with the majesty of nature as with the problem presented for the consideration of science. These representative cases are those of the destruction of Antioch in A. D. 526, the destruction of Callao in 1747, the wreck of Lisbon in 1755, the Calabrian disasters (1783-1786). To these may be added the sinking of the fort of Sindree with village and surrounding districts in the Delta of the Indus in 1819. This latter event owes its claim to consideration not to its roll of victims, but to its exemplifying a sort of minor physical cataclysm, and exhibiting as such an interesting bearing on our subsequent glance at the hypothesis that cataclysms of a really vast extent have, from time to time,

*Humboldt describes such noises as "rolling, rattling, clanking like chains, occasionally like thunder close at hand; or it is clear and ringing as if masses of obsidian and other vitrified matters were struck in caverns underground." How far these noises travel underground on occasions of either eruptions or earthquakes may be gathered from the fact that the great eruption of Cotopaxi in 1744 was accompanied by rumblings, &c., at Honds, on the Rio Maddalena, 500 geographica miles off.

occurred in the course of geologic history. The four others, in addition to their various other points of interest, wield a power of fascination such as that which drags the schoolboy into a slaughter-house or an adult into the Morgue. Strange to say, they are not, as a rule, cited by believers in a moral personal god.

It is a festal day at Antioch in the 6th century. Everywhere merriment reigns supreme, strangers gathered from distant parts mix with the tossing crowds with not a care to mar their pleasures. The breeze blows gently and the day is fair. Suddenly there comes a loud rumbling, walls and houses totter, the ground seems to undulate, like an ocean and a shower of debris overwhelms 250,000 wretches. This ghastly massacre crowns a series of previous and subsequent disasters that befell the luckless city. Represent again in thought the celebrated catastrophe at Lisbon. The story is now a familiar one, will, but ever bear re-telling. It was the festival of All Saints', the churches being crammed with worshippers, the saints, when most wanted, being alone conspicuous for their absence. Loud swelled the hymn of praise to the God of mercy and benevolence, and louder still broke the uproar of an ignored Nature on the ear. The "waves of elastic compression," which knew not Jehovah were rocking the city like a breeze does a boy at the mast head. Upper stories were already crashing into the streets, the great Church of St. Paul's was traitorously pounding its denizens, while crowds were pouring out by every secure outlet to the banks of the Tagus. Loud again rose the priest-led appeal for mercy, and as if in answer came the second shock hurling the Church of St. Catherine from its eminence and grinding a multitude of petitioners into the soil. But a yet worse crisis was at hand. See the Tagus heaves, retires like the undertow of a wave, and then flings a giant wave over the quay, the shipping and the shrieking crowds on shore. Another and another follows, till exhausted nature sinks into a sullen quiescence. Within six minutes no fewer than 40,000 victims had perished.

The concomitants of this disaster were remarkable. Some of the loftiest of the Portuguese mountains were cleft at their summits and vomited smoke and flames.* A tidal wave, 20 feet high, swept the West Indies. In far away Algeria, a village with 8,000 persons, was engulfed. And, according to Humboldt, a portion of the globe, four times the area of Europe in extent, was shaken. What with pulsations and tremors of a minor sort the whole globe may have been affected.

The destruction of Callao in 1747 was so complete that only a small portion of a fort was left intact; the whole populace, with the exception of 200, being destroyed. It was all the work of an instant—a shock, withdrawal of the sea and the onrush of a colossal wave. Especially striking in regard to their portentous duration are the celebrated Calabrian shocks which lasted no less than three years, and destroyed by violence and an ensuing pestilence about 50,000 to 60,000 unfortunates. The impulse originating beneath the granite of the Apennines, shook down like so much dust the strata of clay and sand reposing on their flanks in some places tumbling towns like ninepins down into deep gorges and valleys. So violent was the first shock that in two minutes almost every house from the W. Apennines in Calabria Ultra to Messina in Sicily was levelled to the ground. The oscillation due to the slipping was so violent that the very clouds seemed to observers to be

* The 'flames' were probably electric flashes such as accompany the rupture of rocks; the smoke dust. The reports describe only appearances.

ever and an on momentarily arrested in their flight, while trees lashed the soil with their topmost boughs. Huge crevasses opened up gorging themselves with houses, men and animals, and strata were crumpled like so much paper. Words would probably fail to convey any adequate idea of the scenes which chequered three terrible years.

The sinking of the fort and village of Sindree is a phenomenon which is very interestingly illustrated by the double illustration given in Lyell's fascinating work, the "Principles of Geology," where the 'Before' 'After' stand well out. This fort, with an adjoining district of 2,000 square miles in extent above Luckput on the eastern arm of the Indus, was sunk in one earthquake. Just two or three feet of wall and a solitary tower of the fort was left above water level. Looking from this 'proud eminence,' Sir A. Burnes, who subsequently visited the spot, could only descry far away in the north the blue streak of land where lay the Ullah Bund itself only an uphewed patch of *Malta*.

I am tempted to cite other cases, such as the Riobamba earthquake (1797), where a town was crushed beneath mountain masses, its walls twisted like pliant leather, and some of the populace literally flung high into the air, just as we rap so many peas off the bottom of a pan. The convulsions of Japan and the Indian Archipelago also invite description. But the cases adduced will amply suffice. Earthquakes are now fairly represented. Cases of *slow subsidence and elevation*, unattended or only incidentally so by earthquakes, will fall conveniently into the discussion of the general cataclysmic hypothesis.

And now as to some of the most recent results of seismological science, only leading issues being touched upon. It has now been found possible to effect the determination of earthquake origins, not only of the central superficial area of disturbance in any given case, but of the depth and probable configuration of the disturbing cavity as well as that of the greatest probable depth of any earthquake impulse on the globe. For these most interesting results we are mainly indebted to Mallet. The basal idea of the problem of maximum depth is the recognition of a relationship between the impulsive force of an earthquake and the height of lava-columns in adjoining volcanoes. Thus if we regard Vesuvius (which varies from 3,500—4,000 feet) as the pressure gauge of the Neapolitan district, and take the violent earthquake of 1857 which projected bodies with an initial velocity of 15 feet a second, an interesting comparison with the height of the Andes volcanoes and the already mentioned Riobamba earthquake is possible. In the latter case bodies were projected with an initial velocity of 80 feet a second,—a terrible and, as far as is known, unique 'succussatore' shock,—or with 5.33 times the destructive power of the Neapolitan impulse. But the mean height of the Riobamba district volcanoes is, also, just about 5.33 times that of the mean altitude of Vesuvius. Knowing then from previous reasoning, too elaborate to reproduce here, the depth of origin of the famous Neapolitan shock, *viz.*, 34,930 feet, Mallet assigns 5.33 × 34,930 feet, or about 30 geographical miles as the greatest probable depth of any seismic focus on our globe.

Criticising this position, Professor Milne points out two objections, which serve to qualify its scope: (1) that in the case of particular earthquakes, such as those of Scotland, Scandinavia and portions of Siberia, the connection with volcanoes is not very apparent; (2) that the pressure on the adjoining strata may sometimes exceed that indicated by the lava-gauge,

of a volcano. Thus the volcanoes of Mauna Loa and Kilauea in the Sandwich Islands are only about twenty miles apart, yet the lava stands 10,000 feet higher in the throat of the former than of the latter. Suppose Kilauea alone existed, we might be basing too sweeping suppositions on the height of its cone, which would really only indicate the pressure on the district in its vicinity. It should be further mentioned that the calculations anent the Owen's Valley earthquake of 1872 seemed to establish a depth of origination of fifty miles. On the other hand, those of Dr. Oldham for the great Cachar earthquake in India (1869) just attained the 30 mile limit. In a large number of cases the depth is very considerably less.

Probably the best solution of this problem would be to confine Mallet's maximum to the districts affiliated on to active volcanoes. The interest of the matter, so it seems to me, hinges not on a question of 30 or 50 or even a 60 mile limit, but on the fact that the source of disturbance is *relatively near to the surface*, a fact which has a most suggestive bearing on geological theory generally.

The probability is that many earthquakes result from the establishment of "faults," i. e., the fissures accompanied with a shift of strata, such as one sees on exposed cliffs or in coal mines. Thus in the case of the already noted Neapolitan earthquake of 1857, Mallet, by a series of able researches, exhibited the focal cavity as a fissure due, perhaps, to the rending power of steam. Its vertical dimensions were estimated at between three and five miles. This is unquestionably a conclusion of remarkable value and interest. It must not be thought, however, that all earthquakes, shocks have a like origin, the proximate causes being often exceedingly obscure and often, again, otherwise explicable.

The coincidence of earthquakes with volcanic eruptions and *vice versa* is by no means invariable even in regions of special 'igneous activity.' Thus many of the terrible shocks in South America, in Japan and elsewhere have been wholly unaccompanied by volcanic ejections. On the other hand, the two are often synchronous; volcanoes sometimes being actually born after a succession of repeated shocks. The births of Misti during the (1869) Arequipa earthquake of Monte Nuovo near Pozzuoli (1538), and of Jorullo in Mexico (1759) may be cited in illustration of the latter fact. They were results of masses of steam charged lava, and vapours battling for some outlet. How relief is often brought by volcanic discharge is well illustrated by the remark of Antonio d'Ulloa who says that the Andes district shocks cease after an eruption. Still caution is advisable even here. Touching on this safety-value theory of volcanoes, Professor Milne observes:—

"That many earthquakes are felt at Copiapo is attributed to the fact that in the neighbouring mountains there are no volcanic vents."

"We must not, however, overrate the protective influences of volcanoes.* In the Sandwich Islands we see the columns of liquid lava in neighbouring mountains standing at different heights, indicating a want of subterranean connection between these vents. In consequence of this it would seem that

*Let me, also, cite a passage from Collingwood's "Rambles of a Naturalist," p. 298, apropos of the great Manila earthquake of 1863. "There are two considerable volcanoes in the neighbourhood of Manila, those of Tagal and Abbey; and although it might be imagined *a priori* that the terrific shock was in some way connected with the closing up of these natural vents, it does not appear that this was the case; for the volcano of Tagal in the province of Batangan, was reported to have been very active at this juncture." Possibly the vent was overtaxed.

enormous pressures might be generated in the neighbourhood of one of these mountains without finding relief at the other. When we have conditions like these, it would seem that the eruptions of a volcano may have little or no influence in protecting neighbouring districts. This may possibly be the explanation of the fact that in 1835 Conception was destroyed, notwithstanding there being an unusual activity in the volcanic vents of the neighbouring mountains." (p. 276).

There are so many interesting aspects to earthquakes—their distribution in space and time, their "tidal" accompaniments, their precise destructive effects on buildings, their vibratory pulses, &c., &c.,—that it would be a pleasant task to continue the theme further. But for the present I must forbear to add more. Next month I shall have something to say on the head of volcanic eruptions, their causes and the relations of these to the several causes of earthquake phenomena. The question of slow elevations and depressions, of alleged continental Cataclysms, more especially that of Atlantis, the moot problem as to the constitution of the Earth's interior will also admit of treatment. Nothing could be of greater interest than these issues; how obscure is in large part the evidence we shall have ample reason to recognize.

E. DOUGLAS FAWCETT.

(To be continued.)

P. S.—Owing to an oversight in correcting the proofs of my article last month, I omitted to transpose an intrusive sentence which produces a grotesque effect. After allusion to Spencer's Criterion the "Inconceivability of the Opposite" comes the sentence "As underlying, it transcends experimental proof, being equivalent to the persistence of the unknowable itself." This should run after the next sentence dealing with the Persistence of Force.

SANDHYAVANDANAM, OR THE DAILY PRAYERS OF THE BRAHMINS.

SECTION IV.

(Continued from page 437.)

WE now begin Sandhyavandana. We first of all begin with Prana-yama. It consists of restraining Prana, by performing Rechaka, Puraka, and Kumbhaka, while the seven Vyahritis prefixed by Om, and followed by the Gayatri and the Siromantra are being repeated.¹ Pranayama is of three kinds: Rechaka, Puraka, and Kumbhaka. Puraka is the drawing in through the nose of the breath or Prana, Kumbhaka is its retention, and Rechaka is its expiration. The time for all these varies according to individuals and their advancement. This method, which applies to practisers of Yoga, applies also to Sandhyavandana, for, as I have explained before, it is only a kind of Yoga, and can best be performed by a Yogi.

1. Manu. Savyābhīṣṭhmasa pranavām, Gayatrim aṣṭasa saha, trihpātēthayataḥpranah prānāyāmasa uchyathē. Yagnavalkya and Yoga Yagnavalkya also speak to the same effect.

The whole mantra is to be repeated thus:—Om bhuh, Om bhuvah, Om Savah, Om Mahah, Om Janah, Om tapah, Om Satyam, that saviturvarenyam bhargodevasyadhīmahē dhīyoyonah praçhōdayath. Om apōjyothi raso amritam Brahma bhūvarbhuvassuvarōm.

Drawing in the breath by the left nostril, then retaining it for some time, and then gradually letting it by the right nostril, the time for which should be the same as for its retention; in this way Pranáyama should be formed. While it is exhaled the above mentioned mantra should be mentally repeated. For this purpose, one of the nostrils should be closed. This is technically called Pranava Mudra, and is one of the highest Mudras of the science of Yoga. There are varieties of this Mudra: Grihastas and Vanaprasthas hold the nose with all the five fingers together, while the Brahmacharies and Sanyasasis hold it with the ring and little finger only. This Pranayama should be thrice done, on each occasion, but this rule is relaxed, and a single Pranayama allowed in case of illness, &c.

I shall now say a few words by way of explanation of the above mantra. It is a well known occult law that the lower nature should be gradually subdued, in the order of involution, before the highest is meditated upon. Precisely the same thing is done here. We have first of all the seven Vyahritis, Bhuh, Bhuvah, Suvah, Mahah, Janah, Tapah, Satam, denoting the seven planes of consciousness or "the seven worlds," and these seven mantras are prayers addressed to the elemental forces on the seven planes. These elemental forces are stated in the Vedas to be manifestations of Parabrahmam itself. We have then the Gayatri itself; and lastly the Gayatri Sira, which means that the water, light, rasa (taste?), and the seven words as Bhuh and others, are all manifestations of Brahmam.

After Pranayama there is Sankalpa, already described; and after it we have the purification known as Márjana. With the repetition of Om, bhuvarbhuvoosurah followed by Gayatri and the Siromantra, the water to be used for the purpose should be purified, and with the repetition of the nine mantras given below, a small brush made of Kusa grass should be dipped in the water, which is sprinkled therewith over the head and other parts of the body.³ If there is any quantity of water still left, it should be poured down. The water should be sprinkled with the right hand.

The object of Márjana is, as I already said, external purification, or purification of the physical body, and also to serve as an expiation, so far as that body is concerned, for sins committed during the preceding twelve hours, without one being conscious of them. After the external purification is over, internal purification begins with the mantras "*Agnyascha.....Swahá*," "*Suryascha.....Swahá*," or "*Apahpunanthu.....Swahá*" according as the Sandhya performed is that of the evening, the morning or of the noon. The deities addressed are Agni, Surya, Varuna, and the

1. Athabhúmtá sa evádhashtat sanparishtát, sapaśchat, sadakshinas, sauttarataśsa, vedam sarvamkhalvidam brahma, nehanéástikinchana.

Saptavyáhrityassaptalóká bhurádayakramáth pratyékam pranaváditvátanmaya it suchyatá.

2. Gobhila:—Sprishtváchábhishnavanthoyam murdhná Brahma mukhéná-eha apohishtathi bhirmanthairtharbhaisirasi marjayet. Sounaka does not seem to think the use of a kush brush necessary. Satatapa and Madhavacharya speak to the same effect.

mantras contain requests to those deities, as, philosophically speaking, so many manifestations of Parabrahmam.

After internal purification, there is again a hymn addressed to Agni, beginning with "*Dudhi Kravinno.....Pranayogumtshi torishat*" and followed by nine mantras. These are called the Abhlingas, and the first mantra of the series is "*Apobhishtamayobhuvah*." The Abhlingas are sometimes followed by other mantras addressed to Varuna, and begin with "*Hiranyavarnás' suchayah*." The object of all these mantras is, as I said before, purification.

Arghyapradána (lit., the giving of Arghya) means the act of giving or leaving a handful of water on the ground or on the surface of water—preferably the latter—and is one of the accompaniments for the worship of Sandhyadevata. In this connection I may add that Arghya is a necessary accompaniment in the case of worship of any sort whatever, the difference consisting in the mantras repeated during the act and the number of times it is performed. This number varies according to the deities worshipped. A Sakti worshipper would, for instance, generally give out Arghya with the repetition of the mantra for that particular phase of Sakti which he had chosen to worship, similarly in the case of Sandhyavandana or the worship of Sandhyadevata, the mantra for Arghya is the mantra of Sandhyadevata itself, namely, the Gayatri.

The object of Arghya is simply this. From Sankalpa onwards you simply conceive, or shall I say invoke, the presence of this devata, and as a matter of satisfaction to it, you do the necessary acts of reverence or respect to that devata. This idea is at any rate a little anthropomorphic, and shows that it must therefore be a recent one. It also shows that people were at first very good occultists, but as time became more and more degenerate, anthropomorphism took its firm root in the minds of Aryans.

I have said that the mantra for Arghya is Gayatri. This statement holds good in the case of morning and evening Sandhyas, but a different mantra beginning with "*Agmsassuchi*" is repeated by some for the Arghya for the midday devotion. Yajur vedis and Sama vedis among Vaishnavas do not repeat this for the midday Arghya, but the Gayatri; but, as a rule, the Yajur vedis among Snartas hold to it.

When the invocation is thus made, a magnetic circle is described around himself by the performer, with a small quantity of water sprinkled from the hand while repeating the mantra "*Asavadithyobrahma*." This Arghya should always be given facing the sun. In the morning and evening it is given out three times, but at midday only once: and as regards the posture to be adopted, the bending posture is the best for the morning Sandhya, the erect for Madhyahnika, and the sitting posture for that of the evening. The water should be held in both the hands, and let out straight through the ends of the fingers.

In connection with Arghya I may give a Vedic legend,—a legend, the exact significance of which, I must confess, I cannot make out. In

the ancient time, so the Taittiraya Brahmana says, certain Rakshasas (sons of Darkness) were born. They took into their heads the idea of fighting with Surya, and in order that they might possess the necessary strength to overcome him, they prayed to Brahma. Brahma at once granted the boon they asked for, and they at once attacked Surya.

The fight went on from morning to evening until twilight. It was then thought (the Veda does not say by whom) that the best remedy was water sanctified by the repetition of the sacred Gayatri, and that it would kill the Rakshasas. The Brahmins at once acted up to this idea, and found out that, by following it, the Rakshasas felt the power of that water as an adamant weapon, and were thrown out in the islands occupied by another class of Rakshasas known as Mandéhas.¹

Next to Arghya and closely resembling it, is what is called Tarpana, performed for the purpose of propitiating the four devatas,² which are the aspects of Sandhya devata. This Tarpana is preceded by a Sankalpa to the effect that it is made to propitiate the Iswara; and it is different from the one current among the Vaishnavas, the mantras of which are *Kesavamtharpayámi*, *Madhavamtharpayami*, and so on repeating the twelve names of Vishnu which were recited during their Achamana. This kind of Tarpana is sanctioned by the Pancharatra Agamas, an element largely introduced in their faith and duties.

After all these are over the Brahmin next sits for his Japa of Gayatri, and this, as I said before, forms the most important part of Sandhyavandana. Having made all the necessary preparations for the reception of Sandhya devata, he now begins to concentrate all his attention on it, or in fact to place himself *en rapport* with that force.

Japa of Gayatri is now performed thus. A Brahmin sits in the posture of Padmasana, repeating the mantra *Pridviteraya.....asanam.** "This is an address to the deity (elemental) presiding over the Earth, saying, Oh Earth, all the worlds are dependent on you, you are supported by Vishnu, and hence support me too, allow me a pure seat." He stands, if he performs the morning or the midday Sandhya, but sits in the case of the evening Sandhya. He then repeats the Chandas of each of the minor mantras of the major mantra repeated doing Pranayama, *viz., Om bhuh.....Bhuvarbhuvasuvarom.* The word "Chandas" used includes the names of the Rishi, (the "See-cr") who composed the man-

(1) Rakshámsi havá purónuváke tapograma thishtan thathán prajápathir-varénópámanthrayathathánivarama vrinitháthithyó nóyóththayithi thánprajápathirabravit yothayathvamithi thasmáthuth thishtanthagmhavátháni rakshagsyáthithyam yódhayanthi, yávadasthamanavagáththá nihavá yethhá rakshágmsi, gayathriyabhimanthrithe nambhasámyantbi, (2) thathuhavá yethebrahmashádinaha purvabhímukhássandhyá yam gayathriyábhimanthrithe ápourdhvam vikshipanthi, tháythá apovajribhútá thani rakshágamsi manthe háruedvipe prakshipanthi, (3) yathpradakohinam prakramantbi, thenapapmanamavadhunvanthi, (4) udyanthamasthom yanthamáaditya mabhidhyáyan kurvanbrahmanovidvansakalam bhadrám asnuthe asá vádityobrahmethi, (5) Brahmaivasanbrahmápyaithi, evam veda. 2nd anuvaka of the second prapataka, of Taittireya Aranyaka). The above legend is slightly found modified in details in the Matsya Purana.

(2) In the evening, the devatas to be propitiated are, Sandhyá, Saraswati, Raudri and Nimriji: in the morning, Sandhyá, Gáyatri, Bráhmi and Nimriji: and in the noon, Sandhyá, Sávitri, Vaishnavi and Nimriji.

tra; Chandas proper, or the metre in which it was composed, and the devata to which it is addressed. The minor mantras in the major mantra abovementioned are (1) *Om*, (2) *Bhuh*, (3) *Bhuvah*, (4) *Suvah*, (5) *Mah*, (6) *Janah*, (7) *Tapah*, (8) *Satyam*, (9) *Tatsaviturvarenyam bhargodévasyajdhimahi dhivyójanah prachodayat*, and (10) *Omápójyóturasom-ritam brahma bhuvarbhuvasuvarom.*

(1). *Om*. The Rishi of this mantra is Brahma, the Chandas is (Devi) Gayatri, and the Devata is Paramatma. I must here point out that in this and the following mantras, the right hand should point to the top of the forehead, when the name of the Rishi is being uttered, but when the Chandas and the devata are spoken, it should point to the tip of the tongue and the heart respectively. The object of so pointing has been explained to be that in the case of the Rishi's name he is simply mentally thanked for the mantra he had been good enough to produce, as a matter of gratitude, and when the name of the mantra is uttered, the tip of the tongue is pointed at to show a desire that there should be a flow of Chandas, and is therefore a mental request made to the devata or elemental presiding over metre or poetry. In the case of the devata of the mantra, the right hand, I have said, points to the heart to show that that devata is invoked and concentrated in the heart. These ideas and explanations of our ancient writers go to prove, as I have frequently stated, that occultism and occult methods were the bases on which every observance was founded, and in these days of spiritual degradation, they are apt to be looked upon with ridicule.

The name of the Rishi, &c., of the mantra is given out in the short mantra usually repeated, *viz., Pranavasyarishir brahma devce Gayatri Chandas paramatma devata.*

Mantras (2) to (8) have for their Rishis Athri, Bhrigu, Kutsa, Vasishta, Goutama, Kasyapa, Angirasa; their metres are Gayatri, Ushnik, Anushtup, Brihati, Pankthi, Trishtibh, Jagati; and their devatas are Agni, Vayu, Arka (Sun), Vagusa, Varuna, Indra and Visva-deva. *Athri bhrigu.....chandágmsi.*

Mantra No. 9 is Savitri. The Rishi is Visvamitra, the Chandas Gayatri, and the Sun (Savita) the Devata *Sávitriyarishi.....devata.*

Mantra No. 10 is Gayatri Siras; the Rishi is Brahma, the Chandas Anushtup, and the devata is the Paramatma. Next he should place himself *en rapport* with the Sandhya devata, this act is technically known as *Nyása*. It is of two kinds, Anga-Nyása and Kara-Nyása. In Anga-Nyása he touches the several parts of the body, as the feet, the knees,

(1). Prithvitwaya thritah lokah devi twam Vishnu Nadhrita twamsha dharyamam devi; pavitram kusia. Chasanam. I may here say that this is no Vedic mantra, but is met with in several of the Tantric works, and is repeated for the above purpose by almost all classes of Brahmins I have met in Southern India.

(2). I have roughly rendered "Nyása" into "placing oneself in *en rapport* with." Perhaps "identification with," or "invocation of," might bring out the idea better. There is a third kind of Nyása called Tatwa Nyása, which consists of naming all the 52 Tatvas by their corresponding forces in nature and the letters of the mantra, and followed by touching all parts of the body."

the sexual organs, the heart, the neck, the tongue, the head, the heart, the head, the back of the head, the hands, the eyes, and the shoulders.

With the repetition of *Ombhuh, Ombhuva, Omsuvah, Ommahah, Om Janah, Omtapah, Omsatyam, Om Tatsavituh, Varennyam, Bhargodevasya dhimahi, dhiybyonah, prachodayát*; and with the repetition of the Gayatri Siras, a pass has to be made from the head to the feet. The whole process is, to a mesmerist, nothing but self-mesmerisation, through that of certain vital centres, and the whole terminated by magnetic passes, so that the body may be proof against any disturbance from without. Several of the acts described previous to *Anganyasa* ought to be done with the same object, but by going through a similar process the ancients only aimed at becoming "doubly sure of the result." That such were their ideas can be gathered from the fact that, not satisfied with this even, they thought it better to magnetise the fingers, which are used to count the number of times a mantra is repeated, and thus make them purer. This is called *Karanyasa*, which will be treated further on. But before going to this, there is a *Sankalpa*¹ or determination which should be proceeded by *Pranayama*, or repetition of the "major mantra" already described, three times. Then it is repeated mentally a certain number of times, as it is considered a very potent mantra, by all the writers on *Dharma Sastra*. Then the *Sandhya devata* is formally invoked by the mantra *Ayátuvaráda devi, &c.* The several component parts of the *Gayatri* are then enumerated, and their *Rishi, Chandas, and devata* enumerated. The component parts are, *Om, bhuh, bhuvah, suvah, and tatsaviturvarenyam bhargodevasya dhimahi dhiyoyonah prachodayát*; their *Rishis* are *Brahma, Atri, Bhrigu, Kutsa, and Visvamitra*; the *Metres, Gayatri, Gayatri, Ushnik, Anushtup, and Gayatri*; and the *devatas* are *Paramatma, Agni, Vayu, and the Sun*.²

This is followed by its *Karanyasa* and *Anganyasa*. The form consists of making passes with thumbs of both the hands on the forefingers, middle fingers, &c., while repeating the five mantras, viz., *Bhuh, Bhuvah, Suah, tatsaviturvarenyam, and bhargodevasya dhimahi*, and making passes on the palms and backs of the hands with the mantra *dhimahi dhiyoyonahprachodayat*. These six mantras should be repeated again, and six parts of the body, viz., the heart, forehead, the back of the head, the arms, the eyes, and the shoulders.³ Then a certain verse in praise of the *devata* is repeated; but this is only a recent addition and varies according as the performer is a *Vishnuvite* or *Sivavite*.⁴ After this the

(1) The *Sankalpa* is either for the "major mantra," or for *Gayatri*. In the former case, a similar *Sankalpa* will have to be made just before the *Japa* of *Gayatri* is begun: in the latter case, nothing is required at that time.

(2) All these are expressed by the mantras, *Pranavasya Rishis Brahma deva Gayatri Chanda Paramatma devata. Om bhuvadi vyahritee trayasya Athribhrihu Kutsársheyah, Gayatrishnik Anushtubhah Chhand Agamsi Agnirvayu arká devata.*

(3) This is expressed by the mantras *Ombhuah Angushtabhyannamah, &c.*

(4) The mantras, above explained, which give name the names of *Rishis chandas* and *devatas*, are sometimes substituted by the following: I have not explained them in the text, as the subject matter of both is almost the same; and I give them for purposes of reference. *Omithyékasharam brahma, agnidevatá, brahmaityársham gáyatram chhandam paramátman sarupyam sayugyam viniyogam. Ayutuvaradá devi gayatrim chandasámatoham brahma jushasramé yathambhathkuru.*

Japa actually begins. The *Brahmin* now considers himself as fully imbued with the *Spirit of Sandhyadevata*, and tries to identify it in his heart. *Gayatri* should be repeated not less than ten times on each occasion, but not more than 1,008 times a day on the whole. The number should be counted in a circular way, by the divisions in the fingers beginning with the third division of the little finger, and omitting the second divisions of the middle and the ring fingers. In the morning the hands should be raised to the level of the eyebrows, in the noon to the breast, and in the evening they should be pointed to the earth. The hands should in all these cases be covered and never remain open. The *Japa* is of three kinds, *Uttama* (superior), *Madhyama* (middle), and the *Adhama* (worst). The *Uttama Japa* consists in the meditation upon the meaning and significance of the mantra, and the *devata*, without repeating the mantra itself, the middle course differs from it in the mantras being inaudibly pronounced by the lips; and the *Adhama Japa* consists in the repetition of the mantras, so that a person by his side may hear him.

This is followed by *Pranayama*, and a *Sankalpa* for *Upasthána*. How they should be performed has already been described. As for *Upasthána*, it is of two kinds, *Gayatriupasthana* and *Suryopasthana*. The *Gayatriupasthana* is the mantra beginning with "Uttamasikharedevi," and is intended to send back the *Sandhyadevata* which was previously invoked for purposes of meditation during *Japa*. This should be repeated on all the three occasions. Next to this is the *Suryopasthana*, the mantras of which are those beginning with *Mitrasya charshani, dhritaha "Asotyanaarajasa,"* and "Immamovaruna," and which should be repeated facing the Sun during morning, noon, and evening respectively. He should afterwards thank these deities he has invoked, viz., *Sandhya, Savitri, Gayatri, Saraswati, and lastly the whole of divine hierarchy*. Then the mantra *Kamokarsheenmanyurakarshinnamouamaha* is repeated, the object of it being to be excused by the doctrines above named deities for any indiscreet act or thought which might have been done or occurred during the performance of *Sandhyavandana*. The *devatas* presiding over the ten directions (some prefer six, as it is in accordance with the *Taittiriya Aranyaka*) are then thanked. Then a few verses in praise of his favourite deity are usually repeated: though these are not prescribed by the *Dharma Sastras*. I may here state that sometimes

táthpámap akamhatpratinnchayatáyathráthryathkurthéthpámap tadrátryát pratimuchyaté starvarnémahádevi sandhyádevi vidyéesarasvati Ojosi sahosi balamasi bhrájosí devánmanam thámánamási visvámási visvuyuh sarvamási sarvayuh abhi bhuróm gáyátri mávahayami balamávahayámi sarasvatimávahayámi chandarshinámávahayami Sriyabramhasirovishnorhridayagam rudrassikhá prithivíyoniti pránápána vyánodána samána prana svétavarusá sánkháyana sagotrá chaturvigmsatyaksharátripadá shatkukshi pancha sirshopa nayane viniyagah.

Tatsavituv angushtábhyánmamah varényam tharjuni bhyánmamah bhargodevasya madhyamábhyannamah dhimahi anámikábhyánmamah dhiyoyonah kanishti kábhyánmamah prachodayát karatala karaprishtá bhyánmamah.

Tatsavituh, brahmátmané hridayáyannamah varennyam Vishnátmane sirasesvähábhargodevasya rudrátmané sikháyái vashat dhimahi satyátmané Kavachoya humo dhiyovonon gnánátmané nethrábhyán vashat prachodayat sarvátmané osthárbhyá phat bhurobhuvah svavaremiti thigbandhnam.

verses unauthorized by the Dharma Sastras are repeated by several classes of Brahmins, as, for example, after the mantra¹ "Asavadityo-brahma" is repeated then, next after Arghya, after "Ayatuvārada devī," and lastly on the occasion we are speaking about; but to write them all will be a fruitless task. Suffice it to say, however, that very few of them are really Vedic mantras.

Lastly, the *abhivādāna* or the final prostration towards Sandhya-devata, after which the Gotra, Sutra, and the name of the person is repeated. The *abhivādāna* is a rather mystical performance, inasmuch as the performer should identify himself with Parabrahman.² The place where Japa was performed is then sprinkled with water consecrated by the repetition of *Om*.

This finishes the Sandhya of the Brahmin; I say Brahmin, because this method is generally followed by a Brahmin and by a Brahmin alone. I do not however see any reason why it is not followed by the Kshatriyas or the Vaisyas, for no prohibition to that effect can be found in any of the existing Smritis. On the contrary Manu and Yagnivalkya, and others¹ consider these and all other Karmas as common to all the dwijas, the common name for the three higher castes. Indeed, a Brahmin was considered superior, inasmuch as he alone could teach the Vedas. The only work of authority, if it can be so-called—which prescribes different methods—is the Mahanirvana Tantra. This change for the worse began only a few centuries ago, and was quietly followed by others³.

In the next and last section of this essay it will be my pleasant duty to explain the various mantras repeated during the performance of Sandhyavandana, omitting of course those that have been already explained and compare their original *vinīyogas* (purposes) with those of the present day.

(1). The mantras actually repeated are *Sandhyayāia mahān Sovitrinamah Gayatri namah, Sarasvatīyai namah*; the Gayatri devata being supposed to have the three aspects here named.

(2). Yagnavalkya. Gharbhashtameashtamevābde Brahmanasyopānāyanam ragnsmeka dasēsāyiké vishnuká yathakulam

Upānūya gurusishyam Mahāvyaḥritīpurvakam, vedamadhyāpāyāthenam souchācharan sikshayit

(3). I may I also add that the Vaisyas of the Northern parts of this Presidency perform their Sandhya in the same way as Brahmins.

S. E. GOPALA CHARLU, F. T. S.

(To be continued.)

Reviews.

"GLOSSARY OF THEOSOPHICAL TERMS USED IN THE KEY TO THEOSOPHY."

EVERYONE who reads the Key to Theosophy should now possess its companion, this one shilling Glossary, of sixty pages, large clear print, just arrived from the Theosophical Publishing Office, 7, Duke Street, Adelphi, London. The Occidental reader will want it for its definitions of Oriental words. The Asiatic will equally find it convenient for its explanation of European mediæval terms; and both Eastern and Western readers will welcome the pithy biographical paragraphs which throw light and interest on the text where names occur.

The Second Edition of the Key to Theosophy is at hand. It contains the new Glossary bound up with it as an addition. In other respects, the second Edition is the same as the first. A. B.

SINNETT'S ESOTERIC BUDDHISM.*

MADAME CAMILLE LEMAITRE, F. T. S., has favored France with the first French translation of Sinnett's Esoteric Buddhism. Mme. Lemaître has added a second title—Hindu Positivism. Her preface says that her translation was urged and hastened at the desire of those who cannot read English; that it was undertaken for the purpose of aiding to spread doctrines which are as old as the world, but whose breadth of view, and grandeur of idea, are so new as to astonish Occidental thought; that, in fact, the work and the movement Theosophic, bind together in one, doctrines sociologic, scientific, and which are also religious, in every acceptation of the term, "religious:"—land to the sky, planets to the suns, man to man, the individual to humanity, and humanity to illimitable Unity!

With such a preface, we may almost take for granted that the translator has comprehended the doctrinary scope of the work before her; has apprehended the humanitarian use of an abundant catering for the Theosophical reading appetite, at the very moment of its hunger; and her ability, and fidelity also, for a prominent part in that catering. A glance through Mme. Lemaître's book confirms this impression. The redundant clause she leaves out; the leading idea she seizes. Breaking the long English paragraph into paragraphs short and numerous,—a very French method having advantages in emphatic and clear presentation of ideas,—her edition has the face of an original work. We should like exceedingly, if in place of repeating the title of the book at the top of every page, which the reader needs not, she had placed there the title of the chapter, which would be a real help. But if this reform were general in literature, it would expunge some entire libraries in all languages. Mount Whitney is spelled "Whitney" and "Whitewy," on pages 162 and 163; but this light error in only geographical doctrine shall be forgiven.

India, and for a wonder invariably and everywhere, pronounces its favorite Sage's name as though it were spelled Shankaratchariya; so a

* Le Bouddhisme Esotérique, ou Positivism Hindou. Par A. P. Sinnett, Traduit de l'Anglais, par Mme. Camille Lemaître; 11, rue de la Chaussee-d'Antin."

better French rendering there might be, than "Sankarakariya" and "Sanca-rakariya," pages 215,216, &c.

These various items are small compared with the wide doctrine, inspira-tion and stimulus, for which the awakened West, with the revived East, devoutly thanks "our Madam," as the Bombay brothers say, when they desire to express a fond regard; thanks brother Sinnett; and thanks Mme. Camille Lemaitre.

A. B.

"THE IDEA OF RE-BIRTH."

BY FRANCESCA ARUNDALE, published by Kegan Paul, French, Trübner & Co., contains a Preface by A. P. Sinnett, a Treatise by Miss Arundale, and an Essay by Karl Heckel, translated from German to English by Miss Arundale. It is clearly printed and pleasant to the eyes, and is of form and price convenient to possess. Re-incarnation is rapidly growing in interest with the more thoughtful of the reading public,—recalling the Oriental attention to a leading doctrine of their fathers, while to Occidental peoples, being new, it is the more fascinatingly attractive; as though at an Orient window, the darkening shutters were suddenly opened, and "the light of other days" shone around, with their brilliant beams or with sombre shadows. Consequently every help on this topic is just now opportune; and even to the Eastern mind. The more pious Indians generally have too little wish to re-incarnate;—"moksha," deliverance from the material and earthy being their aim, rather than to be again, and still again enfleshed; and they respect those who escape to solitude, hoping there to meet the approval of the Supreme, and then and there to be, taken into itself, as a finality. The spiritual Indian needs to think reasonably over this same old doctrine of Re-birth, before thinking it possible to skip the race of life through the long route to come, of Branch-tribes and Sub-races, and Root-races, and Rounds before ever he can come to the portal of that unknown life, of which this one here may be not even the dimmest and farthest shadow.

The Preface is valuable for more than the prestige of the name Sinnett. He distinctly refers to "the Christ" as the Spiritual Ego, redeeming man-kind by a series of their own lives of struggling progression until the better-Self, the Saviour, shall thoroughly infuse, overshadow, and finally submerge our usually identified personality, in a grander, a godly being; after that, continuing to be a responsible individuality during ages of an excelsior road which yet lies in front, ere we are ready to rejoin the Absolute, and in the one Everlasting Life, lose our little lives and our small selves.

Miss Arundale's diffuse style is unsifted gold. She has well studied her subject; so although the sieve is heavy, there are nuggets in it. Her treatise deals largely with karma as inseparably allied with "The Idea of Re-birth." To propound that almost self-convincing law of Cause and just Effect, to explain generalizingly its operation, is comparatively easy. To give the details of the intricate workings of karma, with indubitable accuracy, requires an inspired pen.

Herr Jenny of Dresden established a trust fund for the dissemination of ideas on, or involved with, Re-incarnation. Karl Heckel's Prize Essay, as the superior among thirty-five, represents the impression which a literary deliver gets from the great printed mass of translations and original disquisitions on Oriental religious philosophy. In this way it is more valuable than

for its teaching. The Theosophical Press at several centres, and India in broken English or with inadequate proof-correction, have published pages and volumes that are more mature. The lovely spirit breathing in Karl Heckel's last twelve pages must have secured the prize, beginning from the passage—"We seek eagerly, we believe tenaciously, in a moral develop-ment for the world."

The book lacks a Table of Contents, giving the numbered page where each treatise begins. Life is short and books so many, that to save the time and effort of the reader, is duty. Why does the title of the book appear at the top of every page? We need not to be told of it twice every time we turn a leaf. It is superfluous information. There are over 150 pages in the book, and we are told 150 times that the title is the Idea of Re-birth. Seventy-five times, even five, or ten, would be enough for the acute minds that can read philosophic essays. But we cannot open the book at random, and know whether the page is Sinnett's Preface, or Arundale's Treatise, or Heckel's Prize Essay. That would indeed help the reader. Oh! that book-makers should put obstacles upon the mental race-track, to make us advance less in each life-time!

A. B.

PALMISTRY.

"PALMISTRY," by Louise Cotton, with chapters on Astral Influence and the Divining Rod; and twelve excellent plates,—published by Geo. Redway, York Street, Covent Garden, London, is a clear, simple, well prepared book. Author and publisher have left nothing to be desired, and every section is to be commended. Treating of themes which are sure of being popular, it is well adapted for a small gift in social life.

A. B.

"ESTUDIOS TEOSOFICOS."

NUMBERS 1 and 2 of a Spanish series, each number having sixteen pages, and of good shape for binding,—contain choice paragraphs from Bhagavad Gita, long answers to Inquiries, an elaborate article explaining the Theosophical Society, pertinent Miscellany, Fragments from the Voice of the Silence, extracts from Light on the Path, the beginning of the to-be-continued Buddhism in the Occident, by Burnous, addresses and statistics in full of Theosophical work, past and present.

A. B.

"LUX."

Lux, an Italian monthly magazine, the bulletin of the International Academy for Spiritual and Magnetic Study, 4th year and 2nd number,—continues the Italian translation of Esoteric Buddhism; continues D. D. Home's Life and Mission; continues an article having the startling title, Il Signor Diavolo; begins interestingly a History of Spiritism; reviews Après la Mort; finishes A Scientific Inquest; has short articles on Masonry, Edison, Harriet Hosmer, General Drayson, Hypnotism, Magnetic Water, &c. &c. &c.

A. B.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, March 1891.

DURING the last week or ten days a notice has been going the round of the papers to the effect that "Mrs. Besant sails for America shortly to attend the Annual Convention of the American Section of the Theosophical Society, as the personal representative of Madame Blavatsky and special delegate from the British Section of the Society." Briefly, the facts are as stated; Mrs. Besant sails on the 1st of April, and will probably be away about three weeks, as she will deliver nine or ten public lectures, besides attending the forthcoming American Convention. It may, I think, be truthfully asserted that the pleasure with which our American brethren will welcome her, will be but in proportion to the regret with which we see her depart, even for so short a period of time. During Mrs. Besant's absence a new course of lectures will be commenced at the Blavatsky Lodge Meetings, the first of which will be delivered on April the 2nd; the Syllabus extending over several weeks, indeed the last paper will be read so late as June 25th. Several members have been asked to prepare and read papers, choosing their own subject in each case; the result of this plan promises to prove exceedingly interesting, and as a rough draft of the Syllabus has just reached me, I transcribe it herewith:—

- April 2nd—*The Puranas: Symbology versus Philology*: Prof. M. N. Divedi.
 „ 9th—*Theosophy and Science* (old): H. Burrows.
 „ 15th—*Theosophy and Science* (new): H. Burrows.
 „ 23rd—*Theosophy and the Christian Doctrines*: W. Kingsland.
 „ 30th—*The Kabalah*: W. Wynn Westcott.
 May 7th—*Theosophy and Theosophical Christianity*: an F. T. S. (name not given).
 „ 14th—*Eastern Psychology: the missing link between Religion and Science*; G. R. S. Mead.
 „ 21st—*Theosophical Ethics*: E. T. Sturdy.
 „ 28th—*Divine Incarnation*: Annie Besant.
 June 4th—*Theosophy and its relation to Art*: R. A. Machell.
 „ 11th—*Solar Myths*: W. R. Old.
 „ 18th—*Notes on the Esotericism of the Gospels*: G. R. S. Mead.
 „ 25th—*The Sacrificial Victim*: Annie Besant.

The wide range of subjects shewn in the above is a practical proof, were any needed, of the ability, learning, and scholarship of several of our members; and an evidence of the internal vitality and activity of the Lodge named after our beloved and revered teacher, H. P. Blavatsky. As Mrs. Besant has so well said:—"Where she (H. P. B.) is, there, evident to all eyes, is the centre of energy." Touching H. P. B., I am only sorry that I cannot tell you that she is very much better since I last wrote. There is, no doubt, a slight improvement, but not anything approaching to what we could wish. I suppose time alone, and the coming warmer weather, can effect

the desired change. I hear through a side wind that two more Lodges are in process of formation in Sweden; although not as yet sufficiently consolidated to be officially notified to the Secretary of the European Section, and the Charters applied for.

* * * * *

The pages of a recent number of the *Fortnightly* contained an exceedingly powerful and well-written article by Earnest M. Bowden, which is of interest to us, as in "Scientific Sins" he throws a new light upon actions commonly looked upon as venial—not to say positively virtuous—by *Christian* nations. Indeed the whole tenor of the article tends practically towards the bringing of a very heavy indictment against Christianity on the score of its complete neglect to teach such vitally important duties as those of parental responsibility, and kindness towards animals, in a sense which I will demonstrate by quoting from Mr. Bowden's article. He remarks that Christianity and Society pay scarcely any attention to many of the *indirect* effects of conduct, noting *en passant* such "sins" as charity, by which he would seem to imply the giving under such circumstances that poverty is increased and actual harm done ultimately, and the infliction of useless punishment. Mr. Bowden then touches upon sexual immorality, and enters what he terms "a mild protest" against "the hardly wise indiscriminate of the average Christian moralist." Upon the question of filial relationship—parental responsibility—he has much to say, pointing out that many if not actually regretting that they were born, would have no wish to enter the world again:—

"The parent seems rarely to question whether every child ought really to feel grateful for the life bestowed.....this whole matter of assuming parental responsibility is one in which Christianity and Society conspicuously fail to teach man his duty. Christianity can pride itself on its tenderness for the 'little ones,' yet apparently cares nothing whether they are brought into being under such conditions that every day of their life they are cruelly wronged....but the typical Christian teacher appears to have no conception of any such thing appertaining to wedlock as duties, and most solemn ones, of not having children. He practically, if not sometimes avowedly, makes light of parental responsibility. His teaching is much the same in principle as if he said, Pay your debts if you conveniently can; but contract as many as you please, which you know you can never pay. So long as men and women are lawfully wedded, they can entail by their self-gratification any quantity of misery on others.....But the Christian teacher has no stern rebuke for the unscrupulous parent....Had Christianity, for the past thirty or forty generations, but devoted only a little of its influence over the sexual relations to the task of judiciously enforcing the responsibilities of parentage, ever aiming at the reduction of hereditary evil to a minimum, who can say what progress in good and happiness Christian countries might not have made."

So much for paternal responsibility. I have only cited such sentences as will best bring out the point sought to be made, *viz.*, the neglect of Christianity to speak out boldly, and teach men and women their obvious duty in this matter. With some of the conclusions drawn by Mr. Bowden we, as Theosophists, cannot be in complete accord; but his facts are undeniable. Now let us hear him on duties to the animal kingdom, his utterances thereon are weighted with a just and keen indignation; but after all he only points out what H. P. B. and other Theosophical writers have been calling our attention to for some time past:—

"Hundreds of years before Christ was heard of, good men had propagated far and wide the gospel of mercy to the lower animals. Yet Christianity seems

nterly hardened against every sentient being except man; and the way in which animals, and especially wild animals, are still treated with its tacit consent, is a disgrace to the whole religion.....By received or popular Christianity, the whole question of duties to the lower animals, of cruelty, sport, humane usage, is treated as no essential part of morality, but is merely introduced or omitted at the caprice of the individual moralist.....Take that 'treasury of piety,' the English Prayer Book. We hear enough in its pages of imploring mercy on ourselves; but does the Catechism inform the Christian child that he himself must shew mercy on the helpless creatures beneath him? No.....It teaches him his duty to his neighbour and to God, but not his duty to the lower animals.....Not only negative, but positive, evidence of the heartlessness of Christianity as a religion might easily be collected in abundance.....What cares Christianity, with its patron saint of the chase, about insuring a painless death to animals that *have* to be killed?.....Is the Christian world shocked at the cruelties (see *Lancet*, Aug. 17 and 31, 1889) inflicted on cod and other fish in bringing them to market for the ultra pious to feed on? Christianity cares for none of these things. Its attitude towards the whole subject is one of cold and heartless indifference, and this in a world where the enormous majority of hideous tragedies are perpetrated on dumb animals.....Were not 'hunting and hawking,' the 'favourite pastimes' of a certain holy and much-praying saint (Edward the Confessor), still honoured by the Christian Church? May not the clergyman,—'wholesome and godly example for the people to follow'—enjoy his day's shooting with as much zest and callousness as if targets of flesh and blood and nerves existed solely for his amusement?.....The great sportsman, the notorious fox-hunter, can be reckoned an exemplary follower of Christ. So long as grace is reverently said over meals, it matters not whether feeling creatures have been boiled slowly to death for food.....In short, the love that Christianity inculcates is not universal sympathy, but something much more akin to honour among thieves... ..A morality which does not teach that mercy, where practicable, is due to the meanest sentient being, that we must be ready, rather than be cruel, to give up a great deal, is not fit to be called a morality....Barring exceptions, and most honourable ones.....the whole relations of our race to the lower animals are wicked in the extreme.....Finally, we could hardly select a couple of practical duties more urgently needing to be kept earnestly before us than the two duties of unselfish parental forethought and consideration for dumb animals.....and official Christianity passes over them both."

Nothing more wholesale in the way of a crushing condemnation could possibly be passed upon the flagrant "sins of omission" of what Mr. Bowden very rightly terms "official Christianity;" public opinion needs rousing upon these grave questions, and articles like the one under consideration are much needed. As Mr. Kingsland writes, the Church will only yield to pressure from *without*, she is not only incapable of taking the initiative from within, but is evidently unwilling to attempt any such reform, the urgent necessity for which is so convincingly indicated by Mr. Bowden.

Count Tolstoi lifts up his voice, or rather puts his very powerful pen to paper, in the pages of the *Contemporary*, on "The Ethics of Wine Drinking and Tobacco-Smoking." But I only mention it on account of a testimony therein contained to the dual nature of man, the higher and the lower, the god and the animal. Tolstoi says that man has frequent opportunities for discerning in himself—during the course of his conscious existence—two distinct beings: "the one blind and sensuous, the other endowed with sight, spiritual." That the former performs all the natural functions of the body, eating, drinking, sleeping, perpetuating itself; moving about "like a machine

duly wound up for a definite period." While the latter, "the seeing spiritual being," it is which is but linked [to the lower, the sensuous being, and which is able only to act through that lower, manifesting as "the voice of conscience." Tolstoi further thinks that "human life may be truly said to be made up of one of two kinds of activity; (1) the bringing of one's conduct into harmony with the dictates of conscience; or (2) the concealing from oneself the manifestations of conscience, in order to make it possible to continue to live as one is living." In other words, the man of flesh unceasingly endeavours to stifle the "voice" of the spirit within, the higher immortal ego.

Professor Max Müller seems quite unable to refrain from flinging little stones at Theosophists and the Theosophical Society. In his recent lecture—the first of a series on Oriental subjects—at the Royal Asiatic Society,—he jestingly observed "that we had heard of letters from the Mahatmas of Tibet flying through the air from Lhasa to Calcutta and London" (quoted from the *Times* report), although he omits to state where, or from whom, he "had heard" this information, neither does he consider it necessary to give his authority for the statement that the "flying" letters came from Lhasa! a fair—rather fairer than usual—type of the kind of assertions made about us, and the sources of our teaching.

Not very long ago an interesting account of the "Druses of the Holy Land" appeared in *Blackwood*; an article written in so sympathetic and fair a tone, and with such evident desire to do justice to this mysterious race of the Holy Land, and to disabuse the public mind of previous misconceptions as to their history, creed, and principles, that I have made a few notes thereon which may perhaps interest you. Of course the broad outlines of the origin of the name and religion of the Druses will be tolerably familiar to you; the author of the paper goes very fully into this, having, as he says, had much private conversation with some of the most learned and instructed of their priests, or *khateefs*, on the subject. It is, however, with the doctrine and religious practices of the Druses—which he also closely investigated,—that we are most concerned, ever seeking as we Theosophists must do for the underlying points of union in all creeds and religious belief. The author points to a close connection which, in his opinion, exists between the ancestors of the Druses and "the originators of the mystic rites of Freemasonry," giving, as examples, their secret assemblies, passwords, signs, and degrees of initiation; and the fact, also, that on one occasion he received from a Druse, the *grip* of Master Mason, which, to the man's immense surprise, he immediately returned. "Their *khawehs* (or places of sacred assembly) are very like Masonic Lodges;" he writes, "and the symbols on their walls are distinctly analogous to masonic symbols." Owing to the extreme secrecy and exclusiveness of the Druse character, it is most difficult to gain an insight into their inner rites and tenets, but naturally it is exactly here that the points of union and identity with much that is familiar to us in H. P. B.'s teaching, will be found. One curious belief they hold is that "The one God has appeared on earth in human form, under *ten* different manifestations or incarnations. The incarnation of the Godhead is thus expressed in the 'Book of Testimonies':—

"It is necessary to believe in God Almighty in His human form, without confusing it with the questions, where? or how much? or who? For that same figure has no flesh, nor blood, nor body, nor weight; but is like unto a mirror where you

put the same into a scale to weigh it, and look at yourself in it; for does it weigh more by your seeing your own face in it? So is the figure of the Almighty; it does not eat, nor drink, nor feel, nor can incident or time alter it. It is invisible; but it contains the power of being ever present, and it has appeared to us on earth in human form, that we should the better able to comprehend it, there being no power in us wherewith to compare the Divinity.....'The repetition of these heavenly characters in human bodies, with the changes of name and appearance, was to assist the understanding of humanity, to make perfect the way, and to establish a permanent law; otherwise the ten heavenly characters are all one,—one God, and there is no other God but Him.'”

The later portion of the above quoted fragment gives, as you will see, the *object* of these ten incarnations. The book from which it is taken is “The Book of Testimonies to these Mysteries of the Unity,” compiled and given to the Druses by one Hamzé Ibn Ahmed, in the eleventh century. They “are firm believers in the doctrines of reincarnation and of the transmigration of souls.....They say that the number of souls in existence is fixed and unchangeable.....In the economy of esoteric Drusedom, astrology plays a somewhat conspicuous part.....The Druse Mystics have great faith in the power of the “seven planets” as they call them, to modify the course of human affairs.....The seven planets include the sun and moon, and are thus arranged in the Druse Catalogue: Saturn (Zahil), Jupiter (Mush-tari), Mars (Marrih), Sun (Sherus), Venus (Zahret), Mercury (Atarid), and Moon (Kamar). These seven heavenly bodies, according to their philosophy, were created by the help of the ‘Seven original Spirits,’ who, under the aid and direction of the creator, are the tutelary duties of the planets, each planet being under the special guardianship and authority of a particular spirit. The mystic books of the Druses assert that ‘these seven spirits arranged the interior economy of the earth; and all that happens to the animal, vegetable, and mineral creation, is through the agency of these seven planets: fortune and misfortune are ruled by them.” What could be more esoteric and mystic, *theosophically*, than most of the above? Taking, of course, the sense of the spirit, not the letter only. The Druses, it seems in their philosophy, give great prominence to “the mystic number seven.” Thus they have the seven lawgivers and the seven original spirits, and the seven planets; “In addition to these the Druse Code holds that, at every incarnation of the Deity, there appeared seven priests, ‘from the Order of Truth,’ who followed his steps;Again, as there were seven lawgivers, so there are seven great laws, and on the knowledge and fulfilment of these seven laws hangs the Druse’s prospect of eternal life. These seven laws are enumerated:—

- “ 1. The truth of the tongue.
2. The preservation of brotherly love.
3. The abandonment of idol worship.
4. The disbelief in evil spirits.
5. The worship of the one God in every age and generation.
6. Perfect satisfaction with the acts of God.
7. Absolute resignation to God’s will.”

Curiously enough the Druses very seldom pray, nor do they hold any day of the week as especially sacred; and they consider their “religion” to be more a matter of practical work and conduct than of worship and devotion.

A. L. C.

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सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

HELENA PETROVNA BLAVATSKY,

*Co-Founder and Corresponding Secretary
of the Theosophical Society.*

DIED IN LONDON,

May 8, 1891;

CREMATED AT WOKING,

May 11, 1891.

SHE LOVED HUMANITY BETTER THAN HERSELF.