

"I said, 'To earth from which I came; it was better there'.
"And God laughed at me; and I wondered why He laughed."

I think nothing more significant has ever been penned than this undoubted suggestion that Hell is neither more nor less than our earth. Whether the talented writer is at all aware of the coincident teachings of occultism, is another matter.

A new periodical has just come out in Paris, called *La Revue des Sciences Psychologiques*, "published," says the *Standard* newspaper, "with the object of converting to Buddhism, or to be more exact, to Esotericism all such people as are dissatisfied with Christianity." Says the *Revue* itself, ".....indeed, all those to whom the European religions did not suffice have turned towards the East. That is the origin of Esotericism, corresponding with the Theosophism of India. The Western Theosophists have only existed fifteen years, and they already possess numerous adepts (sic) in all parts of the world.....its aim (that of the Paris "Esoteric Society," founded, says the *Revue*, in 1885) is universal fraternity, the study of Oriental literature and religions, the search after the unexplained laws of Nature, and the development of the latent powers of man." If these are not the three declared "Objects" of the Theosophical Society, I do not know what is! In the *Review of Reviews* I find a capital account of "M. Eugene Simon's 'French City,' of which a very charming introduction appeared in the first number of the *Nouvelle Revue* for February, and which "promises to be little less than an arraignment of Western and Eastern civilisation at the bar of the modern demand for the greatest happiness of the greatest number. The hero of this new 'Citizen of the World' is a serious Chinaman, Fan-ta-gen, who has caused the Celestial Empire to ring with the fame of his treatise upon Happiness," the final definition of which runs as follows: *To comprise in oneself humanity, all beings, all nature, to go forward in union with humanity and entire nature towards the conquest of an uninterrupted progress, which shall be always greater and never finished*; to do this and to be conscious of it—this is true happiness, if not perfect happiness. *In those terms* happiness is not only the law, it is the end, the only rule of everything which lives." The italics are mine, and serve to emphasise words in which M. Simon is surely inspired, and that by the same spirit which shines forth in "The Voice of the Silence," and the "Secret Doctrine." Truth can be but one, and we meet with it here, in the noble words I have quoted, from M. Simon. Elsewhere he speaks, through the mouth of Fan-ta-gen, who, wandering through the streets of a great town (in the West), sees a sight which serves as the point of departure of many reflections. It is a little girl and her blind grandmother begging. "Men and women passed by indifferent, as though the spectacle were familiar to them. My attention returned to the two poor creatures, and then only I understood that they were 'alone' in the world. The blood seemed to leave my heart, tears mounted to my eyes. I hardly could restrain myself from falling on my knees to ask their pardon in the name of that humanity to which they and I belonged. At the same moment my mind was illumined by our aphorism,—*none can be happy so long as there is one unhappy*." I could quote at much greater length, but fear I have already written more than you may be able to find room for. There will, however, be another instalment of the "French City" in next month's *Nouvelle Revue*, for as Fan-ta-gen proceeds on his self-imposed mission through our Western centres of civilisation, he will from month to month report the result!

A. L. C.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

RATIONALIZED MYSTICISM.

PREFATORY REMARKS.

My object in asking Mr. Fawcett to prepare the series of weekly Lectures,* of which his present article is the Preface, is this: I, myself, and all other educated Theosophists have found ourselves eternally confronted by the obstacle of the uncompromising skepticism of the learned class as to the reality of any solid basis under our archaic philosophy. As an example, I cite Prof. Max Müller's views, personally expressed to me in 1888, at Oxford, and duly recorded in these pages at the time. Without belief in the Rishis, Arhats or Mahatmas or their alleged extraordinary powers, they simply refuse to accept a single assumption which rests upon the authority of any Scriptures or Teachers, ancient or modern. They resent as an affront to their "intelligence" our claims for a reverent examination of writings whose Authors we allege to have been more capable than ordinary men to sound the depths of the sea of knowledge. Their one answer is: "When you present your views under the same conditions as Spencer and Kant offer us, viz., the permission to criticize and test them by the strict rules of Logic and the most searching analysis of human Reason, we will listen to you. But, it must be mutually agreed that the word 'authority' and the name 'Inspired Teacher' shall not be even mentioned between us. Your mystical philosophy must stand or fall upon its own merits, and share the fate which has been experienced by every other school of metaphysics since the dawn of history." As a reasonable man I cannot gainsay the strength of this position. If we wish to win the allegiance of the best minds of our generation, we must approach them as "best minds" have to be approached. If they have no developed psychical insight, and are thus debarred from seeing into the heart of spiritual truth, as more gifted ones can; if their minds are strictly logical and moved only by logic, then what nonsense in us to prate to them of books and personages to us sacred and sufficient! We must ask one of their own class to assume the task of working out the logical basis of our mysticism, and of showing the flaws and weaknesses of all antagonistic schools of thought. Such an ally is hard

*To begin on Saturday, July 19th, at our Head-quarters, and be continued weekly until finished. They will be summarized for the pages of this Magazine from month to month.

to find, but, I think, he is found in our new colleague, Mr. Fawcett; at least, I hope so. The work he has undertaken is most audacious. It is no less than the criticism of all modern philosophical systems, from Kant to Von Hartmann; not a mere cursory glance at each, but an analysis of each one's fundamental propositions. To do this, he has had to go through the teachings of eighteen masters of metaphysic, giving each his proportional share of attention. Some, who know that Mr. Fawcett is but twenty-four years old, may think him rash to criticize his elders, and myself injudicious in abetting him. But one need only recall the ages at which our greatest philosophers began to convulse modern thought, to see the weakness of such an argument. Kant's first great essay ("The True Measure of Living Forces") was written in 1747, when he was twenty-two; Fichte's "Review of all Revelations" appeared (anonymously) when he was thirty, and his "Idea of a general Theory of Knowledge"—by which he took rank immediately "among the most original of living philosophers,"—two years later; in Schelling's nineteenth year was published his metaphysical essay on the "Possibility of a Form of Philosophy," and his Jena lectures, expounding his complete system, were delivered when he was but Mr. Fawcett's age, twenty-four. Schopenhauer began teaching in his twenty-sixth year, and in his thirty-first he won his laurel crown with his *Die Welt als Wille und Vorstellung*. Before Hegel had at his thirtieth year, he had drawn up the outline of his system of philosophy; Comte wrote his "System of Positive Politics" at twenty-two; and when John Stuart Mill was twenty-one he was elected to edit Bentham's "Rationale of Juridical Evidence." So the argument of youth as put forward against Mr. Fawcett is valueless. He, like the pre-Theosophical philosophers whom he will criticise, must abide by the result of his intellectual labor. What we, workers in the Theosophical movement, must all fervently hope is that, henceforth those of us who know that the Mahatmas exist, and that the ancient Shastras embody the complete circle of science and philosophy, will be able to invite our logician contemporaries to come over and stand upon our platform, as upon an immovable rock, or confess themselves incapable or unwilling to learn the truth.

H. S. O.

IN view of my forthcoming Adyar lectures, which represent the fruition of six years' close thought and the nucleus of a new System of Philosophy, I have been requested by Col. Olcott to make a few prefatory remarks anent the particular standpoint these said lectures are designed to champion. And, although I should be extremely averse to anything of the pressing nature of a personal explanation, I readily comply, because I hold that I shall be speaking not for myself alone, but for that large and growing section of our fellows which is beginning to realize the necessity of independent thinking in matters mystical. In adopting, however, a complete independence both of attitude, method and speculative results, I do not wish for a moment to offer any protest against those who rate authority above logic. It is not every mind which can resolutely set before itself 'truth for its own sake,' and then proceed to strive cheerlessly against the tornado of sceptical misgivings, or possibly eke out its spiritual life in the desert of a metaphysical agnosticism. A stern and coldly impartial element must dominate the seeker who throws authority to the winds to welcome the most rational system he can formulate for himself, or piece together after rigid analysis from others. As Spencer says, all unwilling change of convictions implies a laceration of the feelings. Innovators, whether in the world politic, literary or scientific, have had good cause to recognise this fact. There are, indeed, national hereditics fixed and

embodied in the nervous connections of the brain itself, as the study of the physical basis of mind goes directly to show. It is not, therefore, with the consolations of those timid mystics who have received their Theosophy *en bloc* from alleged experts that rationalism need interfere.

Personalities of this type apart, there are some of us who regard the chief mission of this Society as the popularization of metaphysic, and the fostering of a coherent, continuous and widespread interest in the possibilities with which the universe may be pregnant for the conscious ego. This group of inquirers, among whom I class myself, rejects the notion of all foreign authority whatever, and favours the attempt to solve the world-problem on the lines of inductive research—of inference from known facts to their possible ground in the as yet unknown world of Noumena. "Hitherto," they say, "we have been spoon-fed by hypothetical spiritual mentors, the range of whose actual grasp of reality is for us a mere matter of inference. And, although we should not hesitate to recognise the suggestiveness and ability of some of these teachings, we cannot but acknowledge a sense of their very considerable reliance on as yet logically unproven 'first principles.' We are often in the position of the philosophers noted by Von Hartmann, who uprear striking systems and subsequently find the foundations inadequate to long support the superstructure. While most anxious for the encouragement of that general spiritual thinking which Carlyle so pleaded for, and which to us constitutes the most important function of the T. S., we demand free and full scope to criticise, analyse and amend, so far as our ability may enable us to do so. We find that there remains a vast chasm yet to be bridged between mysticism and the best modern philosophic thought. This absence of necessary junctions must be made good. We find also that there are some serious breaches in the citadel of the so-called "Esoteric Doctrine" which render its defence highly arduous. Among these, for instance, is the occultist Anthropology with its shadowy 'origin of species,' which to some of us converts to Evolutionist biology has a dream-like aspect quite out of touch with the logic of facts. These and numerous other points demand treatment, and that too on lines of uncompromising respect for truth, irrespective of existing dogma." That is the sum and substance of what I am informed is the growing feeling in India and (as I have ample reason to know) among many English sympathisers with Theosophy also.

Now there are three main divisions of thought in which what is commonly known as the Esoteric Doctrine may be weighed in the balance and found wanting. These may be given as follows: (1) The absence of any attempt to show cause for the sweeping ontological *data* assumed at the outset—an ignoring, in fact, of the most fundamental and indeed exhaustive problem of philosophy, "Theory of Knowledge or Experience," while appropriating results really depending on its solution. (2) The seeming irreconcilability of the *existing presentation* of the doctrine of Karma, with the facts not only of evolutionist biology and sociology, but of those

afforded by casual observation of nature. Chief among these are the phenomena of the struggle for existence and those yielded by the psychology of pleasure and pain. Other and more remote metaphysical issues loom however behind these. And (3) the 'esoteric' sketch—for more with its many gaps, omissions and absence of particular details, it cannot be termed—of physical evolution. This sketch, together with its accompanying mystical theory of the origin of intellect, is to many of our minds quite untenable and a serious bar to the general acceptance of the remaining affiliated teachings by our great modern thinkers. It may be said that the allegiance of these men is not wanted. Be it so. But unfortunately these men alone bequeath their views to posterity and make, so to speak, the intellectual atmosphere for the rising generations of future philosophers. It is their sympathy alone which will set the final hall-mark on the validity of our gospels. The ideas of the review-nurtured gossips, of dilettante solvers of the problem of being, and of the whole herd of the "mostly fools" aggregate, whether freethinkers, religionists or indifferentists, die with them. Their applause is a mere incident in a 'tamasha,' which, however, numerically impressive, ends with the exodus of its celebrants.

Not long ago I was talking with an Oxford scholar of great metaphysical prowess on things 'Theosophic', when he touched on the (No. 1) division I have mentioned above. The substance of his remarks, which alone the magic wand of memory can now evoke, was as follows:—"Theosophy"—the name, owing to its 'odour' in the history of philosophy, he did not like—"has no claim to the designation of what is properly understood by philosophy. Any such claim, if entertained, would result in its classification with the *dogmatic* schools of thought. I mean by dogmatic, of course, the effete methods of inquiry pursued by the Cartesian, Leibnitsean, and other groups of scholars anterior to Kant. These men deliberately begged their questions. They assumed off-hand that the clear conception in the mind corresponded to an external reality 'outside' it;—in short, that objective truth was attainable by mere abstract thinking. This assumption, now recognized as illegitimate and a '*petitio principii*,' bred all those conflicting theories which Kant reduced to powder. It was as bad in its way as the *deductive speculation* of the mediæval schoolmen, who wasted centuries in trying to squeeze new truths out of syllogisms, forgetting that deduction is impossible without a previous induction or *assumed major premiss*. It recalls the fate of all those later philosophies based on 'intuitions superior to intellect,' regarding which it suffices to say that they conflict among themselves. Well, schoolmen and Cartesians etc. apart, you mystics are mere dogmatists. You assume everything, even those 'first principles' which *twenty centuries of philosophers have not ventured to lay down as certain*. You posit a *benevolently-working* cosmos, a *justice-based* law of Karma, a *universal design*, all of which involve the conception of Deity, personal or impersonal. 'Justice' especially is a hard nut to crack, for psychology shows it to be a relative, fluctuating notion, having one root in *resentment* and only evolved during the progress of the

semi-barbarous races into civilisation! How does an assumed Deity or impersonal 'Reason' adjust a law or laws in accordance with this sort of sentiment? Again, you assume a 'matter' or objective basis of evolution, in fact an independent external world. An immense assumption again! To this 'matter' you tether a guiding 'Fohat,' which (despite all your assertions as to the unity of force and matter) is *ex hypothesi* independent of that which it controls! Are you really intouch with modern thought at all, do you grasp what the difficulties at stake really are? Then first tackle the problem of the *Origin of Experience*, on which every issue of metaphysic alike hinges, from idealism to materialism, from polytheism to atheism, from cosmology to ontology. But to do this you must relinquish the sensational novelette element for a while, in order to study the great German thinkers and the masterly analyses of today." Into these reflections of my friend, now dim with antiquity, possibly several of my own opinions have all unwittingly strayed.

Closely bound up with the above necessity is the importance of laying an inductive basis for mysticism in connection with the history of philosophic thought—more especially of that portion which takes its rise in Bacon and Descartes, or modern philosophy proper. As Belfort Bax very appropriately observes, any modern work seeking to effect a revolution in public thought would court the penalty of obscurity if it neglected the historical lead-up to its position. But with what sorry rags of the history of philosophy, with what stray ribbons torn from modern thought, current "Theosophy" is bedizened, it needs no critic to point out. The need of the moment, therefore, is a rehabilitation of a *Spiritual Mysticism* on an inductive basis, conformable in method to the practice of Spencer and Von Hartman, reconcilable with, or rather supplementary of, Science, and allotable to its natural position in the line of philosophic thought. It is to contribute the widow's mite to such a serious work that I have undertaken the task of giving these lectures, the first step, I hope, towards a more general independence of thought and effort among our members. Inscribed on the banners of this Society is absolute freedom of opinion, and it would perhaps have been as well if that principle had been more resolutely carried out in former years than was actually the case. It now remains to carry out to its full extent this said principle, always nominally endorsed by the Founders. It is not hard to shew that a little evolution of its own has characterised the making public of the "original teaching" itself, and it is not at all utopian to hope that a considerable advance on this latter may eventually result from our combined labours. The lectures justifying the appearance of this paper are mere feelers in a direction which more competent mystics will one day exploit with greater success. Any other mode of interpreting their aim will be futile and erroneous. Should they, as I trust, contain discoveries in philosophy and psychology of value to modern thought, that aspect of their contents must be judged on its own merits. For the present I have simply to state their dual object—(a) to revive independence

of thinking, neglect of which means a self-inflicted injury, and (b) the tentative *laying of the rational or inductive basis of mysticism*. I say 'mysticism,' but mysticism if rationalised becomes in actual truth a spiritual *philosophy* or metaphysic. Those who honestly place the authority of any occultist or group of occultists above that of reason, *i. e.*, inductive research, deductively interpreted and verified, have a right to our respect if they want it. We, on our side, have a right to our method. We do not believe that because Kant was a superb thinker, Kant's theory of space is necessarily true, nor because Tyndall is a brilliant physicist, Tyndall's particular views on any given mode of vibration are consequently valid. Similarly, those who accept the belief in occultist inspirers of the T. S.—and of the reality of such inspirers I must avow my unreserved conviction—may not acquiesce in a great deal of the theoretical views of these inspirers or of those of their visible agent. *Voilà tout!*

Touching the subject of modern materialism and agnosticism, against which our tilt has mainly to be directed, it may not be amiss to say a few additional words. The first important point we have to note is the relative unimportance of the materialistic theory of the universe in the estimate of the leading thinkers of England and the Continent. A great deal of wild vapouring has been penned by theosophic writers on this topic, which serves, I suppose, as an easily hit target for missiles. It is not too much to say that not a single existing thinker of the first rank will have anything to say to that crude and essentially unphilosophic system. Materialism—the doctrine that "matter in motion," or "Matter *plus* Force," constitutes the ultimate reality of things—is a discredited and dying belief. It was scotched by Kant, killed by the German thinkers, and finally laid out for decent interment by Herbert Spencer. At the same time it must not be forgotten that materialism did yeoman service in its day—it battled with an unwholesome, ignorant and superstitious theology, it reduced the complex chaos of physical phenomena to law, it originated the impetus which has resulted in that magnificent fabric,—magnificent beyond any of the former recorded efforts of the human reason, outside metaphysic,—Modern Science. Idealism, on the other hand, has proved barren of practical results, a point worthy of note. Materialism, anyhow a *necessary phase in the evolution of the world-thought, without which the realisation of its antithesis would have been a mere sham*, has thus been the parent of those splendid researches so popularly epitomised for the many in the well known "International Scientific Series." A glance at the latter category of works, a subsequent visit to the library at the British Museum, a survey of the economic and industrial advance during the past half century, will afford an indication of the extent of the boon.

But if Materialism *as an ontology*—its psychology I waive—is rotten, if all the leading thinkers repudiate its clumsy solutions, Agnosticism occupies a very different position. Coupled, as it is, with a superb integration of the results of physical and psychological sciences, it has yielded us in the hands of Herbert Spencer

a truly impressive spectacle. Canting nonsense about agnostic "ignorance," and so forth, is usually discounted at its worth, but it is perhaps as well to observe that if the half-fledged individual who customarily rails in this strain is confronted with the typical agnostic *in propria persona*, the figure he cuts is deplorable. I have known many brilliant thinkers of this class, and have invariably had to admire their honesty, integrity and breadth of culture. If their speculations do usually centre around a "one world at a time" nucleus, these are certainly unique interpretations of that world regarded in its physical aspect, supplemented by what further knowledge existing inductive psychology can give us. Perhaps, as Evolution must ultimately roll us all on to higher tracks, it may be arguable that complete knowledge of the present mental furniture and environment of man is the most pressing and logical ideal to be realised. Many who are not Comtists in other respects incline to this view. I do not, simply because as a metaphysician I hold that, in order to fully understand our present terrestrial environments, &c., it is first necessary to read a metaphysic into the said environments. To demonstrate the inductive basis of such a metaphysic, to exhibit its orderly process of unfolding, is the aim which I have set before myself, and which many will doubtless adopt and carry to its legitimate goal. The difficulties in the way of treatment are, of course, very considerable, and may render the process of development a tardy and in some respects a disappointing one. Disappointing, because we may have cause to find that Nature when questioned does not always sanction all those views which an emotional bias may have tempted us previously to read into her. Still, there is reason to think that the temple is on the hilltop, but we must first manage to clamber up the ascent ere we can stand under its sheltering roof. The temple in question is a living metaphysic, the ascent the toilsome path of inductive research. And obviously if we succeed in establishing an *inductively valid basis for mysticism*, we shall do far more to combat present-day Agnosticism and win the allegiance of thinkers worth having, than by launching ephemeral Papal bulls against the scientific bias. The days, indeed, are past when systems could be reared on "intuitions" and furnished by "spirituality." They closed with the advent of the post-Baconian era, and it is futile to attempt to revive them. Even German transcendentalism recognized the importance of the new step. "From Kant," writes Professor Adamson, "Fichte had learned the lesson which he never forgot, that *a-priori constructions of Nature are philosophically worthless*. To him, therefore, the exercises of Schelling's 'genial imagination' appeared to be absolute Mysticism, mere conceits of chance."* It may be here mentioned that Schelling's "intellectual intuition" led him, in the opinion of most critics, entirely astray.

Thus even though we may be personally alive to the value of *real* intuition, we have also to recognize the treachery of the common or garden methods of "intuitive research." The verdict of a true "reason" cannot clash with that of a healthy intuition, but

* Fichte, p. 74.

the difficulty is to diagnose the latter with accuracy. That caution is supremely necessary is shown by the example of those ignorant persons who term many of the non-verbal rapid inferences of daily life "intuitions." Women especially, whose conclusions are generally of the character of such hurried guesses, are often accredited with these.

To sum up, then: The major problem of the *permanent* basis of theosophic teaching must be considered by its truest friends as though there were no such things as authoritative teachers or teachings in existence. Upon its intrinsic merits, pure and simple, it will either be passed on to the next generation as a torch of light, or be left to burn itself out in our own brief time. As the Olympian runner stripped himself naked for the race, so let us put aside all personal attachments and preferences in taking up the hard duty of the logician and analyst. If we succeed in laying a logical foundation for Mysticism, we shall have made stronger, if not impregnable, the position of those who have hitherto accepted and advocated the consolations of occult theory upon mere authority. Though a working member of the Executive Staff, I wish, in pursuance of my particular share in this effort, to write as though I had never heard that such a Society as ours was in existence or had ever published a book. It is by dint of like efforts on the part of others that a rationalised or philosophic mysticism can finally emerge from the womb of "intuitively" justified beliefs.

E. DOUGLAS FAWCETT.

THE SNAKE-CHARMERS' SONG.

FROM Mr. K. Narayanswami Aiyar, F. T. S., of Kumbakonam, I have received some very interesting particulars about the mesmeric methods adopted by the Indian serpent-charmers. Because the fangs have been removed from the mouths of the performing snakes, which have danced to the sound of the Indian flute (*modikai*) for their amusement, many Europeans jump to the conclusion that there is no charming at all in the affair. But how were these lethal reptiles caught in the first instance, and how do these wandering charmers draw them for you out of their holes in and around your bungalows? That part of the business the European does not look into: he would think it an affront to self-respect to "assist" at rites and practices begotten of gross paganist superstition! The apparent clue to the serpent-charmer's secret I shall now try to give, with the help afforded by the friend above named.

The snake is charmed by reciting mantrams: so much is certain. A mantra (pronounced muntra) is a verse which, when chanted in a certain prescribed rhythm, for a certain number of times, by a person of what we should call a certain mesmeric temperament, and under prescribed conditions of time,

place and surroundings—effects certain vibratory changes in the akâs (ether). These vibrations develop a mesmeric force that flows into the body of the reciter, modifies his psychic aura, and, as the Hindus put it, enwraps or envelopes him round about. He has now become psychically the master of that phase of elemental force which is related to the evolution of the ophidian species, hence their controller and compeller, to the degree of his success in accomplishing this process within the fixed rules. Whether the Western mind, at the present stage of advancement in "occult" research, be or be not prepared to accept the Indian theory, at least it must be conceded that, provided the effects described are true, the hypothesis is thinkable. Chladni and Tyndall have not exhausted the wonders of vibratory phenomena on the physical plane, yet they have recorded enough to make the prudent mind shrink from denying dogmatically any theory which attempts to bring unusual phenomena within the scope of that physical law. When we see vibratory waves forming complex geometrical patterns in sand on a glass plate, causing sensitive flames to dance to the jingling of a bunch of keys or the crumpling of a sheet of paper, composing beautiful images on a smooth surface to the notes of a singing voice, lustre glasses smashing to the notes of a musical instrument, arousing in the minds of men and animals emotions of the most varied character, one may well give ear to the Indian heirs of an ancient *Mantra Shastra*, or science of chant-potencies and test their claims in the judicial spirit.

There is an old Tamil work called "Pambotti Siddha Padal," from which my friend Narayanswami draws his facts. It contains 129 verses of four lines each. The preface states that the verses were first recited by a disciple (*sishya* or *chela*) under the following circumstances:—The Guru, a siddha (one who has developed in himself all the siddhis, or psychical powers, higher and lower) having entranced his body and left it in the hollow of a banyan tree in charge of his disciples, migrated in the "double" to the body of a king who had just died, in order to animate it. His disciples, finding that their Guru did not return when expected, and tracing him up clairvoyantly, went in the guise of snake-charmers to the Court of the king when he was holding his Divan in the palace, and recited the verses contained in the book.

A similar legend is told in the Biography of Sri Sankara Charya, founder of the Advaita School of Philosophy; probably it is borrowed from that. The recitation was made by the disciples as snake-charmers in order that others might not identify them and thus draw suspicion upon their master, the seeming rajah, while they disclose themselves to him and warn him of their inability to guard his body any longer. Stanza 83 of this book clearly shews such was their object. The first two lines run thus: "Oh, thou serpent, which was in the trunk of the banyan tree, thou hast now entered that of Arsa" (having a double meaning, viz., the king's body, or the Arsa tree—the *Ficus religiosa*). The word "serpent" used here as well as in the burden of the song, applies also to a wise person.

There are two other objects that may be gathered from this

book. These stanzas when sung to a serpent after charming it, which will be explained later on—make it to dance most gracefully to its cadence. There is a snake-charmer in Kumbakonam who is always employed for the discovery of a serpent in the house, although the appearance of the reptile is considered by the Hindus to auger inauspicious fortune, and called therefor in Tamil “household serpent.” The Kumbakonam charmer catches it with no other protection for his bare hand than his mantra and at once makes it to play, with fangs unextracted, before any audience that may gather in the open street, while he is singing these very songs. Once, having caught one in a street adjacent to Mr. Narayanswami’s, he brought it to him and made it play before him to the chanting of these songs. More instances of the same sort can be multiplied, but this will suffice for the present purpose as an illustration.

The third object is to instruct people how to control the serpents by mantras and how to purify themselves. Stanzas 35 to 39 relate particularly to mantras. To assist the reader it may not be out of place to state here that, for the due efficacy of mantras, the three things are necessary—(1) the drawing of a certain figure, or magical square; (2) the insertion in it of certain Bija Aksharas (“seed” letters) which have a symbolical meaning. The signs must be written in their prescribed places in the figure; (3) the recitation of a certain “long mantra,” including in it the mula muntra (for instance, a small word, which alone the charmer need repeat, when, after the capture of a serpent, he finds it disposed to disobey him). This (long) mantra the charmer must repeat many thousands of times in the course of his preliminary training, and even after he has learned his art and developed his psychical powers, when he wants to reinforce himself. For this he chooses a day, of solar and lunar eclipse, which are said to be the periods when, owing to the peculiar magnetic condition of the Akas, the mantras have their best effects. To put it in the words of “Chandogya Upanishad,” the charmer becomes—as above remarked—*clad* with those mantras, or, in other words, the charmer’s whole body become suffused with the magnetic aura evolved by the accurate recitation of those mantras.

As to the *rationale* of the six results effected by the mantras, a few words later on.

Given the above three essentials, the procedure must also be known. In the verses of the old book in question, as before remarked, the figure, the rationale for the several *bija aksharas*, and the method of procedure are given. The figure to be drawn is a four-sided one, and eight letters have to be enclosed in the eight “houses,” as they are called, which are small circles formed in the eight directions: north, north-west, &c., and one chief or master symbol in the middle of the figure, viz., at the intersection of the lines. The figure is quadrangular. Why? Because Prithivi (Earth) is represented in the astral plane by a four sided figure, and the 9 serpents, said to be the active forces on that plane, are to be focussed in the parts of the figure wherein the *bija aksharas* are inserted.

The book, instead of revealing these letters themselves, merely explains the reasons for the insertion of the letters. It says that they correspond to the 9 “serpents” that are said to have existed at first, according to Puranas, and from which all others seem to have been descended. They are Vasuki, Mahapadma, Dhaksha, Padma, Ananta, Gullika, Karkotaka, Sankapala, and lastly Adisesha, which should be, as the book says, planted (inserted) in the centre, and which is represented in the Hindu books as being in the Pátala (nether worlds), bearing up all the worlds.

Having pronounced the mantras many thousands of times according to certain rules, the beginner is asked to take into his right hand ashes (*vibhuti*), which become imbued with the magnetic aura of the mantras in his body, after which he is to sprinkle them over the figure so as to cover all the letters and symbols inclosed in it. Then, the book says, he *becomes* a snake-charmer and need not be afraid of handling the most violent snake and making it play. Thus we find the *rationale* to be that when once these serpents which are forces on the astral plane, and which by evolution of the astral ideal into matter gave birth to the serpents in this physical world—are mastered by the reciter of the mantras, all serpents on this physical plane lie at his mercy. This theory, if accepted, accounts for the obedience of the serpents when taken in connection with the idea of the body of the developed charmer becoming suffused with the magnetic aura evoked by the awakened potency of the mantra.

As for the meaning of *bija aksharas* that are enclosed in the figures, a person acquainted with the art offered to initiate Mr. Narayanswami into the mantra, but he declined, as that would not improve his spiritual progress and take too much valuable time. From that person, however, he learnt two *bija aksharas* in order that he might have some conception of them. He finds that they do not and could not in the least correspond to any letter of any alphabet. One of them was like an inverted letter u (n), another was a line winding in many coils. His presumption is that these letters or signs represent on the astral plane either lines of motion of those ophidian forces, or those forces themselves.

The first question to suggest itself is, Why the Siddhas, or higher personages, do not give out the whole process and mantras, or at least the more ordinary persons who employ them for charming? To an instructed Hindu the answer is obvious. Theosophists have been giving it from the beginning: occult scientific knowledge cannot be safely entrusted to an untrained and unfit person. Do not even the Hypnotists now clamour this? The Siddhis, by giving out the secrets to all promiscuously, would only be jeopardising the welfare of the community, and the evils resulting be far greater than the good they might do. Therefore, this rule to give them out only to those who are adopted hereditarily to it, and who will not abuse those powers.

Mr. Narayanswami relates to me an illustrative incident which occurred some years ago in a place near his own, and the facts of which were within his knowledge. A snake-charmer, travelling the high road, saw a serpent cross the track and pass off to the

right hand. He repeated his mystical word, cried "Come?" and the serpent stopped as if yielding to an irresistible power, and came back to the charmer. The man caressed it and bade it go. Again he called it back, and it came, received his kiss, and separated when ordered. A third time it was recalled, but now only after the charmer had repeated the word of power, and it seemed uneasy. The man forced it to kiss him, but in a rage it picked his lip with its deadly fang, and the man's art could not save his life. A proper punishment for the misuse of occult power. Such or similar catastrophes? may always be anticipated when money is received or other personal gratification enjoyed from the exercise of the receiver's art. There is, it seems, an implied agreement between the charmer and the serpent kingdom that neither shall causelessly molest the other. This man was punished because he wasted his power in fooling with the snake and then became antipathetic to it as an ordinary human being. Moreover, I am told that two classes of serpents are recognized, the foes of man and the neutral, who may even be very much attracted by and actually friendly to certain persons. The one in the above story belonged to the former category.

It must be said here that there are other mantras which are said to give a power over not only the whole brute kingdom but also over mankind, in the degree of their temperamental susceptibility. The results produced are six in number, viz., fascination, suspension of all action in him, making the person charmed love the charmer, death, and so on. The mantra is composed of five letters, which have to be combined in different ways to produce the six results aimed at. Of course, some only of the requisites are given out, while the others by combining them, with which only results can be achieved, are not given in the book. For these, the disciple must apply to the Guru.

Let us now turn to the second portion of the third object. As remarked, the whole may be read as one series of practical instructions to a neophyte entering the higher paths of occultism. It breathes a very liberal and non-sectarian spirit. It steers clear of all the shoals of petty religious controversies which are even now raging in India, which many, among them Mr. Narayanswami, think the main reason of her political degradation. Throughout the whole book runs a constant appeal to the Higher-Self (Atma); with here and there some occult truths interspersed.

The book opens with an ascription to God as light or as a void that cannot be formulated in terms, without descending to the conception of a personal Deity. Then comes an address to the Guru, to whom all the disciple's possessions, viz., life, property, and body—are entrusted; and who is able to show to his disciple even the highest of man's component principles. Then there is a discourse on the merits of Siddhas and Serpents. The latter exist in all planes, from the lowest state to the highest, being, for example, worn on the body by Vishnu, Siva, &c., i. e., the types of the highest natural potencies, and found even down to *pātāla*—(lowest region, or may we say, the basic plane?) where, as ele-

mental embodiments, they are represented to possess such enormous powers as to be masters of all learning, even to the transforming of a straw into a stone, a male into a female, a sun into a moon, (illusively?) and *vice versâ*. Then the book treats of the question of the disciple's abstinence from desires of property and women. All our property and even the properties of our body, it is said, are left behind us at the moment of death; and initiation is but a *preliminary* death of the animal man.

As for sexual desire, the provocation of which comes into the mind through the several portals of the body—eye, ear, &c. &c.—the disciple, who aims at differentiating himself from the average of his species, is encouraged to abstract his mind from the tempting sights and memories that harass the feelings. To aid him he should figure to himself the impermanency of physical charms and the permanency of spiritual experience. Lust conquered, egoism must also be quite overcome, and the companionship eschewed of those who cling to it. The disciples are asked to live in this world with such contact only with it as the spheroid of water on the lotus has with the leaf. They should control passion, desires, anger, and mind-wandering. They should free themselves from all bondage of the world though they have relatives, &c., as the insect called *gryllus*, though emerging out of the ground, mounts above its surface; and they should meditate upon the Higher Self.

It also teaches that mere pilgrimages will not work out salvation, and that idol-worship is instituted for the benefit of the ignorant only; also that caste distinction, *puja* (worship of tutelary gods), circumambulation of the world, &c., are only for the worldly-minded. It unsparingly denounces the theory of the materialists (whom the author calls fools) that the universe arose spontaneously. It says that the *jiva* (animal man) which rejoices at first in marriages, &c., will only have to weep later on tears of bitter sorrow. It ends by saying that the disciple should try to soon reach the stage of entering (with the consciousness), the *sushumna*—central nerve—and of seeing their own self as it is, when they will be able to achieve marvels of every sort. The theory involved is that by directing the consciousness into *sushumna* from *Ida* and *Pingala*—other nerve-channels connected with breathing and physical consciousness—one gets into the trance condition.

A final word or so now about snake-charmers. Four classes of these are enumerated, viz., those who get their power through heredity, through mantras, through will, and through *prāṇāyama*. Of the first class little or nothing is heard in this country, though it is true that the art is practised by succeeding generations. In Ceylon the dying father passes his charm on to his son or to some other chosen successor. As regards India I have had as yet no opportunity of gathering trustworthy information. Possibly this present article may illicit it. The charmers of the second class are those whom one so often meets in this country. There is a low class of men in Southern India called *Pambottis* (snake-charmers) who visit every village and carry on their profession for livelihood.

These are said, I believe, to follow the profession hereditarily, but I do not understand that they can carry on the business without in each case preparing their systems by the recitation of mantras. These men also cure snake-bites by mantras; and anent this, I have heard a very curious theory advanced: that is, that, by the mesmeric power at his command and his control over the aura, the charmer reconverts the poison in the patient's vein into a subtle element and forces that to return to the serpent which had ejected it.

There are others who do not charm the snakes, but merely by mantras counteract the poison when a person is bitten. These persons belong to the higher class of Hindu society. Their process differs from that of snake-charmers. They draw a different figure, and in a horizontal line on which are placed the nine *bija aksharas* side by side; below that is another line of the same kind, but with the *bija aksharas* reversed. Like the snake-charmer, they recite the long mantra during the time of eclipse and fortify themselves with the *mantric* aura. When a patient comes to them they draw on the earth two lines with the nine *bija aksharas* as above stated. The patient is then asked to step across the line. Should he be enabled to do so, another person takes him on his back and crosses the mystical lines. This reminds one of a familiar feat in mesmerism, described by Du Potel and Regazzani and repeated by a host of modern experimentalists, myself among the rest. It is affirmed to me as a fact that patients are cured in the above manner, unless, of course, they have been brought to the charmer so late as to be beyond the reach of mortal help. I have heard of other processes, such as the giving of water, ashes or dust, to the patient, either directly or through a messenger, after the vehicle selected has been preliminarily imbued with the mystical mesmeric aura. Does it not strike one that the phenomena of healing by Apostles Peter and Paul (Acts xix. 12 v.) were much of the same sort?

The third and fourth classes enumerated in the book are not snake-charmers by profession. They are able to control serpents by the power of their will. In "Yoga-tatwa Upanishad" this is called *Buchāri Siddhi*, i. e., the ability to control animals by the virtue of the developed will-power. After the Yogi attains a certain stage, when he is able to restrain his breath for a certain space of time, this faculty comes to him. It is said that one Kumāra Guru Tambiran, the founder of the Adhinom (monastery) of Thiruppanandal, in the Tanjore District, had these powers. He was able to control all animals, and on account of these powers, thinking him to be a great person (Mahatma), many poured "riches after riches" into his coffers. The Adhinom Monastery, which was not in a good condition before, became opulent and is now flourishing.

The book referred to is sold at a very low price in the bazaar; but people do not think it worth looking into, because it is so very cheap. So are the other occult books in Tamil literature, which are not cared for by the people at large.

At my request Mr. Narayanswami has selected a specimen of the stanzas and it is transliterated here and interpreted.

*Uthakullyilai mannai eduthei,
Uthirapunalilai undi serthai,
Vaithakuya vanar pannum pandam.
Vara vottukkum akathenru adupāmbai.*

Its meaning is—

"Having taken the earth from out the foul pit,
Having made as mass of it in the water of blood,
The present Brahma made this vessel (viz., body).
Play thou serpent: it (vessel) is not even fit for a sherd."

As a specimen of mysticism a translation of one verse is here given:

"There are four pillars in four streets;
There is a golden pillar in the middle street;
Around that golden pillar which is shining,
Play thou serpent, twining a flower garland."

H. S. O.

VARAHA-UPANISHAD OF KRISHNA-YAJUR VEDA.

(Translated by the Kumbakonam T. S.)

(Continued from page 500.)

III.

THE one principle cannot at any time become different ones. As I am the infinite there is no one else but myself. Whatever is seen and whatever is heard is no other than Brahm. I am that Brahm, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the Truth, the wisdom and the end-less. I am of the nature of bliss—I am of undivided wisdom—I am beyond the Supreme—I am the resplendent absolute consciousness. As the clouds do not touch the akas, so the miseries attendant on mundane existence do not affect me. Know all to be happiness through the annihilation of sorrow and all to be of the nature of Sat (Be-ness) through the annihilation of Asat (non-Be-ness). It is only the nature of Chith (consciousness) that pervades this visible universe. Therefore my form is undivided. To an exalted Yogi there is not birth or death or going (to other spheres) and returning (to earth). To him there is not (the ordinary) consciousness—there is not the universe with its stain or purity; but the universe shines to him as Absolute Consciousness. Always be practising silence that I am (viz., you yourself are) Parabrahm, which is Truth,

(1) Of the two causes of the Universe, spirit is the Nimitta (instrumental) cause, while matter is the Upadana (material) cause. This material cause is again subdivided into three: viz., Aramba (initial), Parinama (changed) and Viraitha (illusory). The 1st material cause can be exemplified by cotton or woollen threads being the initial material cause of cloth or dresses which are woven from out of those threads without changing the threads—the 2nd by milk being the changed cause of curds since a change takes place in the milk which becomes a curd—the 3rd by a serpent being the illusory cause of a rope, for herein through illusion we mistake the rope for a serpent.

Absolute Consciousness, which is undivided and non-dual, which is not an object of Cognition (to the senses), which is stainless, which is pure, which is secondless, and which is beneficent. It (Brahm) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and gotra (clan).

Devote yourself to me that am the Chith (consciousness), which is the Vivarthā-Upadhana (viz., illusory material cause) of the universe. Always practise silence that I am (viz., you are) the Brahm, that is the full, the secondless, the undivided consciousness, which has neither connection with, nor any differences existing in the universe, and which partakes of the essence of the non-dual, the Supreme, Sat (Be-ness) and Chith (consciousness). That which always is and that which preserves the same nature during the three periods (past, present and future), since it is unaffected by anything is my form of Sath which always is. Even that state of happiness which is eternal without Upadhis (vehicles), and which is superior to all the happiness derivable from Sushupti (dreamless sleeping state) is of my bliss only. As by the rays of the sun immense darkness is soon destroyed, so the cause of the manifold re-births (*i. e.*, darkness or ignorance) is destroyed by Hari (Vishnu), viz., the lustre of the sun and not by any others. Through the contemplation and worship of my (Hari's) feet, every person is delivered from his ignorance. The means of destroying death and birth is no other than through the contemplation of my feet. As a lover of wealth flatters a wealthy man, so if with a true heart a person praises the Lord of the universe, who will not be delivered from bondage?

As in the presence of the sun the world begins to perform its actions, so in my presence all the worlds are animated to action. As to the mother-o'-pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through Maya (delusion) this universe, which is composed of Mahat (cosmic ideation) and which is of the nature of Maya (the undifferentiated matter). I am not with those differences that are (observable) in the body of Chandalas (low-caste men), the body of cows, &c., the fixed ones, the bodies of Brahmins and others. As to a person, even after being relieved from the giddiness (or insanity) producing the misconception of the several directions, the same misconception of the directions continues (for some time), just so is to me shining the universe being destroyed by Vignana (divine wisdom). But really the universe is not. I am neither body nor Indreas (organs of sense and action)—nor Pranas (ten vital airs)—nor Manas¹ (mind, producing uncertainty)—nor Buddha (mind, producing certain knowledge)—nor Ahankara (I-am-ness, or producing the Conception 'I')—nor (Chitha, mind, producing fitting thought)—nor Maya (the original

(1) Manas, Buddhi, Ahankara and Chitha are the terms which are loosely translated into mind. These four are the different aspects of consciousness, having certain functions and certain centres in the body, which centres when overcome by a Yogi free him from the obstacles incidental to the four functions. Their functions are respectively uncertainty, intuition, egoism and fluctuation of thought through the laws of association. Their centres are respectively between the two eyebrows, throat, heart and navel. As degrees of progress are attained in the spiritual path, the manas, which is generally in all men between the two eyebrows, descends lower down to the places above named and makes its permanent habitation there performing the higher and higher functions.

matter, producing all delusion)—nor the universe including Akas and others. Neither am I the actor—the enjoyer—nor he who causes the enjoyment. I am Brahm that is absolute consciousness, be-ness and bliss—who is Janardhana (Vishnu). As through the fluctuation of water the sun (reflected therein) is moved, so Atma obtains this mundane existence through its connection with Ahankara. This mundane existence has as its root *Chitta*. This (*Chitta*) should be rooted away by dint of repeated effort. How is it you so fondly exult in the greatness of *Chitta*? Really surprising! Where are all the wealth of all the kings? Where are the Brahmas? Where are all the worlds? All the old ones are gone. Many fresh evolutions have occurred. Many crores of Brahmas have passed away. Many a king has flitted away like a particle of dust. Even to a wise man the love of body may arise through Asura (demoniacal) nature. If Asura (nature) should arise in a wise man, his knowledge of truth becomes fruitless. Should the desires generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again? Just as a very intelligent person delights in the finding out the shortcomings of another, so if one finds out his own faults (and corrects them), who will not be relieved from bondage? Oh! Lord of Munis (Higher personages)! Only he who has not Atmagyana (wisdom of Atma or self), and who is not an emancipated person, long after Siddhis (psychic powers). He attains such Siddhis through compound medicine¹ (or wealth), Mantras (or mystical expressions—incantations), religious works, time and *skill*. In the eyes of an Atmagyani (knower of Atma) these Siddhis are of no importance. One who has become an Atmagyani, one who has concentrated his sight solely on Atma, and one who is pleased with Atma (higher self) through (his) Atma (or lower self) never follow the dictates of Avidya (No-science). Whatever exists in this world Atmagyanis know to be of the nature of Avidya. How then will an Atmagyani who has relinquished Avidya be immersed in (or affected by) it. Though compound medicine, Mantras, religious works, time and *skill* (or mystical expressions) lead to the development of Siddhis, yet they will not conduce to the attaining of the seat of Paramatma (higher self). How then can one who is an Atmagyani and who has annihilated his Manas (uncertain mind) be said to long after Siddhis, while all the actions of his desires are controlled?

IV.

On another occasion Nidhaka asked Lord Ribhu to enlighten him as to the characteristics of Jivan-mukti. To which Ribhu replied in the affirmative, and said the following:

In the seven stages (of development of wisdom) there are four kinds of Jivan-muktas² (those that attain Jivan-mukti). Of these the first stage³ is Subecha (longing for truth); the second is Vicharana (enquiry); the third is Thanumanasi (diminution of the functions

(1). The mystic Hindu Tamil books teem with works on medicine through which the higher Siddhis can be developed.

(2). Jivanmukti is emancipation. Jivanmuktas are those that attain emancipation.

(3). This and other words are explained in full later on in the text.

of Chitta); the fourth is Satwapatthi (the attainment of Satwa); the fifth is Asamsakti (non-attachment); the sixth is Patharthabhavana (the attitude towards objects); and the seventh is Thureeya (the final stage). This stage (collectively which is of the form of Pranava Om) is of the form of (or is divided into) Akara (A), Ukara (U), Makara (M), and Ardhmatra. Akara and others are of four kinds on account of the difference of Sthula (gross), Sukshma (subtle), Bija (seed or causal), and Sakshi (witness). The Avasthas (states) are of the body four—waking, dreaming, dreamless sleeping and Turya (the fourth). He who is in (or the entity that identifies itself with) the waking state in the gross Amsa (essence or part) of Akara is named Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureyan (a person in the fourth state).

He who is in the dreaming state (or the entity which identified itself with the dreaming state) in the gross essence of Ukara is Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureyan.

He who is in the Sushupti state in the gross essence of Makara is Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureyan.

He who is in the Tureeya state in the gross essence of Ardhmatra is termed Turiya-Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureya-Tureyan.

The Tureeya essence of Akara embraces the first, 2nd and 3rd stages (of the seven). The Tureeya essence of Ukara embraces the fourth stage. The Tureeya essence of Makara embraces the fifth stage. The Tureeya essence of Ardhmatras is the 6th stage. Beyond this is the 7th stage.

One who passes through (or is in the first) 3 stages is called *Mumukshu*; one who passes through the 4th stage is called a Brahmanavith; one who passes through the 5th stage is called a Brahmanavithvaran; one who passes through the 6th stage is called a Brahmanavithvareyan; and one who passes through the 7th stage is called a Brahmanavithvarishan. With reference to this there are Slokas (Stanzas in Vedas). They are;

"Subecha is said to be the first stage of wisdom; Vicharanai the 2nd; Thanumanasi the third, Satwapatthi the fourth. Then comes Asamsakti as the 5th, Patharthabhavana as the 6th and Tureeya as the seventh."

The desire that arises in one through sheer indifference that he will be seen by Shastras and wise men (*viz.*, that he will read the

(1). The following table will give some idea:

In Sthula (gross) universe or body:	Akara, waking entity (Jagrata) is:	Ukara, sleeping: entity:	Makara, Sushupti:	Last, Tureeya.
	Viswan	Viswan	Viswan	Tureeya Viswan.
Sukshama (subtle)	Taijasan	Taijasan	Taijasan	Taijasan.
Bija (causal)	Pragnyan	Pragnyan	Pragnyan	Pragnyan.
Sakshi (witness)	Tureyan	Tureyan	Tureyan	Tureyan.

The last four are the Jivan-muktas above referred to who attain the several stages of wisdom mentioned in the text.

Shastras and associate with wise men thus clearing off his ignorance) after saying to himself "shall I be always ignorant" (after knowing that he is ignorant) is termed by the wise as Subecha. The moving in the company of wise men and Shastras and the following of the right path preceding the practice of indifference is termed *Vicharanai*. That stage wherein the hankering after sensual objects is diminished through the first and second stages is said to be *Thanumanasi*. That stage wherein having become indifferent to all sensual objects through the exercise in the (above) 3 stages, the purified Chitta rests on Atma which is of the nature of Sat (Beness) is called Satwapatthi—The light (or splendour) of Satwaguna that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the (above) 4 stages is termed *Asamsakti*. That stage wherein through the practice in the (above) 5 stages one having found delight in Atma (higher-self), has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed *Patharthabhavana*, the sixth stage. That stage wherein after exceedingly long practice in the (above) 6 stages one is immoveably fixed in the contemplation of Atma without the changes (existing in the universe) is the seventh stage called *Tureeya*. The three estages beginning with Subecha are said to be attended with differences and similarities. (Because) the universe one sees in the waking state he knows (what it is) really through his Buddhi (mind producing certain knowledge). When the Buddhi is firmly fixed in the non-dual one and the conception of duality is lost, then he sees this universe as a dream through his connection with the 4th stage. As the autumnal clouds being dispersed vanish, so this universe perishes. Oh! Nidhaka! Assure yourself of the fact that such a person has only Satwa remaining. Then having attained to the 5th stage called *Sushuptipada* (dreamless sleeping seat) he remains simply in the non-dual state being freed from the various special essences. Having always intro-vision though participating in external actions, those that are engaged in the practice of this (6th stage) are seen like one sleeping when fatigued (*viz.*, being freed from all affinities).—(Lastly) the 7th stage which is ancient (or the original one) and which is also called *Gudasupthi* is gradually attained.—Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither Sat nor Asat, Ahankara (I-am-ness) nor Non-ahankara. Like an empty pot in the Akas there is void both within him and without like a full vessel in the midst of an ocean he is full both within and without. Do not become either the knower or the known.—May you become that reality which remains after all changes (or existences) are given up. Having discarded (all distinctions of) the seer, the sight and the visual with their affinities, meditate solely upon Atma which shines as the most important of all.

He is said to be *Jivan mukta* (emancipated person) who though participating in the material concerns of the world, does not see the universe (to exist) like the invisible Akas. He is said to be a *Jivanmukta*, the light of whose mind never sets or rises in misery or happiness, and who does not seek to change what happens to

him (*viz.*, either to diminish his misery or increase his happiness). He is said to be a Jivanmukta who in his Sushupti (dreamless slumbering state) is awake, who never knows the waking state, and whose wisdom is free from the affiliities (of objects of sense). He is said to be a Jivanmukta whose heart is pure like Akas though acting in consonance to desires, hatred and fear. He is said to be a Jivanmukta who has not the conception of his being the actor whether he performs actions or not, and whose Buddhi is not attached to material objects. He is said to be a Jivanmukta of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear. He is said to be a Jivanmukta, who though participating in all worldly concerns, is indifferent to them as he would be to those of others, and who is without any imperfection. Oh Muni! he is called a Jivanmukta who, having eradicated all desires of his Chitta is fully satisfied with me who am the Atma of all. He is said to be a Jivanmukta who takes his rest with an unshaken mind in that all-pure abode which is absolute consciousness free from all the modifications of Chitta. He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal. Through the paths chalked out by the Guru and Shastras enter soon Sat—the Brahm that is fixed, great, full and without object—and be firmly seated there. Siva alone is Guru—Siva alone is Vedas—Siva alone is Lord—Siva alone is I, Siva alone is all. There is none other than Siva. The undaunted Brahmin having known Him (Siva) should attain wisdom. One need not repeat many Sabdhas (lit. "sounds," hence Mantras), as it (such repetition) brings on only pain to the mouth.

(The Rishi) Suka¹ is a mukta (an emancipated person). (The Rishi) Vamadeva is a mukta. There are no others who have attained emancipation than through these (*viz.*, the two paths of these two Rishis). Those brave men who follow the path of Suka in this world become muktas (emancipated ones) immediately after (the body wears away); while those who always follow the path of Vamadeva in this world are subject again and again to rebirths and attain emancipation by degrees through the yoga pattis, Sankhya (wisdom) and Karmas having the predominance of Satwa (guna). Thus there are two paths laid down by the Divine one. The Suka path² is called the bird's path, while the Vamadeva path is called the ant's path. Those persons that have cognized the true nature of their Atma through the mandatory and prohibitory (rules of the Vedas), the enquiry into (the true meaning of) Mahavakyams (the sacred sentences of Vedas), the Samadhi of Sankhya-Yoga or Asampragnyata Samadhi,³ and that have thereby purified themselves attain salvation through the Suka path. Having through Hata-Yoga⁴ practice, *viz.*, the pain caused by Yama, postures, &c., become

(1). Sukha is a Rishi, the son of Vyasa (the author of Mahabharata) and the narrator of Bagavata Purana. Vamadeva is also a Rishi.

(2). Bird's path—like birds which fly at once to the place they intend to go; Ant's path—like ants which move slowly.

(3). It is that of intense self-absorption when one loses his consciousness of individuality.

(4). Hata Yoga—as that stated in Patanjali's Yoga Philosophy.

liable to the often recurring obstacles caused by Anima¹ and other (siddhis), and having not obtained good results one is born again in a good family and practices Yoga through his previous (karmic) affinities. Then having practised Yoga during many lives he, through such practice, attains salvation (*viz.*), the supreme seat of Vishnu going through the Vamadeva path. Thus then there are two paths that lead to the attainment of Brahm and that are beneficent. The one lead to instantaneous salvation, and the other to gradual salvation.

To one that sees (all) as Brahm where is illusion? Where is sorrow? Whoever comes under the eyes of those whose Buddhi having found its goal of self-cognition is solely occupied with the truth (of Brahm), is released from all heinous sins.—All beings inhabiting heaven and earth that fall under the eye-sight of Brahmaviths are at once emancipated from the sins committed during many crores of births.

(To be continued.)

(1). Anima, &c.,—These are the psychical powers attained by man in his upward progress.

CHEIROSOLOGY.

MOST persons usually laugh at, or condemn, Cheirosophy (better known perhaps as Palmistry); nevertheless it is a science of great antiquity, and men of profound learning in the earlier ages of the world made a study of it.

Its origin seems lost in obscurity; possibly it may have taken its rise from the doctrines of the Kabbala and other earliest known writings, or more probably it was about coeval with astrology. The Old and New Testaments contain numerous allusions to palmistry,* as well as physiognomy. Nearly all Eastern nations were acquainted with it, apparently thousands of years ago. It was supposed to have been first introduced into Greece by Pythagoras and travellers who got their knowledge from the Magi. The Romans were well versed in it. Artemidorus wrote thereon in the second century. There seems but little record of its writings or doings for some centuries after. Hartlieb published a work in 1448; Cocles in 1504;† followed by many others in most of the European languages. Later on, Balzac, D'Arpentigny, and, above all, Desbarrolles, have aided in bringing Cheirosophy to an almost perfected science.

The Magi believed that the planets, seven in number then, exercised influences over each individual at the time of birth and afterwards, thereby communicating the "astral fluid" and making the lines and marks in the hands, so that, as each of the planets was in the ascendant once during the twenty-four hours, the hands

* See Bible Texts at end of "Palmistry and its Practical Uses," &c., by Louise Cotton. London; 1890.

† Cocles is said to have been the victim of the murder which he predicted in another person's hand. He told a man that he would commit "a detestable murder;"—the same day he was struck on the head with an axe by this man, and was killed.

of a person born under the junction of two or more planets would partake of the signs and characteristics attributed to each, but whichever was dominant at the time of birth would be the one to exercise the most influence.

Thus we find that astrology and the mysteries of the human body were always closely connected, and the earlier races of this earth firmly believed also that the fate of every person in existence not only depended on the planetary system at the time of birth, but that the same is likewise stamped and marked out in the face and hands. Modern experience still further proves that the face and hands rarely, if ever, contradict each other in the delineation of their signs and meanings. It is also a remarkable fact, and one worthy of greater notice, that infants, on their first approach into the world, open their right hand; while at death persons close the hands, nearly always over the thumbs.

In all ages the symbols connected with the hands are numerous and interesting. In prayer the hands are folded or raised:—the hands of kings and rulers have been kissed in token of submission:—it has been the custom to raise a hand when taking an oath:—legal documents are signed with the formula “as witness my hand:”—&c.

The physical relations between the hands and the brain are well described in a *Bridgewater Treatise*, by Sir Charles Bell, London, 1832, and many other medical authorities. It is well known that there are more nerves in the hand than in any other part of the body, and in the *palm* they are more numerous than at any other point of the hand. The palms also contain a greater number of corpuscles, which are arranged in regular rows and are considered to be a cause of the lines in the hands.

Cheirosophy is, therefore, the science of knowing the natural inclinations and passions of the human race by the *hands alone*. Nature has, in some wonderful and mysterious manner, engraved on the hands certain lines and marks, by the careful study of which many dangers and misfortunes of life might be avoided. We say *might*, because we have much in our own power. For instance, a hand may indicate that the owner possesses the most depraved and vicious instincts; but knowing such to be the case, if *will* and *reason* be strong, he can turn his bad propensities into a healthier channel and overcome his natural inclinations to a great extent.

A science which has been firmly believed in and practised by men of great learning ought not to be lightly treated or ridiculed by those who have never inquired into it nor made it a subject of study. No doubt vagrants and gipsies have brought palmistry into disrepute by pretended knowledge, which is often mere guess work and used for the purpose of obtaining money and valuables from servant-girls and others, but it is not fair to condemn a science because rogues have made it a handle for extortion.

As a scientific or classical name for Palmistry, probably the best is *Cheirosophy*, which is derived from two Greek words meaning “hand” and “wisdom.” The science may be conveniently divid-

ed into two branches, viz., 1, Cheiro-gnomy (meaning “hand” and “index” or “one who knows”) and 2, Cheiro-mancy (from “hand” and “divination” or “foretelling”); although, in practice, such branches cannot be separated in examining hands for a full delineation. For convenience of description, however, *Cheirognomy* denotes *character* chiefly;—this is known by the shape, size, color, and texture of hands, the formation of finger joints and tips, the size and tint of the nails, and even by the hair on hands. The thumb alone reveals the principal motor forces of life, viz., Will-power, Reason, and the Passions. *Cheiromancy* discerns the *Events of Life*, the circumstances and conditions of persons in past, present and future *time*; and is guided to its conclusions by the formation of the palms, lines and marks therein, and the “mounts” surrounding the palms, the names of the latter (maintained from the earliest history of the science) denoting their affinity with, and the qualities derived from, the astral influences of the chief planets.

Thus we find that natural causes link together the physical and the psychic characteristics of the human organism generally, and tend to show that the theory on which Palmistry rests is simpler and more scientific than is popularly supposed. Modern science teaches that physical man and Nature are one in substance; the solid, liquid, and gaseous elements in both are identical. Eastern science agrees in this but goes deeper;—it says that besides the physical part of man there is an *astral* part. This is composed of a finer kind of matter, and is directly related to the *souls* of the stars and the *soul* of our earth. Their changes affect its growth and development, and these changes react upon the human body, altering its proportions, condition and appearance, especially affecting the face and the hands. It is possible to note and register such results and signs from time to time, thereby forming in course of many centuries, *fixed rules* for judging human character and life events, which have culminated in the science of Cheirosophy.

After close study and much personal experience for about twelve years, the writer can truthfully state that the practical usefulness of this science is not nearly sufficiently made available by human beings throughout the world; and more especially it is greatly ignored by the Medical Profession.

A complete and conscientious analysis can be made and the following indications relied upon, viz.,

The nature as well as the ages, or time, of nearly every occurrence affecting life, death, diseases, accidents, friends, relations, love, marriage, progeny (*number* and *sexes*), character, capabilities, changes, position, wealth, losses, travelling, &c.

The temperaments and aptitudes of children, as a guide for suitable studies and careers.

Person contemplating marriage can ascertain individualities, life incidents, &c., by which the probabilities of affinity, health, and happiness may be enhanced, or ill-fated alliances be avoided.

All human characteristics and all the events of a person's life are *confirmed many times over* in the hands alone:—character and temperament and health are *again confirmed* by Physiology,

Physiognomy, Phrenology, Graphology &c., and the whole of these, with other sciences, are traceable to the apparent primary ruler, *Astrology*, which, in its purity, would thus be proved to be the grandest, highest, and most Divine science.

LOUISE COTTON.

PERSONAL EXPERIENCES OF SCOTTISH SECOND-SIGHT.

IT will readily be conceded that the development of psychic powers varies considerably in different countries and among different races, and any carefully noted and recorded observations as to developments peculiar to a particular country will probably be both interesting and useful for comparison and illustration. The phenomena of second-sight, familiar as it is among the Scottish hills, is, so far as my experience goes, not to be found in any other country in the world in precisely the same form; and therefore, having had some opportunities of personally witnessing and noting the circumstances of its manifestation, I am inclined to think a short account thereof may interest the readers of the *Theosophist*.

Second-sight is a species of prevoyance, or clairvoyance, the object of which is nearly universally misfortune: occasionally I have met with second-sighted knowledge of a birth or a marriage, but this is admittedly very rare, as also is any knowledge of national or political events. I once read Campbell's poem "Lochiel's Warning" to a Highland seer of undoubted powers, but he shook his head and said it was entirely against his experience. It might have been that the seer could foretell Lochiel's own death in battle, but the result of that battle would be beyond him or indeed the nationality of the combatants except by some inference. In fact, that he would at most get a mental picture of his chieftain's death, and if the accompaniments were Highlanders in kilts, soldiers in red coats, powder-smoke, blood and wounds, he would infer a battle between Scotch and English, but that would be the limit of his power; though even here he dimly suggested a possibility, if the seer were of the royal Stuart blood, that he might see somewhat of the fortunes of his chieftain's house.

Such seem to be in general the limits of the power of the Highland seer, and there appears to be a divergence in the mode of presentment, the prophetic visions coming usually by well-known and recognized symbols, but an actual clairvoyant picture, when it occurs, indicating an event happening at the time in some distant places. This, however, is not universal, for in some districts I have been told that a picture seen the first thing in the morning will probably be realized the same day, if seen about midday within a week, if before evening the same month, and if during the night it will probably be years before its fulfilment; there seems however to be considerable vagueness in this mode of reckoning which varies in different districts. More interesting and more peculiar to the Scottish Highlands are the symbolical prophetic visions, the best known of which is the spectral winding-sheet seen around the form

of the person about to die, the time of death being indicated by the height of the winding-sheet; when it is only up to the knees death will be some years off, when it covers the mouth it is imminent, and when over the eyes a matter of a few hours. There is a difference in this too, for some seers can at a distance see the wraith of the doomed person wrapped in the winding-sheet, while others can only see the spectral sheet while looking at the actual physical form. The former of these, I am told, indicates higher development of the faculty. This is the kind of second-sight immortalized by Dante Gabriel Rossetti in the "King's Tragedy." The latter however is more common. Sometimes it is said that the appearance of a wet shroud indicates death by drowning, a gory shroud death by wounds, &c., but it is only the most highly gifted seers who seem able thus to discriminate.

A remarkable instance of this power came under my own observation a few years ago. A young Scottish nobleman succeeded to his title and property in the prime of life, and to all appearance in the most vigorous physical health. The same year an old shepherd, distantly related, I believe, to the nobleman, as dependants in the Highlands are often related to their chief, told me that the young laird, as he was called, was not long for this world, but his death would not be that year nor the year after,—the winding-sheet was above his knees. Still there was no sign of failing health in the young chief, whom I knew well, and a year passed by. Again in the autumn I met the old shepherd, and was inclined to make fun of his predictions, but he assured me solemnly that death was a year nearer, and the winding-sheet was now up to his breast. Still there was no appearance of anything but the most robust health, and another year passed by. The young chief had not been much about the Highlands, and as my old friend the shepherd had not seen him for a considerable time, I was anxious to know whether this would interfere with his gift of prophecy. He told me, however, that only a week past he had seen the wraith of the young chief, and the winding-sheet was over his mouth, and he added impressively "it cannot be far off now." Within a month came the news that the young man had been suddenly taken ill in a far off city, and in a fortnight he was dead of a wholly unsuspected complaint, unknown to his doctors, himself, or his nearest relatives.

There are other symbolical prophetic figures. Thus a cradle naturally indicates a birth, and in one village in the West I was told that a shadowy cap over a young girl's head indicated approaching marriage. The unmarried woman in the Highlands wearing, according to their old customs, now, alas! but little observed, only the snood or ribbon to tie the hair until marriage. These symbols, however, are by no means general, and are looked upon with some doubt by the older and more orthodox of the seers. Wishing to confine these notes entirely to personal experiences, I say nothing as to the kindred subject of Banshees, or death-presaging appearances peculiar to certain districts and certain families, but not as a general rule requiring the gifted seer to perceive them, but being visible or audible to whoever chanced to be at the place at the right time; hundreds of well authenticated instances of Banshees are

current in the Highlands, but as I could only give really crucial instances at secondhand, I prefer to leave this branch of the subject to others.

In the neighbourhood of Loch Awe lives an old woman well known in the locality, who possesses the power of seeing pictures of distant scenes, and a faculty somewhat akin to a development of the phenomena sometimes exhibited by so-called thought-readers, of finding hidden things. Two notable instances of this power occurred quite recently. On one occasion a child strayed into the hills and was lost; after searching till nightfall the agonized parents betook themselves to the "wise woman;" she, however, bade them return next morning, deaf to all entreaties of friends and relations, whose anxiety at the thought of the child's being away all night among the barren hills and dangerous precipices may be imagined. Next morning she gave them careful directions, to go by a certain mountain path to a certain thorn tree, then turn sharp to the right at right angles, and proceed for a given number of paces in a straight line, then to turn and walk directly towards a mountain peak, which she named, for another given number of paces. They followed the directions exactly, and under the shelter of a great boulder found the child, asleep and unhurt. On another occasion a boat was upset on the Loch and a fisherman, its only occupant, lost. All efforts to find the body were fruitless and at last an application was made to the "wise woman," who as before took a night to consider the matter, and in the morrow indicated the point of an uninhabited islet as the spot where the body lay, and where sure enough it was found. What the old woman did during the night of consideration is known to none, but an old man who has "the gift," told me that some kinds of second-sight might be induced by staring, posturing, and muttering of charms; his description sounding very much like some of the formulæ of the Hatha Yoga. It is certain that "the wise woman" is exceedingly reluctant to exercise her art, which she will only do in cases of really urgent need, and she seems utterly exhausted afterwards.

Very little of definite rule can be formulated as to the possessors of this faculty. They are scattered pretty frequently about all the districts of the Highlands, and are well known to the natives, though these as a rule are shy of saying anything to strangers on the subject. Universally, so far as my experience goes, they have a large proportion of Celtic blood—indeed the bulk of them are pure Celts. By far the greater number are men or women of low extraction and little education, but the power is by no means confined to these. I have personally known seers among the oldest families in Scotland, and men of a high degree of culture and education. One singular circumstance in my own observation (though I am far from asserting that it is universal) is that every educated man gifted with second-sight whom I have known has been a Roman Catholic. This may have been accidental, but so it is.

It has been a matter of great interest to me to discover, as nearly as it could be described, how the visions came. One old gentleman, a seer of considerable power, did his best to explain his sensations to me, and they have been corroborated by several others. The

vision, he said, was quite involuntary; it came unbidden and unexpected: by no process that he was aware of could he induce it, though he said he had heard of those who could, like the wise woman of Loch Awe. The first sensation was a sudden rigidity, something like paralysis of all the limbs; if he resisted it and was able to walk on, the sensation vanished and no vision came; but if it continued, a peculiar tightness in the centre of the head occurred, which seemed to ray outwards and seize and fix the eyeballs. Then came an intense strain and tension of the eyelids, which was followed by the appearance of grey mist enwrapping everything; only the most prominent objects remaining visible, and these wavering and unsteady. Suppose, for instance, he were looking at a person and saw the winding-sheet above referred to, the sensations would be first a feeling of rigidity of the limbs, then of the eyeballs, then the grey mist which would blot out everything except the figure of the person looked at, and this would become thin and uncertain, and unreal-looking, the spectral shroud gradually gathering round it; but both shroud and figure alike looking phantasmal; then suddenly the mist would clear, and the figure without any spectral shroud appear real and solid as usual. Occasionally, however, without any rigidity or grey mist, or any of the usual preceeding circumstances, a semi-luminous spectral appearance of a shroud forms around some plainly seen, living person.

Clairvoyant visions, according to the account of the same seer, grew in the same way, the grey mist forming into pictures, much like the images thrown from a magic lantern on smoke.*

Many persons have the faculty of predicting death by the appearance of the winding-sheet, but the clairvoyant visions seem much less certain. It would seem that, though they occur to many of Celtic blood, they are not often clear, and the deductions drawn from them are often erroneous. Probably, like other forms of clairvoyance, only the true seer is able, by his own intuition, to read the meaning of what he sees.

The circumstance which has contributed most to the wrong ideas and the mystery surrounding this subject is the extreme reluctance of those who possess the gift to speak about it, or to reveal any of their experiences. I have never met with or heard of one single case of a Highland seer making a merchandise of his gift of second-sight. Old women will sell charms for what they are worth, and often when, by the prophecy of a seer a benefit has been got or a danger avoided, rich gifts are pressed upon him; but try and bribe him to look into the future for hire, and his lips are absolutely sealed, no matter how miserably poor he may be. The curiosity-hunter fares no better. Often English tourists wandering through the glens hear of a second-sighted peasant and try to get some sign. But for them he is only some stupid and very commonplace rustic. And thus many, disappointed of the real thing, have

* I have watched seers during these visions. The face pales, the lips grow bloodless, the eyelids turned up and out, away from the eyes, the pupils distended and dull in appearance, slightly convergent and rather turned upwards, with a glassy stare.

been driven to invent wild stories, at which those who know anything of second-sight smile quietly.

In truth, it is a very genuine though rather limited development of psychic power, distinct, definite and national. And it is a very interesting question whether, as Theosophy makes way in Scotland, and the knowledge of occult methods and training advances, high results may not be attained by the naturally gifted second-sighted seer. I should certainly be inclined to expect better results from such a man as I have endeavoured to describe, than from the commercial Yankee who produces mediumistic phenomena to amuse and mystify a fashionable drawing-room at so much an hour.

J. W. BRODIE INNES.

Remarks:—In a book entitled “The History of the Life and Adventures of Mr. Duncan Campbell,” is a chapter (VII) on Second-sight, which contains very curious matters. Among these is a digest of the portion of Martin’s “Description of the Western Isles of Scotland,” which gives full details of the author’s observations in respect to second-sight in those parts. In several particulars these confirm Mr. Brodie Innes’s deductions, but not in all. Among the seers of the Hebrides, clairvoyant prevision exists for other events besides death, such as the arrival of friends or strangers, by land or water, and the mood of mind in which they come; marriages; the erection of houses and making of gardens in places now empty; things happening at the moment in far-distant localities; and even such homely events as the future cooking of certain unusual kinds of food in a given house. One case was that of a man, standing behind a gambler’s chair, who pointed out where to place his pawn to win a game he had no personal knowledge of; and another, that of one Archibald MacDonald, of St. Mary’s Parish, Skye, who foresaw, four days in advance, the visit of a travelling harper with a peculiar long-topped cap, and a harp with four strings, and bedecked with deer-horns—such as were never seen in the Island before.

I noticed a curious circumstance related in connection with the second-sight of one John Morrison, of Herries. He was so annoyed by his clairvoyance that, to prevent it, he had sown into the collar of his coat the plant called *Fuga Dæmonum*, and so long as he carried it about him he had no visions. Our hypnotists of La Salpetriere might say this was an example of self-hypnotic suggestion; but Dr. Luys, of La Charité, after his experiments on the action of the aura of Cherry Laurel, at a distance provoking beatific visions in a female patient in his hospital, would perhaps dissent from Dr. Charcot’s view. Martin affirms unequivocally that the seers of the Scottish Hebrides are, without an exception, men and women of pure lives and transparent honesty. As to Duncan Campbell himself, the subject of the biography in question, he regularly practised in London, as a clairvoyant Predictor of Events, for many years, enjoyed the respect and friendship of great men, and is noticed by Addison and others of his contemporaries. His second-sight took in almost every other affair of domestic concern as well as death.

Another strange book in the Adyar Library is “The Prophecies of the Brahan Seer (Coinneach Odhar Fiosaiche),” by Alexander

Mackenzie, Editor of the *Celtic Magazine*.* The author shows, what I should call, moral cowardice, in shrinking from a declaration of his evident belief in second-sight for fear of being thought insane by men of science! At the same time, he admits the difficulty of explaining away the facts narrated on strictly scientific grounds. His hero is, he says, “beyond comparison the most distinguished of all our Highland seers, and his prophecies have been known throughout the whole country for more than two centuries. The popular faith in them has been, and still continues to be, strong and wide-spread. Sir Walter Scott, Sir Humphrey Davy, Messrs. Morritt, Lockhart, and other eminent contemporaries of the last of the Seaforths firmly believed in them. Many of them were well known and recited from generation to generation, centuries before they were fulfilled. Some of them have been fulfilled in our own day, and many are still unfulfilled.”

Kenneth Mackenzie—to give the noted Brahan Seer his non-Celtic name—was born of peasant parents, about the beginning of the seventeenth century. Tradition has it that Kenneth’s mother, a courageous and apparently also a clairvoyant woman, received mysteriously a small, round blue stone, which she was directed to give her boy, who would thereupon be endowed with second-sight and prophesy the future. The stone had no sooner come into the child’s possession than the spirit of divination developed in him, and he began prophesying so accurately as to attract the attention of the whole country: the gentry consulted him and before long he was bidden to every important gathering. There are several versions of the stone incident, one or two saying that there was a hole through the stone, by applying his eye to which the boy saw his visions. Why may it not be a simple question of crystal clairvoyance? Passing by his prognostics of purely personal fortunes and remarkable events, we find him predicting, 150 years before the Caledonian Canal was built, that ships would some day sail round the back of a certain hill. It was considered then so absurd and impossible that a gentleman in Inverness, who had sent for Kenneth that he might write down his prophecies, upon hearing this one threw his manuscript notes into the fire and turned the lad out of doors. Yet it came true, a century and a half later! Passing over the ground now famous as the Battle-field of Culloden, he exclaimed that before many generations had passed away there would be a terrible battle fought on the spot, and the black moor would be stained with the best blood of the Highlands. This prophecy was literally fulfilled, as history records. He predicted the depopulation of the Highlands, the emigration of the people, the disappearance of farm-steadings, and the replacement of flocks of sheep by herds of deer. This prediction has been fulfilled in our own day. The seer also predicted, two centuries and more before railways were even dreamt of, the formation of a railway through the Muir of Ord: also the carrying away of the stone bridge across the Ness River, which duly happened in 1849—say two centuries and a quarter after his prophecy was uttered. One is struck by the trivialty and often absurdly uninteresting facts of

† Inverness, A. and D. Mackenzie, 1878.

future ages which seem to have come within the wide sweep of his psychic prevision. As, for instance, that "people would pick gooseberries from a bush growing on the stone ledge of one of the arches" of this very bridge before its destruction by a flood. Persons now living have seen the bush. "The day will come when a fox will rear a litter of cubs on the hearth stone of Castle Downie" (then occupied by a rich and powerful family.) "The day will come when a fox, white as snow, will be killed on the west coast of Sutherlandshire." "The day will come when a wild deer will be caught alive at Chanonry Point, in the Black Isle." "All these things have come to pass"—our Author tells us. Many such trifles—if, indeed, any fact of psychical prediction may be termed trifling—are recorded in Mr. Mackenzie's interesting book. It is as though an observer, looking from a height over the landscape, should see and describe the shining of bits of tin lying here and there, while overlooking the manœuvres of armies drawn up in battle array on the plain, or some other circumstance of major consequence. Yet it is not a less striking fact that, in the early part of the seventeenth century, a seer of the second-sight should be able to behold in the everlasting mirror of the Earth's aura—the *akás*—events both of the greatest and least importance, and thus prove that to the inner vision, or *divyadrishṭa*, the results of contemporary causes, as they will be worked out after many generations, are as easy to see as the events of the present hour which will in turn become *prima causa*.

[Dr. Daly, who has given much attention to developing his latent "second-sight," afforded us several interesting examples while at Head-quarters. One evening, in the presence of several of us, he suddenly exclaimed that he saw the house in London of a family known and esteemed by himself and Col. Olcott, and that a noted person, the least of all likely to be there, had made the family's acquaintance and was *actually living in the house*. The next Overland Mail brought the confirmation of his seemingly inaccurate vision, in a letter from a member of the family in question. This reminds one of Swedenborg's historical vision at Gottenberg, of the fire that was then raging in Stockholm, 300 miles away. Another day, while I was chatting with a Portuguese woman who had brought me a letter of enquiry from her mistress, Dr. Daly came up and joined in the conversation. As he sat there with us in the arbor, he became clairvoyant and proceeded, to the woman's consternation, to tell her four different passages in her life which she had to confess were true! We had other tests of his second-sight which satisfied us of his actually possessing it. The case interested me in particular because it went to illustrate a law of psychics, not too generally understood. He seems to have had the clairvoyant faculty in such a condition of latency that, with a comparatively brief term of practice, it would develop. He adopted a very modified system of breath-restraint (*Pranayam*) and after eight months was able to look into the astral light. We have Hindu members in the Society who have, for years, followed most strictly Patanjali's full system of *Pranayam*, yet not become clairvoyant. The faculty in their cases was *too latent for rapid development*.

I mesmerised, in 1853, a young woman a single time and she not only became clairvoyant but submitted to a surgical operation without the least consciousness of pain. Persons of both sexes have been known to become "clear-sighted" the first time of sitting in a mediumistic séance. One can never know without trying how soon—or even if at all in this birth—he or she can get the inner vision.]

H. S. O.

VEDANTAVARTIKAM.

PART V.

(Continued from May 1890 "Theosophist," Vol. XI, p. 439.)

THE Sishya said:—"Sir, you said that the preliminary process to acquire *Gnyana* is very easy. But ultimately it is very difficult."

The Guru added in reply:—"Yes, *Gnyana* is impossible for three *lokas*, i. e., none in the three *lokas* can easily acquire *Gnyana*. "What in the beginning is like poison, &c.," does not imply that there is no *Gnyana*.

"What is acquired (*Labhyatē*) by sorrow (*Duḥkha*) is impossible (*Durlabham*)," means one cannot acquire *Gnyana* without pain and misery. On the authority of *Bhagavat Gita*, "*Gnyana* is very difficult in the course of practice, but when it becomes *Arudham* it is very easy. Without this *Arudha-Gnyananishta*² the *Jiva*³ cannot cross over the Seven folds."

The Sishya asked:—"What are these *Seven* folds? And how to acquire *Arudha Gnyana* which carries *Jiva* over those *Seven* folds?"

The Guru replied:—"In the world there are happiness and misery. *Moksha* is the highest happiness, and Death is the highest misery. Without misery there can be no happiness. Therefore—

1. *Misery* is the first fold or cover. Misery arose from *Janma* (Birth). Therefore—
2. *Birth* is the second fold. *Janma* or birth is from the observance of *Karma* or doing of actions. Therefore—
3. *Karma* is the third fold. It is *Abhimana* (affection or self-interest) that propels us to do *Karma* (actions). Therefore—

1. *Arudha*. Acquired. Attained.
2. *Arudha Gnyananishta* = practising the *Gnyana* acquired or attained. "*Yoga-rudhasya*" = "for him who hath attained devotion" (See Wilkins' Translation of *Bhagavat-gita*, VI. 3, p. 30, ll. 4-5, col. 1. T. Taty's reprint.
3. *Jiva* = Monad. "...every *Jiva* is in its turn the *Sarira* of the supreme spirit, as '*Parabrahm* pervades every *Jiva*, as well as every particle of matter.'" "Secret Doctrine," Vol. I., p. 522.

4. *Abhimana* is the fourth fold. This *Abhimana* (affection) is created by *Tikshepic Avidya*. Therefore—

5. *Avidya* is the fifth fold. This *Avidya* is caused by *Avarnic Agnyana*. Therefore—

6. *Agnyana* (Ignorance, want of occult knowledge) is the sixth fold. And the source of this *Agnyana* is *Maya*. Therefore—

7. *Maya* is the seventh fold. Whence is thus *Maya* again? It is from nowhere. It is mere illusion. Unless *Maya*—the progenitor of the other six *Avaranams* (folds) be crossed over, none can escape from the other six folds. He that knows *Brahma* passes over *Mayavic Duhkha* (Misery). Not knowing this fact, some staunch followers of *Yoga* practice it to become immortal and to overcome misery. For want of *Gnyana* they will die away in course of time. The followers of *Karma*, believing that *Karma* (doing deeds) is the seed of births, forsake it (*Karma*) *in toto*. For want of *Gnyana* they thereby commit the sin of omission. The followers of *Viragya* (Resignation) enduring tranquillity, the relative feelings of heat and cold, and pleasure and pain, move about nakedly, having no self-love or self-interest (*Abhimana*). For want of *Gnyana*, they sin by violating the rules laid down in the *Sas-tras*. The followers of *Gnyana* knowing only the distinction of *Atma* and *Anatma*, and abandoning the *Anatmic* actions—for they are of *Avidyaic* character—roam about listlessly. For want of *Gnyana*, they commit the sin of commission by observing the unscriptural principles; and of omission, by infringing the scriptural tenets. The followers of *Myth* (Unreality—Agnostics) think that *esse* is *percipi* and its contrary is unreal, that our doing is similar to our not-doing, *i. e.*, action is like no-action, and—not knowing the *Turya*—happiness—that sleep is the highest happiness. For want of *Gnyana* they are sunk in the slough of darkness and despondency. The others are the followers of *Maya* (*i. e.*, *Ya—Ma—Sa—Maya*—that which is *Not*, is *Maya*). They argue as follows:—Where is the overcoming of *Maya*? *Maya* means that which is not. If *Maya* be non-existent, is its work real? Arguing thus, and having neither rules nor exceptions, the followers of *Maya* act promiscuously. For want of *Gnyana* they struggle all their lives in the labyrinths of spiritual darkness and despondency. Therefore trying, without *Gnyana*, to break through every one of the seven folds is dangerous. *Maya* assuming the form of *Loka* (world) in consonance with influences of *Time* and *Karma*, beguiles the *lokas* and the occupants thereof. The expert should therefore be able to deceive *Time*. According to some *Yogas*, *Time* means *Vayu* (breathing); for the exhaling and inhaling processes affect the duration of life. Therefore they restrain their breath by *Hata Yoga*, to live long, which, they consider to be killing or deceiving *Time*.

For acquiring and practising *Gnyanam* this is not the way to kill or deceive *Time*. Being *en rapport* with the invisible and inconceivable *Brahmâ*, and thus forgetting the whole world of

1. *Avidya* = "Agnosticism and nescience rather than ignorance." Ibid, Vol. I, p. 7. "*Ya na vidyate sa Avidya*" (that which is not known is *Avidya*). *Vasudeva Mananam*, Ch. 1.

bodies, &c., a *Gnyanee* is then said to kill or deceive *Time*. Thus to kill time is to overcome *Maya*. This is the secret of overcoming the *Seven* folds. This forgetfulness or overcoming of the *Seven* folds is the result of the condition of *rapport* with *Sat-Chit-Ananda Brahma*. All that has been said until now is but introductory."

The *Sishya* said:—"When you say that all that you taught me until now is a mere introduction, I doubt whether I do or do not deserve, and, if at all, whether only very slightly, the favour of your instruction. Just to judge this, I suppose you have reserved till now the higher mysteries from me. Pray, O Master, enlighten me further, I have trusted myself to you entirely."

The *Guru* resumed:—"Now I shall tell you how to give up the *Seven Agnyana Bhumikas* and how to gradually cross the seven *Gnyana Bhumikas*." The method of teaching is as follows:—

The *Guru* must lead his disciple step by step, must leave him there where he stops after receiving such full instruction. Then the *Sishya* (disciple) knowing that there is nothing more to hear, see or reach, forsakes all conditions, and searches after that pure, blissful and enlightened state, and then listens further, and meditates upon it, and then reconciles the seeming inconsistencies. The *Sishya* must occupy this position before he wishes to advance further. Therefore I shall now teach you *Parama Tatvartham*, or the highest occult Truth. The processes of *Sravana*,² *Manana*,³ *Midhidhyasana*⁴ and *Samadhi* follow one another the moment you know that Truth.

The *Mahavakyam* of the *Sama Veda* consists of the words *Tat*, *Twam*, and *Asi*. These words have both exoteric and esoteric meanings.

	Exoterically.	Esoterically.
<i>Tat</i> ... means	<i>Iswara.</i>	<i>Paramatma.</i>
<i>Twam</i> ... „	<i>Jiva.</i>	<i>Pratyagatma.</i>
<i>Asi</i> ... „	Have become identified...	
"Therefore, as the Veda says, 'Everything is Brahma.'"		

1. The *Seven Gnyana Bhumikas* are:—
 1. *Subhechha* = Desiring *Nirvana* after acquiring *Gnyana*. (Literally, good intention.)
 2. *Vicharana* = (Lit. enquiry.) Enquiring what is *Brahma*.
 3. *Tanumanasi* = By the two presiding means, conquering mind by controlling the passions.
 4. *Satvapatti* = By these 3 means giving up all desire for sensual gratification and ever practising the course of *Brahma*.
 5. *Samsakti* = By these 4 means unswervingly practising the means of reaching *Brahma* by being unaffected by passions and 3 qualities (*Gunas*).
 6. *Padarthabhavana* = By these 5 means having no *within*, no *without* and no middle, and identifying himself with *Brahma*; and
 7. *Turiya* = By these 6 means, remaining himself aloof as *Brahma* unconnected and unaffected by anything whatever. Vide Mr. Palaparti Nageswara Sastrulu's *Telugu Sitaramanjaneyam* (of 1885). Ch. I, 37.
2. *Sravana* = Listening to the meaning of the *Vedas*, &c.
3. *Manana* = Reflecting over such meanings and trying to reconcile the seeming inconsistencies, and to find out the real meaning of the *Vedas* and then to begin to actively meditate upon such real meanings.
4. *Midhidhyasana* = This meditation is used to enable one to give up the unnatural qualities, viz., Lust, Hatred, Miserliness, Vanity, Revenge, and Blind Desire; and to acquire that resolute belief in the identification of oneself with *Brahma*.

The Sishya questioned:—"Your explanation is so brief and succinct that I cannot understand who *Iswara* and *Jiva* are; how their identification takes place; so, also, who *Paramatma* and *Pratyagatma* are; and how they become identified; and how to know that 'everything is Brahma?'"

The Guru affectionately replied:—"O my child! Only fix your gaze upon me, and your *Buddhi* on the purport of what I say, and let your *Chittam* aim at it, and then begin to listen to what I inculcate.

Jiva. ¹

Jiva generally means:—

1. *Viswa*, the supporter of *Stula Sarira*.
2. *Tijāsa* do. *Sukshma Sarira*, and
3. *Pragnya* do. *Karana Sarira*.

This is the nature of *Jiva*.

Iswara. ²

Iswara means:—

1. *Virat* (Purusha) is the lover or supporter of all *Stula Sariras en masse*.
2. *Sutratma* is the lover or supporter of all *Lukshma Sariras en masse*, and
3. *Antaryami* do. do. all *Karana Sariras en masse*.

This is the nature of *Iswara*.

Identification.

The identity between the two is as follows:—

Vyashti means one. *Samashti* means all. The merging of one in many is the reason why *Iswara* is called all *Jivas*. Hence the assimilation or identity of *Jiva* and *Iswara*. This is a theory. The

1 & 2 *Jiva*, *Iswara*, *Mahavakyam*.

Jiva:—(1) *Viswa*, (2) *Taijasa* and (3) *Pragnya* = (1) Atma who presides in *Stula Sarira* (gross body) and during the wakeful condition is known as *Viswa*. He is then also called (a) *Vyavaharika*, and (b) *Chidabhasa*.

(2). When he presides in *Sukshma Sarira* (astral body) and during dreaming condition, he is known as *Thajasa*—called also (a) *Pratibhasaka* and (b) *Swapnakalpita*.

And (3) when he presides in *Karana Sarira* (causal body) and during *Samadhi* or sleeping condition, he is known as *Prāgnya*—called also (a) *Paramarthika* and (b) *Avichchhinna*. (See *Vasudeva Manana*, Ch. 1.)

"According to the ordinary Vedantic classification," says the Solar Sphinx in his review of *The Idyll of the White Lotus*, "there are four states of conscious existence, viz., *Viswa*, *Thajasa*, *Prāgna* and *Thureea*. In modern language these may be described as the objective, the clairvoyant, the ecstatic, and the ultra-ecstatic states of consciousness" (*Theos*. Vol. VII, p. 708.)

Iswara:—(1) *Virat*, (2) *Sutratma*, and (3) *Antaryami*.

(1). The governing principle of the whole macrocosmic creation—the abstract *Stula Sarira en-masse*—is *Virat*, also called "*Vishwanara*"—the first of the "four principles in the manifested cosmos,"—"the one physical basis from which the whole world starts to existence" (See the Notes on *Bhagavat Gita*, *Theos*. February 1887, p. 307.)

(2). The governing principle of the abstract *Sukshma Sarira en-masse*—is *Sutratma*, also known as *Hiranyagarbha*,—"the basis of the astral world." (Notes on *Bhagavat Gita*, *Theos*. February 1887, p. 307). *Vasudeva Mananam* classifies *Sutratma* and *Hiranyagarbha* as one and the same principle, while Mr. T. Subba Row in his Lectures on *Bhagavat Gita* ranks them as separate principles. He regards *Hiranyagarbha* as the 2nd and *Sutratma* as the 3rd of his "four principles in the manifested cosmos." (*Ibid*, and also p. 309.)

(3). And the reflection of *Fohat* in *Maya*, *Maya*, and the Power of *Maya* are together known as *Antaryami*. (See *Vasudeva Mananam*, Ch. 1.)

assimilation can be practised either by the knowledge of *Anvaya* or of *Vyatireka*.

Anvaya = loving all animals as we do selves. *Vyatireka* = hating ourselves as we naturally hate everything else.

Of these two processes, it is better *not to love* or *to hate* ourselves. No love for self, no love for *Jiva*. Self-abnegation causes the union of *Jiva* and *Iswara*. *Jiva* corresponds to *Karya* (effect) and *Iswara* to *Karana* (cause). Dislike for one's self causes dislike for everything else. The result of such dislike is the identity of *Karyopadhi* (i. e., *Jiva*) and *Karanopadhi* (i. e., *Iswara*). This is *Brahma swarupa*, which is above *Maya*. Thus self-abnegation is the practice of knowing the identity of *Jiva* and *Iswara*. The disappearance of *Karya* and *Karana upadhis* is *Brahma Swarupa*. So much for the exoteric side of the interpretation of the aforesaid *Mahavakyam*.¹ Now to treat of its esoteric interpretation:—

Brahma may be called *Paramatma*. Their union also is *Brahma*. Therefore I shall describe the union of *Pratyagatma*² and *Paramatma*.³ The knowing of *Pratyagatma* is *Gnyana*. Yourself is *Pratyagatma*. The knowing of yourself is said to be the investigating of the words *Tat-tvam*⁴ and also *Atma Gnyana*. When you know yourself who is *Pratyagatma*, you will experience the identity. Therefore *Pratyagatma* means that which occupies the individual three *Sariras* and is eternal, omniscient, blissful, and the witness of everything.

Pratyagatma.

Paramatma.

And *Paramatma* means that which occupies the sum total of all the three *Sariras*, and is eternal, omniscient, blissful and *purna* (complete or omnipresent.)

Therefore though the *Vyashti* (individual) and the *Samashti* (all) seem to be different, yet they are but one. Though the bounded and the boundless spaces are the same, yet they are different by the boundary lines. They are thus nominally (or rather, apparently) different. The same is the case with *Pratyagatma* and *Paramatma*. They have only external differences with an internal identity.

While this is so, and while both agree in the first three qualities, viz.,—being eternal, omniscient, and blissful,—why should they differ in their 4th quality, viz., in *Pratyagatma* being a witness, and in *Paramatma* being complete or omnipresent. How could this difference in their agreement or identity be accounted for? Though the space in a vessel is in itself complete and undivided, yet we generally talk of *Ghatakasam* (i. e., the space in the vessel—

1. *Mahavakyam* = The great sentence (literally). This term is generally applied to the chief aphorisms in the Vedantic Philosophy taught in the Upanishads and the Vedas.

2. and 3. *Pratyagatma* and *Paramatma* = *Jiva* and *Iswara*; *Monad* and *Logas*.

4. *Tat-tvam* = *That-thou* (becomest). This term expresses the identification rather unification of *Jiva*, individual human monad, with *Atma* (*Brahm*). The merging of self with *All*. This is one of the *Mahavakyams*—the golden sentences of *Vedanta*.

bounded space) and *Mahakasam* (i. e., the unbounded space). When the vessel is destroyed, only *Akasam* (space) remains, which space is not distinguished by the above two names.—*Ghatakasam* and *Mahakasam*. Similarly, so long as there is self-love we must speak of *Sakshitvam* (the quality of witnessing). But when self-love (in other words, *Aham*) is gone, *Brahma* alone remains, and the qualities of witnessing and being complete cannot then be predicated of such a state. If it be asked whether the rejection of self-love is all sufficient, it ought to be replied—No; for so long as we are in *Samadhi*¹ *Nishta*, only so long may we be said to have *Swarupa Gnyanam* (self-knowledge)."

The Sishya questioned:—"What is the cause of difference between *Jiva* and *Iswara*, and *Pratyagatma* and *Paramatma*?"

The Guru replied:—"There happened to be three kinds of *Tadatmyams*² to the witnessing-quality of *Pratyagatma* as follows:—

1. The principal *Chitanya* (force) when reflected in *Maya* acquired the *Sakshitwa Tadatnyam* through mistake or ignorance (*Bhranti* in Sanskrit).
2. The reflection in *Antahkaranam* of *Maya*-covered-*Chitanyam* became *Chitchaya Tadatnyam*—born of nature.
3. And the reflection of that very *Chidabhasa* in body became *Deha Tadatmyam*—born of *Karma*—(action). Thus it seems to have three *Tadatmyams* through the unreal and mythical *Maya*, *Antahkarana*, &c.

As long as we are in *Samadhi-Nishta* there is only *Brahma* but no *Pratyagatma* or *Paramatma*. These differences appear only when we are out of *Samadhinishta*, and attend to the wordly avocations. Therefore the act of being always in *Samadhi-Nishta* is the assimilating of *Pratyagatma* and *Paramatma*.

Nirantara Samadhi does not mean sitting blind-folded, but the renunciation of self-love, and regarding *Pratyagatma* and *Paramatma* as one, and knowing that he (the practiser) himself is *Paramatma*, and acting upon that knowledge. To him *Samadhi* means the vanishing away or the absorption of mind. Therefore wherever he goes he sees but one unbroken entity or will have one knowledge. This is what is generally known as *Vedanta Samadhi*. Therefore neither self-abnegation nor self-knowledge is enough; but the co-existence of both, self-abnegation and self-knowledge, constitutes *Nirantara-Samadhi*."

The Sishya said:—"All that you had been teaching was partly plain and partly mysterious, or both seen and unseen; but now the teaching of *Mahavakyams* has explained the occult truths. Even the very mention of *Jiva* and *Iswara*, *Pratyagatma* and *Paramatma*, is due to ignorance and to the mention made thereof in *Sastras*. Self-knowledge is *Brahmanishta*. He who has acquired this power

1. *Samadhi* = A state of trance condition, "during which the subject reaches the culmination of spiritual knowledge." "Secret Doctrine," Vol. I, p. xi.

2. *Tadatmyams* = (Of that form, literally). A is reflected in B. A therefore assumes the character or form of B. An iron ball heated red hot assumes the form and character of fire. (*Tad* = that. *Atma* = body, put for form).

has no *Deha*. Let me therefore know how to acquire such self-knowledge."

The Guru replied:—"The mind remaining free from sensations is *Mukti*. *Vishayas* mean the functions of the senses. Therefore the state of mind remaining unconnected with the senses or with the mind's own functions or actions, viz., hopes, fears, &c., is *Mukti*. Can this fact alone bring *Mukti*? Yes. It can. Mind without mingling with *Brahma* cannot be disconnected from sensations. Therefore instead of plainly expressing the idea of mind with *Brahma*, what was really meant by saying only *Nirvishaya* was that the growth of the desire of the mind to become *Brahma* is itself *Mukti*. *Mukti* evidently means the fact of having become *Brahma*. Just as salt mingled with water becomes water, so mind mingled with *Brahma* ultimately becomes *Brahma* himself. When mind becomes *Brahma*, this mind-world (or the world which is the creature of mind) also melts away in *Brahma* and becomes *Brahma* himself. Therefore the meaning of that *Mahavakyam* "All this is *Brahma*," which I mentioned before, will come home only to him who has practised this *Nishta*."

The Sishya again asked:—"Pray, tell me, how to melt away mind with *Brahma*, and how will mind remain?"

The Guru replied:—"All that I have been telling you till now is *Sravana*". (Now the Guru orders the Sishya to sit in *Suddhasana*,¹ promising him, by placing his right hand on Sishya's forehead, i. e., on the middle part of the skull—*Brahmarandhra*,—that he need not fear, favouring him as though he filled with his experiential knowledge, the Sishya's mind, and, having thus caused the Sishya to occupy the chief posture or to take up a very firm resolution, began to illuminate him). "O, My child! patiently observe first the small egg-like *Deha*, then the external senses, then the internal senses, and then tell me who *you* are that can see all these things." When the Guru thus developed the Sishya as prescribed in the *Bhagavat Gita*, the Sishya perceived as follows:—He saw his *Stula Deha*. Knowing that what saw it were eyes, he saw eyes. Then he saw *Manas*, which saw eyes in turn. Then he noticed that *Chittam* observed the functions of mind. Then he knew that *Chittam* meant mere knowing or knowledge. Identifying himself with that knowledge, he observed in succession *Deha*, external senses, the functions of *Antahkarana Chatushtayams*, *Pranas*; knowing all these and also rejecting every one of them with the conviction that he is not any one of them according to a certain *Mahavakyam*; then assimilating himself with the remaining knowledge and, knowing that knowledge to be endless, confessed to the Guru that he is mere knowledge and nothing else. The Guru, being satisfied with the Sishya's finding agreement between what he heard and what he contemplated, regards this progress of the Sishya as *Bhavatraya* and proceeds to explain the experience of one who has overcome *Bhavadriams*:—"Since what you now saw," says the Guru, "was a reflection and the *Jivaswarupa* which typifies

1. *Suddhasana* = One of the several postures called "posture of purity." Also a seat neither low nor high, in a clean and pure place, and covered with *Kusa* (sacred) grass, deer or tiger's skin and cloth. (*Bhagavat Gita*, VI. 11.)

individual bodies, and since what leads to *Bhakti* is of three kinds, your present acquisition may be called *Pravrutti Gnyanam* (Knowledge of actions—*Pravrutti*=doing, acting with a degree of intenseness, and *Nivrutti*=laying aside action: Vide J. Taylor's Translation of *Prabodha-Chandrodaya*, Act I, p. 3. Foot note). This knowledge cannot be called a permanent one. There is another secret which requires much attention and which I shall now reveal to you. From your microcosmic self to the macrocosmic all you will see that every thing is made up of the five *bhutas* (elements). Of these five, the first four—*Pritvi*, *Apas*, *Tejas*, and *Vayu*—have all in common the fifth element—*Akasa*—which therefore you have to inspect more carefully and resolutely. Knowing then that what thus inspects is *Divyachakshus* (internal sight) you have next to study that sight. Thence you should know that the different actions that govern the 14 senses¹ (i. e., 5 *Gnyanandriyams* + 5 *Karmendriyams* + 4 *Antakkaranam*s) are all merely the ramifications of one whole action. The knowledge of this fact, while in this position, is pure *Satwic*-knowledge. Know this fact well. This knowledge when experienced is called the primary cause—symbolised in 9 forms²:—*Bimbata*, *Iswara-swarupa* that pervades all, *Nivrutti Marga* (path), *Pranavaswarupa*, *Purusha*, *Atma*, *Sabda Brahma* and *Turiya*, *Atindriya*, and *Kshetragnya*. The result of this experience is said to be *Nivrutti Bhava Trianubhavas*, or knowing the three kinds of *Nivrutti Bharam*: e. g. (1) the ripping open and laying bare the whole external world is *Dehabhavanubhava*. (2) The reduction of several kinds of actions to one whole action is *Manobhavanubhava*. (3) And to rise above this one action also and remain as *Atma* alone is *Atmabhavanubhava*.³

The Sishya said:—“According to the above process of conducting the self-examination, I remain pure knowledge, and I am nothing else.”

The Guru, having explained the above process called *Manana*, and desiring to explain the *Nidhidhyasana* process now, asks the Sishya:—“What did you see?”

1. The 3 kinds of *Bhakti* already explained in Note 4 to Part IV.
2. The 14 senses (Indriyams) are—
 - 5 Knowledge-giving senses.
 - 5 Organs.
 - 4 *Antakkaranam*s:—
 - (a.) *Manas*. (b.) *Buddhi*. (c.) *Chittam* and (d.) *Ahankaram*.
14. All these terms are already explained in a preceding Note.
3. The 9 forms, &c., referred to are—
 - (1) *Bimbata* = the reflected.
 - (2) *Iswara Swarupa* = the form of *Iswara*—*Logos* (*Theosophist*, Vol. VIII, p. 444.)
 - (3) *Pranavaswarupa* = the form of *Pranava*—OM.
 - (4) *Purusha* = Spirit, distinct from *Parabrahma* opposed to matter—*Prakriti*. (*Secret Doctrine*, Vol. I, pp. 81, 83, 582.)
 - (5) *Atma* = *Parabrahmam* (*Theosophist* Vol. VIII, p. 447.)
 - (6) *Sabda Brahma* = Sound itself being regarded as *Brahma*. *Iswara*, or *Verbum* (*Theosophist*, Vol. VIII, p. 307.)
 - (7) *Turiya* = The last or highest state.
 - (8) *Atindriya* = Beyond the range of senses.
 - (9) *Kshetragnya* = The Ego in all its forms and manifestations. (*Theoso.* Vol. VIII, p. 635.) Embodied spirit (?) (“*Secret Doctrine*”) Vol. I, p. 284 “*Atma* alone is the one real and eternal substratum of all—the essence and absolute knowledge—the *Kshetragnya*” (*Ibid.*, I. 570).

The Sishya replied:—“I saw nothing. I am only knowledge.”

The Guru questioned:—“What does that knowledge know?”

The Sishya answered:—“As before, if seen through the body, it knows with the help of *Bhavatriam* the whole world; but, seen, as now through *Nivrutti* and with the help of *Bhavatrianubhava*, it experiences open space or emptiness as one and unbroken action and knowledge, and thus realizes the one without a second.”

The Guru continued:—“This knowledge being of pure *Satwa* nature, has forgetfulness as in sleep.”

The Sishya (who actually falls into a trance and then wakes) says:—“Yes. I do experience this forgetfulness.”

The Guru went on:—“This is knowledge, and that is forgetfulness. Such knowledge and such forgetfulness do not really exist. There is no *Maya* of this double-nature. Let me know who knows this fact.”

The Sishya said:—“I myself experience that this is knowledge and that is forgetfulness.”

The Guru questioned:—“Do you experience this fact with their help?”

The Sishya answered:—“I who am conscious of the fact that I know the knowledge and forget the forgetfulness—I remain present both in the presence and absence of knowledge and forgetfulness.”

The Guru (leaving the Sishya in this *Nidhidhyasana* condition) asked:—“Are you either *Jiva* or *Iswara*, or *Atma*, or *Brahma*? Who are you? How do you seem to yourself?”

The Sishya replied:—“I am none of these four kinds. I am purely of *Gnyanaswarupa*, or knowledge itself.”

The Guru asked:—“Have you anything more to hear, to see, to obtain and to know? or have you not?”

The Sishya answered:—“I wish (1) To hear the reason why I am still, as usual, always cognizant of this world though I am of purely *Gnyanaswarupa*; (2). To see whose *Gnyana* it is of which I am the *Swarupa*; and (3). To know and attain that which possesses this *Gnyana*. I have these three desires.”

The Guru replied:—“As a serpent in a rope, as silver in mother-o'-pearl, as water in mirage, as a person in a hewn stone or block of wood, so this world in *Brahma* is cognised and conceived. A more careful observation at the very moment of cognizance and conception will remove the mistake. When it is not recognised as *Brahma*, the world is seen as world; but viewed as *Brahma*, it is seen as *Brahma* alone. Hence the said cognizance and conception are not really such. No fear, no mistake. The aforesaid analogies suggest themselves whenever the things are recognized.”

B. P. NARASIMHAH, F. T. S.

(To be continued.)

DEATH OF T. SUBBA ROW, B. A., B. L.

THE announcement, I am now compelled to make, of the death of this brilliant young Indian mystical philosopher, will shock the theosophical reading public. Wherever our work has extended, there has his reputation spread. He was an intellectual phenomenon, and his mental history goes as far as anything conceivable to support the theory of palingenesis. The facts bearing upon the case, as I derived them from his venerable mother on the day of the cremation, will presently be given. When he last visited the Head-quarters, the first week in April last, the mysterious cutaneous disease to which he ultimately succumbed, had begun to show itself in an outbreak of boils. Neither he nor either of us dreamt that it was at all serious. But shortly after he had to keep to his room, then to his lounge, and he never went out again save once, when he was taken to a different house for change of air. In the beginning of June he sent me a touching request to come and see him, which, of course, I did. He was a piteous sight: his body a mass of sores from crown to sole, and he not able to bear even a sheet over him, nor to lie in any comfortable position, nor get sound sleep. He was depressed and despairing, and begged me to try if I could not help him a little by mesmerism. I did try with all my will, and it seemed with some success, for he began to mend from that evening, and at my third visit he and I thought he was convalescent, and so informed his unhappy family. But suddenly there came a relapse, his disease finished its course rapidly, and, on Tuesday, the 24th June, at 10 P. M., he expired, without a word or a sign to those about him.

The last worldly business he attended to was to declare on the morning of 24th instant in the presence of his relatives and friends, among them, Dewan Bahadur P. Srinivasa Rao, that he had authorized his wife to adopt a son after his death—there being no issue of his marriage.

At noon on that day, he said his Guru called him to come, he was going to die, he was now about beginning his *tâpas* (mystical invocations), and he did not wish to be disturbed. From that time on, he spoke to no one. When he died, a great star fell from the firmament of Indian contemporary thought. Between Subba Row, H. P. Blavatsky, Damodar and myself there was a close friendship. He was chiefly instrumental in having us invited to visit Madras in 1882, and in inducing us to choose this city as the permanent Head-quarters of the Theosophical Society. Subba Row was in confidential understanding with us about Damodar's mystical pilgrimage towards the north, and more than a year after the latter crossed into Tibet, he wrote him about himself and his plans. Subba Row told me of this long ago, and reverted to the subject the other day at one of my visits to his sick-bed. A dispute—due in a measure to third parties—which widened into a breach, arose between H. P. B. and himself about certain philosophical questions, but to the last he spoke of her, to us and to his family, in the old friendly way. When we last saw each other we had a long talk about esoteric philosophy, and he said

that as soon as he could get out, he should come to Head-quarters and draft several metaphysical questions that he wished Mr. Fawcett to discuss with him in the *Theosophist*. His interest in our movement was unabated to the last, he read the *Theosophist* regularly and was a subscriber to H. P. B.'s *Lucifer*.

Our great Vedantin was of the Niyogi caste of the Smartha (Advaita) Brahmins. He was born on the 6th July 1856. At the time of his death he was aged but nearly 34 years. His native country was the Godavery District on the Coromandal Coast of India; his vernacular tongue the Telugu. His grandfather was the Sheristadar of the District, and his maternal uncle was Dewan (Prime Minister) to the Rajah of Pittapur. His father died when he was but six months' baby, and the uncle brought him up. He first attended the Coconada Hindu School, where he was not at all suspected of possessing any surprising talent. He passed his first Matriculation examination at the Hindu School, Coconada, then under the direction of Mr. J. Kenny. From thence he passed, in 1872, into the Madras Presidency College, where his career was a brilliant one, and ended in his passing B. A. in 1876 as the first of the University in his class. In the latter part of the same year that astute statesman, Sir T. Madhava Row, then Dewan of Baroda, offered him the Registrarship of the High Court of that State, and Subba Row stopped there about a year, but then returned to Madras and prepared himself for and passed the B. L. examination, number 4 in the class. Having adopted the Law as his profession, he served his apprenticeship under Messrs. Grant and Laing and was enrolled a Vakil (Pleader) of the High Court in the latter part of 1880. His practice became lucrative, and might have been made much more so had he given less attention to philosophy; to which, however, as he told me, he was drawn by an irresistible attraction. As an example of his extraordinary cleverness, his friends cite his successful passing of the examination in geology for the Statutory Civil Service in 1885, though it was a new subject to him, and he had had only a week for preparation. He leaves a young widow of 24 years, and an aged mother—herself a learned Brahman lady—who mourns the loss of her great son, the pride of her soul, most bitterly. The cremation took place at 9 o'clock on the morning after his death. Our brother, Judge P. Sreenivas Row, was with him at the last, and T. Vijiaraghava Charlu saw him two hours before the event occurred.

It is remarked above that T. Subba Row gave no early signs of possessing mystical knowledge: even Sir T. Madhava Row did not suspect it in him while he was serving under him at Baroda. I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connection with the Founders of the Theosophical Society: a connection which began with a correspondence between himself and H. P. B. and Damodar, and became personal after our meeting him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been suddenly opened to him; recollections of his last preceding birth came in upon him: he recognized his Guru,

and thenceforward held intercourse with him and other Mahatmas ; with some, personally at our Head-quarters, with others elsewhere and by correspondence. He told his mother that H. P. B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of Gita, Brahma-Sutras or Upanishads, he could at once tell you whence it was taken and in what connection employed. Those who had the fortune to hear his lectures on Bhagavad Gita before the T. S. Convention of 1886 at Adyar, can well believe this, so perfect seemed his mastery of that peerless work. For a man of his abilities, he left scarcely any monument ; the papers he contributed to these pages and the one-volume Report of his four Adyar Lectures being almost his entire literary remains. As a conversationalist he was most brilliant and interesting ; an afternoon's sitting with him was as edifying as the reading of a solid book. But this mystical side of his character he showed only to kindred souls. What may seem strange to some is the fact that, while he was obedient as a child to his mother in worldly affairs, he was strangely reticent to her, as he was to all his relatives and ordinary acquaintances, about spiritual matters. His constant answer to her importunities for occult instruction was that he "Dared not reveal any of the secrets entrusted to him by his Guru." *He lived his occult life alone.* That he was habitually so reserved, gives the more weight to the confidential statements he made to the members of his own household.

H. S. O.

[The above, having been considered in family-council, was endorsed as follows :—
"Read and found correct. D. T. R., Brother-in-law of T. Subba Row."]

THE FOUNDERS' GROUP.

WE redeem our promise by presenting this month to each of our subscribers the monochrome picture of the T. S. Founders, Madame Blavatsky and Col. Olcott. The picture is unique, in being the only one ever taken of the two colleagues without third parties as sitters. The picture was taken in the little park-garden behind our London Head-quarters' residence, 17, Lansdowne Road, Holland Park, upon which H. P. B. looks as she sits at her writing-desk and weaves into her vigorous prose the thoughts and visions she sees in the Astral Light.

The picture is sent unmounted and loose as its size forbade its being pasted to a sheet of the size of the page of the Magazine. Any photographer will for a trifle mount it for framing upon a properly tinted cardboard, or "Elephant" drawing-paper mount.

STRIKING HOME.

CHAPTER III. MR. LEWIN.

(Continued from page 505.)

THIS event produced on me a startling as well as lasting effect. The fright I had experienced was far exceeded by the terror of a possible recurrence, accompanied by unknown and, therefore, doubly dreaded developments. Never having been subject to visions or even to vivid dreams, I felt utterly bewildered by the mysterious nature of the incident. Strange to say, as I was facing Dr. Henry, although but for a moment, I took in at a glance not only his general appearance, but also details, such as a showy scarf-pin, I had never seen him wear before. As he stood before me with his arms extended in my direction, I distinctly saw his finger-tips give out a phosphorescent glow, while his eyes wore an expression of concentrated will, so piercing and threatening that they haunted me for weeks. The impression I received was altogether so striking, that I should not have hesitated in staking my existence on the conviction of the reality and tangibility of what I had seen.

And yet how could I avoid the conclusion that there was nothing but a hallucination of my senses ? The door had never moved, and had I not seen the figure fade away before my eyes ?

In the confusion of my mind, I argued and puzzled to no purpose. In vain too did I try to put the painful subject entirely aside ; it would not be driven away, and sleeping or waking, I was tormented by its distressing hold upon me.

Where was I to find assistance in my helplessness ? Should I call for the aid of Mr. Lewin, and would he quietly listen when he came to know the nature of my trouble ? Would he not kindly, but none the less firmly hint, that grief, overwork, want of good food, and of proper exercise, had unbalanced my mind ? My hesitation was increased by the very slight acquaintance I could claim with him. On the few occasions we had met in, or near, the house, he had always addressed some pleasant words to me in a tone of old fashioned courtesy. After my father's death he had sent me kind messages, and later had, in a sympathetic way offered me his services, but the ice between us had never been broken : he seemed reticent and formal, while I met with no encouragement to overcome my natural reluctance in broaching so delicate a subject to a complete stranger.

All I had heard of him from Mrs. Watkins, who often let her tongue run on, was not only in his favour, but had awakened my interest in him on account of his loneliness. Busy over his books, for days and days without intermission, he went but rarely out of doors, and never received any visitor. Mrs. Watkins called him a model lodger, so little trouble did he give her ; for the only thing where he required special attention, was in the careful preparation of his purely vegetable food. Always gentle in his spirit and refined in manner, his secluded habits had not succeeded in tarnishing any of his polish. Though he dressed very plainly, like a man who attaches but little value to outward appearance, his

handsome head with its long white beard and dark expressive eyes gave him a very striking and distinguished air.

My indecision continued for some time, but was at last set at rest by chance forcing my hand, to my intense relief.

Returning from one of my walks, I overtook Mr. Lewin in front of our house. On opening the door we met Mrs. Watkins in the passage with a tray of tea-things, which she was taking into his room. He immediately gave some orders and asked me to partake of his simple meal,—an invitation I was only too eager to accept.

Seeing me nervously agitated, he asked me some sympathetic questions about my own affairs, and thus gave me the longed-for opportunity for unburdening my mind. He listened attentively to all the details of my tale, occasionally closing his eyes but otherwise showing no signs of astonishment, even when I described the incident that had shaken me so fearfully.

After enquiring into the nature of my relations with Dr. Henry, and requesting some further particulars concerning the apparition, he remained for some moments absorbed in deep thought. Then he said :

"It is with deep interest and warm sympathy that I have followed your tale of trouble. At a very early age, after having had to face the severest trials, you have now come in contact with some of nature's most hidden currents; mysteries hardly suspected by those among the so-called educated classes who pride themselves on their scientific knowledge and sound judgment. Let me, however, at once assure you, that you run no risk. If you will strictly follow the few and very plain instructions I shall give you, all future danger will be warded off. Theoretically I have full cognizance of the strange manifestation you describe, and though my practical knowledge has not often been just to test, I am confident in being able to point out to you the road to safety. No one can act for you in this matter, your own initiative and energy must be your main guide. The remedy thus rests entirely in your own hands, and will appear to you so simple, that you may feel inclined to doubt its efficacy. Yet all you have to do is to exert your will in a given direction, and if you only pursue a thoroughly persistent course, you will soon perceive what marvellous potentialities you have at your command.

"The latent power of our will is known to few, yet just as our muscles can be trained by systematic exercises to the performance of extraordinary feats of strength, or endurance, also by the development of our will, results can be obtained which, to most people, would appear little short of miraculous.

"In your case we require a starting point, which has to furnish us with the necessary lever for the intended action, and we have your sentiments of strong antipathy to Dr. Henry ready at hand. I confess," he continued, "it would grieve me sincerely did I feel guilty of giving you uncharitable or unchristian advice, but I consider myself in every way justified in urging you for a limited time to concentrate your mind upon this very pronounced dislike, to cultivate and nourish it, in fact, by every means in your

power until it becomes so ingrained in your nature, that it will grow into a leading factor in your daily life. Thus persistently developed, it will set up a repellant self-acting force which, though mostly dormant, can be called upon at any moment.

"My counsel, no doubt, must appear to you very distasteful, but remember, if the facts we have to deal with be serious, they will also be of a transient nature. Pray observe, the plan of action does not aim at a general diversion of the moral current, we only wish to point the defence in our especial direction, where an attack necessitates temporarily the fullest concentration of the forces at our disposal. Victory once achieved, and all dangers disposed, your kind and gentle nature will assert itself, and far from any moral deterioration resulting from this experiment, you will have less difficulty than you might have had before, in eradicating any remnant of resentment, that may be still lingering in your heart.

"A long dissertation on a very recondite and complicated subject would not only weary but bewilder you. I will therefore employ a simple though very inadequate illustration, to convey the idea I wish to impress upon your understanding.

"Fancy yourself in an atmosphere so heavily charged with moisture, that your clothes are redundant with watery particles. A blast of Arctic cold suddenly strikes you, which causes even more vapour to condense upon your person, and in a few moments you find yourself encased in a complete crust of ice, certainly of sufficient strength to act as a protective cloak against minor attacks. Well, something similar, produced however by an inverse action has to take place, in order to procure the desired immunity for you. Not from without, but from within, has to proceed the acting force.

"We are all surrounded by those mysterious psychic emanations called auras, which, although of the most tenuous substance, and cognizable only by peculiarly organized minds, can yet be rendered so powerfully repellant that they form the best protective armour against such subtle influences as at this moment threaten your peace.

"These my slight hints must at present suffice you for a working theory. The dread and loathing you say Dr. Henry inspires you with, will form the motive power for the very efficient engine which must carry your purpose into practice. Endeavour, therefore, by the persistent exercise of your will, to raise a firm barrier between yourself and your tormentor, concentrate all your mental forces on this important point, and persevere, for some time, in keeping alive that active feeling of resistance, on which your safety from further attacks chiefly depends.

"I also request you to wear a locket which I will send you; it has small merit of its own, but will serve you as a tangible token of my strong desire to assist you, as well as a reminder not to lose sight of your duty."

This conversation left a strange impression on me. I felt I hardly realized the full import of the advice received, yet I saw before me a practical aim for which I could at all events strive.

Mr. Lewin's sympathetic and impressive manner during our interview had called forth in me, not only a strong feeling of confidence in him, but produced a wonderful self-reliance, in marked contrast to the tremulous state of mind that had troubled me for weeks past.

The following evening Mrs. Watkins brought me a small parcel from Mr. Lewin, which I opened with a keen curiosity. It contained "the locket" he had mentioned. In size and shape similar to a lady's small watch, it was completely covered with a dark substance like lacquer, and was so light, that I judged its principal material to be either wood or papier machie. No opening was perceptible, and a plain ring had been screwed in for the purpose of suspension. Altogether it was a most plain and insignificant object, and when fastened round my neck, it looked so utterly dismal, and unornamental even on my black dress, that I could not help laughing at the effect, and quickly putting it out of sight.

The next day I conscientiously tried to carry out, practically, the instructions received from Mr. Lewin, but found myself hindered by undreamt of obstacles.

In spite of the pronounced and increasing aversion I felt to Dr. Henry, and therefore impelled by a powerfully acting motive, I found it almost impossible to concentrate my mind, for any length of time, on a subject, which thoroughly distasteful at starting, gradually became perfectly loathsome. My efforts in consequence were more or less spasmodic, and especially lacked that systematic persistence Mr. Lewin had so carefully endeavoured to impress upon me. I constantly shrank from the self-imposed task, although I vaguely grasped its importance for my safety.

Moreover as time passed on, the quick, unruffled motive of my uneventful existence, in soothing my nerves, brought on a feeling of security, assisted, no doubt, by the gradual fading from my memory, of those painful features in my late experience, whose startling intensity had, for so long, caused me sore mental distress. Week after week ran on in the dull humdrum of my daily life; but to my great delight I saw my little hoard gradually growing larger, and in the same proportion the rise of my pleasant hopes kept steady pace.

One evening, after having been to the city to hand in my work, and to receive a new supply, I felt more than the ordinary weariness these visits invariably caused me. A drowsiness which grew irresistible stole over me as if a narcotic were slowly, but steadily, being injected into my veins. Fairly overcome at last, I sank back in my arm chair, and only then became aware of the detested influence being at work, and gradually fastening its fangs into my heart. Not only did every muscle of my body sink into a state of lethargy, but the same poisonous effect extended to my will-power. No effort whatever seemed within the reach of possibility; in fact a kind of paralysis had gained complete dominion of my initiative. A last impulse enabled me to half open my eyes, and there! before me, nay, bending over me, I saw Dr. Henry, with his hands extended over my head. While my body was held in this virtual imprisonment, my consciousness in its nervous sensitiveness was, on

the contrary, painfully alive, and the agony of terror I experienced I can only compare to what must be the horror of a person realizing the fact of being buried alive.

I felt his hand laid upon my head and gently drawn down over my eyes, which closed, as if sealed by a heavy weight of lead. The same movement was repeated once more. Then the hand moved down from the crown of my head over my face, passed my chin, touched my neck, and for an instant rested on my bosom. For one instant only, however; I felt it rebound as if it had touched a hot iron. I heard an angry exclamation like a muttered curse, and at the same time a magic change came over me, as if the deadly spell were suddenly and completely broken. My ordinary power was restored to me in a moment, and a slight effort only was required to enable me to rise and boldly face the hateful image, of which however there was no trace whatever left. Intuitively I knew that my talisman had proved my saviour, from some unknown, but all the more dreaded, danger, that seemed to threaten more than my life.

"NADIE."

(Concluded next month.)

FIRST DAY OF THE PARSEE YEAR.

ACCORDING to the Bundesh (of Pehlevee literature) the Parsee year should commence on the arrival of the Sun at the first point of Aries. But as this rule has not been hitherto observed, the Gahambars, or the season festivals, are supposed to fall on their intended dates, but in months not at all in harmony with the intended objects of such festivals. On this account, some writers now and again indulge in putting forward curious proposals. In order that some light might be thrown on this subject, I subjoin some notes and observations.

In the first place, it is not clear whether these festivals or Gahambars have any reference to the seasons. For the mention of the Gahambars is made in the Pehlevee Afrin in the following manner:

"In forty-five days was created the heaven (fire, or ether) and Gahambar Maidhyazarema was celebrated; in the month Ardi-behest (Taurus) and 15th day Depmeher, commencing with the 11th day Khar.

"In sixty days was created water and Gahambar Maidyoshema was celebrated; in the month Tir (Cancer) and 15th day Depmeher, commencing with the 11th day Khar.

"In seventy-five days was created the earth and Gahambar Paitishahya was celebrated; in the month Sharevar (Virgo) and 30th day Aneran, commencing with the 26th day Astad.

"In thirty days were created the trees and Gahambar Ayathrema was celebrated; in the month Mithra (Libra) and 30th day Aneran, commencing with the 26th day Astad.

"In eighty days were created cattle and Gahambar Maidhyaria was celebrated; in the month Dai (Capricorn) and 20th day Beheram, commencing with 15th day Mihir.

"In seventy-five days was created mankind and Gahambar Hamaspathmedya was celebrated; in the month Spendarmad (Pisces) and in the day Vahistoist Gotha (31st to 35th)."

In the above statements reference is made, not to the seasons, but to the order or sequence of creation.

The Bundesh mentions four seasons of the year, while the above said Gahambars are six. According to the Bundesh, Spring occurs in Aries, Taurus and Gemini; Summer in Cancer, Leo and Virgo; Autumn in Libra, Scorpio and Sagittarius; and Winter in Capricorn, Aquarius and Pisces. They represent the Pehlevee and Hindoo months as under.

Pehlevee or Parsee months.	Zodiacal Signs.	Zodiacal Signs. (Hindoo).	Hindoo Months.
1. Farvardin.	Aries.	Mesh.	Chitra.
2. Ardibehest.	Taurus	Varakh.	Vaisakh.
3. Khordad.	Gemini	Mithum.	Jath.
4. Tir.	Cancer	Karak.	Ashad.
5. Amerdad.	Leo	Simha.	Shravan.
6. Sarevar.	Virgo	Kanya.	Bhadurva.
7. Meher (Mithra)	Libra.	Tola.	Asho.
8. Avun.	Scorpio	Varschak.	Kartik.
9. Adar.	Sagittarius	Dhun.	Magsur.
10. Dai.	Capricorn	Makar.	Paush.
11. Behmen.	Aquarius	Koombh.	Maha.
12. Spendarmad.	Pisces	Meen.	Phagun.

Pehlevee literature is far posterior to the Zend literature, and in the latter no mention is made of the six stages of creation, nor of the four seasons of the Bundesh; and although both these are the products of the Pehlevee period, they are never shown to have any connection with each other. Thus, so far as the Pehlevee literature is concerned, the Gahambar festivals do not appear to have any relation to the seasons, but, as will be seen further on, they appear to have reference to the various planets and constellations and to their predominant influences on the various orders of creation.

It will be useful to note that in the Zend writings no mention is to be found of the twelve months of a year. In the Vedic period the twelve Zodiacal signs were not known or recognized, and the months were named after the name of the lunar constellations in which the full moon occurred. The twenty-seven asterisms or lunar mansions were known or recognized, they representing the 29d. 12h. 44m. in which the moon completed her revolution. The difference between the lunar and solar year was made up by an intercalary month. It is reasonable to suppose that the names of the days of a Parsee month were originally names of lunar constellations, and the months were named after the principle of the Hindoo months.

The words denoting the months of the Parsees are purely Pehlevee. Thus the six stages of creation, the four seasons, the twelve solar months, all belong to the Pehlevee period and are based upon the principles of developed astrology, for to the

readers of Hindoo astrology, the Pehlevee Bundesh will appear to contain a great deal which is founded upon the philosophy of astrology.

The Hindoo astrology believes that "all living things, the earth and the heavens, have five kinds of vital airs, called respectively *prāna*, *apāna*, *vyāna*, *udāna*, *samana*. They have also three kinds of vital fires, and through the interaction of these vital airs and vital fires result the several seasons, the different states of health, creation, destruction, preservation, &c. First, from the heavenly bodies, we get ether, and from ether, air, from these two, fire, from these three, water, from these four, earth. As earth also includes all the living beings thereon, these also are made up of the five elements. Since these elements came from the heavenly bodies, it follows that the living beings are influenced by the heavenly bodies. The influences of the heavenly bodies are fivefold, emanating, bringing to a standstill, destroying, attracting and fertilizing.

"All plants came into existence through the Moon and Venus, because these two emanate watery rays; coral, pearls, shells, &c., and all animals found in water are produced by these two. Man is born through the influence of the Sun and Jupiter, and he dies under the influence of the Moon. The Moon gives coldness, and when a man becomes abnormally cold he dies. Minerals are produced through the influence of Mars and Saturn. Purity and the growth of the three kingdoms are under the influence of the Sun.

"Vegetables, animals and men are created, destroyed and preserved as the result of planetary effects, natural effects, and terrestrial effects.

"In a day, the number of breaths taken by each man comes to 21,600. During this interval, seven kinds of animal life come into existence, of which mankind is one.

"Sun is the soul, the life. The Moon is the body. Both of these control the five elements, viz., fire, air, earth, &c. Mars is fiery. Mercury airy. Jupiter earthy. Venus watery. Saturn ethereal."

The above extracts indicate that Hindoo astrology believes, and Pehlevee writers accordingly might have believed, that during certain fixed cycles, say a day, or a year, or corresponding by a cycle, of a certain thousand years, life in various kingdoms was influenced in its progress by the combinations of certain planets in certain constellations at the time when the Sun was also in that locality. The Sahambar Afrin, as quoted above, leads us to infer that Pehlevee writers believed that when the Sun was in about the 15th degree of Taurus (Ardibehest) and combined with the influence of other planets to which the sign was favourable, the element fire (or perhaps light or ether) was influenced in its progress. In like manner, the watery element was influenced when the Sun was in Cancer (Tir), earthy element when in Virgo (Sarevar), vegetable kingdom when in Libra (Mithra), animal kingdom when in Capricorn (Dai), and mankind when at the end of Pisces (Spendarmad.)

and commencement of Aries*. It will be interesting to know what particular planets have their influence in these signs, and I give below a statement of it. It is necessary, however, to observe that the exaltation of a planet in a certain sign is said to last for about five days or degrees, and that a Gahambar festival is also required to last for five days. The number of degrees of a sign in which a planet's exaltation commences, is variously given by different writers, and varies by five to fifteen degrees. Therefore the degrees of exaltation given below are not strictly accurate:—

Aries	House of Mars	Exaltation of Sun in 10.'
Taurus	Do. of Venus	Do. of Moon in 3.'
Gemini	Do. of Mercury	
Cancer	Do. of Cancer	Do. of Jupiter in 15.'
Leo	Do. of Sun	
Virgo	Do. of Mercury	Do. of Mercury in 15.'
Libra	Do. of Venus	Do. of Saturn in 26.'
Scorpio	Do. of Mars	
Sagittarius	Do. of Jupiter	
Capricorn	Do. of Saturn	Do. of Mars in 28.'
Aquarius	Do. of Saturn	
Pisces	Do. of Jupiter	Do. of Venus 97.'

* The Bundesh gives another view of this matter. It says that at a certain stage of the development of the Solar system, certain planets (as all planets are considered to be the disturbing powers) came into certain constellations (as all constellations are considered to be the preserving powers), and the earth was so much affected thereby that a change occurred in the then existing nature of the earth, of its various elements, and of beings living upon it, and a new form or state of things was thereby produced. A cycle of 12 milleniums, one assigned to each sign, is announced by the Bundesh. One millenium is said to be of one thousand years' duration. But evidently the first six milleniums refer to far greater number of years and to the states of things far, far anterior to the periods mentioned in the Bundesh. The milleniums commencing from Libra (the seventh) appear to refer to a certain minor cycle of six thousand years. It is possible the Libra millenium refers to the Noah's Deluge or to the Hindoo Kaliyuga (B. C. 3101). The following passages will assist the reader:

"In the month Farvardin and the day Ahuramazda, he (the Evil Spirit) rushed in at noon and thereby the sky was as shattered and frightened by him as a sheep by a wolf. He came on to the water which was arranged below the earth and then the middle of this earth was pierced and entered by him. Afterwards he came to the vegetation, then to the ox (animal kingdom), then to Gayomard (mankind), and then he came to the fire; so, just like a fly, he rushed out on the whole creation and he made the world quite as injured and dark at midday as though it were a dark night.

"The second conflict was waged with the water, because, as the star Tistar was in Cancer, the water which is in the sub-division they call Avrak (ninth lunar mansion corresponding with the middle of Cancer) was pouring on the same day when the destroyer rushed in and came again into notice (Avrak) in the direction of the West. For every single month is the owner of one constellation, the month Tir is the fourth month of the year, and Cancer the fourth constellation from Aries, so it is the owner of Cancer, into which Tistar sprang and displayed the characteristics of a producer of rain, and he brought on the water aloft by the strength of the wind."

"Time was for twelve thousand years, and it says in revelation that three thousand years was the duration of the spiritual state where the creatures were unthinking, unmoving and intangible; and three thousand years was the duration of Gayomard, with the ox, in the world. As this was six thousand years, the series of milletrium reigns of Cancer, Leo, and Virgo had elapsed, because it was six thousand years when the millenium reign came to Libra, the adversary rushed in and Gayomard lived thirty years in tribulation.

"For in the beginning, it was so appointed that the star Jupiter (Ahuramazda) was life towards the creatures, not through its own nature, but on account of its being within the control of luminaries (fixed stars, especially the Zodiac signs) and Saturn was death towards the creatures. Both were in their supremacy at the beginning of the creatures, as Jupiter was in Cancer on rising, that which is called Givan (living) for it is the place in which life is bestowed upon it; and Saturn

From the above, one is inclined to infer that the exaltations of planets have more to do with the Gahambar festivals than the seasons. But the dates of the festivals do not fit in quite exactly with the dates of exaltations. This may be due to the inaccuracy of the latter dates. Moreover, there is one more factor to be considered in fixing these dates. It is the full-moon day and the new-moon day, and the last day before the new-moon. These are the different phases of the moon which the Hindoos recognized as deities, and in fixing the dates of sacrifices, always kept these days in view, and the rest of the days, more especially the dark days of the moon, were not used for sacrificial and ceremonial purposes. It would not be correct to surmise that the Pehlevee writers ignored this principle, especially when in the Zend literature, new-moon and full-moon are invoked along with the six names which the Pehlevee writers have applied, rightly or wrongly, to their six Gahambar festivals. We have said above that in the Zend literature these six names are to be found, but they are nowhere spoken of as referring either to the seasons or to the six orders of creation. But, as the Vedas do speak of six seasons, we may presume that the Zend literature, too, spoke of these as seasons, and not as orders or stages of creation, of the Pehlevee writings. Now assuming, according to the Pehlevee Bundesh, that the year commences with the first point of Aries, let us see how the dates of the Gahambars reconcile the object of the Zend literature with that of the Pehlevee literature.

First point of Aries is the new-moon day of the Hindoo month Chaitra (Farvardin). It is the place of the vernal equinox, and here the spring commences. "The religious year of the Hindoos is Tuni-solar and commences at the instant of conjunction of Sun and Moon, in the sidereal month Chaitra. Hindoo year is sidereal and is measured by return of the Sun to the same point, at present, beginning of the Lunar mansion Ashvani, or sign Mesha (Aries)." This sign, as stated above, is the house of Mars, and has the exaltation of the Sun.

Forty-five days after the above date, the first Gahambar festival ends on the full-moon day, or Vaisakh, or Taurus (Ardibehent). It is the middle of spring, and the sign is the house of Venus, and the exaltation place of Moon.

Sixty days after the above, the second Gahambar ends on the full-moon day of Ashad, or Cancer (Tir).* It is the full-moon day of the first month, or summer. The sign is the place of the summer solstice, and is the house of Moon and the exaltation place of Jupiter.

was in Libra, in the great subterranean, so that its own venom and deadliness became more evident and more dominant thereby. And it was, when both shall not be supreme, that Gayomard was to complete his own life, which is the thirty years, Saturn came not again to supremacy, that is, to Libra. And at the time when Saturn came into Libra, Jupiter was in Capricornus, on account of whose lowness and the victory of Saturn over Jupiter, Gayomard suffered through those very defects which came and are to continue advancing, the continuance of that disfigurement which Ahriman can bring upon the creatures of Ahuramazda."

* Bundesh says, "From Madhyoshema, which is the eleventh day of Tir (Cancer), to Medyarem, which is 20th day of Dai (Capricorn), the shortest day, the night increases, and from Medyasho into Madhyashema, the night decreases and day increases."

Seventy five days after the above, third Gahambar ends on the last day of Bhadurva, or Virgo (Sarevar), the last month of summer, or rather celebrates the end of summer. It is the house of Mercury, and also the exaltation place of Mercury.

Thirty days after the above, fourth Gahambar ends on the last day of Ashe, or Libra (Mithra), the first month of autumn. It is the place of the autumnal equinox, and is the house of Venus, and exaltation place of Saturn. The Gahambar celebrates the end of the Parsee Rapitheran, to be renewed at the arrival of the Sun at Aries. The end of the Rapitheran means that the glory of Sun, who is the life-fountain of our Solar system, has declined, to be restored again at the exaltation in Aries. The succeeding five months of autumn and winter enjoy the Sun's influence only in its declining state. The Hindoos observe this in a different way. The upper half of the zodiacal circle, between Cancer and Capricorn, they call Uttarayan, and the lower Dakhshinayan. During the latter period, they do not deem it proper to celebrate sacrificial and other rites. Uttarayan represents the ascendant position of the Sun, which view is correct, but the Pehlevee writers have based their period of Sun's decline from the standpoint of seasons, and both may be said to be correct from their different standpoints. It must be added also that, according to the Hindoos, the deity sleeps for four months following the Cancer, and then rises. It, of course, means that from Cancer, the decline of Sun commences, and is at the lowest point when in Libra, and from this point his rise commences.

Seventy-five days after the above, the fifth Gahambar lasts for five days, commencing with the day following the full-moon day of Paush, or Capricorn (Dai). It is the middle of the first month of winter. The sign is the place of winter solstice, and is the house of Saturn, and the exaltation place of Mars. The festival appears to commence on the day following the full-moon day. In the absence of any probable reason, we may attribute it to the desire to reconcile the date with the predominant degree of the planets.

The sixth, or last, Gahambars commences at the end of the last month Phagun, or Pisces (Spendarmad). These Gahambar days are the five extra days added to the 360 days of twelve months.* They celebrate the end of the past year and the commencement of the new year. It is the end of winter and commencement of spring. The sign Pisces is the house of Jupiter, and the exaltation place of Venus.

From the above, it will be seen that the object of the Zend literature and that of Pehelvee literature could be reconciled with the dates of Gahambars as given above.

But the question remains, why the year should commence with Aries and not with any other sign. Reasons in favor of this rule I shall give below.

Because many ancient nations considered it as the commencing sign of the year, and it is the highest and the uppermost sign of the Zodiac circle.

Because, as stated above, the Hindoos commence their religious and astrological year from this sign.

* The Bundesh says, "In the five supplementary days at the end of the month Spendarmad, the day and night are again equal."

The Pehlevee literature identifies the first month, Farvardin, with Aries, and to depart from it would be equal to upsetting the Pehlevee writer's seasons and calculations.

If the year should commence with the beginning of spring, and very few will be inclined to commence it with any other season, then Aries is the proper sign; for the Hindoo astrology says, "Aries contains seven rays, of which four are hot, two cold, one both hot and cold; and of these seven rays, five contain prāna, vital air, one contains apāna, and one, the other three vital airs. When the sun comes to that sign, the sign is at the height of its heat; it is the proper house of the sun; that period of time when the sun is in that sign is called Vasantrita."

"The reason why Aries is the seat of the Sun is that Aries has four hot rays and the Sun three hot rays."

The ancient Persians, from time immemorial, celebrated *Jamshedi Naoroz* on the arrival of the Sun at Aries.

The vernal equinox may not be exactly at the first of Aries, or may be far away from that point, but that need not disturb the above view, for the real point necessary is the contact of the Sun's influence with that of Aries.*

The Sun enters Aries on about the 21st March (according to the fixed Zodiac). But in the case of the new year day, it is a question whether or not to adhere to the new-moon day of Chaitra, when the Sun is said to be in conjunction with the Moon. If we wish to keep the several Gahambar festivals to their appropriate dates, based upon Moon's revolutions, and also, if we wish that the first day of the Parsee year or month should correspond with the first day of the Moon, which is also the first day of a Hindoo month, the matter deserves consideration. The Bundesh does not appear to have taken Moon's revolutions into account. But it says, "The year depending on the Moon is not equal to the computed year, for the Moon returns one time in 29 and one time in 30 days, and that every one is deceived who speaks of Moon except as when they say that it comes twice in 60 days; and who keeps the year by the Moon, mingles summer with winter and winter with summer." This passage leads us to a different conclusion, possibly that, for the purposes of seasons, the Moon days of a months were made up to the average of thirty days of a solar month. In this connection it would be interesting to remark that the eleventh day of Ashad (Cancer) is considered by Hindoo literature as representing the summer solstice, after which the Deity is said to sleep, while the Pehlevee literature also (as remarked already) says that from the Madhyoshem, which is the eleventh day of Tir (Cancer), the night increases. This coincidence gives ground for supposing that the Pehelvee months did not commence at any point without any regard to the new-moon day.

AHMEDABAD, 5-5-90.

DHUNJIBHOY JAMSETJEE MEDHORA.

* The Bundesh considers the vernal equinox to be at Aries. It says, "When the Sun arrives at the first degree of Cancer, the time of day is greatest. It is the beginning of summer, when it arrives at Libra, the day and night are equal; it is the beginning of autumn when it arrives at Capricorn, the night is a maximum, it is the beginning of winter; and when it arrives at Varak (Aries), the night and day have again become equal."

There is, however, sufficient ground in favor of commencing the year at the exact point of the vernal equinox, and there is no objection in adopting it, if found to be the best alternative, after considering the other factors.

Reviews.

TRANSACTIONS OF THE BLAVATSKY LODGE.*

The long expected report of the Transactions of the Blavatsky Lodge Theosophical Society (London), has at last been issued. In neatness of type, excellence of paper, and tastefulness of cover, it well sustains the high character which the T. P. S. has earned by its various publications. The reports are compiled from short-hand notes taken at the weekly meetings of the Lodge, from January 10th to June 20th 1889. They are in the form of Question and Answer—the former put by members present, the latter given by Madame Blavatsky offhand. The discussion relates to obscure passages in the "Secret Doctrine," and may therefore be taken as a Glossary and author's Commentary to that monumental work. The answers are not equally clear and convincing, yet the author throws a great light in them upon various difficult problems. As an intellectual feat they are collectively very striking, and strongly emphasize the learning and mental elasticity of our unique colleague. To appreciate the greatness of the task she thus accomplished, one needs but to cast an eye over the questions, put to her point-blank, upon the profoundest problems in science, philosophy and metaphysics, and requiring answer upon the spur of the moment, with no opportunity to consult text-books or ponder the often novel and highly ingenious issues. Hers is an intuitive, brilliant and clairvoyant, rather than a ratiocative, logical and scientific mind; hence her writings throughout lack that feature of nice caution and compact statement, which is such an admirable trait in Mill, Bain and Spencer. She is positively embarrassed by the inrush of ideas when her mind is opened to a given subject. Under which circumstances, precision is always apt to be wanting. It was my good fortune to attend various meetings of the Blavatsky Lodge, and the thought above expressed came to me as I saw how her mind flashed out answer after answer to interrogatories put by men and women of high culture and unusual intelligence. She is a marvel, take her as one will; but not a chronometer for accuracy.

O.

GEMS FROM THE EAST.†

As a pastime between spells of heavier work and to oblige friends, H. P. B. has put together 365 Eastern precepts and axioms, one for each day of the year, and taking them as they came to hand. These are arranged on the left-hand pages of a pretty 12mo. volume, with Theosophical emblems on the vellum cover, while the right-hand pages are left blank and divided by rules into spaces for four days to the page. The intention is that you should hand the book to a friend with the request that he write his name and year of birth on the blank opposite the date in the calendar. At the same time he may profit or be amused by the aptness or the reverse of the moral text which falls to his birthday. The precepts are taken from "Dhammapada," "Mahabharata" and other great Scriptures. The illustrations are appropriate and artistic.

O.

* Trans. Blav. Lodge of the Theosophical Society. Part I. Price 1s. 6d. Theosophical Publication Society. Indian Agent, Manager *Theosophist*.

† "Gems from the East: a Birth-day Book of Precepts and Axioms." Compiled by H. P. B., and illustrated by F. W. London, T. P. S.: Madras, Manager *Theosophist*. Price 3s. 6d.

THEOSOPHICAL SIFTINGS.*

The Countess Wachtmeister and the T. P. S. are doing an excellent work in bringing out, monthly or more rapidly, reprints of the best articles in our Theosophical magazines and original papers specially written for this series. The experiment is now in its third year and has proved a decided success. The Volumes for 1888 and '89, comprising 18 numbers each, are available. The present number contains a learned exposition by Mr. G. R. S. Mead, on the Symbolology of the Seal of the Theosophical Society, and an essay upon Dynaspheric Force, by the late Mr. Lawrence Oliphant.

"THEOSOPHIA."

Though the author hides himself behind the modest pseudonym of "Nemo," he is really a gentleman of rare attainments and high rank in the social world of Madrid. The pamphlet (in the Spanish language) treats upon the following themes: 1. What is Theosophy? 2. Who are the Theosophists? 3. The common ground of Theosophy. 4. Brotherhood. 5. Faith and Knowledge. 6. The Initiate. 7. Object of Initiation. Some of these are translations, others original treatises. I have read the work with interest, and have been struck with the brilliancy of the pure Castilian idiom in which it is written. A very recent advice from Madrid informs me that the first Edition (1000 copies) is quite exhausted, and a second is in press.

O.

TRÜBNER'S RECORD.

There are periodicals of a certain class which are as refreshing to the mind as the shadow of a spreading tree to the traveller. *Trübner's Record* is one of these. Established by the late erudite Mr. N. Trübner in 1865 as a mere trade circular, it was at the beginning of last year expanded into a literary and scientific periodical, under the editorship of Dr. Reinhold Rost, LL.D., of the India Office, one of the most learned scholars of the day. The scheme is to issue six numbers annually, at 2s. each for single copies, or ten shillings per annum, in which will appear, besides obituaries and literary notes of books projected or in progress, reviews, independent articles on Oriental subjects, and, more especially, periodical statements as to the advance made in the various fields of Oriental research. I wish I could say that Dr. Rost was an exception to his class of Orientalists in the matter of reading Eastern ideas between the lines of Oriental texts by the clue of the true Esoteric Doctrine. But perhaps by "waiting on," patiently and honestly we may even see the great Max Müller coming to admit that there is actually such a thing as Eastern occult science, and that its alleged Proficients are something more than myths.

O.

THE SMITHSONIAN PUBLICATIONS.

The Adyar Library has been enriched from time to time by the gifts of the splendid Reports of the Bureau of Ethnology of the Smithsonian Institution, through the kindness of the Director, Major J. W. Powell, and of my old army friend, Colonel Garrett Mallery. These superb folios have been duly noticed as occasion required. I must now tender my thanks to the Secretary of the Smithsonian Institution for a series

* No. 4, Vol. III of the T. P. S. Series. Price Threepence. Yearly subscription (18) Nos. 7s. 6d, bound in cloth. Address Manager *Theosophist*.

of the late Prof. Henry's Annual Reports, from the year 1866 to 1876, both inclusive. Since Mr. Smithson, in 1846, bequeathed to the United States Government a half million dollars "for the increase and diffusion of knowledge among men," and the trust was accepted, the Smithsonian Institution has, under the splendid management of its Secretary, Staff, and Board of Regents, done incalculable good. It has won the highest rank among learned bodies, and the enlightened policy of the American Congress has constantly augmented its power to carry out the public-spirited, altruistic design of its Founder. I regard it as an honor to be thought worthy of receiving its publications.

O.

Correspondence.

"A SHADY BUSINESS."

TO THE EDITOR.

To Colonel Olcott's remarks under this heading, in the *Theosophist* for April last, charging me with having plagiarised from him the title and much of the contents of my "Buddhist Catechism," I beg to make the following reply: and, first, as to the title. This is not of the kind which can be the literary property of any person; being in the form in universal use to describe a work of such a nature; and it is as much common property as its fellow phrases a "Christian Catechism," a "Treatise on Chemistry," and the like. Had his book borne some fancy name, devised by himself, such as "The Banyan Tree," or "The Light of Asia," and I had taken that, he might fairly have charged me with plagiarising his title; but most certainly not as it is.

To come to his second allegation, or rather series of allegations. That his Catechism suggested the *idea* of mine I freely admit, and have stated as much in my preface. But whereas his was avowedly written for Asiatics, so far from my being open to reproach for having followed in his steps by writing one avowedly for Europeans, I should have expected my imitation of him in this respect to be regarded as the most sincere flattery, and myself to be cordially welcomed as a fellow-labourer in the field of Buddhist propagandism. If only on this score I consider myself entitled to express disappointment at Colonel Olcott's attitude.

That a certain accord should subsist between the two Catechisms was, from the nature of the case, inevitable. For a Catechism is not an original creation, but a compilation from previously existing sources; and in the present case these are of so restricted and precise a character as to render any but a minute divergency impossible, unless, indeed, I had discovered or invented new ones. Colonel Olcott could hardly have expressed himself more bitterly had I done the latter; whereas the very agreement between our results might, it seems to me, well be regarded as a tribute to his accuracy.

Even in the single instance in which I allowed myself to borrow from Colonel Olcott, I but followed his own method in omitting to specify the fact. His answer to the question, Wherein does Buddhism differ essentially from other religions? struck me as so complete that, being

unable to improve upon it, I adopted it, considering that in my avowed quality of compiler, I had full right to do so, and if justification were wanted, I considered that it was afforded by Colonel Olcott's own omission to append foot-notes acknowledging the facts on such occasions as he has been indebted to Rhys Davids, Bigandet, Alabaster, Spence Hardy, Swamy or Beal,—an omission in which I hold him to have been right.

On the other hand,—in all respects in which it is possible for a Catechism to be original, namely, in arrangement, method, statement of philosophical problems, elucidation and style, *my Catechism differs as widely as is possible* from that of Colonel Olcott, and that it is so will, I am confident, be the verdict of all dispassionate judges, who—being competent—*will take the trouble carefully to collate the two, although he himself has altogether overlooked this aspect of the question.*

SUBHADRA BHIKSHU.

Note.—I have italicised some of the passages of Herr Subhadra Bhikshu's letter for his delectation and to help him inwardly digest the review of *our* Chang-Eng Catechism, which appeared in our issue of June. It would have been more consolatory to his friends if he had *not* penned the above letter. Previously, there might, perhaps, have been found some excuse for his literary misconduct; now, it seems to me, there is none—absolutely none.

H. S. O.

PSYCHOLOGY AND NEO-MATERIALISM.

TO THE EDITOR.

Apropos of my recent article with the above title, Dr. Salzer forwards an interesting letter, in the course of which he points out that in the argument of his "Psychic Aspect of Vegetarianism," he too laid stress on the absurdity implied in the materialist transmutation of motion into consciousness. The alleged equivalence would, in fact, represent a breach in the wall of the "Conservation of Energy"—a doctrine necessarily taken over by materialism. With regard to the alternative theory of Professor Bain to the effect that 'neurosis' and 'psychosis' are two sides of one and the same thing, he observes in the same suggestive *brochure*:—"There is in company with all our mental processes we are told, 'an unbroken material succession.' This is right enough, and sufficient evidence can be produced in its favor. But there is just as much, in fact, far more evidence to show that there is a vast, unbroken chain of material succession, free from all company with mental processes; the whole inorganic world bearing witness to it. Now if that inorganic world with its chain of physical causation hermetically closed within itself, is to be a self-sufficient existence, intolerant of any other mode of change but its own; how can there be room for a second face, or even for a second phase, of action?—Let it be remembered, the question is not, How is a second face to be hooked on to a fact that all along bore only one face; neither is the question to be understood in the sense, as to by, and in which way a second face can proceed from a one-faced fact. We have once for all resigned ourselves in Natural Philosophy to register facts, and provisionally, even hypothetical facts, as they are or appear to be, without enquiring as to How and Why. We do not know how, out of a battery charged with chemicals, comes electricity; how electricity turns ultimately into heat, &c. The question before us is not an enquiry after a *modus operandi*; the question before us is, How is the theory of Mind-Body compatible with what we believe, and firmly assert to know, as to Conservation of Energy?"

Rejecting the "mind-body" doctrine of Bain as untenable Dr. Salzer proceeds to explain consciousness by postulating an "ethereal sensorium," located in the ethereal organism, behind the visible physical frame of man. "Why not say psychosis to be a function of the ether, of the ether which permeates the physical body?" (p. 59.) The psychical man, that is to say the thinking, willing, and feeling self, is thus identifiable with a function of the astral organism.

It is necessary, however, to point out that this theory is still materialistic, that it excludes 'freedom' in the metaphysical sense, and lands its advocate in either an atheistic or agnostic philosophy. The Ether of Science possesses the two essential attributes which make up our fundament-concept of matter, *spatial extension*, and *resistance*. Herbert Spencer rightly alludes to matter in its solid liquid gaseous and ethereal states. Ether as extended and resisting is "matter"; if it is not, neither is the physical substance ordinarily so called. All Bain's contrasts between the "mental and physical" processes hold, therefore, equally valid of an ethereal or astral sensorium and its hypothetical product, consciousness.

Consciousness being a function of ether would as an outcome of its fixed sequences necessarily yield a necessarily fixed content. This is so obvious as to need no further remark.

Finally, if consciousness is thus explained by Dr. Salzer, it would be interesting to know whether he accepts the hypothesis of a Universal Spirit antecedent to cosmic origins. And if so, how this spirit could have existed in the absence of an ether already given and differentiated.

E. D. F.

MAYA.

TO THE EDITOR.

The following interesting extract from the Allahabad *Week's News* is worthy, I think, of some editorial remarks in the *Theosophist*, as, in my opinion at least, it leaves far from satisfactorily answered the question: What is *Mâyâ*?—

X.

MAYA.

As described by an Indian Schoolman of the XIVth Century.

"The unreality of the world as the central idea of Hindu philosophy has so far familiarised itself in Europe that the original word *Mâyâ* has passed from the pages of Schopenhauer into the realm of lighter literature; and yet it cannot be doubted that many who use the term are still at the mercy of their own preconceptions, that their familiarity does not extend beyond the term to the thought signified.

"A striking illustration of this (recently noted in these columns) is afforded by Sir Edwin Arnold in his exposition of *Mâyâ* as the anticipation of modern science! To the genuine student, however, of ancient Indian thought, anxious to judge for himself and unable to read the Sanskrit original, the following close translation of an extract from the *Panchadasi*, attributed to the renowned scholiast Madhavacharya, is offered, with the assurance that the traditional explanation of the text after Ramakrishna's gloss has been followed:—

"That which cannot be explained and yet is evident is *Mâyâ*. This is what ordinary men know about jugglery and the like. This world of phenomena is manifest and an explanation of it is impossible. Regard it, therefore, impartially as the work of *Mâyâ*. When even all the wise start to explain this world, Nescience (*Mâyâ*) appears before them in some one quarter or another. How are the body, the organs of sense and of action, and the rest, produced from a germ; in these how comes

intelligence? To such questions what reply have you? This is the very nature of a germ, you say. Pray tell me then how you discovered this nature? Inductive methods fail you here, for some germs are known to be sterile. Your final resting-place is in *I know nothing indeed*: wherefore truly do the wise ascribe a magical character to this world. Than this what magic could be greater, that a germ taking up its abode in a womb should become conscious, and gifted with the many offshoots that spring from it—head, hand and foot—should pass in order through the stages of childhood, youth and old age, and see, hear, smell, and come and go! Turning from our bodies ponder well the seed and tree. Look now at the tiny seed and now at the majestic banyan tree! And from such reflection rest assured that this is *Maya*.

"Doubtless we are here presented with but one phase in the conception of *Mâyâ*, and of this phase we might speak as a foreshadowing of Herbert Spencer; but then only by insisting on verbal similarities to the neglect of that realism which is an essential part of his system. The truth in our heritage of philosophical notions makes it easy for us of Europe to identify *Mâyâ* with our own notion of the world as unreal in a certain sense; but in so doing we are apt to forget that the doctrine of *Mâyâ*, rigorously interpreted, is the negation of all philosophy. For the modern thinker the deduction of the world from reason is the problem of philosophy: for the Vedantin, to whom the world is *Mâyâ*, inexplicable, false, that problem simply does not exist."

Editor's Note.—It would be interesting to obtain explicit views from representatives of the different Indian systems on the subject of *Mâyâ*, before attempting any analysis. Define your terms invariably previous to discussion—says Max Müller. If, however, by *Mâyâ* is meant the world of phenomena which is "manifest and yet cannot be explained," the issue is simple enough. But we have heard more than one definition of *Mâyâ*. Is the above universally accepted? In the passage cited, the unknowability *per se* of the so-called external world is, seemingly, at stake. This position might, of course, be termed with the writer a "foreshadowing of Herbert Spencer." But why of Spencer in particular? What of the long line of those writers who have maintained the relativity of human knowledge—Protagoras, Aristotle, Averroes, Giordano Bruno, Bacon, Spinoza, Kant, Newton, Herbert, Hamilton, Bain, etc., etc.? All of these writers taught that absolute knowledge is impossible to man.

But something more than the postulation of a changing world, unknown *per se*, characterises most of the pronouncements we have heard on this moot subject. Is not the reality of a world in itself often denied by exponents of *Mâyâ*. In this connection the "inexplicable, false" cosmos of sense recalls to mind with great vividness the "inexplicable" limitations of the pure Ego into which Fichte resolved all apparent and illusive externality; it has also a resemblance to Plato's "non-existent world of sense." Obviously, however, a full discussion of how the experience of this unreal, false, world comes to be, involves a whole system of metaphysic. Those who care to sound such soul-stirring problems may be referred to Fichte's "Science of Knowledge," as probably the most suggestive venture to grapple with the crux on idealist lines.

E. D. F.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, May 1890.

You will be grieved to see in the May number of *Lucifer*, the announcement of the continued ill health of "H. P. B." She is indeed giving us cause for the gravest anxiety; Dr. Mennell forbidding her even to put pen to paper—hence the editorial notice in *Lucifer*. It is gratifying in this instance, however, to find sympathy where one least looks for it, viz., the London daily press; for the *Pall Mall Gazette* inserted a most delicately worded and sympathetic notice of "the long-continued indisposition of Madame Blavatsky," in a recent issue; thus testifying to the widespread feeling of sympathy which has been evoked.

Mrs. Besant gave a most successful lecture on the 19th instant at Colonel Gordon's house in Earls Court (London, S. W.); the well-packed audience coming, of course, by invitation.

There is evident a very marked improvement of late in the contents of our English Theosophical organ, *Lucifer*, which commenced its 6th Volume in March. The subject-matter of the coming volume promises to surpass in interest and importance anything that has yet appeared in its pages.

"Hypnotism" continues to occupy a prominent place in most of the leading journals and magazines, both at home and abroad, each month showing the results of the ever growing and widespread interest in occult subjects. In the May number of the *National Review* we find Mr. T. A. Trollope asking a sceptical public, "Was I also hypnotized?" (You will remember my notice of Hamilton Aidès' article in the 19th Century, bearing an almost identical title). He prefaces his account of some experiments, made years ago, with the remark that he is no believer in spiritualism, but at the same time candidly admits that, though many séance room manifestations are frauds, yet that enough remarkable phenomena remain to point to some underlying mysterious (because unknown) force, which demands the earnest attention of the man of science.

The current number of the *Journal of Mental Science* gives an article "On the Treatment of Insanity by Hypnotism," by Percy Smith, M. D., M. R. C. P., (Resident Physician to the Bethlehem Royal Hospital) and A. T. Myres, M. R. C. P., who give some interesting facts which serve to shew us how greatly light is needed on this obscure branch of therapeutics. The same journal also gives an intelligent and appreciative review of Baron Carl Du Prel's "Philosophy of Hypnotism," as also a review of "An Experimental Study in the Domain of Hypnotism," by Dr. R. Von Kraftt Ebing.

I received last month from Paris—just too late to insert any notice of it in my last letter—a paragraph from the *Siècle* headed "Buddhism in Paris," which gives an account of an interview with M. Leon de Rosny, a well known professor of the Sorbonne. It appears that M. de Rosny has recently been lecturing on Buddhism, and his remarks are very noteworthy. He says that Buddhism has taken firm root in France, and that every day he receives visits from distinguished persons, who affirm that they have embraced the religion of Buddha. Among recent converts is the Vice-President of the Academy of Medicine. Prof. de Rosny holds that the present movement in favour of

Buddhism is due to the fact that it is not in conflict with modern science, but in reality contains the principles and truths expounded by our savants. He sees, however, a considerable element of danger in the excess of enthusiasm displayed by some people, who will mix up the pure philosophy of Buddha with all sorts of supernatural theories—with spiritualism, hypnotism, and "magic." M. de Rosny himself professes to be a great admirer of what he regards as the most beautiful of all religions, but he would not be considered a Buddhist in the popular Western acceptance of the term—that is to say, a dabbler in "occult science."

He predicts, however, that the current setting towards Buddhism, which has attracted so much attention, will be productive of stranger events in the course of a few years—or even in a year, or six months ("... ce que je puis vous dire, c'est que le courant qui entraîne les esprits modernes vers l'étude de la religion du Bouddha nous conduit à des événements surprenants. Vous le verrez : dans quelques années, dans un an, dans six mois, peut-être, il préoccupera l'Europe. Les Bouddhistes vont tenir prochainement un congrès à Paris, et déjà ce n'est plus d'un congrès qu'il s'agit, mais d'un concile.")

That M. de Rosny seems fully to recognise the common source of both the Theosophical movement, and that in favour of Buddhism, viz., the East—is evidenced by the following, which I quote in the original:—"... Enfin M. Olcott, qui est le chef le plus autorisée des néo-Bouddhistes, leur pape, m'a formellement proposé, si je le voulais, de me mettre à la tête de cette révolution religieuse et de partir pour l'Inde." A good many English papers which have inserted much of what I give you under the head of "From our French Correspondent", have entirely omitted any mention of this last most significant paragraph; a fact worth nothing.

[Professor de Rosny's words must have been incorrectly reported.—H. S. O.]

As a pendant to this, I may mention a well-written and deeply interesting article in the *Fortnightly Review*, from the pen of Madame B. de Bury, a slight sketch of which will tend to prove the reality of the recent re-action in favour of Idealism throughout the Western world, more particularly in Paris. "Idealism in Recent French Fiction" is the title given by Madame de Bury to her article, which she opens thus:—

Are we within sight of Idealism once more? Has the reign of mis-called Realism (so wide apart from truth) led to the unavoidable reaction? We are told so, and, but a few days since, the *Figaro*—whatever its other faults, the surest echo of Parisian general impressions—opened its columns with the assurance that the rule of materialism was drawing to an end, that it had overshot its mark, that irreligion was creating a desire for spiritualism, and some form, however vague, of faith—that the recognition of the superiority of the Ideal was rapidly replacing the despair-bringing cult of the day, hard, soulless materialism only."

Madame de Bury then proceeds to review briefly certain recent French literature in the shape of M. de Vogüé's short narrative of *Joseph Ole-nine's Clock*; and M. de Gouvet's *Rustic Romances*, whose "sudden and extraordinary celebrity," says Madame de Bury of the latter, "constitutes its importance, as resting upon and incontestably proving the readiness of the public mind to receive idealistic impressions." Madame de Bury's utterances upon "the Ideal" are singularly forceful, as, for instance, when she says, speaking of M. de Gouvet's work,

"...in the creations of M. de Gouvet, Idealism is inseparable from life, from the invincible life of action which individualises the human being represented, making of him the one particular man he is—he himself and no other. It is his life he lives, his deeds he does, not because of any passing circumstances, but because of the special all-ruling Idealism of his own intimate nature—of that Idealism wherefrom he may be said to be evolved." (What is this but the occultist's "Soul of the World;") "The active life within him lying dormant for ages, as does the generative force of the grain of wheat stowed away in the Egyptian king's tomb, bursts forth at the touch of the Ideal, which is his latent force—his own inspiring element."

(Compare, in this connection, the passage in the "Voice of the Silence" beginning "that which is uncreate abides in the disciple"): and again,

"In 'Le Berger,' as in the 'Forestier,' (M. de Gouvet's *Two Rustic Romances*) the dramatic interest enthral the reader most irresistibly there where the inspiration is most immediate. It is the vibration upon the inner life-chord of the human creature that thrills us through, it is the shock upon the 'electric chain' that binds us all (if we only knew it) and whereto the most opaque and most vulgar mind responds."

Here again, compare the following from "Light on the Path":—

"...underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them, and you will perceive that none, not the most wretched of creatures, but is a part of it, however he blind himself to the fact...etc."

Madame de Bury's tribute to the irresistible lessons taught us by the recent experiments in the realm of psychology, is given with no uncertain note, for she says—in relating the story of "Le Berger"—"Never has the 'night side' of human nature, perhaps, been painted with such accuracy and power as in the chapter entitled 'La Plante, l'Insecte, et l'Homme.'" The manner in which the teachings of psychology are forced on the dim conceptions of André Fleuze ("le Berger") is of infinitely truer and grander scope than the mental discoveries so vaunted in modern Russian writers. André fails to kill a poisonous fly that threatens destruction to his flock, but drives the insect away by burning certain herbs. His perceptions simply and necessarily bear in upon him the facts; we will quote in the original the 'Why' that imposes itself upon his senses: "*Deux points étaient visible en sa méditation inconsciente, l'homme et le brin d'herbe. Pour lui, l'homme n'était pas certain de vaincre un insecte, tandis que le brin d'herbe rien qu'en exhalant son impalpable vapeur, ordonnait à la mouche de disparaître et s'en faisait obéir*...." "*et cependant l'homme est si grand et l'herbe si petite*...." "*What is the cause of the stronger being inferior to the weaker?*...." "*c'est que l'herbe sait des choses que l'homme ignore..... quiconque existe peut voir le main d'un paysan, mais qui a jamais pu voir l'odeur de serpolet*!!!" You have," continues Madame de Bury, "in these few lines the utmost reality of the highest psychology (Indeed, truly we may say, that of the *Secret Doctrine*, and "The Lives!"). The palpable revelation of the mysteries of the *Unknown* is as natural—as inevitable—in the case of the dark mind of the shepherd as it might be to the instructed one of either M. Charcot or Charles Richet, or the whole host of our present school of psychological scientists;" for, "the shepherd lives in the wide fields of distance, all horizons becoming near in the treeless, objectless void. It is always the Infinite with him. He is most at home with the Inconnu!.....He hears voices, and those who live around credit him with supernatural gifts." In fact, the development of this poor untaught shepherd is an almost exclusively psychological one.

The *Dublin Review*, I see, gives a 30-paged article on "Recent Works on Primitive Buddhism," as also an article entitled "Cremation and

Christianity," wherein the following truly remarkable deduction is made, the object of cremation being discovered to be "the desire to remove or undermine one by one the external props which buttress up religious belief in the human mind!" The natural reflection arising upon this singular statement would surely be, that if the "human mind" needs "external props"—without which, apparently, "religious belief" would decline; the sooner these external supports are removed, and the human mind allowed full and free development, the better; and if cremation is to be a potent factor in this development, by all means let us welcome cremation with open arms! not only on account of its own overwhelming merits as a mode of disposing of our dead, but also for this possible result, so much dreaded by the writer as likely to follow upon its adoption in "Christian" lands.

There are signs everywhere, and in all departments of science, that Prophecies made in the "Secret Doctrine" are already beginning to be fulfilled; take, for instance, the title of a short article in the *Review of Reviews* for May, "How sounds are made visible," in which an account is given of the successful experiments made by Mrs. Watts Hughes with musical notes—vibration, in fact—and their wonderfully beautiful effects upon a semi-fluid paste—when properly conducted on to it by means of a hollow receiver, over the mouth of which a membrane covered with the paste is stretched.* The result of these delicate investigations into the nature of sound recall to mind a passage from the recently-published "Transaction of the Blavatsky Lodge," Part I. "All the senses are, to a certain extent, interchangeable....In the Eastern philosophy the sense of sound is first manifested, and next the sense of sight, sounds passing into colours."....."Modern Science," in regard to these occult matters may indeed be said to be still in its infancy.

Yet another tribute to the recognition on the part of science of the present highly unsatisfactory state of affairs, is to be found in Prof. Huxley's distinct avowal—in the pages of the *Nineteenth Century*—of his dissatisfaction with civilization, "as the case now stands!" What can be a stronger condemnation than the following, "Even the best of modern civilizations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion that, if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of want, with its concomitant physical and moral degradation, among the masses of the people, I should hail the advent of some kindly comet, which would sweep the whole affair away, as a desirable consummation!" Than this no more powerful and sweeping condemnation of our 19th Century civilization has ever been penned—nay, its very wording is almost identical with that of a letter written by a great social reformer on the same subject, and quoted in "The Key to Theosophy," as you will doubtless remember.

St. Stephens Review contains a rather noteworthy account of "Astrology in high places!" Quoting from a very influential German organ to the effect

"That Prince Bismarck's dislike to Count Stolsch, who was connected with the German Marine Service arose, from the fact that he looked at one time a

* I shall print, next month, an article upon Mrs. Watts Hughes' Sound Flowers, illustrated with copies of the original cuts, kindly sent me by the Manager of the *Pall Mall Gazette*.

likely successor to the Chancellor; and that Prince Bismarck had been foretold, when a young man, by a clairvoyant, that he would become one of the greatest men in Europe, but he would be displaced by a man connected with the sea. He rid himself of Stolsch, but the clairvoyant won, for Caprivi, an Admiralty man, is now the Imperial Chancellor."

The writer then goes on to state that there is a certain aged astrologer in London, to whom kings, princes, and nobles apply for his advice on the most important matters; and that Prince Bismarck himself has more than once consulted this man, before taking a momentous step.

The current numbers of the *Whitehall Review* contain some exceedingly favourable notices of the present movement in France towards a return to the great religion of the East; quoting, in its issue of 24th May, from a letter received "From a Correspondent," who writes as follows: "May we not hope that the 'prominent University professor (M. de Rosny, of course), whose lectures on Oriental Religions just now are creating quite a *furor* in fashionable circles in Paris,' as the *Whitehall Review* has been telling its readers, is right when he asserts that Buddhism has some thirty thousand followers in France?.....Many of us do not know much about the Buddhist religion, but most have a well-grounded belief that it inculcates mercy, justice, and loving-kindness....." and much more to the same effect. The more literary *Spectator*, too, has lately opened its columns to a correspondence on "Transmigration," and in its last issue devoted an article to one of the letters which has appeared; this has of course afforded an admirable opportunity for our literary brethren of the Theosophical Society to "rush into print" in explanation and defence of the more scientific doctrine of Re-incarnation; an opportunity of which they have not been slow to avail themselves.

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

PALMISTRY: ITS ORIENTAL PHASE.*

THIS science is a part of the science of Samudrika, which treats of the interpretation of the marks of the human body. Samudrika is so called from Samudra, an epithet of Siva, from whom it is said to have originated. The science is a branch of the Tantra Sastra, which is mostly in the form of a dialogue between Siva and Durga. The human body is examined under twelve heads: 1. Kshetra (body); 2. Mrija (complexion); 3. Swara (voice); 4. Sara (strength); 5. Samhita (joints); 6. Sneha (gloss); 7. Varna (color); 8. Anuka (shape of the face); 9. Unmana (height); 10. Mana (strength); 11. Prakriti (disposition); 12. Gati (gait). Of these, the first contains a description of the various parts of the body—the soles of the feet, the toes, the shanks, the knees, the thighs, the rump, the loins, the abdomen, the navel, the folds of the skin, the nipples, the bosom, the collar bones, the neck, the arm pits, the shoulders, the anus, the hands, the chin, the lips, the tongue, the face, the ears, the cheek, the nose, the eyes, the temples, the forehead and the head. That branch of the science which treats of the lines and marks in the palm of the hand is known as Palmistry—the subject of the present article.

In the case of a man the palm of the right hand should be examined, and in the case of a woman, the palm of the left hand should be examined.

If the palm contain marks of the shape of a fish, the person will succeed in all his attempts, will acquire much wealth and will have many sons.

If the marks be quadrangular or of the shape of a pair of scales, or of a Vajrayudha†, the person will be a merchant and will acquire much wealth.

* All remarks about colors and complexions apply of course to the brown races of India.

† Vajrayudha: a weapon of the shape of a quoit, but with a broader circumference, and a smaller hole in the centre.

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