

Elagabalus." In the course of certain conversations which are supposed to have taken place, wherein this "Wisdom of the Indians" is enquired into, and the members of the embassy interrogated thereupon various tenets—with which we, as modern students of the same, are familiar—are touched upon and partially explained. For instance, Karma is described as "that congeries of circumstances which has necessitated the birth of each individual, and whose good or evil is incarnate in him. Every act must needs be attended by consequences, and as these are usually of too far-reaching a character to be exhausted in the life of the doer of the action, they cannot but engender another person by whom they are to be borne." This more philosophical definition of the working of the law of Karma through successive earth-lives is stated by one of the Indians to be popularly expressed by the doctrine of transmigration. Hatha Yog is then referred to, and the attainment of release from Karmic bonds by practising physical restraints is described as "religious austerities." A quaint satire runs through the whole article in the form of a little tale, in which one of the heroes—a Roman youth—goes to India and practises Hatha Yog, with disastrous and ludicrous results. It is difficult, indeed, to gather whether Mr. Garnett intentionally, or unintentionally, satirises and so to say, jumbles the whole thing, the doctrine of Karma included. But the moral thereof is, that it has been deemed of sufficient interest and importance to the reading public to form the basis of an article in so eclectic a magazine as *The Universal Review*.

Unexpected testimony to the True and Occult theory of the manifestations of Genius reaches us from the very unlikely pages of one of Rudyard Kipling's tales—his latest, in fact, just published *en bloc* in *Lippincott's Magazine* for January. The story is entitled "The Light that Failed;" and into the mouth of the hero who eventually becomes blind and thereby loses the power of continuing his work in life, that of an artist, are put the following significant sentences: "Good work has nothing to do with—doesn't belong to—the person who does it. It's put into him or her from outside .....All we can do is to learn how to do our work, to be masters of our materials instead of servants, and never to be afraid of anything.....Everything else comes from outside ourselves" (or, as we should phrase it, from our Higher Ego). "If we sit down quietly to work out notions that are sent to us, we may or may not do something that isn't bad. A great deal depends on being master of the bricks and mortar of the trade...If we make light of our work by using it for our own ends, our work will make light of us, and, as we're 'the weaker, we'll suffer.....Success...isn't got at by sacrificing other people——.....you must sacrifice yourself, and live under orders..... There's no question of belief or disbelief. That's the law, and you take it or refuse it as you please." The italics are mine, they give point to the utterance of a great truth, whether Rudyard Kipling himself is fully conscious of it, or no: A truth which holds good as to the conditions of the attainment of perfection in everything; not alone Art: For, what says the *Voice of the Silence*, "ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection."

A. L. U.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## THE VAMPIRE.

OF all the forms of the real or supposed intercourse between the living and dead, that of the vampire is the most loathsome. The horrid physical effects which follow after the burial of a corpse, have, no doubt, had much to do in creating the sentiment of disgust and terror which associates with the thought of this return of the dead to prey upon the living. And it is another argument in favor of cremation—if any were needed by thoughtful persons—that there are no vampires save in countries where the dead are buried. We do not hear of Hindu vampires, but where such cases occur in India, it turns out that the *reverant* is a deceased Mussalman, Christian or Jew, whose body had been interred. Some years ago the grandmother of our Mr. Gopalacharlu had a neighbour, a Hindu woman, who was supposed to have been obsessed by a devil (*pisácha*). For about a year she would find herself every morning on awakening deprived of all strength, pale and anæmic. Twice becoming pregnant, she had miscarriages. Finally resort was had to a Mussalman *mantriki*, or exorcist, who, by arts known to himself, discovered that the "control" was a deceased man of his own faith. He went secretly to the country, opened the grave of the suspect, found the corpse fresh and life-like, made a cut on its hand near the thumb and found fresh blood spurting out from the wound. He then performed the usual placatory rites, recited his mantrams, and drove the phantom away from his victim and back to its grave. The woman recovered and no fresh victim was visited.

I do not know the derivation of the word vampire. In French it is spelt as in English; in Spanish and Italian *vampiro*; in German and

Danish *vampir*; in Serb *wampir*, *wampira*, *wukódlak*; in Wallachian *murony*; in Turkish *massâcet*; in Modern Greek *bronkolakas*, and in several other ways; its Polish name is *upior*, Slavonic *upir*, and Russian *googooka*. The "Am. Cyclopaedia" calls it "a fabulous creature," but the pious Benedictine-writer Dom Calmet describes it as persons "who have been dead a considerable time, sometimes more, sometimes less; who leave their tombs, and come and disturb the living, sucking their blood, appearing to them, making a noise at their doors and in their houses, and often causing their death." They usually, he informs us, visit their relatives and those in the prime of life and full health and vigor.

In reading upon this gruesome subject, I have been struck with the apparent substantiation of certain facts, viz.:

1. The vampire elementary always attacks the robust;
2. The signs of the obsession are invariably nervous prostration and anæmia, and usually a slight puncture over the jugular vein;
3. The corpse of the suspected vampire, when examined, appears well nourished with healthy blood, and presents the appearance of one in cataleptic sleep, rather than of death;
4. If a pointed stake or weapon be thrust through the heart, the corpse cries out and often writhes in agony;
5. If the corpse be cremated, the vampire ceases to trouble. I have found no exception stated in this respect.

All these are indications that our problem has to deal not with a dead, but with a half dead, person: in short, that the defunct is in catalepsy or some other form of suspended animation. The phantom which sucks the blood of the living appears to the eye, creates noisy and other phenomena in and about houses, and disappears when the corpse is burnt, is an astral, not a physical, shape, a body of sublimated, not one of concrete, matter: in short, D'Assier's posthumous phantom, the survivor of the living phantom, or "double," "doppelgänger" or "perisprit," as you like to call it. The vampire, then, is divisible into two factors, the inert corpse and the projectible double, or astral body: it is, therefore, a proper subject of scientific enquiry.

The first stage of verification is the existence of an astral human double which is capable of being projected from the body of the living man. This is the line of proof followed out by D'Assier in his "Posthumous Humanity," which most interesting work should be studied by all who wish to know the evidence and the deductions therefrom of a positivist man of science. His theory—but before passing on to theories, we may as well confine ourselves to a few out of the mass of facts that are available. The literature of Vampirism is large and copious, covering the records of many countries and epochs. As to the witnesses 'their name is legion;' as to their trustworthiness all that can be said is that, in nearly all cases where the ecclesiastical or political authorities intervened, there was an inquest conducted at least under the forms of law. The deaths of the victims were attested, their graves

and those of the alleged vampires were opened, the fresh and ruddy condition of the corpses of the latter recognized, the spurting of fresh blood from them, and the cries or other signs of momentarily revived physical vitality, when the pointed stake or the executioner's sword was driven through the heart, placed upon the record of inquest. If we are to open a scientific enquiry by first violating the canon of science that corroborative evidence of probability cannot be put aside, but should be kept as unproved theory awaiting the final verdict, then it is but waste of energy to take up the research at all. There are those who straightway scout all testimony with respect to witchcraft and sorcery as of necessity false and puerile, and such has been the fate of modern spiritualism, mesmerism, psychometry and various other branches of occult science. But times are changing, and men—especially hypnotists—changing with them. Spiritualism survives its thousand "final collapses," psychometry has won its foothold, Reichenbach's vindication has commenced, mesmerism is stronger because on a more scientific basis than ever, magic and sorcery are discussed as thinkable phases of practical psychology, and Theosophy, that universal solvent of mysteries and nursing mother of every branch of psychical science, has gained every year fifty times the influence it has ever lost by the most bitter attacks of its cleverest antagonists. We may safely venture, then, to quietly discuss vampirism as one of a group of psychical phenomena.

I note at the start two points, viz., that the most incredulous writers concede that the exhumed bodies have, or may have, been found in a preserved state, which they ascribe to either the preservative property of the soil, or the burial alive. As for the noctambulation of the phantom, its vampirising the living, and its making of noisy "spiritual" phenomena, they dismiss all with the sneer of denial and the charge of falsification by the witnesses. It is true that a living man—a yogi or fakir—can be resuscitated after inhumation for several weeks. Runjit Singh's yogi's startling case at Lahore is historical and perfectly attested by Sir Claude Wade, Dr. Macgregor and other unimpeachable eye-witnesses. It is, therefore, possible that an apparently dead man may be buried for an indefinite time without extinction of life, if the person be all the time in that state of human hybernation known as Samadhi,—a state when the lungs need no air, because respiration is suspended, and the heart propels no blood through the arteries, because the human clock is stopped. The vampire's body may, therefore, lie fresh and rosy in the grave, so long as it can draw to itself nutriment to counteract the waste by chemical and subtler actions which operate upon the tissues even in Samadhi. The Lahore yogi was wasted to a skeleton when exhumed, though he had had no chance to breathe during the whole six weeks of his inhumation. In the Indian case of vampirism, given on Mr. Gopalacharlu's authority, this freshness and plethoric fulness of the blood vessels existed after nearly a

year's stay of the corpse in the grave. This was unnatural, and the theory of common catalepsy does not apply. Whence was the blood-food derived, if not from the poor Hindu women whose blood had been drawn and nervous force thoroughly drained away during the same period, and who was restored to health after the powerful will of the *mantriki* and his ceremonial ritual had driven the horrid phantom back into his grave to rot away with its corpse. In my translation of D'Assier's book, I quote (p. 274) from Eliphas Levi's "Dogme et Rituel, &c.," his diagnosis of the Vampire. "After death, then, the divine spirit which animated man returns alone to heaven, and leaves upon earth and in the atmosphere two corpses, one terrestrial and elementary, the other ærial and related to the stars; the one already inert, the other still animated by the universal movement of the soul of the world, but foredoomed to die slowly, as absorbed by the astral powers which produced it. When a man has lived a good life, the astral corpse evaporates like a pure incense mounting towards the higher regions; but if the man has lived in crime, his astral corpse, which holds him prisoner, seeks still the objects of its passions and yearns to resume the earthly life." During life it is the body which develops and nourishes the astral body; in the case of vampires the process is reversed, for the corpse being confined in its coffin and by the superincumbent soil, cannot walk about, so the double being an entity of the "Fourth Dimension," hence not impeded by either coffin, tomb or grave-soil, is free to move about in search of its blood-food, and to transmit it by sympathetic psychical infusion to the cadaver, now become its mere dwelling-convenience.

Dr. Scoffern, author of "Stray Leaves of Science and Folk-lore," quotes (p. 353) from Newbridge, a twelfth century English authority, the case of a man of Bucks who appeared bodily to his wife and others after death and worked mischief, but whose phantom was appeased when the Bishop of Lincoln laid upon the disinterred corpse a written form of absolution! Another case was that of a vampire at Berwick, whose nocturnal maraudings only ceased when his side had been pierced with a sharp stake, the heart extracted, the body cut up and cremated. The ancient Romans affirmed that "dead bodies of certain persons were subject to be allured from their graves by sorcerers, unless incremation had been performed or decomposition had actually taken place." Lucan puts into the mouth of an enchantress an order to an evoked spirit, which supports this idea.

Dr. Scoffern makes the point that "no authentic information is available relative to the manner in which they (the vampires) leave their graves, or the way in which they go back to the same" (p. 356). This is a paltry argument and only shows that he knows nothing of our modern "form manifestations," or apparitions so solid that I could handle and weigh them, yet so evanescent that they sometimes melt away before one's eyes. The vampire leaves the grave as an impalpable

form, and "materializes" whenever it likes, the favoring atmospheric and psychical conditions existing. Dr. Scoffern concludes his chapter on Vampires with the statement that two expedients are said to be efficacious for stopping a vampire's ravages, viz., to have the grave beaten with a hazel twig, the operator being a virgin of not less than twenty-five years old. The other is to have the body dug up and burnt. "For some inexplicable reason," he sneeringly observes, "the remedy of incremation is always practised in lands where vampires do most abound." Being a physician who evidently is ignorant of the existence of the astral counterpart to the physical body, which may be separated from it for a time both before and after death, he fails to understand why cremation is found the one efficacious remedy for vampirism, the world over.

James Grant, in his "Mysteries of all Nations, etc." (p. 289) says that the popular belief was that vampirism was transmissible, like a sort of moral microbe, the victim turning vampire after his death under the impulse of a transmitted predisposition. This form of "superstition" created much anxiety in the public mind, "none knowing when he might be bitten by one of these hated demons, and be thereby transformed into a vampire." And he confesses that "*Men of science bore testimony in favour of vampirism with seeming truthfulness and ability.*" Why, then, object to our scientific contemporaries resuming a study which has been temporarily pushed into a corner by the rough hands of our materialistic sciolists?

Dr. Ennemoser gives ("History of Magic," ii, 479) two authenticated accounts of vampirism in Hungary. In the first, the report is made by the bailiff of Kisilova, to the tribunal of Belgrade, which dispatched to the village two officers and the executioner to examine into the affair. An imperial officer also went expressly to be witness of the circumstance. A number of graves of those who had been dead six weeks were opened, and one corpse, that of an old man of sixty-two years of age, was found "with the eyes open, having a fine colour, with natural respiration, nevertheless motionless as the dead. The executioner drove a stake into his heart; they then raised a pile and reduced the corpse to ashes." The deceased had appeared in the night to his son three days after his funeral, had demanded food, eaten it, and then disappeared; the second night after had again appeared, and the son was found dead in his bed. On the same day five or six other persons had fallen suddenly ill in the village, and died one after the other in a few days. Dr. Ennemoser's other narrative relates to a bad case of vampirism in another Hungarian canton. A dead man named Arnald Paul, who formerly had been tormented by a Turkish vampire, turned vampire himself; on the thirtieth day after his death he vampirized and killed four persons, and on the fortieth day his body was exhumed.

"His body was red, his hair, nails and beard had all grown again, and his veins were replete with fluid blood, which flowed (oozed?) from all parts of his body upon the winding-sheet which encompassed him. The Hadnagi, or baillie of

the village, in whose presence the exhumation took place and who was skilled in vampirism, had, according to custom, a very sharp stake driven into the heart of the defunct Arnald Paul, and which pierced his body through and through, and made him, as they say, utter a frightful shriek, as if he had been alive (which, of course, he was): that done, they cut off his head and burnt the whole body."

They also cremated four bodies of other persons who had died of the vampire.

These precautions availed not, however, for three years later within the space of three months, seventeen persons of the same village, of both sexes and all ages, fell victims to vampirism. A close inquiry into this unprecedented survival of the scourge after resort to cremation, made by the doctors and surgeons, elicited the significant fact that the vampire Arnald Paul had not only sucked to death human beings, but also "several oxen, of which the new vampires had eaten." So, it seems that the vampiric mania, like rabies, may be communicated, through bacilli nourished in the bodies of animals, to other persons not touched by the first vampire when they partake of the flesh of a vampirized beast. Recent experiments in the Paris hospitals in curing paralysis by transmission in a modified form through the body of a third person, appear to throw some light upon the psychical part of this subject.

Eliphas Levi gives to the vampire the very expressive title of "le somnambule de la tombe." Certainly, the case of Arnald Paul has all the appearance of somnambulism. Levi furthermore affirms (*Histoire de la Magie*, p. 513) that "a person of sound mind and body need not fall a victim to a vampire if he or she has not during life abandoned himself or herself to it body and soul by some complicity in crime or some lawless passion." The rule always holds that the pure in mind, heart and body, are beyond the reach of every species of evil magnetic influence, whether of magician, or sorcerer, "control," vampire or *mantriki*: there must always be a joint in the physical or spiritual harness by which the maleficent current can enter and obsess. This is taught in the *Bhagavadgita*, is affirmed by the ancient classics and is sound common-sense.

The one sweeping theory adopted by the Christian Church to account for every phase of abnormal psychical phenomena, vampirism included, is the action of the Bogey Man—the Devil. Nothing is easier than the use of this universal solvent. Unfortunately, however, nobody now-a-days believes in that absurdity, nobody, at all events, who is in the least loyal to Science. One never tires of reading such absurdly stubborn demonologists as Des Mousseaux, who detects the Devil behind the clairvoyant's head, within the medium's circle, even behind the mesmeriser's chair. He devotes many pages of one of his books ("La Magie au XIX<sup>me</sup> Siecle") to proving that poor Margarita Hauffe, the Seeress of Prevorst, was a *pucca* vampire, and, certainly, in the sense of her living upon the auric emanations of those about her, there is some reasonableness in the use of his term Magnetic Vam-

pirism. We have the good Dr. Kerner's own testimony to that effect. But as to her being obsessed by the Devil, there was never a greater libel, her angelically pure and spiritual life and teachings indicating that the source of her inspiration was divine, not devilish. This magnetic vampirism is practiced every day and hour in social, most especially in conjugal, intercourse: the weak absorb strength from the strong, the sickly from the robust, the aged from the young. One vampirises by hand-shaking, by sitting close together, by sleeping in the same bed; the full brains of the clever are "sucked" by the spongy brains of the stupid. Throughout all these phases the law of natural equilibration asserts itself, as it does in the whole realm of physics. Great minds love isolation, from an instinctive feeling that if they live the life of the crowd, they will be sucked down to the crowd's low level. It was this sense which dictated to the yogi and the hierophant, that he must seclude himself within the sanctum, or retire to the *gupta* (yogi's cave), the jungle, or the mountain summit. The magnetic aura (*tejas*) of a sage or an adept is to his soul-starving disciples like mother's milk to the babe, or a fountain of cool waters to the parched traveller of the desert.

The unqualified affirmation of the theory that the vampire corpse is the hybernating cadaver of a somnambule, was made by Mme. Blavatsky in "Isis Unveiled" (i, 449, *et seq.*), and supported by a sufficient body of testimony. She makes it very clear that the corpse of the future vampire is interred before complete death has taken place; the person is in a magnetic stupor, and one of two possibilities may occur: the soul may either be attracted back into the body, in which case "either the unhappy victim will writhe in the agonizing torture of suffocation, or if he has been grossly material, (*i. e.*, having an overpowering affinity for physical existence) he becomes a vampire. The bicorporeal life begins; and these unfortunate buried cataleptics sustain their miserable lives by having their astral bodies rob the life-blood from living persons. The ætherial form can go wherever it pleases; and so long as it does not break the link which attaches it to the body, it is at liberty to wander about, either visible or invisible, and feed on human victims." Pierant notices this invisible cord of connection between the buried but not decomposed body and the somnambulating double and says, "this, perhaps, some day may be explained." We may know how the results of the suction of the vitality of living persons are transmitted to the material body lying inert in the tomb, aiding it, in a manner, "to perpetuate the state of catalepsy." As Dom Calmet sententiously remarks, "there are two different ways to destroy the belief in these pretended ghosts...The first would be to *explain* the prodigies of vampirism by physical causes. The second way is to *deny totally* the truth of all such stories." Being a Catholic priest, he naturally adds: "the latter plan would be undoubtedly the most certain, as the most wise."\* Of course, the cheapest and best way in all disputes between a baseless cause and the friends of truth.

\* "Dissertations sur les Apparitions des Anges, des Démon, etc." Paris, 1746.

We may now address ourselves to the enquiry whether M. D'Assier has put forth a theory which explains on scientific lines the mystery of the link, or cord of communication between the body and the projected double. That there is such a tie or astral current along which nutriment in the etherialised condition may be transmitted from the one to the other seems probable, if not certain, from well-known data. For example, many frequenters of mediumistic seances have seen liquids drunk by a "materialised form"—glasses of wine or beer, glasses of of water or grog, etc.,—which disappeared from the glass in full view and were passed into the stomach of the medium, sitting at a distance in his cabinet. Ink or aniline liquids have been thrown upon the projected form, and found later staining the medium's person. (I speak, of course, only of cases where the non-identity of the form and the medium was clearly proven). Solid food has also been eaten by the form in full sight of the witnesses, and similarly disappeared. A mesmerist subject, in full *rapport* with the mesmeriser, tastes what is put into his mouth, smells what he smells, sees what he sees, and feels whatever painful or pleasant thing is done to the mesmeriser's body. To all appearance the two bodies are united like one by an invisible yet thoroughly effectual agent of communication. Though the sleeping subject be blindfolded and the mesmeriser stand behind her, or him, the community of physical and mental sensation is perfect. So, also, between twins is there in many, perhaps the majority of cases, a similar sympathetic relationship. This tie is a something possessing properties peculiar to itself, else it would not serve as a bridge of communication; for naught is naught, and cannot, even by miracle, be turned into aught. Another, and this time infrangible, proof of the close connection between the physical and astral bodies, is the fact that a bruise or wound inflicted upon the latter form reacts upon the former. This is termed re-percussion. The judicial annals of witchcraft and sorcery teem with proven facts of this kind. D'Assier quotes a number, and says the astral body—or living phantom, as he prefers to designate it—is the continuation of the other, with its form, habits, prejudices, etc. He might have added, its vices and virtues: for the moral tone of the body dominates completely the double, except when the double has been enslaved by the malignant magnetic power of a sorcerer, in which case it may be turned into a mere passive, stupified agent. D'Assier says that its tissue usually disintegrates readily under the action of the physical, chemical and atmospheric forces which continually assail it, and re-enters, molecule by molecule, the universal planetary medium. This corroborates E. Levi's position. "Occasionally," says D'Assier, "it resists these destructive causes, continuing its struggle for existence beyond the tomb. We touch here upon the most curious phase of its history, for this brings us to the posthumous vampire." After citing incidents which had been officially verified by special inquests of ecclesiastical, civil and military authorities, he says:

"These facts bring into a new and clear light the physiognomy of the posthumous being. It is one of those cases where the fluidic being, instead of

abandoning the body from which death has just separated it, persists' in stopping with it and in living with a new life, in which the parts are reversed. Thenceforth the struggle for existence continues beyond the tomb with the same tenacity, the same brutal and selfish ferocity, one might say the same cynicism, as in living nature.....Let us now examine what becomes of the blood aspired by the spectre. We find here a repetition of what we have observed several times in the preceding chapters in connection with the living phantom. Its structure is bound so intimately with that of the body of which it is the image, that all absorption of liquid by the former passes at once into the organs of the latter. It must be the same in the phenomena of posthumous vampirism, since the post-sepulchral phantom is the continuation of the living phantom. All the blood swallowed by the spectre passes instantly into the organs of the corpse which it has just left, and to which it returns as soon as its poaching work is finished. The constant arrival of this vivifying fluid, which at once disseminates itself through the circulation, prevents putrefaction, preserves in the limbs their natural suppleness, and in the flesh its fresh and reddish tint. Under this action is seen to continue a sort of vegetative life which causes the hair and nails to grow, forms a new skin as the old one dries up, and, in certain cases, favours the formation of adipose tissue, as has been proved by the exhumation of certain vampires.....Powerless to attack the phantoms, the people disinterred and burned the body. The remedy was infallible; for from that moment the vampire ceased his dreadful depredations."

To conclude our analysis of this painful subject, it is most evident that too much care cannot be taken to ascertain beyond doubt the actual and complete death of a person before committing the body to the grave—if that senseless, unscientific and revolting custom must be preserved. One shudders to think of the untold agony that must have been felt by thousands of victims to ignorant hurry to put the body out of sight, who, awakening too late from a state of trance, found themselves screwed up in a coffin and buried under six feet of earth, without the least possibility of succour. The case of poor W. Irving Bishop, the thought-reader, who is said to have been dissected alive while in trance, and which happened only the other day, is a sad example of the terrible possibilities of popular ignorance. Everything that one reads in connection with occult science and psychical phenomena goes to vindicate the wisdom of the ancient promoters of cremation. Let us hope that before long the movement in its favor, which I am happy to say I was one of the first to begin in the United States, may extend until a proper horror is universally felt for the custom of burial of the dead, and it is recognized in its true character of a survival of brutish ignorance, fostered by superstitions clinging to religious prejudice and bigotry. Of course, I need hardly explain that, while cremation is a sure preventive of the return of vampire somnambules to plague the living, the chances of premature disposal of the body of a half-dead person are equally serious as in the case of burial. If the trance be deep, it is quite possible that the unfortunate subject might not recover the use of his bodily members in time to save himself from being burnt alive.

H. S. OLCOTT.

## OUR DUTY.

AN appeal has come to us from Europe and America to bestir ourselves and supply them with that knowledge of religious philosophy and literature which is buried in Sanskrit and vernacular books in India, and which is required to be made available to the civilized world, if the Theosophical Society is to acquit itself of one of its professed functions, *viz.*, the 2nd object in its programme. The intense longing which has grown up in every part of the world for this knowledge, is but a phase of the Society's progress, and its American and European brethren have a right to look to India alone for help and instruction.

If the Society is not to have a meteor-like existence, but is to be a progressive and permanent entity in the world, it is requisite that it should lay its foundations broad and deep, that it should be able to bring within its influence not only a few earnest and aspiring souls, but the teeming millions who constitute the essential life of humanity. We have to supply to them not only a philosophy which can satisfy intellectual cravings and aspirations, but facts as to life, nature, man, God, which would influence their thoughts and their lives. To this end it is necessary that we should know from Aryan books all that they contain on the above subjects, the religious beliefs of the Aryans, their mode of domestic life, their habits, customs, usages, their notions of moral and religious duties as individuals and as communities. As Theosophists we want nothing less than a revival pure and simple of the mode of life of the ancient Aryans in their palmiest days. We should aim in this way to bring about a transformation of the world by trying to uplift the thought and conscience of the masses, giving them beliefs which they can understand, and which can mould their characters and destiny.

This is a stupendous work in which every branch and every member of the Society here, in America, and in Europe ought to cordially co-operate.

Being essentially a philanthropic work, we rightfully appeal to the wealthy and educated people of India for their support and contributions in labour or money towards this national undertaking.

The learned Pandits of all India must be invited individually, (each Branch might be able to supply their names and addresses), and through leading newspapers, English and vernacular, to make suggestions as to the best works of ancient literature, the translation and diffusion of which may be most conducive towards the amelioration of human life and destiny.

To begin with, a subscription list might be started for this purpose among Theosophists throughout the world.

The services of Pandits who could make translations might be engaged.

Text books might be prepared out of the translations, for learners at schools and colleges. Absence of such books, free from sectarian or religious dogmas and creeds, and based on pure ethics, and a knowledge of human nature and life, is deeply felt in India, where there is such a variety of castes, sects and creeds. Government, whose policy is that of strict religious neutrality, are themselves anxious to supply this great desideratum, and would willingly interest themselves in and support this our undertaking at any rate.

In this way we should be helping to dissipate some of the grossest misconceptions in the minds of men regarding our objects and teachings. At present there is a widespread notion in India, no less than I presume in other parts of the world, that our Society represents a phase of Buddhist faith, and that we revive long exploded superstitious beliefs and phantasies of the human mind. That we play on the fancy and credulity of the superstitious by producing phenomena, that we are atheists at heart, disturbing the deep-rooted religious beliefs of people, and teach asceticism as the crown and perfection of human duty. All these fantastic widespread notions of the ignorant, encouraged by the designing and unscrupulous enemies of the Society, will meet with an effectual deathblow as soon as the Society earnestly devotes itself to the accomplishment of this second object in its programme. This is the work which will worthily engage the efforts of our Society as an exoteric body, whilst the esoteric section will at the same time be able to attract into its ranks men in larger numbers if not of better quality than now; because we hope by means of the wider diffusion of Sanscrit literature to change the very texture and complexion of modern society. Our Theosophic work will then proceed on easier and progressive lines. We shall ultimately triumph and win to our cause the sympathy and support of the world. We shall give to the world a scientific basis of religion, and make the latter assimilate itself with truth. Is not this task worthy of our efforts?

P. R. MEHTA.

The above letter, from one of the truly devoted and earnest members of the Society in India, comes with such force in support of the effort which I am urging, in season and out of season, on our members in India, that I have published it here, in the hope that some at least of those who read it may be led to join actively in this noble work; in the West, by contributing funds, and in India, by furnishing both the funds and the requisite materials in the form of manuscripts, translations, and original works.

B. K.



## ASTROLOGY.

(As conceived by the Hindus).

## II.—THE SUN.—(Continued).

THE Sun, says our little book, is the 'Internal organ' (अन्तःकरण) and the "Internal organ of all living beings" (भूतान्तःकरण). The word is used twice, and in the latter instance in a slightly different form from the former, to signify that the source of all those powers which make up the objective side of our mind, is in their macrocosmic appearance, to be found in the sun, and that it is those powers which have by long infusion gathered head into our life-principle and become, so to say, as pictorial selves of the great luminary, the Internal Organs of the beings of our planet.

The philosophical terminology which, in Sanskrit, speaks of an Internal organ (अन्तःकरण), divides it into four sub-heads. I shall, however, stick to the division which I have already adopted in 'Nature's Finer Forces,' and taking, for the sake of simplicity, the word *Internal organ* (*Antahkarana*) as simply a synonym of the *Chitta* of Patanjali, and the *Manas* of Vyasa, translate it as *Mind*.

The mind then, as we have seen in 'Nature's Finer Forces,' manifests itself in five ways:—

1. *Pramana*, the phenomena of Cognition.
2. *Viparyaya*, the phenomena of Causation or, as more generally translated, false knowledge. It must, however, be understood that this translation does not convey the actual sense of the word. The word, as it stands in the original, is suggestive of an entire theory of the origin of our emotions. Not so the translation, which moreover is a little misleading.
3. *Vikalpa*, imagination.
4. *Nidra*, sleep.
5. *Smriti*, memory.

I shall now try to explain how all these mental phenomena have their origin in the Sun. Before, however, entering regularly upon this problem, it would be well to dispose of a preliminary point which arises in this connection and which is rather important. I pointed out in the evolution theory of the *Science of Breath*, that the mind was recognized by the Hindu religious philosopher as a separate entity,—one, in fact, from which the sun himself had its origin. And now we learn from the little book before us that the mind is given birth to, by the sun. The fact is that the organism known as man, possesses really two phases of the entity called mind. One might be called *Subjective*, the other *Objective*.

The *SUBJECTIVE MIND* is that mind from which the sun himself comes out. It is the macrocosmic universal mind of Ishwara (the Logos), which contains or is rather made up of the ideas of all the genera and species, and individual types of the Universe. It has its monadic coun-

terpart in every terrestrial organism, and is evoked into *active* existence by what I now call the *OBJECTIVE MIND*.

The *OBJECTIVE MIND* is constituted by those *tatwic* forces, which, emanating from the sun, enter our living organisms, and in the shape of impressions from the world without, make their home in our brain. The brain, as seen ere now, is the nervous centre of our system. It is that thousand-petalled lotus of the Tantric mystic, which represents the sun, not only in his capacity of the deity of the eye, but also as the source of all other gods, including the deities of the four remaining senses. It is in this reservoir of the solar *prana*, that the impressions of the external world, which are transmitted thereto by our sensuous organs, are preserved, like electricity in a reserve battery. I take it for granted that the intelligent reader has already well understood the nature of the five sensuous ethers. They are in their physiological aspect, to speak in plainer and more customary language, different modes of nerve-motion. The sound which falls on the tympanums of our ears, is transmitted to our brains, as a particular kind of nerve-motion; the colour which comes into contact with our retinae, reaches there in the shape of a somewhat different mode of nerve-motion. The same is the case with the sensations of touch, taste and smell. This nerve-motion, it should be noted, is not merely the motion of our anatomical structure, which only represents the true motion of the life-principle, the individualized *prana*. This nerve-motion receiving its qualifying stamp from every sense that it proceeds from, gives birth to thus variously qualified *tatwic* minima; and the *prana* of our brain—our sensorial life centre—receives into it, and preserves every minimum of the new *tatwic* colour, thus generated. This group of sensations gathered into the thousand-petalled lotus, which sustains our life, is called the *Objective mind*.

It is this *Objective mind* which evokes into active existence, by the operation of the Universal Law of sympathy, the absolute mental *truth* which is latent in every organism. What powers manifest themselves, depends upon the nature of these presentations. This manifested mental aspect is the exact counterpart of the *Objective mind*. It is the 'threshold of sensation' which limits our consciousness, although the thing which is thus manifested is, in fact, limitless. The more varied and extensive our experience, the larger the range.

The *purusha*, says the Sankhya Yoga philosopher, is a mere looker-on at the modifications of *prakriti*, and our *buddhi*, *ahankara*, and *manas*, &c., are all the modifications of *Prakriti*. All is *Brahma* in reality, says the Vedantist, and adds that all our mental phenomena are the modifications of *Maya*. Now this *Brahma*, or this *purusha*, absolute in nature and free from all the 'measuring' influences of the phenomenal world, is the substratum on all the planes of phenomenal life. It is the absolute mental *truth*, or monad on the mental plane of existence. It is what I call the *Subjective mind*. The *Objective mind* it is which draws the *purusha* into the vortex of *Maya*; for the *Objective mind*

is the birth of Maya. The word *Maya* comes from a root which gives the idea of measure, and means nothing more nor less than what is implied by the word *Finitude*. It is that power which originates the finite universe, and carries the spiritual monad through the enjoyment (bhoga) of its modifications back to infinity (*apavarga*). It is this *Objective mind*, this child of Maya,—which though not the absolute spirit (or the absolute mental *truth*), constitutes what has been very rightly termed the threshold of sensation, that we find to be an exact picture of the Sun. For what is our life-principle, but only a reflection of the sun in the gross physical coil? Sensations are carried to our brains and to all the other parts of our bodies, in the same way and for the same reason, as all our movements are carried to the sun, and to wherever the solar prana extends. It will not, perhaps, be too hard to understand that the chemical combinations which are the result of every nerve-motion, turn a certain amount of the nerve-matter into the solar state, and in this solar state, the picture, which is the consequent of the nerve-motion, lives in the brain, and is also transmitted to the solar original.

What, for example, happens when I see a table? The luminiferous ether of the sun is turned into a table, and in that shape enters my eyes. The optic nerve is thus put into the identical vibration. Heat is generated. That heat is the taijas tatwa—the luminiferous ether—in the shape of the table, and as such makes its entrance into my life-principle—the prānamaya kosha—and is carried by it to the brain.

What again happens when I hear a sound? The soniferous ether—the ākāśa of the solar prana—assumes the shape of the external sound, and as such enters my ears. The tympanum vibrates identically. A certain motion is produced, which is the ākāśa tatwa in the shape of that sound. As such it passes into my brain and makes there its home. Similarly the other sensuous ethers.

All our sensations—the *ideas* of the external objects—are thus so many pictures of the sun. The sun is all these sensations, in fact, in himself, and thus he is the Internal organ (antahkarana) of our little book. The *ideas* which the action of the sun thus gathers into the thousand-petalled lotus of the brain, have come out as the sun, from the Universal mind; and now that they are in any individual organism, presented in an individualized form to the unit (monad) of the absolute mind, they evoke into it the same images.

After thus establishing the relation between the Objective and the Subjective minds, I now proceed to trace regularly the five manifestations of the former.

#### A. Cognition.

##### (a) Perception (pratyaksha).

Says Gautama, the founder of the Nyaya School of Hindu Philosophy:—

“Perception (pratyaksha) is that act of knowledge which comes into being by the contact of the organ of sense with its object. This

knowledge should not be obtained through words (1); it should be true (2); it should not be doubtful (3).”

Words give us a knowledge of all the objects of sense. We know what a certain colour or taste or sound or touch or smell is, when we hear the words which denote the several sensations. This knowledge, however, is not perceptive. The only part which perception plays in the phenomenon of verbal knowledge, is in giving us a knowledge of the sound of the verbal sign, and not of the thing signified. The knowledge of the thing signified, in order to have the quality of perception, must come to us directly through the organ of sense (1). If the knowledge thus obtained is not true, if the object of our knowledge is not what we know it to be, Gautama would not call it perception but something else. All sensuous knowledge is therefore not perception (2).

The same remark applies to the third limitation.

So much to explain the definition. Now to proceed with our genesis. The knowledge which Gautama thus defines, constitutes one manifestation of what I have called the *Objective mind*. For, as says Vātsyāyana, the Commentator of Gautama, in reality knowledge is only obtained when the soul is in conjunction with the mind, and the mind with the sense. The *pratyaksha* of Gautama would thus be better translated as sensation, and not, as it generally is, perception.\* In Sanskrit, however, both the phenomena—the Objective as well as the Subjective—bear the common name, *pratyaksha*.

This, however, by the way. Now to investigate what this sensation is. One of the names given to sense in Sanskrit mystical philosophy is *deva*.

The word means a shining being, a deity. It is laid down that every deity in nature exists in three modifications—

1. The object—Vishaya.
2. The organ of sense—Indriya.
3. The presiding deities—the real devas.

The following table will show the senses, with their corresponding objects and presiding deities.

Name of Sense.	Object.	Deity.
Sight.	Colour.	Surya.
Hearing.	Sound.	Dik.
Touch.	Touch.	Vayu.
Smell.	Smell.	Ashwinees.
Taste.	Taste.	Varuna.

All these three modifications of each of the above entities are one in nature; there is only a difference of states; and the places of their location are different. Thus the eye is the Agni tatwa, located in the physical body of man to serve as the organ of sight. The colour which is sensed is again a modification of the Agni tatwa located in and coming out of the external object, in its terrestrial phase; the Surya, is the luminiferous modification of the sun, or the Agni tatwa again in the solar state located in the great source of planetary life, the sun.

\* And as I too have translated it, in pursuance of the general custom,



The ear is the *Akása tatwa*—the soniferous ether of prana—located in the physical body of man to serve as the organ of hearing; the sound is again a modification of the soniferous ether, located in and coming out of external objects, in its terrestrial phase, the *Dik* or, as otherwise called, *Vishravah*, is the *Akása tatwa* again in the solar state, located in the sun. The skin is the *Vayu tatwa* located in the physical body of man to serve as the organ of touch; the tactual vibration is again a modification of the *Vayu tatwa* of Prana, located in the external objects, in its terrestrial phase; the *Vayu* is the tangiferous modification of the sun, or the tangiferous ether again in its solar state located in the sun.

The nose is the *Prithivi tatwa* located in the physical body of man to serve as the organ of smelling; the smell that is sensed is again a modification of the *Prithivi tatwa* located in the external object in its terrestrial phase; the ashwins are the odoriferous modification of the sun, or the *Prithivi tatwa* again in its solar state located in the sun. The tongue is the *Apas tatwa*, located in the physical body of man to serve as the organ of taste; the taste that is sensed is again a modification of the *Apas tatwa* of *prana* located in the external object of taste; *Varuna* is only another name of the sun, inasmuch as *Varuna* is the *Apas tatwa* in its solar state, located in the sun.

Now first of all something about the deities. The deity of the eye is the sun in his luminiferous capacity. This is easy enough to understand. Sight is impossible without light, and all light is the *Agni tatwa* in the solar state. Moonlight and planetary light comes from the sun, and the flame is nothing more than a certain terrestrial object changed temporarily by certain appliances into the solar state. This is the meaning of the Vedic text, which says that in the evening the sun passes into the flame.

The other deities will give more trouble both to explain and to understand. I take up the deity of the ear—*Dik* or *Vishrava*. The word *Dik* means any point of the compass, or, broadly speaking, space. In "Nature's Finer Forces," page 19, I have said—

"It is out of *ákása* that every form comes, and it is in *ákása* that every form lives."

I may also refer the reader to my essay on '*Sound, Speech, and the Logos*,' for further elucidation of the nature of the *Akása tatwa*.

A little attention to the above quotation, with the explanation that follows, and to the articles referred to, will convince the reader that the surroundings of every terrestrial object—man or animal, vegetable or mineral—are all full of *ákása*. The *Dik* is the surrounding *ákása* or space in any direction. No hearing is possible unless this *ákása* is disturbed by the sun in his soniferous capacity. It is in this capacity of his that the sun is called *Ravi रवि*, the Producer of Sound.

It is along with the solar light that the solar *ákása* travels on this planet of ours. Modern science has undeniably shown this to be

the case in the photophone. And besides we may also look to the fact that all nature is up and speaking with the appearance of the sun, and silence reigns supreme in the whole hemisphere when the sun is gone. It is the presence of the solar *ákása* that awakens the whole of nature into speech. The growth of the animal, the vegetable and the mineral kingdoms, is always accompanied by a certain amount of sound. There can be no growth without motion, and no motion without sound. It is in fact the sound of the sun-god which, making its appearance in the planetary kingdom of life, orders it to move—i. e., to grow, and—also to die.

When the sun is absent, we may put our surrounding *ákása* into the solar state by artificial methods and by speech.

As there is one wide expanse of light before our eyes, so is there in contact with our ears *one wide expanse of sound*. We hear it not ordinarily, because the more frequent use of the eyes, for all practical purposes of knowledge, and the consequent disuse of the other senses, has rendered them blind to the ordinary solar impression. Let us, however, attend, and centre our consciousness on the tympanum, taking care to exclude all other sounds. We shall hear the undefined sound of the sun, just as we see his light. As we are always *seeing*, as we are always *hearing*, though unconsciously ordinarily. When we see a *particular thing*, the light which we are seeing assumes that particular shape, and we of course see it. Similarly when we hear a particular sound, the *ákása* which we are hearing assumes that particular shape, and we of course hear it.

We see then that the sun in his soniferous capacity is the deity of the ear.

Now to take up *Vayu*, the deity of the sense of touch.

The little book before me gives this name expressly to the sun. The sun it means, is the deity of the sense of touch, in his tangiferous capacity. The very presence in nature of the anatomical structure known as skin, is sufficient to prove that the light of the sun carries with it the force named *Vayu tatwa*—the tangiferous ether. The triangular vibration of the luminiferous ether could not give birth to the cells of the skin.

Without the solar tangiferous ether—the *Vayu tatwa*—surrounding us there can be no sensation of touch, just as there can be no sensation of sight and hearing without the surrounding solar *tejas* and *ákása*. During the absence of the sun, the lunar and planetary ethers play the same function; and besides we may also change the terrestrial tangiferous ether of external objects into the solar state.

I shall now take up the *ashwins*, the twin deities of the sense of smell. That however in the next article.

RAMA PRASAD.

(To be continued.)

## YOGA-KUNDILINI-UPANISHAD OF KRISHNA-YAJUR-VEDA.

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

(Continued from page 343.)

## CHAPTER II.

I SHALL hereafter describe the science called Khechhari, which is such that one who knows it is freed from old age and death. One who is subject to the pains of death and old age should, O Sage, on knowing this science make his mind firm and practice Khechhari. One should regard that person as his Guru on earth who knows Khechhari, the destroyer of old age, death and sickness, both from books and practice, and should perform it with all his heart. The science of Khechhari is not easily attainable nor its practice. Its practice and Melana<sup>2</sup> are not done together. Those that are bent upon practice alone do not get Melana. Only some get the practice, O Brahman, after several births, but Melana is not obtained even after a hundred births. Having undergone the practice after several births, some (solitary) yogi gets the Melana in some future birth as the result of his practice. When a yogi gets this Melana from the mouth of his Guru, then he obtains the Siddhis (psychical powers) mentioned in the several books. When a man gets this Melana through books and artha (esoteric signification), then he attains the state of Siva freed from all re-births. Even Gurus may not be able to know this without books. Therefore this science is very difficult to master. An ascetic should wander over the earth so long as he fails to get this science, and when this science is obtained, then he has got the Siddhi in his hand (*viz.*, mastered the psychical powers). Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science. He should regard as Siva him who teaches the practice. Having got this science from me, you should not reveal it to others. Therefore one who knows this should protect it with all his efforts (*viz.*, should never give it out except to persons who deserve it). O Brahman, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science of Khechhari; and being then taught well by him, should at first practice it carefully. By means of this science a person will attain the Siddhi of Khechhari. Joining with Khechhari Sakti (*viz.*, Kundilini Sakti) by means of the (science of) Khechhari which contains the Bija (seed letters) of Khechhari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechhari Bija (seed letters) is spoken of as Agni encircled with water and as the abode of Khecharas

(1). In this Upanishad are stated the ways by which Kundilini (Sakti) is roused from the navel up to the middle of the eyebrows and then to Shasrára (the pineal gland): this being the most important work which an adept has to perform, by which he is able to destroy at will his lunar form, as stated in the "Voice of Silence," page 9.

(2). Melana is lit. joining. This is the key to this science, which is kept profoundly esoteric and is revealed by adepts only to initiates, as will appear from the subsequent passages in this Upanishad.

(Devas). Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somámsa (Soma or moon part) should be pronounced in the reverse order. Then a letter composed of three amsas of the form of moon has been described, and after that the eighth letter should be pronounced in the reverse order; then consider it as the Supreme and its beginning is the fifth, and this is said to be the Kuta (horns) of the several binna (or parts) of Moon. This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day, will not get even in sleep that Maya (illusion), which is born in his body and which is the source of all vicious deeds. He who recites this five lakhs of times with very great care—to him the science of Khechhari will reveal itself. All obstacles vanish and the gods are pleased. The destruction of Valipalitha will take place without doubt. Having acquired this great science, one should practise it afterwards. If not, O Brahman, he will suffer without getting any Siddhi in the path of Khechhari. If one does not get this nectar-like science in his practice, he should get it in the beginning of Melana and recite it always; (else) one who is without it never gets Siddhi. As soon as he gets this science he should practise it and then the sage will soon get the Siddhi. Having drawn out the tongue from the root of the palate, an Atmavit (knower of Atma) should clear the impurity (of the tongue) for seven days according to the advice of his Guru. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Srinhe ("Euphorbia antiquorum") and should cut for the space of a hair (the frenum Lingui). Having powdered Samdava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the 7th day he should again cut for the space of a hair. Thus for the space of six months he should continue it always gradually with great care. In six months Siro-bandha (bandha at the head), which is the root of the tongue, is destroyed. Then the Yogi who knows timely action should encircle with Siro-vasthra (lit. cloth of the head) the seat of Bageeswari (the deity presiding over speech) and should draw (it) up. Again, by daily drawing it up for six months it comes, O sage, as far as the middle of the eyebrows and obliquely up to the root of the ears; having gradually practised, it goes to the root of the chin. Then in three years it goes up easily to the hair of the head. It goes up obliquely to Saka<sup>1</sup> and downwards to the well of the throat. In another three years it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat. Gradually it opens the strong door in the head. The rare science (of Khechhari) Bija has been explained before. One should perform the six angas (parts) of this mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis; and this Karanyásam<sup>2</sup> should be done gradually and not all at a time since

(1). Probably it here means the skull, which is an insensible part.

(2). Certain motions of the fingers and hands in the pronunciation of mantras,

that which is done all at once will soon decay. Therefore it should be practised, O best of sages, little by little. When the tongue goes to the hole of Brahma (randhara) through the outer path, then one should place the tongue after moving the bolt of Brahma (randhara) which cannot be mastered by the gods. One doing this for three years, enters Brahmadvāra (or hole). On entering the Brahmadvāra one should practise madhana (churning) well. Some intelligent men attain Siddhi even without madhana. One who is versed in Khechari Mantra accomplishes it without madhana. By doing the japa (in reciting the mantra) and madhana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart, and seated in a convenient posture with his eyes concentrated between his eyebrows he should perform madhana slowly. In six months the state of madhana becomes natural like sleep in children. And it is not advisable to do madhana always. It should be done (once) only in every month. A Yogi should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained. He sees the whole universe in his body as not being different from Atma. This path of Uṛhwa—Kundilini (the Kundilini going higher up), oh Chief of Kings, leads to the Macrocosm. Thus ends the second Chapter.

### CHAPTER III.

Melanamantra—(the mystic mantra Melana). ह्रीं (hream), भं (bham), सं (sam), षं (sham), फं (ppham), सं (sam), and क्षं (ksham). The lotus born (Brahma) said—

Oh Sankara (or Siva) (among) New moon, Prathipath (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign? In the first day of the lunar fortnight and during new moon and full moon (days) it should be made firm and there is no other way (or time). A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Nirvana (the stainless). He should abandon everything else which he thinks is favorable to himself. Keeping the manas in the midst of Sakti, and Sakti in the midst of manas, one should look into manas by means of manas. Then he leaves even the highest stage. Manas alone is the bindu, the cause of creation and preservation. It is only through manas that bindu is produced like the curd from milk. The organ of manas is not that which is situated in the middle of Bandhana. Bhandana is there where Sakti is between sun and moon. Having known Sushumna and its bheda (piercing) and making the Vayu to go in the middle, one should stand in the seat of bindu, and close the nostrils. Having known Vayu, the above-mentioned bindu and Satwa-prakṛiti as well as the six chakras (plexuses), one should enter the Suka-Mandala (viz., Sahasrāram or Pineal gland, the sphere of

happiness). There are six plexuses (chackras). Mulādhāra (Sacral plexus) is in the anus; Swādhishtāna (Prostatic plexus) is near the genital organ; Manipūra (Epigastric plexus) is in the navel; Anāhata (Cardiac plexus) is in the heart; Visuddhi (Laryngeal or Pharyngeal plexus) is at the root of the neck, and Agnēya (Cavernous plexus) is in the head (between the two eyebrows). Having known these six Mandalas (spheres), one should enter the Sukhamandala (Pineal gland), drawing up the Vayu and should send it (Vayu) upwards. He who practises thus (the control of) Vayu becomes one with Brahmānda (the macrocosm). He should practise (or master) Vayu, bindu, chitta and chackra.

Yogis attain nectar through Samadhi alone. Just as the fire latent in (sacrificial) wood does not appear without churning, so the fire of wisdom does not arise without Abhyāsa yoga (or the practice of yoga). The fire placed in a vessel does not give light outside. When the vessel is broken, its light appears without. One's body is spoken of as the vessel, and the seat of "That" is the fire (or light) within; and when it (the body) is broken through the words of a guru, the light of Brahmāgyana (Higher wisdom) becomes resplendent. With the guru as the helmsman one crosses the subtle body and the ocean of Sansara (mundane existence) through the affinities of practice. That Vak<sup>1</sup> (power of speech) which sprouts in Parā, gives forth two leaves in Pasyanti, buds forth in Madhyama and blossoms in Vaikhari—that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order, (viz., beginning with Vaikhari, &c). Whoever thinks that He who is the great lord of that Vak, who is the (undifferentiated) and who is the illuminator of that Vak is myself—whoever thinks thus, is never affected by words high or low (or good or bad). The three (aspects<sup>2</sup> of consciousness), Viswa, Taijasa and Prāgnya, the three Virat, Hiranyagarbha and Eswara in the universe, the egg of the universe,<sup>3</sup> the egg of man and the seven worlds—all these in turn are absorbed in Pratyagatma through the absorption of their respective upadhis (vehicles). The egg being heated by the fire of Gyana (wisdom), is absorbed with its Karana (cause) into Paramatma (universal self). Then it becomes one with Paramatma. It is then neither unsteadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atma as being within the body like a light in a vessel. Atma is of the dimensions of a thumb, is a light without smoke and without form, is shining within the body and is undifferentiated and immutable.

(1). Vāk is of four kinds (as said here), Parā, Pasyanti, Madhyama and Vaikhari, Vaikhari being the lowest and the grossest of sounds, and Parā being the highest. In evolution Vāk begins from the highest to the lowest, and in involution it takes a reverse order, to merge into the highest subtle sound (Parā).

(2). The first three aspects of consciousness refer to the gross, subtle and Karana bodies of man, while the second three aspects refer to the three bodies of the universe. This is from the stand-point of the three bodies.

(3). The egg of man—this shows that man in his formation is, and appears, as an egg, just as the universe is, and appears, as an egg.

The Vignana (wordly) Atma which dwells in this body, is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state. Who am I? How has this stain of mundane existence accrued to me? What becomes in (sushupti) the dreamless sleep of me who am engaged in business in the waking and the dreaming states? Just as a bale of cotton is burnt by fire, so the Chidhabhasra<sup>1</sup>, which is the result of non-wisdom, is burnt by the (wise) thoughts like the above. When wisdom is destroyed, Pratyagatma, that is in the Dahara (akas or ether of the heart), obtains Vignana (wordly wisdom) diffusing itself everywhere and burns in an instant Gnana-maya (sheathy) and Mano-maya (sheath). After this he shines always inside (or in the gross body) like a light within a vessel.

That Muni who contemplates thus till sleep and till death, is to be known as a jivanmukta (emancipated person). Having done what ought to be done, he is a fortunate person. And having given up (even) the state of a jivanmukta he attains emancipation in a disembodied state after his body wears off. He attains the state as if of moving in the air. Then That alone remains which is soundless, touchless, formless and deathless, which is rasa (the essence), eternal and odourless, which has neither beginning nor end, which is greater than the great, and which is permanent, stainless, and without decay.

Thus ends the Upanishad.

### ZARAGH-GHRUNAH.

(Continued from page 338.)

“THE husbandman is God. The garden He is preparing, Divine Paradise. The seed bed, the earth. The seed sowed therein, mankind. The nurserymen, the ministering spirits of the air, earth, and that which is under the earth. The gardeners are preparing for themselves, the spirit states of their several spheres. The labourers they employ in the seed bed, their deputed agents, the priests and teachers of mankind.”

“The ministering spirits, viewed in their essence, are a higher order of the functioning forces—a developed outcome of those forces whose interactions transform the invisible into the visible as manifested nature.”

“These, having acquired intelligence and volition through functional evolution and the uses of life, thinking the work their own and that they did it of themselves, determined to do it for themselves.”

“Man, the culmination of the terrestrial evolution of which they are the agents, whose spirit is derived from them, once placed upon the earth, their function was his protection from the perils associated with earth life. They were to watch over man's material welfare.

(1). It is the consciousness of man which becomes distorted and is unable to cognize itself through the bodies.

This was their providential charge in his regard, and for a time they fulfilled it.”

“Now these several ministering spirits are diverse potencies of a single spirit, which, as the Spirit of the Earth, has absolute power in its own sphere.”

“Man is, as regards his manifested nature, the outcome of natural function. Owing his earth life to a visible father, having vague reminiscences of an unknown past and undefinable aspirations for a possible future, he is impelled to attribute the invisible existence thus suggested to him, as underlying his visible being, to an invisible Father. The loving providence of his visible father teaches that this invisible Father cannot be less loving, less regardful of his welfare and happiness. This want of knowledge of his invisible surroundings—of the from whence he came, the why of his present state, and the whither towards which he is tending—convinces him that uncertainty in these regards, is an essential condition of his being, and therefore that all required of him is to live in loving trust, satisfied that the sole desire of his invisible Father is, to be loved and trusted as a Father.”

“Man was not to devote himself to needless labour. Not to acquire. Not to accumulate. To do either of these things would have been to distrust the providence of his invisible Father, who anticipates all his necessities; to be wanting in love to his brother, who might need what he had appropriated; or to delude himself with a false idea of the meaning of his own life. He was simply to live, to love and to trust.”

“But his life was not merely an existence. It was an opportunity and an occasion.”

“The spirit of man—his evolved and evolving spirit—though not of itself imperishable, contains the germ of a potential immortality.”

“This germ might be likened to a seed, which, if the conditions under which alone it could germinate and develop were fulfilled, would so regenerate the human as to enable the thus divinized man, when he fell into his last sleep in this world, to pass from his earthly frame as a living soul or immortal being, with the glorified form and ennobled aspect of the human body—in which it had grown and after which it had been moulded, as in a matrix—but far more perfect and fitted for the fuller enjoyment of a higher life. This, the true child of God, and in every way adapted to the state for which it has been prepared, passes into the Divine Paradise, there to renew the life and relations it commenced on earth, only under more ennobling conditions.”

“But this—man's potential opportunity—is not made known to him. Nor was this necessary. The life on earth is the life assured to him; to be followed by a renewed existence as soul or spirit, according to the conditions under which the earth life has been passed. The spirits on leaving the human, enter the spirit state, to constitute the personating potencies and exercise the attributes of the Spirit of the earth. They are as diverse as the men from whom they proceeded, and

are destined to share the fate of the spirit state, for which by their lives they fitted themselves."

"Hence man's potential opportunity was not made known to him, because he could only contribute to the growth of his soul in one way. To him, when not misled by illusory suggestions, to live was to love. He could not live without desiring love, so strongly was the necessity for love stamped upon his being. But love was to begin on earth, that it might be perpetuated in the Divine Paradise. How could man love God, whom he does not see, if he did not love his brother whom he does? Moreover this love was not to be self seeking. It must in every case, and, above all, in that which calls forth its highest expression, be absolutely unselfish. Love, to be love according to the mind of God, must be wholly self forgetful. Self must give way in all things, to the good of the beloved."

"All who so love, love God. For the desire of God is to be loved in his off-spring, because only through these can He be reached."

"But all who so love, become void of selfishness, and innocent of everything displeasing to God, or hurtful to man."

"Hence all who so love, insensibly provide the conditions under which the soul grows and gains strength. And these conditions are—

- (1). To lead a self forgetting life;
- (2). To love with a love which realizes that it is more blessed to give than to receive; and
- (3). To enjoy with the unselfish enjoyment which enjoys the enjoyment of others."

"But these conditions are found in no others. So that, in the evolution of the Divine through the human, those failing to fulfil these conditions, ensure the ultimate loss of their soul-potency—this because by their lives, they render themselves unfit for the Divine Paradise."

"Nothing but the fulfilment of these conditions, is required of man by God. And the fulfilment of these conditions, is left to man's option that his unselfishness may be genuine and not based either on selfish desires or selfish fears."

"But man being by nature the head of the animal kingdom, the inherent selfishness of that kingdom seeks to assert itself in him. And therefore the steward of the husbandman—that is, the Divine Guidance—is sent secretly, as a suggesting influence, to encourage the individual to resist, overcome and cast out this innate tendency, and guide and help him in developing a loving, self-forgetting disposition."

"The Spirit of the Earth, ignorant of the existence of his soul-potency, seeks the development of man by spiritualizing methods, that the natural may in him be transformed into the spiritual, and his spirit prepared for transference to the spirit state—the kingdom or garden it is preparing for itself."

"To do this, it undertook the training of man, and to that intent revealed itself on suitable occasions and in divers forms through

personating potencies—the disembodied manifesting spirits of deceased spiritualized men—and persuaded man that the natural state in which he finds himself, is a fallen state; that his natural impulses are degrading in their tendencies; and that it is his duty to strive to raise himself from this, his fallen state, by resisting natural impulses, and setting before himself spiritual aims: promising that, if he devoted his energies to spiritualizing self, he would be aided by the spirit, and be rewarded with the gift of knowledge—of revealed knowledge. Knowledge of the natural world in which he finds himself, with its relations to the Universe and function therein; of the meaning of his own life; of the spirit state, to which his aspirations should be directed, and of the spirit head of that state, whose earnest desire is to be in the closest and most intimate union with him: and assuring him that this union thus commenced will attain to its consummation when the natural body with its natural appetites is thrown off, as the one hindrance to final happiness: following these promises with the threat of retributive punishment to those who fail to accept and act up to the revelations thus made, and to obey the laws flowing therefrom."

"And man was only too easily persuaded. But, as his training progressed, some after a time became dissatisfied with its methods and aims, and sought to free themselves therefrom; while others resisted from the first. And these three classes are represented by the three kinds of plants growing together in the seed bed."

"Put this division of mankind into three classes—

- (1). Those who receive teaching with gladness, and mould themselves in accordance with its dictates;
- (2). Those who, after receiving the teaching, shrink from its outcome, and seek to free themselves from its influence; and
- (3). Those who resist the pretensions of the teachers, deny the authority they seek to assume, and reject the teaching absolutely—caused the development of three sets of relations in the spirit state, interpreted as three separate states, one of which was to be entered by the spirit of man at his death."

"Hence three separate states were held to await the close of human life—

- (1). Final union of the faithful with the Spirit of the Earth;
- (2). Purgation of the unfaithful that, having repented of their disobedience, are to be thus reconciled through expiation, with a view to final union with the Spirit;
- (3). Retributive punishment for the faithless—with whom those entering the soul state were ignorantly classed, and to which they were supposed to pass, the Spirit having no knowledge of the soul state."

"These revelations were not made all at once, nor to all. They come in disjointed fragments, through suitable mediums, as these presented themselves."

"To make itself visible, a personating spirit (or potency of the Spirit of the Earth), had to partially and temporarily materialize a phantom body. To do this it was obliged to use the exhalations of its medium. And as the fumes of just shed blood made materialization easier, it commanded the sacrifice of expiatory victims."

"More often, by the easier method of fascination, it made its subjects fancy they saw the teacher thus seeking to influence them and heard its voice addressing them."

"The power of the Spirit was, moreover, greatly increased when people met together to call upon it—especially if these were wrought to enthusiasm, as by singing in chorus or the like. Then it was enabled to do things out of the natural order which usually limited the exercise of its powers."

"These meetings were conducted by a favoured medium. At them sacrifice was offered and blood shed, upon occasion—sometimes even that of human victims, when remarkable manifestations ensued."

"In this way religious acts, religious worship, religion, originated. And by these means the Spirit of the Earth came to be regarded as the God of this world, to be the God of its followers: to whom it revealed itself under various aspects and designations, according to the special attributes it was showing forth—setting itself in an especial manner before the Jews under the name and in the guise of the territorial and tutelary deity of Canaan (now called Jehovah—IAO or IEUE) as the First Cause of all things, and the Deliverer of its chosen people."

"Then the gatherings became organized congregations, the mediums, mediators and sacrificers or priests. And so Churches were founded, in which anointed sacrificers or priests—of whom the chief or high priest was called the "Messiah" or "Christ"—stood between their God and man, as expiating mediators. And these were the labourers sent into the seed bed by the nurserymen. While the dung with which they were supplied to dung the plants was—the several "supernatural" means, phenomena and manifestations by which the primary revelations were supported, their authority established, and their doctrines confirmed. For the supernatural (so-called), is the way of the God of this world."

"But the way of the God of this world is the contrary to the way of God. Hence the way of God is the natural way. Hence the intervention of God is a natural intervention through a natural force—the steward of the husbandman—which produces that feeling of distress in wrong doing, known as the voice of conscience. And hence the son (word or voice) of God recalls man from the spiritual to the natural way of serving him, from the revealed to the created."

"Man, the culminating outcome of terrestrial evolution, is the naturally prepared organized medium for the Divine impulse seeking to actuate him. Hence man is a naturally predestined organ of God—the organ of his love—for in man, through man and by man is the love of God to be set forth. And hence every human being who fails to attain to the soul state, and so to become an organ of the love of God, has missed the end of his being and dropped out of the higher evolution."

"Owing to the mastery which the Spirit of the Earth and God of this world has acquired over the human race, many are beguiled by its specious doctrines and betrayed by its usurped authority who, because their one aspiration is to love and to be beloved, would not otherwise have fallen under its dominion."

"These are capable of being restored to the love of God. These the Son (word or voice) of God calls. To such of these as respond to this call, comes a renewing impulse; and this Divine impulse quickens, requickens, regenerates them, so that, re-entering the higher evolution, they again become potential organs of God—organs of his love."

"But this call is to the natural—that natural order which, by the process of terrestrial evolution, has placed man at its head. This quickening is in the natural—that natural order in and by which, the higher, the celestial, evolution is induced: for the love of God in man begins on earth as the fashioner of the only earthly, the human paradise, whose source is in the heart of man, that in the divinized human it may be transformed into the Divine paradise, as the matured fruit of terrestrial evolution—for as is the human, so will be the Divine, but as the starting point of an infinitely higher order."

HENRY PRATT, M. D.

## O B E A H.

### CHAPTER III.

(Continued from page 349.)

WE now come to some examples of Obeah of a character which admits no doubt of the fact that the performers of the feats had received instructions in the art of using their wills; but as yet I have not been able to find out any sort of organisation either of the Gúrú and Chelá type, or between obeahman and obeahman. In fact rather the reverse of the latter, is most frequently the case, as most obeahmen who get into trouble under the law, are denounced by their own brothers-in-obeah. In confirmation of my theory that Obeah is the disintegrating, but as yet undissipated relic of a real system of magic, it is somewhat important to note that the reason assigned by the negroes themselves for the present wide-spread belief in it, is that



down to a comparatively recent date,—since the emancipation of the slaves,—the knowledge and practice has been kept up by the occasional introduction of batches of “liberated Africans,” who were slaves captured by H. M. Cruisers from slave ships. But there is another and yet more recent source of such knowledge apparently, for while the most distinguished performer in this locality, was from description and appearance a Moor, or of Moorish descent, more recent ones only became noted for their feats,—here duly recognised as Obeah feats,—after they had been in communication with, and had opportunities of learning from, Moorish, Arabic, Algerian *forcats* in Cayenne; who are rightly or wrongly credited by all the negroes in these islands with being passed masters of (Black) arts.

To account for the knowledge of such things among the Moors, it is said, and I believe with truth, that some twenty days' march west of Souss in Morocco, on the banks of a certain river (Wadi), there is an old established, but still large and active school, from which most of such learning spreads amongst the Moors of the present day. No doubt too, the Músalmán propaganda at present making such great headway south, towards the centre and west of Africa, carries with it some who are both capable of teaching what they know, and assimilating what they find.

On the other hand, it seems clear that there is already in existence, through more or less all the African negro tribes, a certain amount of arcane knowledge, which among the Julus of the south-east, includes the use of Glamour (Máya), induced clairvoyance, and conscious projection of the double: while in the west, it is not long since I read a strikingly graphic account of a negro “Doctress” in the Cameroon Mountain country, who (if that account is to be trusted), seems to be a female ‘black’ adept.

Here, in the following examples, we have the Semitic *'ilm* of the present day Moors of the north, recognised as Obeah by negroes who are the sons and grandsons of those who brought Hametic Obeah here with them from West Africa, and from places there that in most instances are separated from all chance of past or present Moorish instruction, by immense distances.

About sixty years ago, there were brought to the estate of L—, among other new slaves, two men who were distinguished from the rest by reason of their light brown color, and straight hair. They are also described as having had unusually large heads, prominent noses, and long arms. These peculiarities are inherited to some extent by the descendants of one of them, some of whom I have seen. I have no doubt that these men were Moors, as these descendants' physical characteristics go to show.

Some six months after their arrival, one of the brothers disappeared, bodily, and completely. The other, who meanwhile had ‘married’ a negress, accounted for his brother's disappearance by saying he had

‘flown away back to Africa, and that he would have done so too, had he not eaten something that prevented him doing so’ (my informants say, salt.) He—the remaining brother,—became known as ‘Kongo Brown’ and was one of the most highly accomplished professors of Obeah ever known here.

On one occasion Mr. Kongo Brown gave a party at his house, and for the entertainment of his guests, said he would show them something. He first sent out to his garden, and had a plantain ‘sucker’ about eighteen inches long brought in. He then dug a hole in the clay floor of his house, in a corner; and therein planted the said plantain sucker, which was then covered with a sheet. Then he stood up and waved his hands over it, and talked to it in a tongue not understood by his guests. Next, he had fetched into the centre of the floor a washing tub, which was filled with fresh water brought in buckets from a spring close by. This done, he produced a walking stick, a piece of twine about two feet long, and a fish-hook. These he put together, and asking the company to sit round the tub, saying he was going to fish. After waving his hands, and saying some unknown words over the tub, he began, and to the great wonderment of the company fished out of that tub of fresh water over a dozen large sized and living “snappers,” and “groupers,” (which are two kinds of sea fish). These he made over to certain members of the company, and told them to go out to his kitchen and cook the fish for him. When the fishing was over (and it took about two hours), he again turned his attention to the plantain-sucker in the corner. Being uncovered it was observed to have grown under the sheet, and was now about four feet high. Again putting the sheet over it, he held his hands above it for some time, occasionally muttering some words in the unknown tongue, and between times talking to the company. Finally, calling for a knife to cut this bunch of plantains, the sheet was taken off, and there stood a full grown plantain tree, bearing a large and well developed bunch of green—ripe plantains. These were duly cut, and also sent to be cooked.

My informants in this case are two old men, who were among the guests on this occasion and helped to consume these victuals. One of them remarked that ‘although there was plenty of fish for all hands, there was only that one bunch of plantains,’ and he thinks Kongo Brown *must have put some obeah into them to make them go round*, ‘as all hands had a plenty.’

One of the old men was also present on an occasion when Kongo Brown, having committed some offence, was tied up to be flogged. Brown took the matter very coolly, and told the manager he had better not flog him in case the flogging hurt the wrong person. However the flogging proceeded, and about three lashes had been given, at which Brown only laughed, when piercing shrieks were heard from the great ‘House’ (Manager's residence) which was close by: upon this the operation was suspended, and it was ascertained that the shrieks were uttered by the manager's wife in the house, *on whose back it seems those*

three lashes had simultaneously fallen. Brown got off the rest of that flogging, and it appears that the manager's wife who suffered, was in some way the cause of the punishment being administered.

Another feat accredited to Brown was this:—L— is a sugar estate, and it happened that towards the end of our crop season there were about 100 hogsheads (of 1 ton each) of 'cured' sugar in the 'curing house'; when information came one afternoon that a vessel to take the sugar on board had arrived in the shipping bay, which is about two miles from the 'Works' of that estate, down a very rough and precipitous road. Preparations at once commenced for carting down the sugar next day. However, Brown went to the manager and asked him what he would get if he could get that sugar conveyed down to the bay by daylight next morning. The manager laughed at him, and finally offered to bet him something it would not be done. Next morning the hundred hogsheads of sugar were found down at that bay, but how it got there, no one but Kongo Brown seemed to know, and he does not appear to have been much given to revelation. Carting it down, would have occupied the estate's cattle for fully a week.

These four feats of Kongo Brown are well known to all the negroes in this locality, and my two old informants,—apart, and at different times,—merely corroborated what I had already frequently heard. No other obeahman I have yet heard of here, is credited with performances of such a high grade, and it does not seem that the powers such as appear to have been involved, pertain at all to the ordinary practitioner. The fishing feat is one that has been heard of before in other parts of the world, while the plantain growing is a replica of the most scientific,—from an occult point of view,—way of performing the 'Indian mangoe trick': and the one bunch of plantains proving a plenty' for a housefull of negroes,—to any one who knows what the average negro appetite is like,—savours very strongly of 'reduplication.' If the 'Kodak' camera had been invented in those days, I very much doubt its power to explain these 'tricks' as hypnotism. The story of the flogging, possibly might be explained from a hypnotic point of view, but under the circumstances there is scarcely any room to suspect that, while the action of the process of 'repercussion' is distinctly suggested. The removal of the 100 tons of sugar to a distance of about two miles in a single night, is a feat which recalls the legendary one of how the great Michael Scot got the peak of the Eildore hill in Scotland split into three in a single night, and the sugar was most probably removed by the same kind of 'deil,' *i. e.*, elemental force. Altogether Mr. Kongo Brown seems to have been in possession of considerable 'powers,' and it is not easy to imagine how in such case he became a slave, or remained one; instead of—for instance,—flying away home to Africa, as 'his brother' is reputed to have done. At any rate it is not likely that the eating of salt prevented him doing so, although that may have been suggested by him, to cover the real cause.

Taking them as a whole, the details of these stories are not the style of thing the negro brain is given to invent or concoct, and I can scarcely avoid believing in their verity: and in sequence thereof that Kongo Brown was a real Moorish Initiate, who in some unexplained manner had contrived to get very much out of his latitude. Further, although these stories date back more than half a century, the knowledge that produced the feats by no means seems to be extinct at the present time in the West Indies, as I have heard of other events, which parallel these, as having happened within the last decade.

The deeds of the next two obeahmen to be considered, happened in much more recent times, and while on the one hand, they do not evince such high grade knowledge as Kongo Brown's, they are of no less interest to the occultist, and for the most part their verity is absolutely vouched for, by eye-witnesses: on the other hand, while the performers were both Creole (West India born) negroes, they only began to manifest such knowledge after visiting Guiana, where they had opportunities of meeting with Algerian Moors or Arabs.

M. B., who died in 1875, was by way of being a carpenter by trade, and had his beauty marred by some disease which had almost completely eaten away his nose. This disfigurement had also affected his palate, causing him to speak with a very hoarse voice. He returned from a sojourn of some years in Guiana aged about 45; and being of a very irascible temper and given to strong drink, he soon became disliked and feared, and the latter feeling does not seem to have been mitigated by his giving proofs of his powers as an obeahman. One of which proofs, was his being credited with the compelling of all sorts of people to give him employment,—even his declared enemies, and regardless of the fact that he was a notoriously bad workman, he always insisted,—and generally got his way, and the fruits thereof in the shape of increased pay,—on being foreman of the work.

The deed which first gained him prominence as a dangerous obeahman, came about by his one day meeting two young girls (sisters), on the road, who laughed at him, and jeered at his want of a nose. An altercation ensued, which terminated by his stepping up to them and passing his open hand down the face of each one, declaring as he did so that within three months they would be as noseless as he was, and no doubt would enjoy being laughed at for it too. This duly came to pass, and one of the women who died recently, was once pointed out to me in confirmation.

The following three "tricks" of his are related by a carpenter in my employment, who worked with M. B. frequently and knew him well.

"One evening I was walking into town from M,—I met M. B. on the way. He had running in front of him a large and very ugly dog, which came up to me, and as I was in some fear of being bitten, I kept it off with my stick. Seeing this, M. B. said, "What do you meddle with my dog for? I'll show you something to teach you better manners, boy!"

And then pointing to the ditch of the side of the road, he said to the dog, "Go down, go down there and fetch that fellow up." The dog jumped into the ditch and in another minute was back, rolling and struggling in the middle of the road, with a large black snake wound round it. As soon as I saw this, as I am much afraid of snakes, I took to my heels and ran past them as quickly as I could. After running a few yards, I stopped and looked back, and saw the dog running on ahead as before and no snake to be seen. M. B. stood still on the same spot, and laughed at me and said, "Able boy! next time you meddle with my dog I'll send that fellow to tie *you* up." I was careful not to give him the chance.

"Another time, some years after that, my uncle was making some repairs to his house, and I and some other men were working with him at the job. My uncle disliked B., and though he asked for work, refused to employ him. One morning as my uncle was in the act of sawing a piece of board, B. turned up, and stood for a few minutes watching my uncle. He then said, "You're cutting that board too short"! My uncle said, "No, I'm not," and took up the board, and laying it over the space it was to cover, found it some inches too short. Taking another board, he laid it over the space, and marked the length off with his pencil. On his beginning to saw it, B. said, "You're cutting that board too short again!" My uncle said, "No," but placing the cut board over the space, found it two inches too short. A third time, my uncle took a board and marked it with his pencil two inches longer than was required. As he was cutting it, B. said, "You're going stupid! it's far too long this time." By this time my uncle was very angry, but he laid the board over the space, and found it about five inches too long. He then marked off the five inches accurately, and proceeded to cut it, as he was doing so, B. laughed at him and told him, "You're too short again!" And it *was* some inches too short. Then my uncle and B. had a quarrel and B. went away. But a little later, as my uncle was paring off a corner of his work with a chisel, B. came back again, and said to him, "Look! your hand is cut!" and my uncle's left hand had a very bad cut, right across the centre of the palm. It bled profusely, and pained him a good deal; he was a good deal alarmed, but B. laughed at him: after a little, B. thought proper to go off and gather some sort of green-leaves, with which he dressed the wound. As he did so, he told my uncle, "You'll be all right tomorrow morning." Next morning, *there was no trace or scar of any wound on my uncle's hand.*

"About this period, I was working under an old man called W. One day, both B. and W. and I were invited to a funeral. We all started together, B. and I riding ponies, and W. a large donkey. On the way W. praised his donkey very much for its docility, quietness, and good working qualities; but B. said he was sure it was wicked, and would play W. some trick beforelong. Arrived at the house the funeral was to start from, we found a considerable number of people

already collected. The house was on the top of a mound, and a steep bank sloped away from the door, down into a very dirty, muddy duck pond. When we had alighted and tied up our animals, B. went up to W.'s donkey, and catching hold of one of its ears, blew into it, and spoke rapidly into it in some foreign language, beginning with words like "likitaki, likitaki, likitaki," and ending with the words "C'est bon!" At which the donkey snorted and shook its head violently. This he repeated three times, and each time the donkey snorted and shook its head, greatly to the amusement of the bystanders, including W. himself. When the funeral was over, we returned to the house, where we had something to drink; after which B. arose and said to W., "Come on—let us go!" We went out, and mounted our ponies, and W. his donkey. We started, W.'s donkey would not move. W. coaxed him, and urged him to no end, then he began to beat him, at which the donkey wheeled round, and began to kick, and fling up its heels as if it was mad, W. holding on tightly. But it kicked and plunged right down the bank to the edge of the pond, when it stopped suddenly and shot W.'s head foremost into the muddy water, out of which he arose dripping, and covered with dirt from head to foot. He was much enraged, and ran to attack B.; seeing this, B., who had been laughing the whole time, called out to W. "Aha man! You've got it this time! that donkey of yours never plays any tricks!" and putting spurs to his pony galloped off as quickly as he could, amid W.'s vows of revenge against him, and the laughter of all the people."

A contemporary of M. B.'s was a man called B. D., who had likewise been to Guiana, and also brought back thence with him some learning of the same kind. However, after the fashion of obeahmen, the two could never agree, and their ill-feeling culminated in B.'s challenging D. to fight. They were to meet at a certain time and place to settle matters, and that was to be done in a manner that was certainly highly classical in its way. They were each to cause a snake to appear, and the snakes were to fight, the one which swallowed the other to be the victor. M. B. was at the place at the proper time, attended by some of his friends, but B. D. did not think proper to attend. B. was very much disgusted and angry; he cursed B. D. soundly, and remarked to his friends, "If that coward D. had only come, I could have settled him" with one hand, just like this—"striking a blow with his fist on the trunk of a gree-gree (palm) tree which they were standing closely,—and it would have dried him up like this." And as he spoke, *all the fronds of the tree withered, and became quite brown and dried up.*

A friend of B. D.'s informs me, that he several times "saw B. D. take a handkerchief off his head or waist and throw it on the ground, where it at once changed into a snake. One night we were together down at P—and we heard music in one of the houses. D. said to me 'there's a dance going on there, let's go to it.' I refused as I did

not know the people of the house, and neither of us had been asked. But D—rode off to the house, and I followed him. When near it, we got off and tied our ponies. D. then said, 'just you watch, and I'll show you some fun!' We went towards the open door, and saw the people dancing; D. stepped in, and as he did so, he took the handkerchief off his head and threw it into the middle of the room. It no sooner touched the floor, then it turned into a snake, a large yellow-tailed one. All the people became much afraid and ran shrieking out of the doors, and jumping out of the windows. Then the master of the house came up to D. and begged him to take away his snake, which he did by picking it up, and as he lifted it, it again became the handkerchief, which he retied round his head. He got a drink from the man, and then we went home."

"Another time he was fencing with the 'single stick,' and he suddenly turned his stick into a snake, greatly to the discomfiture of his antagonist."

"D. could 'trick' animals too. Once he rode up to C.—on a donkey. While he was gone about his business there, his donkey got loose, and wandered off into the garden of a woman called C.—and began to eat her vegetables. Finding it in the garden, she took it up to the house and tied it there. When D. missed his donkey, he was soon told that Mrs. C.—had taken it up for trespass. On going to her house for it, she demanded a dollar,—according to the custom here,—for the trespass before she would give it up to him. D. laughed at her, and going up to the donkey, clapped his hand on its hind quarters, and said something to it in a "foreign language," then he turned to her, and said, "All right Mrs. C.—Good day!" and went off.

"Presently Mrs. C.—untied the donkey to move it to where it could be tied to graze; no sooner had she loosed its rope then it rose up on its hind legs, and attacking her, tumbled her down; then forthwith went off to its master at the top of its speed. And that was all the trespass damages Mrs. C. got out of D. and his donkey."

One thing about these three obeahmen seems to place them upon a different, and perhaps a higher platform than that occupied by all others of their fraternity whom I have yet heard of here. That is, neither of them were ever known to sell their services, or to use their powers for the purpose of making money, the reverse of which is distinctly the rule.

It appears that the snakes produced on all these occasions are always either the "black" or "yellow-tailed" snakes:—a kind common here where there are no poisonous snakes. The "yellow-tailed" is said to be the female of the "black," and they belong to the *crotalus* variety. Why these particular snakes should be chosen to protect gardens, and to be produced as above related, there is nothing to explain; except, perhaps, that the negroes hold them in more respect, than any others of the many kinds of snakes to be found here.

The production of snakes by B. and D. was probably due to the use of mesmeric or hypnotic glamour or *Máyá*, and in the case of H. C. referred to in my first chapter, the glamour was probably attached to the sticks by mesmeric impregnation, whereby they became in fact 'talismans'—after a fashion. And it is curiously interesting to find the classical feats of the ancient Egyptian priest magicians,—turning rods, &c., into serpents, which swallow each other too,—turning up in this quarter of the globe.—"Far in the folds of the dark of the West"—; at the hands of the children of Ham. I shall not be surprised some day to find one of them make his rod bear leaves, &c., too, for both feats can be done through the same process. B.'s hallucination of the carpenter as to the length of his boards, and the subsequent cutting and cure of his hand, is of course nearly the same glamour process carried a little further; and his destroying the noses of the two girls, is the use of "suggestion" plus psychic force, in the infection of disease.

B.'s killing the gree-gree tree is another exhibition of the same forces; and it recalls a similar operation in a part of India little known to Europeans. In one of the small tributary (and very jangali) states of the Chútíá Nágpúr division, lying near the C. P. boundary, toward Sambalpúr, there exists some sort of a fraternity of *Ojahs* and *Dainás* who impose a kind of test of power on those aspiring to be of their number; which consists of the neophyte being placed bound at the foot of a Sirhul (*Shorea Robusta*) tree, which she or he was to blast and kill within a certain time.

Of course, the same effects can be produced by the power of 'spells' (mantrá-sakti), and that obeahmen are not ignorant of that phase of occultism, is proved by the performances of both B. and D. with the donkeys, as well as in other cases. Another instance of the same occurred within the last few months; the performer being a grand-son of Kongo-Brown, who "tricked" a cow of his, which he had tied to graze on another man's land, in such manner that when the latter found her and loosed her to "take her up" for trespass, she turned on him, caught him up on her horns, and carried him in that position through all sorts of bush and bramble (whereby he was much scratched, and his clothes torn to rags) straight into her master's court-yard.

The Spanish Creole negroes of Trinidad and the Spanish Main, where there are many poisonous snakes, are said to use a spell when they find one, which renders the snake perfectly powerless so that they can kill it without danger. That particular spell, it is reported, has been taught them by the (Carib, &c.) Indians of the Main. Of those Indians too, I have been hearing some curious stories, which perhaps may form the basis of a future paper.

MIAD HOYORA KORA-HON, F. T. S.

(To be continued.)

N. B.—Wherever the word *occultism* is made use of in these notes, it is as the translation of *gupta-vidya* and not meant to apply as to any particular one of the sciences grouped under that head.

# The Adyar Convention Lectures.

## A LECTURE ON HERBERT SPENCER.

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IN the system of Herbert Spencer, to which I would now invite your attention, the wondrous scientific advance characteristic of this century finds full expression. This encyclopædic body of doctrine may, as a whole, be recognised as incomparably the best extant approximation to that "complete unification of (scientific) knowledge" which its author bids Philosophy to aspire to. Spencer's versatility and industry have rendered him quite the philosopher of modern Britain and the United States. His influence on men of letters has necessarily been very considerable, while a good portion of his lighter thinking has filtered down to the level of the "at home" and the Man in the Street. Not of course that any value attaches to the deliverances of the latter sphere of critics. Still it is interesting to note the pervasive effects of his work; "work" in Fiske's words "of the calibre of that which Aristotle and Newton did, though, coming in this latter age, it as far surpasses their work in its vastness of performance as the railway surpasses the sedan-chair, or as the telegraph surpasses the carrier-pigeon."

Spencer is often referred to as the Agnostic philosopher *par excellence*. But this appellation has a tendency to mislead its hearers. Agnosticism was a word first coined by Huxley to denote that school of inquirers which refused to make assertions as to what might lie beyond phenomena. In this particular sense Spencer is not an agnostic at all, seeing that he claims to have established the existence of an "Unknowable" Absolute over against phenomena. It exists, but we are unable to affirm of it more than that it exists. How does he arrive at a cognition of this "Unknowable," or (seeing that *existence is a predicate*), better "Inconceivable" Absolute? In two ways: (a) by postulating a necessary Absolute as involved in the very assertion of the relativity of our knowledge. Unless the Absolute is posited, the Relative becomes Absolute which lands us in a contradiction. "In the very denial of our power to learn *what* the Absolute is, there lies hidden the assumption *that* it is, and the making of this assumption proves that the Absolute has been present to the mind, not as a nothing but as a something";\* (b) from an indeterminate consciousness of It co-existing with determinate thought. "Besides that *definite* consciousness of which Logic formulates the laws, there is an *indefinite* consciousness which cannot be formulated. Besides complete thoughts and besides the thoughts which, though incomplete, admit of completion, there are thoughts which it is impossible to complete and yet which are still real in the sense that they are normal affections of the intellect".†

\* "First Principles," p. 88.

† Ibid, p. 88.

Hamilton had urged that the Absolute is conceived merely by a negation of conceivability; Mansel, his disciple, had branded "Absolute" and "Infinite" as names not for objects of knowledge, but for the absence of the conditions under which is knowledge possible. Spencer, on the contrary, holds that we have an "indefinite thought" of the Absolute born from a "coalescence of a series of thoughts," this said consciousness being irreducible to logical relations and hence not amenable to critical demolition. The Absolute, thus sensed, is inscrutable. In shaping this doctrine Spencer seeks to effect the reconciliation between the affirmations of Religion and the destructive negations of Science. He proclaims it as the soul of truth in theologic error, as well as the necessary presupposition of the iconoclast.

Believing that "in its ultimate essence nothing can be known," Mr. Spencer necessarily holds the basic data of Science, Space, Time, Matter, Motion and Force as symbolic only of modes of the Unknowable. Even were it feasible to resolve the attributes and relations of objects into manifestations of Force in Space and Time, the last named trinity would still outstrip our comprehension.—("First Principles," p. 67.) Subsequently, p. 169, he goes on to say, "We come down then finally to Force, as the *ultimate of ultimates*....Space, Time, Matter, Motion, are apparently all necessary data of intelligence, yet a psychological analysis...shows us that these are either built up of, or abstracted from, experience. Matter and Motion, as we know them, are differently conditioned manifestations of Force. Space and Time, as we know them, are disclosed along with these different manifestations of Force as the conditions under which they are presented." And, again, (p. 165) he says that "Space and Time may possibly possess only a 'relative reality' implying, it is true, some correspondential modes of the 'Unknowable,' but modes which may be utterly alien to the symbols of them welling up in our consciousness." In actual analysis it is seen that the widest generalizations of knowledge do no more than embody likenesses in our experience of the relations of Matter, Motion and Force. In the Unknowable, the knowable likenesses and unlikenesses of its manifestations, and the resulting segregation of these into subject and object, are decipherable as the postulates of philosophy. In view of this position, it is only an approximate or symbolic explanation of the world-process with which Mr. Spencer is able to provide us. For it must ever be borne in mind that it is nothing more than a sort of Herbartian system of symbols which the protagonist of Evolutionism has elaborated. When, for instance, he sketches the process of integration of a planet out of a nebula, he does not intend to portray the process as it might be supposed to have obtained beyond consciousness. With the ongoings of the '*Ding an sich*' he has no concern. He simply endeavours to piece together the visual pictures, &c., which, *would have presented themselves to a human percipient* had one been actually present *at that stage of Cosmos*. It is this doctrine of the relativity of perception implied in the fore-

going reservation that Mr. Spencer has styled "Transfigured Realism." "The realism," he writes,\* "we are committed to is one which simply asserts objective existence as separate from, and independent of, subjective existence. But it affirms neither that any one mode of this objective reality is in reality that which it seems nor that the connexions among its modes are objectively what they seem. Thus it stands widely distinguished from Crude Realism." It will prove of interest to compare with this attitude the allied doctrine of Helmholtz.†

It is, of course, as the protagonist of Evolutionism that Mr. Spencer has led the 'best thought' of the later Victorian era. An evolutionist in the sphere of biology he was, long prior to the advent of Darwin's luminous "Origin of Species." The concept of Natural Selection as the dominant cause of biological advance served but to render it more clear to him *how* Evolution had been brought about—it provided him with a factor supplementary to the old Lamarckian hypothesis on the matter. Thus, in the 2nd Edition of his "Principles of Psychology" (Vol. I, 465) he overtly commits himself to the view that "life under all its forms has arisen by an unbroken evolution, and through the instrumentality of what are called natural causes"—an utterance anteceding the publication of the Darwin-Wallace hypothesis by three years. The contention, however, is obviously implicit in "First Principles." So far so good. But for Spencer it is not to the narrow department of Biology that the Development doctrine has to be confined. Briareus-like that doctrine must embrace all spheres of knowledge in its mighty grasp. Hence the Spencerian system has sought to generalize under one comprehensive formula the whole stream of known or inferable co-existences and sequences, from the revelations of astronomic and geologic science to the complex of interwoven facts yielded by biological research and the survey of human society. The formula in question runs:—"Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." It is intended to cover the ground of evolutionist psychology as well as that of objective science, but in what sense we shall see later on.

The steps leading up to this definition are briefly enumerable. Spencer's cardinal test of truth is the "Inconceivability of the opposite." As underlying, it transcends experimental proof, being fundamentally equivalent to the persistence of the Unknowable itself. Deductive verification can at best illustrate it. On this basis he erects the doctrine of the "*Persistence of Force*"‡—a generalisation, the validity of which no sensible inquirer is, however, likely to question. Derivative from this fundamental truth are the "Indestructibility

\* "Principles of Psychology," Vol. II, p. 494. Third Ed.

† "Recent Progress in the Theory of Vision."

‡ Spencer's use of the term 'Force' may be seen from his classification of its main divisions: (1) the forces intrinsic in objects producing space-occupancy by

of Matter" and the "Continuity of Motion."\* "Having previously seen that our experiences of Matter and Motion are resolvable into experiences of Force," the student will at once grasp the secondary origin contended for. Again, on the general fact of the "Persistence of Force," the belief in the *persistence of relations between specific modes of force* necessarily hinges. Every manifestation of Force has a relation quantitatively and qualitatively uniform with a given antecedent manifestation. In other words, given unvarying conditions, the amount and sort of the effect of a given amount and sort of force is always invariable. Thus the uniformity of causation in objective nature is reducible to the uniformity of the quantitative and qualitative relations obtaining between modes of Force and their equivalencies when transformed. A crucial instance in point is Joule's brilliant discovery that the fall of 772 lbs. one foot will always heat a pound of water one degree Fahrenheit. It will be seen here that the popular expression "the falling of the pounds is the *cause* of the raised temperature" is simply indicative of an underlying persistence of a relation between two modes of force. Force, however, in itself remains utterly unknown. In addition to this principle, Spencer enumerates the *Direction of Motion* which, born from the conflict of co-existing repulsive and attractive forces, takes the line of least resistance, that of the greatest traction or their resultant, and the *Rhythm of Motion*, *i. e.*, the undulatory or oscillating movements, molar and molecular, consequent on the conflict of forces not in equilibrium. All motion alternates.† The flapping of a sail in the breeze, the shiver of leaves in a blast, the oscillation of windlashed stalks in a cornfield, the phenomena of nebulae, of prices, of magnetic variations, of the beating of the heart, of meteorologic rhythms and numerous natural cycles, are, with Spencer's usual profuseness of detail, cited in illustration. Both the Direction and Rhythm of Motion are deducible from the Persistence of Force. Considered in combination, these above noted agencies result in a continuous redistribution of matter and motion in general and in detail throughout the Cosmos. All change is their outcome, and change is divisible into the two great divisions of Evolution and Dissolution. It is at this point that we can take up anew the thread of Spencer's justly celebrated formula.

which a unit of matter is passive but independent; (2) the extrinsic forces producing change (Kinetic energy) or tendency to change (potential energy). By reason of these a unit is or will be active but dependent, *i. e.*, on its relation to other units of matter. These forces include molar motions and the molecular motions, light, heat, &c.

\* It must not be thought that Spencer acquiesces in the dogma of the continuity of motion as such. He points out in harmony with his other views that the *translation element* in motion is provably not always continuous, disappearing, for instance, in the case of a chandelier arrested in mid-swing to give place to *strain*. This "strain" is for him the objective correlate of our sense of effort. With this latter proposition we shall deal hereafter.

† So Tyndall, in his Essay on the "Constitution of Nature," speaks of the 'rhythmic play' of Nature's forces. "Throughout all her regions she oscillates from tension to *vis viva*, from *vis viva* to tension."



Evolution, in the first place, is primarily an integration or coming together of material bodies. It involves loss of motion. Thus the primeval fire-mist could not have condensed to a solar mass with its planetary children and satellite grandchildren unless it had been in large part divested of that vibratory motion which we call heat. "Alike," says Spencer, "during the evolution of a solar system, of a planet, of an organism, of a nation, there is progressive aggregation of the entire mass. This may be shown by the increasing density of the matter already contained in it; or by the drawing into it of matter that was before separate, or by both. But, in any case, it implies a loss of relative motion. At the same time, the parts into which the mass has divided, severally consolidate in like manner. We see this in that formation of planets and satellites which has gone on along with the concentration of the nebula out of which the Solar system originated; we see it in the growth of separate organs that advances *pari passu* with the growth of each organism; we see it in that rise of special industrial centres and special masses of population, which is associated with the rise of each society. Always more or less of local integration accompanies the general integration."\*

The evolution thus initiated is simple or compound. It is simple if the forces are merely aggregative, if the aggregative forces are greatly in the ascendant, or "if, because of the smallness of the amount to be integrated, or because of the little motion the mass receives from without in return for the motion it loses, the integration proceeds rapidly." It is compound when slow integration admits of the modifying effects of other forces. With the deciphering of the secondary effects thus induced on primary integration, the subsequent Spencerian exposition is mainly concerned. In carrying out this task the *Principles of Psychology, of Biology, of Sociology*, develop in detail the several leading ideas outlined with such wealth of illustration in "First Principles."

It is from this point onward easy to follow Spencer in his expansion of that part of the formula which exhibits Evolution as a change from homogeneity to heterogeneity, from unity to variety, from definiteness to indefiniteness, from incoherence to coherence. His rich profusion of examples strews the path of the abstract thinker with roses. The "Instability of the Homogeneous" owing to the incidence of different forces on different parts of any aggregate, the "Multiplication of Effects" by which a Force impinging on any mass differentiates into numerous modes of manifestation corresponding to the complexity of the mass—make for ever increasing variety in inorganic and organic nature. The laws of segregation, on the other hand, yield definiteness by uniting like with like. The process so generalized is shown by Spencer to obtain from such astronomic phenomena as the formation and detachment of nebulous rings down to the origination and conservation of species, and the sorting out of sand, shingle, and fine

\* "First Principles," p. 327.

sediment on sea-shores by the water. The root of the matter as of the rest is to be found in the Persistence of Force. Unlikeness in the material objects acted upon, where the incident forces are alike, must generate a difference of effects and *vice versa*. It is not, however, practicable to convey any adequate conception of the resource and versatility with which Spencer has illuminated his several positions. Direct reference to his work will richly reward research.

But now comes the inevitable question. Is this process of Evolution manifest under so many phases,—astronomic, geologic, biologic, psychologic and sociologic, eternal? In no sense answers Spencer in his chapter on "Equilibration." A due series of deductions from the law of the "Persistence of Force" will show that an ultimate Dissolution is inevitable. From this original law follow "not only the various direct and indirect equilibrations going on around, together with that cosmical equilibration which brings Evolution under all its forms to a close; but also those less manifest equilibrations shown in the readjustments of moving equilibria, that have been disturbed."\* Recognizing the gradual dissipation into space of the contained motion of the Solar system and in particular of the sun, we must regard all terrestrial changes whatever as "incidents in the course of cosmical equilibration." Eventually, therefore, a time must come when the stream of sun-force, which is the ultimate reservoir of the physical activity of plant, animal and man, as well cause of the bulk of other terrestrial changes, geologic, meteorologic, &c., will prove inadequate to the drain on it.† It is from that time that the antagonist process Dissolution, always attendant on Evolution, will necessarily begin to assume the ascendant. The Solar system like its contained minor aggregates 'must surely die'; that is, in Spencerian language, pass into that final equilibration which precedes an ultimate break-up. That break-up into the nebulosity of the primal fire-mist will ensue on the clash of planet on sun and sun on star, which universal gravity co-operating with the resistance of the ether to motion must ultimately produce. But this resolution of Solar systems back into their original homogeneity, whether partially or universally synchronous in space, will itself lay the foundation of new Evolution-periods. "Motion as well as matter being fixed in quantity, it would seem that the change in the distribution of Matter which Motion effects, coming to a limit in whichever direction it is carried,

\* "First Principles," p. 517.

† The 'igneous changes' of geology and the phenomena of the tides are due to the as yet unexpended outfit of force which our planet received from its nebular parent. The former comprising earthquakes, elevations and subsidences of ocean basins, mountain chains, &c., and metamorphism of sedimentary deposits are due to the molten kernel of the earth; the latter represent a continual drain on its energy of axial rotation. Cf. Spencer, pp. 203—208. It is, however, we think premature to rely on a molten interior as a cause of igneous changes, Mallet's theory of secular contraction is considered by many geologists and seismologists as competent to cover all such phenomena, while there are other competing theories which labour under far less difficulties than the one Mr. Spencer adopts. Cf. Prof. Judd, F. R. S., "Volcanoes," pp. 331—351.

the indestructible Motion thereupon necessitates a reverse distribution." Apparently, the universally-coexistent forces of attraction and repulsion, which, as we have seen, necessitate rhythm in all minor changes throughout the universe, also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attractive forces predominating, cause universal concentration, and then an immeasurable period during which the repulsive forces predominating cause universal diffusion—alternate eons of Evolution and Dissolution.\* Thus we are finally confronted by Spencer with a Heraclitean doctrine of eternal cycles of world-building and unbuilding, the stupendous vistas of which dizzy the eye of the theoretical onlooker.

In matters psychological Spencer is an Experientialist of a revised evolutionist type. Extending Hartley's doctrine of Inseparable Association, he holds 'innate ideas' to testify to the unvarying constancy of external relations registered in the nervous structure of species. Thus his doctrine of Space and Time as intuitions for the individual, but as abstracts of experiences of co-existences and sequences for the whole line of ancestral organisms which led up to it, aims at reconciling the intuitionist with the experientialist view. This line of thought is also interestingly exhibited in his theory that no small part of our emotions—sexual, aesthetic, religious, &c., harks back to obscure representations which once had place in ancestral experiences. ("Principles of Psychology," Vol. I, p. 472, *et seq.*)† Mind as such he regards as the subjective face of certain cerebral processes which have been evolved as links in the chain of adaptation of organic action to external relations. Still there is a conflict in his declarations to be noted. In his "Principles of Psychology,"‡ subjective states are regarded throughout as the *obverse* of special neural currents. But if we turn to "First Principles," we shall find that this 'obverse' theory common to Bain, Romanes, and Lewes is heralded by a very marked attempt to derive consciousness directly from molecular mechanics. There is no mistaking the import of such expressions as "the correlation and equivalence between external physical forces, and the mental forces generated by them in us under the form of sensations" (p. 212). "That no idea arises, save as a result of some physical force expended in producing it, is fast becoming a common place of science" (p. 217). It is needless to say that this is pure materialist psychology and utterly in consonant with the doctrine elsewhere taught by him to the effect that Mind

\* "First Principles," p. 537.

† This revision of the doctrine which restricts experience to be individual is in a sense incontrovertible. The older associationist theory cannot explain the original capacity of organising sensations which is native to the individual, while the varying degrees of this capacity, observable in different *individuals of different* human and animal species, are really left unanalyzed. Spencer justly adverts to the congenital character of the musical faculties in the higher races, and the contrast of Newtons and Shaksperes with savages unable to count up to the number of their fingers and speaking a language consisting only of nouns and verbs, as corroborative of his view.

‡ "Principles of Psychology," Vol. I, p. 140.

and Body are "the subjective and objective faces of the same thing." The one involves causation from motion to feeling, the other denies the assertion that any causal relation is traceable.

The reconciliation of a *priorism* and experientialism already noted is of a piece with Spencer's rational Utilitarianism in Ethics. He holds that the Expediency theory is in its ordinary acceptation defective. Utility as measured by the individual is not capable of covering the whole ground. "I believe that the experiences of utility organized and consolidated through all past generations of the human race, have been producing corresponding nervous modifications which, by continued transmission and accumulation, have become in us certain faculties of moral intuition—certain emotions corresponding to right and wrong conduct, which have no apparent basis in the individual experiences of utility."—(Letter to Mill). Conformably to his belief that human desires will ultimately acquire complete correspondence with social conditions, Spencer is an unfaltering optimist. "Pleasure being producible by the exercise of any structure which is adjusted to its special end,...the necessary implication [is] that, supposing it consistent with maintenance of life, there is no kind activity which will not become a source of pleasure if continued; and that therefore pleasure will eventually accompany every mode of action demanded by social conditions."\* And again, "The adaptation of man's nature to the conditions of his existence cannot cease until the internal forces which we know as feelings are in equilibrium with the external forces they encounter. And the establishment of this equilibrium, is the arrival at a state of human nature and social organization, such that the individual has no desires but those which may be satisfied without exceeding his proper sphere of action, while society maintains no restrictions but those which the individual voluntarily respects.†"

*Postscript.*—The foregoing lecture on the great British thinker, perhaps after Aristotle, the most versatile and 'encyclopædic thinker' that the world has yet seen, calls for a comment. It is mainly of an expository character based, it is true, on long study and hence fairly representative, but lacking the critical touch. For the nonce let me defer my remarks in that direction until the issue of the first volume of my work now increasing rapidly in bulk. I propose then to submit the general Spencerian scheme to a close analysis, in so far at least as it bears on Theory of knowledge. But in order to effect this aim with any approach to historical completeness, it is necessary to throw Spencer, the Intuitionists, the modern Associationists, the Germans, &c., into the same caldron of logic, a process which the exigencies of space alone would now deter me from attempting. Meanwhile as a pantheist and idealist, I need only express my opinion that the metaphysic, as opposed to the psychology and cosmology of Spencer, is one which must be rejected root and branch by every maintainer of the philosophy of Spirit.

E. DOUGLAS FAWCETT.

\* "Data of Ethics," p. 186.

† "First Principles," pp. 512-13.

## CHARACTER SKETCH—SANKARACHARYA.

IT is a fact that amid the greatest commotions that convulse the national life of a country to its lowest depths, liberators are born, whose mission it is to bring about its safe deliverance from the thralldom into which it has been consigned. Throughout the length and breadth of India such was the state of things when Sankaracharya was born. Buddhism was then the prevailing religion. It had been uprooting whatever was left illustrative of Hindu propaganda. Sankaracharya came into the world simply to sustain and replace the latter on its former footing. As in the case of all other eastern sages, we at this remotest period cannot get at faithful accounts of his life and the facts that are inseparably connected with it, his real history being shrouded all over with highly incredible and supernatural ideas concocted by contemporaneous writers. Besides, Biography was a subject which the *litterateurs* of the good olden time did not care much to study and hand over to posterity. This is why we are sadly wanting in any authenticated accounts of the luminaries of even of a later period. So I must content myself with what little I have come across, and hope that the readers of the *Theosophist* will acquiesce in the situation.

At Chidambaram a certain form of Shiva, known as Akashlinga, was discovered. Sarvagna was a Brahmin born of the Mahendra family, who was a staunch devotee of the idol. Kamakshi was the name of his good wife. She had the signs of future greatness about her person. By the grace of the god named above, she got an accomplished daughter named Vishista, who was married to Vishwajit, a Brahmin of a peaceable temperament. A devoted wife, she was deserted by her husband who, in order to pass his days in retirement in deep contemplation, made for the wilds. From that time she devoted herself exclusively to the worship of, and meditation upon, the presiding genius of Chidambarpore. It is said that once upon a time the god himself cast upon the lotus-like face of the fair young devotee a halo of light. She conceived. Be that as it may. If Christendom is to pin its faith to the story of the birth of the Prophet of Nazareth, why should not the credulous Hindus believe the legend of the birth of this Prophet, though both the stories are alike highly incredible. Like the small body of men, who first saw the child born in a crib, the people, who gathered themselves in the shrine, were much surprised at this marvellous manifestation. In the third month of the miraculous conception, the Brahmins performed the necessary rites as laid down in the *Vedas*. In due time she brought forth Mahadeva himself in the person of Sankaracharya. On his birth flowers were showered from heaven and sounds of music heard from thence. As regards this propitious event of the birth of this sage, philosopher, and reformer of India, there is another story, which is none the less untrustworthy. It is this. Sankaracharya's mother was a widow. She used to worship Shiva oftentimes. And it was customary with the females in those days, as it is now, when they are out on a pilgrimage

to the shrines of any of their numerous gods and goddesses, saints and saintesses, to pray for a male child. "Mahadeva," said she, "always blesses those who have husbands with a male child, but cannot do so to a widow like me. His greatness would be manifest, should he similarly bless me." She returned home saying all this. Some days after she came to know that she had conceived. Anxious to hide her shame she solemnly declared, "Oh, for misfortune! evil or good I know nothing about; what hath come to pass! Ye the Sun, the Moon, the Air, the Fire, and other elements, ye are my witnesses! I have never done anything wrong, have never committed a sinful act; what a misfortune hath befallen me? There is nothing but death to blot out the stain? So I will hang myself." During the night her father was informed by a strange revelation, *ûdesh* or injunction from above, as it is called, of what had transpired. He was also informed that the child conceived was no other than the great Shiva himself, and that precautionary steps must be taken, so that abortion or the killing of the embryo in the womb by any other means, be not resorted to. In the morning following, the good father abode by the injunction and dissuaded his daughter from committing suicide. The babe born of this widowed mother was Sankaracharya. It is therefore not to be wondered at that the people of this country look upon him as Shiva.

My authorities say that there is a book in the Telugu language entitled *Kéralotpatti*. According to this work Rajah Sheoram was then the reigning monarch of Malabar. He defeated Rajah Krishna Rao in a battle. During his reign Sankaracharya as a boy was living there. Rajah Sheoram reigned in Malabar not more than a thousand years or so ago. So it might perhaps be safely said that our hero was born of a Namburi Brahmin family in Malabar in the 8th century. Madhavacharya, his biographer, lived 500 years ago. So it might be opined that the period as given above was approximate if not exact. Some say he was born at Shringapore, a town on the Tungabhadra in the Karnatic Provinces. At the prescribed age of eight he was twice-born (invested with the sacred thread) and he began to study the *Vedas*. Anandagiri writes that his chest was broad; that there was the effulgence of the crescent moon on his forehead; that of the full moon on his face; that his arms were long, reaching the knee, thigh and ankle thick, leg short, nails red; the palm of the hand and the middle of the hollow of the foot bore marks of *shankhachakra* (conch and circle prognostic of future greatness), mark of Shiva's trident on the left of the head, while on the right was that of a crescent; these were the marks that bore close resemblance to what obtained in the divine person of Chidambareswar. He put on a mendicant's dress, and used to teach that these were the practices that should be best observed in conformity with the rules laid down in the *Shastras*. Owing to perseverance, to an uncommon intellect and to a sense of keen penetration, he within a short time became well read in the *Shastras*. Whatever he learned of his teacher, had never to

he told him twice. He regarded him as a Tree of Knowledge—the six *Darsanas* are its roots; History, its trunk; the *Vedas*, its branches; the *Sarhangas* of the *Vedas*, its twigs; the rules (*shroutas*) of the *Vedas*, its flowers; the *Mantras* of the *Vedas*, its unripe fruits, and Wisdom its ripe fruits. Sankaracharya under no adverse circumstances would show a disinclination to learning. At the age of eight he entered the life of an ascetic. This was contrary to the rules followed by the Brahmins in those halcyon days. After the study of the *Shastras* they had to go through two different stages of self-abnegation to reach the final goal, which he at once leaped. He believed that it was not necessary that all should undergo the same active but, at the same time, tedious process. One might, on the very day he would, tear assunder the ties of the world and practice asceticism. None before him advanced this theory. At a very tender age, as I have said above, he longed to lead the life of an ascetic. But no mother could easily approve of, and give sanction to, a course of life such as this. And the mother of Sankaracharya was no exception. At first she did not permit it, as she could ill afford to part with him, whom she loved more than her own self. But it so turned out that she could not but give him the long-sought permission. One day he, in company with his mother, went over to the house of a relation of hers, hard by her own house. They had to cross a fordable river on their way to the relation's. In the meantime a shower of rain added to its volume of water. The immediate consequence was that it was full to the brim. On their way back home they were troubled to find that it was next to impossible to ford it. There on the river-side they waited for some time. The volume of water lessened; and they made an attempt at crossing. They had not advanced far into its bed, when the water rose high up their necks. Thus placed in a nice fix, they had to dig for themselves a watery grave. The dutiful shrewd son had the presence of mind to make the best use he could of the opportunity thus presented to wring from his mother the permission to leave her once for all and live as a recluse in the jungle far from the habitation of man. "Mother!" he asked, "may I invoke the aid of God to save us?" This she granted. It was not so much self-preservation as the preservation of the beloved son that rose superior to all other considerations. Sankaracharya then swam over to the opposite bank safe and sound with his mother on his back. Thus having served a double purpose, with renewed vigour and strength he gave thanks to the Author of the Universe to his heart's content. He then bowed at the feet of his mother and took leave of her. Obedience to parents is the cream of the cream of our moral nature. But in the case of Sankaracharya, his mother's will was a question of life and death unto him. On one solitary occasion he, to his deep regret, disregarded her bidding. When marriage was insisted upon, he did *not* hear her and act up to her dictate. But a justification was found when we consider that he was thus ordained. Had he been hampered

with a married life, he would, in all likelihood, have failed to do his mission.

Padmapad, Hastamalak, Samitpani, Chidbilas, Jnankand, Vishnugupta, Shuddhakirtty, Bhanumarichi, Krishnadarsan, Anandgiri and a host of others were his disciples. They commenced to serve him. They followed him, when he was out preaching the truths of his religion. And wherever he went he came out victorious. As it is useless to dilate on the subsequent accounts, which have been dwelt upon at sufficient length in these pages in an article on the Age of Sankaracharya, I stop here, hoping to resume, if possible, the subject.

NAKUR CHANDRA BISVAS.

## SANDHYAVANDANAM, OR THE DAILY PRAYERS OF THE BRAHMINS.

### SECTION II.

(Continued from page 378.)

IN this Section I mean to confine myself to answering the various questions connected with the performance of Sandhya—in other words, the settlement of the following issues.

They are:—

1. *What is Sandhya?*
2. *Why should it be performed?*
3. *Who should perform it?*
4. *When should it be performed?*
5. *How should it be performed?*

These "issues" being enumerated in a logical order, I shall deal with them in the same order, taking, however, the first two together.

1. *What is Sandhya?* and 2. *Why should it be performed?* Sandhyāvandana or Sandhya, as it is briefly expressed, is a religious performance, the object of which is the Sandhyādevata. It comprises the whole performance from the first act of sipping (āchamana) to the final prostration (*dignamaskāra*) towards that direction, facing which the Sandhya is prescribed to be performed. Sandhya is so-called, because it is performed during the "Sandhis" or junctures in a day. We have, strictly speaking, two such junctures, first in the morning between the appearance of twilight and the sun, and in the evening between the appearance of the sun and of the stars.

Sandhyādevata is no elemental as we generally understand the term *devata*. It is a spiritual force, and not a material one. It is also called Chichakti, and the sun is said to be the centre of that force. This force is personified, and addressed as a female deity, as creative forces are generally held by the Hindus to be: and on this account the appellation *loka Janani*, or mother of worlds<sup>1</sup>, is applied to it. The

1. Vasishta Smṛiti:—"Yāsandhyasā Jagatsutir Māya theethāhi nishkalā Iswaree Kēvalā sakti statwa samudbhavā, Dhyātvarīkamandalagatam savitrim vai japōd-wija."

ancients held it as a manifestation, or aspect, of the "Spiritual Sun" latent in the Physical Sun, the Spiritual Sun being in its turn considered as a manifestation of Parabrahmam. Thus Chichakti (lit., force or power of knowledge) is an aspect of the creative force latent in Parabrahmam, and is therefore an aspect of the Logos. It is the same as Gáyatri dévata, i. e., the dévata to which Gáyatri is addressed. Consequently we are told to perform the Japa of Gáyatri, identifying ourselves with the Parabrahmic force in the Physical Sun and identifying the Gáyatri dévata with Parabrahm<sup>1</sup>; in other words the worshipper should place himself *en rapport* with these spiritual forces. It is therefore plain that this is one of the highest magical performances. —I use the term magical in its highest sense—and can *really and fully* be performed only by the Highest Adepts.

This is the macrocosmic aspect of Sandhya dévata, and an explanation of the Sandhya performance from that stand-point. In its microcosmic aspect Sandhya dévata is a force located in the heart, and one should perform his Japa by identifying himself with that force. No wonder then that the sacred books say that he who performs Japa in that Japa of Gáyatri is sure to attain to Parabrahm,<sup>2</sup> for it is one of the best practices of Rajayoga.

This leads us to a consideration of the second question, Why should it be performed?

The reason is not far to seek. I have already said that this one of the performances belonging to the domain of white magic. Now every magical act is preceded by a 'determination' or *Sankalpa*, as it is called, to do such and such a thing for such and such a purpose. In the case of Sandhya, the Sankalpa is that the performer does it with a desire to destroy sin committed by him. In fact the sin committed during the night is intended to be got rid of *at the end* of that night, that is, during the 'Juncture' in the morning; and the sin committed in the morning is intended to be got rid of at the end of the day, that is, during the Juncture in the evening. The only class of sins that are intended to be thus washed off are those unconsciously committed. But at the same time it should also be said that nothing can be effected without the exercise of will-power, which played so important a part in every magical or religious operation, ancient or modern.

Another object of Sandhya is to do universal good by bringing down the spiritual influx upon 'mankind:' and in the Sankalpa the words repeated are 'for the sake of obtaining the good-will of Náráyana.' To gain these ends, then, the performer must be a really good magician. At any rate, he should be able to invoke the beneficent forces in nature for working for the good of the Universe, and although such people cannot ordinarily be found at present, there can be no doubt that they

1. Vyasa.—Thadévam pratipadyeta gayatrim brahmanássaha sohamasmityupásuta vidhivá yenakenachit.

2. Vyasa.—Gáyatrim chintayédynasthu bhitpadmé samupasthithám dharmá dharmá viáirmukthassayáti paramángatim.

once existed. But the fact that such a thing cannot be achieved in these days is no reason why the modern Brahmin should entirely neglect it. Indeed, he cannot hope to gain the desired ends in the same way as his ancestors did. It is only by trying to do our best that we can hope to become better in course of time, and not by entirely neglecting the act. Its importance was so well known in ancient times, that it is said in the Taittireya Brahmana "the Sandhya should be daily performed," and also by all the ancient law-givers that he who does not perform it, is not fit to perform any sacrifice whatever, and is not a Brahmin.

Having thus far impressed the necessity of performing Sandhya, I shall try to answer the next question.

### 3. Who should perform it?

It was a principle insisted upon by our ancients that any act to be done, should be done with a full knowledge of its significance. This principle was applied to all acts and performances,—religious, political or social. Much more, therefore, was this insisted upon in case of religious ceremonies, and the benefit accruing thereby was, of course, considered to be very great.<sup>1</sup> Hence any performance done without a proper knowledge of its significance, was considered useless. For, by knowing what each mantra means, we are enabled to find out the application of the mantra itself, and thereby to concentrate our minds on the same. This last is called *Sraddha*. A glance at our ancient laws will show that the modern method of learning the Vedas by heart in a parrot-like manner, was not observed in those days. It is, in fact, condemned everywhere, and such a Brahmin was considered a Sudra.<sup>2</sup>

Another qualification is that he should have undergone the ceremony of Upanayana or initiation, the most important point in which is the Brahmópadésa, or the initiation into Gáyatri—all else being only preparatory. It was therefore found necessary that the initiation into such a mystery as Gáyatri, should always be performed by one who knows it. This idea is well expressed by Apastamba in his Dharma Sutras.<sup>3</sup>

Thus the performance is restricted to those classes which have a right to Upanayana, viz., the Brahmin, Kshatriya, and the Vaisya. Manu (II. 38) lays down that a Brahmin should undergo Upanayana before his sixteenth year, a Kshatriya before the twenty-second, and a Vaisya not later than the twenty-fourth; but the ceremony is now done much earlier than the periods of life given by him.

1. Chandogyopanishad.—"Yadevavidya karóthi sraddhayá thathéva veerya-vaththaram bhavati.

2. Vyasa.—"Gnáthwá gnathwácha karmani janayóyam va thathe, vidusháha-karmasiddhisayaththadhanávedushobhavet."

3. Taittireya Brahmana says:—Bháraváha kiláyam adeethya vedannavi-jánáthi yortham, yorthagnáha Sakalam bhadramasunthá.

3. Thamasovásha thamahpravishati yama vidván upanayathe yascha vid-vámthihi brahmanam.

It is quite clear that in the olden days, Upanayana was really what it literally means *viz.*, "an additional eye," that is, the eye of spiritual knowledge,—which was opened by a proper initiation into Gáyatri.

These are the qualifications required for performing the ceremony with all its details. In case of pollution, Sandhya may actually be performed up to Arghya, and the following mantras mentally repeated; but on no account should it be omitted, when the performer is healthy.

This rule is a little relaxed in case of those suffering from diseases in which there is loss of consciousness, such as high fever, and others, and although the proper time is exceeded in such cases, no sin is committed<sup>1</sup> and further still in case of those who are mad or seriously suffering from diseases which *absolutely* prevent them from doing it, either the father, brother, disciple, or any one else can perform it for him.<sup>2</sup>

#### 4. When should it be performed?

It should be performed daily<sup>3</sup>. It is on that account called a *nitya-karma*. No Brahmin can remain one without performing it. The ancient Sutras are very severe in such cases. Apastamba says that such a one should undergo a penance called Traividya, then get the Upanayana ceremony performed and make Udakasparsa for a year. Gobhila considers him a Sudra who does not know Sandhya or who does not perform it: and the Vishnu Purana points to a Hell called Tamisra (lit., darkness) as the place of punishment for such people. Sonnaka is more rigorous still when he prescribes Upanayana a second time in case the Sandhya is not performed for seven days. Manu prescribes fasting, followed by an expiatory ceremony even when it is omitted for a single day.

As for the proper time for its performance, I have already given out the unanimous opinion of the Indian law-givers that it should be performed between the twilight and the disappearance or appearance of the stars, according as the Sandhya is that of morning or evening. As this was found a little vague, later writers have fixed the Sandhyákála (time) for the morning, at about an hour and a quarter before sunrise; and a similar period before sunset in the evening, for the evening performance. This calculation is entirely based on the ordinances of Baudhayana, Apastamba, Gautama, and others already mentioned. But this short period of an hour and a quarter was further sub-divided into three shorter periods, and, according to a well known law in Astrology, coupled with the fact that the sun has a great deal to do with Sandhya, its performance in the morning and evening, when that luminary is in the sky, was considered most efficacious; but if performed when the stars could not be seen, it was considered neither good nor bad; and if when the stars could be seen, it was considered quite useless.

1. Gobhila.—Agnihotrádihomártham, suddhismathkalikee smritá. Yágnavalkya. Anárthaschótsrijetthyasthu saviprassádrasammathah.

2. Athri.—Unmaththa dōshayukthasya, vyádhitasya, nityasab, pitábhratá tadhánýová sandhyavandavamá charét.

3. Taittiriya Brahmana.—"Aharahassandhyámupasita."

If this particular time is exceeded, there is a little penance to undergo. This penance consists in performing the Japa a thousand times; but if intentionally omitted for a day—I say *intentionally*, because these penances apply only to such cases, and omissions due to extraneous causes do not require any penance at all, but only a mere inaudible repetition of the mantras of Sandhya—then the penance consists in fasting for a day and a night, and in making a Japa of Gáyatri ten thousand times, besides the Sandhyas of that day. In case the morning Sandhya is not done, but it is time for the Mádhyánhika, the proper time for which is when the sun is just over our head, then the former should be done first, and then the latter; but if the Mádhyánhika is omitted, and if it is just the time for the evening Sandhya to be performed, then the latter should be gone through first, and then the former. But this question of priority is, however, left by the ancient writers to be settled by the elders in different parts of the country, and I may say that in this part of the country, it is a rule that that which is omitted should be performed first, and the one just due done afterwards. At present the penance for exceeding the proper time lies in simply determining for himself that a handful of water is poured down, followed by the repetition of Gáyatri, after the usual number of arghyas enjoined for the performance on that occasion is gone through. Thus, when the morning Sandhya is performed late, the usual number of arghyas for it, namely, three, are given, and then an extra arghya, preceded by a Sankalpa or determination to the effect that it is for its later performance.

We now come to a consideration of the fifth and the last issue.

#### How should it be performed?

This question I have to answer with special reference to the practice of these days, and I do so with the full belief that the times require only such a practice as is observed at present, however elaborate it may be.

The simple performance of the Sutra Period was not found sufficient by the subsequent law-givers, who were also Rishis, because the times became more and more degenerated, and in order that it should be as effectual as before, new additions had to be made, as subsequent occasions demanded. An enumeration of what is actually done now-a-days in the way of Sandhya, will not therefore be out of place.

1. *Achamana*.—This is necessarily done before any religious act is begun. Its object is simply purification of the body. The old writers on Indian law declared it necessary to perform Achamana, which, in their time, consisted of merely taking a little water in the palm of the right hand just sufficient to moisten a grain of pulse (*másha*), and sipping it: and this process was repeated three times, after which nine parts of the body were touched.<sup>1</sup> Subsequent writers found it necessary to enlarge it, and they accordingly classified it under three heads, *viz.*, *Shroutáchamana*<sup>2</sup>, *Smártáchamana*, and *Puránáchamana*, or *achamana* in (according to) the Vedas, Smrities and the Puranas res-

(1) Taittiriya Brahmana, (2) Also called Smrityáchamana.



pectively. Shroutáchamana consists of sipping a little quantity of water three times, while the three *padas* (feet) of Gáyatri, each of which contains eight syllables, are recited; and then touching nine different parts of the body as in Puránáchamana, followed by a repetition of *Ap hishtámayóbbhuvah*, and other eight mantras prefixed by the seven Vyáhrities (*Ombhuh Ombhuvah*, &c.), and the Gáyatrisira (*Omápojyó-teerasómritambrahmabuvarbhuvasuvaróm*) divided into two parts. Asvalayana says this is necessary when any yagna or vedic ritual is to be performed, such as Brahmayagna.

There are several persons who perform Shroutáchamana without uttering any mantra at all, and thus follow the dictum of the Veda to the very letter. The Shroutáchamana, according to Vyasa, is a little different. It consists of sipping three times, while the Pranava (Om) or the seven Vyáhrities, or the whole of Gáyatri, should be repeated, instead of those mentioned by Asvalayana.

Next comes Smrityáchamana. Manu says that a small quantity of water should be sipped three times, after which the lips should be closed and the mouth touched by the root of the thumb, and the five organs of sense touched. Yagnavalkya follows him (I. 12). But Daksha lays down that after sipping water, in the aforesaid manner, the lips should be closed and the mouth touched by all the fingers extended except the thumb; then the various organs that are now touched; Sankha, however, adds one more organ to be touched, viz., the head.

Lastly, we have Puránáchamana. According to this method, water should be sipped: while the mantras Késaváyanamah, Náráyanáyanamah and Mádhaváyanamah are repeated, then the two hands should be washed while Govindáyanamah, Vishnavénamah are repeated. Then the lips should be closed and during the repetition of Madhusádanáyanamah and Thrivikramáyanamah, the mouth should be softly touched and passes made twice from the right to the left side: then with the mantras, Vámanáyanamah and Sridharáyanamah, the head should be pinched, and two downward passes made; with that of Hrisheekesa, the two shoulders: with Padmanabháyanamah, water should be sprinkled on the two legs: and lastly with the mantras, Damodara, Sankarashana, Vasudeva, Pradyumna, Aniruddha, Purushottama, Adhokshaja, Narasimha, Achyuta, Janardana, Upendra, Hari and Sri Krishna, the head, chin, the right and left nostrils, the two eyes, the two ears, the navel, the chest, the head and the arms respectively.

There are, however, other ways mentioned by Bodhayana, Harita, and Vikhanasa, in which the Smrityáchamana and Puránáchamana should be performed, but I need not trouble the readers of the *Theosophist* with all those details. The Puránáchamana, judged from the occult standpoint, is the least effective. It cannot exactly be said which of the various classes follow a particular method of Puránáchamana, but that which was above described is the one adopted by the followers of

Madhvácharya and by several Rigvedis. The followers of Ramanja generally follow a different method altogether. First of all the mantras *Achyutáyanamah*, *Anantáyanamah* and *Govindáyanamah* are repeated while the water is sipped: then with the Mantras *Kesaváyanamah*, *Náráyanáyanamah*, *Mádhaváyanamah*, *Govindáyanamah*, *Vishnavénamah*, *Madhusádanáyanamah*, *Thrivikramáyanamah*, *Vámanáyanamah*, *Sridharáyanamah*, *Hrisheekésáyanamah*, *Padmanabháyanamah* and *Dámódaráyanamah*, the different parts of the body named by Daksha should be touched.

This method is based on the Pancharatra Agamas, and described in detail in the *Pádnasamhita*; but the different ways in which Achamana is now performed, have sprung up owing to the fact that the ancients handed down to their posterity the particular method which the chief Guru in each community adopted. All these methods aim at one result, viz., purification of the body as a necessary preparation for the performance of Sandhya, and it should be added that the mantras—even the names of Vishnu in the case repeated Puránáchamana have an esoteric significance, the explanation of which I hope to shortly undertake. These mantras have some connection with the parts touched while they are being repeated; and the whole process is simply the establishment of a magnetic current, the object of which is to prevent disturbance from the supersensuous plane. This will be found to be the case when we connect this process with the mantra usually repeated after it by most Brahmans, and which means “Let the *bhútas* and *pisáchas* which bear the world rise and go away (and thus preserve tranquillity and purity), so that I may perform this Karma (ritual) to Brahma.” The result thus aimed at was internal as well as external—internal when water is sipped, and external when the different parts of the body are touched. The importance of these acts can be understood by a beginner in mesmerism and its allied sciences, and I need not therefore further dwell on it at present.

2. *Sankalpa*.—This is a determination or willing that such and such a thing should be done. The two hands are brought together and placed on the right thigh with the right palm crossing over the left when the Sankalpa Mantra which usually runs “*Sri bhagavathágnayá Sribhagavathprithyartham prathassandhya* (or *Sáyamsandhya*, or *Mádhyanhika*, as the case may be) *mupasishye* is being repeated.”

S. E. GOPALACHARLU, F. T. S.

(To be continued.)

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, February, 1891.

I am sorry to have to begin my letter with the news of H. P. B.'s ill-health. It is, unhappily, the case that she has been far from well of late again: and we can only hope and trust that, with the disappearance of frost and fog, she may regain somewhat of health and strength.

By the time this reaches you, copies of the March number of *Time* will be speeding their way far and wide; and, I cannot but believe, carrying with them the means whereby conviction may be brought home to many, as to the heinousness and gross injustice of the, now, only too well known "Psychical Research Society's report upon certain phenomena," etc., etc. Mrs. Besant has gathered together somewhat of the mass of evidence against the validity of Mr. Hodgson's report to his Society, and publishes the same in the shape of an article in the March number of *Time*. Whether the appearance of this much-needed defence will result in a searching and thorough re-investigation on the part of the S. P. R., "Time" alone can shew; that it ought to have such result will surely be the verdict of all who read Mrs. Besant's article.

A most important addition to our theosophical literature—in the shape of H. P. B.'s exhaustive "Glossary" of terms used in the "Secret Doctrine," and other standard theosophical works—is now in the printer's hands, and will, it is hoped, very shortly be in ours. The value of the book, as an important factor in our studies, can hardly be over-estimated. The second part of the "Transactions—Blavatsky Lodge," is now out, and the third will shortly follow. Another edition of the "Secret Doctrine," too, is in course of preparation. This will be published with a new and exceedingly good Index (so sorely needed), compiled by Dr. Keightley! Moreover H. P. B. has already started on Vol. III; so, altogether, you see we are far from inactive: I may add that nearly everything issued from Heard-quarters (e. g., the new edition "Secret Doctrine," *Lucifer*, etc.,) is printed by the Women's Printing Society, whose work is excellent; surely a "sign of the times."

Our brethren in Spain are manifesting the greatest activity possible for so small a band of workers. They are at present engaged in issuing a new series of pamphlets, to which they are giving wide circulation. Sweden and Holland, too, are "well to the fore;" this, however, you will see by the "Theosophical activities" in this month's *Lucifer*.

The British Section Rooms are now in course of transference from Duke Street to No. 17, Avenue Road, where a fine double room, 33 ft. 18 ft.

and 30 feet high, is being fitted up; a large conservatory opens out of it, which will prove a great addition. Classes will be held regularly at the rooms which will be open all the evening; and it is confidently anticipated that the nucleus of a really good Theosophical Library may be formed there.

In the January number of "Mind," there appeared a review which, to my thinking, is, by far, the most important that has as yet been noted; so closely in accordance with occult teaching are the views therein set forth. As I have not seen the book, I can only give you the gist of the review thereof, which is evidently a most favourable one, by Professor Seth. The book is "L'Evolutionisme des Idées-Forces," by Alfred Fouillée (Paris. F. Alcan, 1890); and I will keep as closely as possible to Prof. Seth's own words, which are distinctly what may be termed anti-Spencerian—that is to say, the book reviewed is so—the Spencerian "great gulfs" between inorganic and organic, and between organic and conscious, being said to be due to the non-recognition of factors of a mental order in the totality of factors of evolution. The result of this omission is, necessarily, the reduction of mental life to the mere subjective and accessory aspect of a living automaton. The author would substitute an immanent monism for the dualism of Spencer: "all the facts of the universe must be embraced in the bonds of action and reaction, and form a dynamical whole." Within this whole there is a gradation of forces, and the fundamental force is not the physical but the psychical; not motion, but volition. Hence psychical states reflect the mental, not the opposite: Hence "Idées-Forces." The Spencerians describe evolution simply, and do not solve the problem of its origination, or of the immanent motive-force. These are to be found in the subjective or "appetitive" side of phenomena. Appetition is to be traced under every motion, animate and inorganic. It is always desire and feeling, reasoned or not, that results in motion along the line of least effort. "There is an element of the mental order among the principles of mechanism.....The activity of the Universe is unintelligible without a Universal sensibility.....Everything is produced both by way of mechanism and by way of sensation and appetition." Thought and consciousness are present all along evolution, as the cause. The appetitive process is defined as "an impulse accompanied by pleasure or pain.....a need seeking for its satisfaction." It occurs in three stages, (1) a sensation, a change in consciousness; (2) a feeling (e. g., pleasure or pain); (3) an act of volition, resulting again in (1), and so on. There is nothing unconscious, only obscure in its consciousness. Everything is a self, only its consciousness of self is undeveloped. The Spencerians, etc., are thus convicted of obscuring the sub-conscious with the unconscious, and of not demarcating the consciousness from self-consciousness.

Again, Prof. Seth says, "The author's criticism is valid against materialistic theories of every complexion." The activity of the psychic is a force and acts from the heart of the Universe. "There are not two spheres, nor even aspects of reality, but only one, and that the psychical or spiritual; not two evolutions, but only that of mind; not two forces, but only the Idée Force.....In consequence of the profound identity of will and motion, in taking will, in seizing will, we seize the reality of motion itself." Comment on all this is, I think, needless; by substituting terms familiar to us as Theosophical students, for Fouillée's "appetition," etc., we shall find ourselves singularly in sympathy with his ideas.

I was rather struck with the concluding stanza of a curious little mystic poem, by Julian Hawthorne, published in *Harper's Magazine* for January. He calls it "Atonement;" and begins the poem with the question,

"What ails you, my heart?"

"What is lacking, my heart?  
What you craved has been given."

"Yet hear, O my heart!  
Success is illusion,  
To love is to lose,  
And content is confusion."

"Immortal, my heart,  
Is your birth—is your fate—  
Infinitely aspire  
In bonds finite who wait,  
Buy nor sell in earth's mart,  
For the rose of desire  
Is surrender, my heart!"

How strangely this is in accord with many of the injunctions to the aspiring disciple contained in "The Voice of the Silence." To take only one such, "Tis from the bud of the Renunciation of the self, that springeth the great fruit of final Liberation."

The plaintive little wail, uttered by Prof. Max Müller, against us, in the pages of the *New Review* for January, has already been noticed in *Lucifer*; he is good enough to add, however, that, "the apostles of Esoteric Buddhism may really have been doing more good than they are aware of (!), if they have helped to bring questions like these before a larger public, and made people see that truth does not depend on majorities (an argument—by the way—rather for, than against, Theosophists!) that truth does not depend on antiquity, and that truth does not cease to be truth, because it is held by others beside ourselves," and so on, and so forth.

In the space allotted to the review of "Contemporary Literature," the *Westminster Review* notices the late Dr. Edwin Hatch's Hibbert Lectures on "The Influences of Greek Ideas and Usages upon the Christian Church," as being one of the most important and original English Theological works of recent times. As the Reviewer says, "It is the sign of the beginning of a new era. The days of the Fathers are over, it is no longer sufficient to quote them as the sole source of our knowledge of early Christianity." The Gospels, it is said, do not explain the Church, whose genesis must be sought elsewhere: very truly did Prof. Clifford once say "that the Gospels came out of India, but the Church and her dogmas came out of Egypt." (The student of the "Secret Doctrine" is also aware of this, and many other significant facts). Dr. Hatch, however, is content with showing that the doctrines and usages of the Church came out of Greece. "The difference between fourth century Christianity and the Gospel is the difference between the Nicene Creed and the Sermon on the Mount." The admission which follows next in order is the most important one, from our point of view; it is this: "In these days of Ritualistic revival, the lecture on the influence of the mysteries upon Christian usages is of especial interest. Attempts to connect the Gospels with esoteric Societies have not been successful, but Dr. Hatch clearly shows that such societies played a great part in the creation of the Church. It is doubtful if there is anything in ceremonial Christianity which was not previously in the mysteries. Initiation, baptism, communion, confession, are of Greek origin, and

were practised at Eleusis centuries before they were adopted by the Gentile followers of the Palestinian teacher." The italics are, of course, mine; for, has not H. P. B. been saying all this, and much more besides, for these many years past?

An anonymous author, in a recent number of *Blackwood*, has taken occasion under the title "Wanted: A new Religion"—to throw what he doubtless considers to be most effective ridicule upon Theosophy, and Esotericism generally. He remarks that the tendency to put a symbolical construction upon "perfectly plain and explicit passages of scripture is a phase of modern thought, of which due note should be taken. The familiar process of torturing words and sentences out of their obvious import is a highly convenient one, as things can in this way be made anything the reader pleases." Exactly so, but our amiable critic apparently forgets that this is an argument which cuts both ways; a two-edged sword can as easily be turned against the would-be critic, as it can be wielded by himself against those whom he ventures to assault. "Symbolism," he continues, "be it remembered, is the key-note of Occultism, and our new religion will be nothing if not occult. Theosophical canons of construction differ from most others in the free scope they allow the imagination, and in your role of Gnostic or Christian mystic you will be able to give your powers of invention full rein;" and much more to the same effect; the sentences I have quoted being, I think, amply sufficient as evidence of the type of criticism here attempted; which has for its basis an inflated ignorance, which fears not to attack that which it is neither able nor willing to understand. The recent discovery of the long-lost treatise of Aristotle on the Constitution of Athens, together with the important find in the limestone cliffs of the Libyan Mountain west of Thebes, bring to mind H. P. B.'s prophecy, made in the pages of the "Secret Doctrine" I think, namely, that before the end of the century many important discoveries—important to science—would be made, apparently quite by accident. This prophecy is evidently not delaying in its fulfilment. According to the Cairo Correspondent of the *Times*, the un-ripped tomb discovered near Thebes has two stories, in the lower of which "240 sarcophagi have already been discovered, the oldest dating back to the Eleventh Dynasty, 2500 B. C. There were also in the tomb 100 papyri and some large statues of the Theban triad, Osiris, Isis, Nepthis, with vast quantities of statuettes and votive offerings." The lower storey had not yet been explored at the time of writing, says the *Times* Correspondent.

A. L. C.

#### TO THE EDITOR OF THE THEOSOPHIST.

SIR,

The curious experiment mentioned by your correspondent Mr. Peacocke is well known to scientific men. R. S. Wyld in his *Physics and Philosophy* of the senses thus writes on the subject: "When we go into a dark room and cause a small lighted taper to move in different directions, obliquely, at the outer edge of the eye, we may perceive certain dark red branching lines, called Purkinje's figures; these lines are, in fact, the shadows of blood vessels which traverse the anterior layer of the retina of the eye, which being cast on the sensitive part of that membrane which lies below, deceive us by appearing as if they were external bodies."

F. W. THURSTAN, M. A.

## THE HINDU SABHA MOVEMENT.

DEAR SIR,

I am thankful for the kind notices referring to me and the Hindu Sabha movement in the January *Theosophist*, and request that the annexed exposition of the present development of that movement will be also published for the kind consideration of the allies of the Theosophical Society. While Buddhism and Hinduism are one in maintaining the "Gayana" Kādam comprising Bhakti, Yogam and Vedāntam, the Buddhists have lost or repudiated caste and adopted a few universal rules of good "Karma" as sufficient for Theosophic progress. But the Hindus hold that Veda-smārtha Karma is also necessary for the purification of the lower nature of man and of his "Purva-vasana." The Veda-smārtha Karma is adjusted to Varnam (caste) and Asramam (order in the caste). Louise Cotton, F. T. S., has shown that the inborn tendencies and capacities of every man can be found out by proficient in Physiognomy and Palmistry. *A fortiori* can the Rishis. And thus were the Hindu castes organised and the rules of caste perpetuation promulgated. Those who cannot keep to the Vedic and Sastraic Karma are welcome to become Buddhists. But it is forgetting the lessons of Indian history to revive now the old militant activities which proved so disastrous to both parties—in the Buddhists retiring out of India, except the mountainous provinces of Nepal, &c., and in the Hindus losing their Kshatriya and Vysia greatness along with the extinction of those castes. The mistake of the Hindus has been in not readmitting the apostates from Srāuta (Vedic) and Sastraic Karma into caste on appropriate Prayascittams and conditions, and thus restore their Kshatriya and Vysia castes with Buddhists, Mahometans and Christians who think better of the Hindu scriptures and of the Hindu organisation and Dharma Karma. Colonel Olcott was honored with the sacred thread by the Pandits of Benares, and I know of educated native Christians and Mahometans who know why and how their ancestors gave up the caste Brotherhood and who would now gladly come back. No two things are the same in the Universe—no two noses or hands. Yet there is and can be co-operation, harmony and adjustment. And such is the Hindu caste Brotherhood very much misunderstood now-a-days. But our ignorance is no argument against trying to know, and misuse is no argument against good use.

A. SANKARIAH, F. T. S., P. F. H. S.

EXPOSITION BY A. SANKARIAH, B. A., F. M. U., P. F. H. S.

SUBJECT I.—*The H. N. R. College and the Aristocratic Union.*

Since June, there have been formed a Landholders' Association at Madras and a Kerala Jenmi Sabha at Calicut. It remains only to bring the Tamil Mirasdars together. Those two associations are of opinion that there should be a College at Madras and one at Calicut, and I would give prominence to Telugu and Malayalam respectively at those centres, with Sanscrit, of course, in aid of the vernaculars. And all three associations (including the Tamil Mirasdars) will, it is hoped, supply the members of the Aristocratic Union of the H. N. R. College and meet personally or by proxy or delegation at the anniversary of the Colleges and on such other occasions as their Secretaries may decide. The Union will be the true and powerful leader of society in matters of social and political reforms when the time is ripe.

So I have addressed the rulers and leaders of the Hindu community not to shirk their duty and responsibility for the good of themselves and their heirs, for the welfare of their countrymen, and for the information and guidance of their civil government.

Some of them, richer and better educated than the late Pachayappa, will rather count their hoards again and again or misspend them in personal pomp and pleasure than utilise them in the present life, and also to lay by stores of merit to bear fruit in the next life. The section on Danam or gift in the Suta-Samhita begins with praising the gift of education as the only way to salvation. I beg your pardon if you think that I am urging you too early to emancipate yourself from the endearing folds of Maya. But there are a hundred and one stages of Mukti before that goal is reached. We must first emancipate ourselves from the clutches of avarice, selfishness, superstition and vice. We must emancipate ourselves from the corrupt rapacity of officials who are too many in the public service, and who are the cause in part of the demoralisation and cowardice of our gentry and the people. That is not the virtuous courage called "Dhriti," which makes some of our countrymen rush out to address applauding audiences abroad or protesting audiences at home in condemnation of the ancient institutions and organisations, of the origin and purpose of which they know so little. No nation wanting in individual self-respect and national respect is fit for political self-government or for achieving moral and social reforms in their midst. The courage that is at a discount now is that of honest, active co-operation for educational, including religious work in our own country and amongst our own people.

I conclude this subject by informing you that the reason for my frequent exhortations at this place is, that this a stronghold of Hinduism, and by reminding you that if you are backward in working for the love of your town, your nation and religion, there would be no special reason for locating the College here.

P. S.—Local committees of Graduates and Mirasdars are being formed to assist in the organisation of the Aristocratic Union and the National University, and I shall be glad to hear from all towns on the subject.

SUBJECT II.—*The Hindu National College.*

Granted that the substantial leaders of the nation will support the H. N. R. College, which is called Noble and Rajkumar in honour of its patrons, but not as confined to students of their families, which will be conducted in a national and religious spirit,—the next question will be, Who are to be the lecturers? I may not be personally worthy of the trust, or equal to the direction, and nothing will be more gratifying to me than to be relieved as early as possible of the trust and direction. Now, I am happy to tell you, gentlemen, that the Hindu Sabha is in alliance with the great Theosophical Society by treaty engagements for mutual support. That Society consists of the flower of our secular graduates and sastraic pandits, and has already the support of our gentry, both official and unofficial. It has also in its ranks M. A.'s, B. L.'s, and the B. A.'s of England, Europe and America, who most self-denyingly labour to tell us what they know, and to learn from our pandits and priests what they can teach. For a time, at any rate, till Hindu Graduates acquire the self-confidence and self-sufficiency necessary for the success of the Colleges, they will be assisted by our Theosophic friends as principal lecturers. The Hindu Graduates number nearly two thousand from this Presidency, and will be supplied early with voting papers for the election of Fellows at annual meetings to be held on the 'Dwadasi' day succeeding the Srirangam Ekadesi feast. The elected Fellows will, I hope, be mostly Graduates in charge of High Schools like our Sivasankara Pandiyaji. And the lectures of our Colleges and Fellows of the Government University will be regarded as ex-officio Fellows of the National University. The total number may be limited to the proportion of one Fellow to ten Graduate members who are electors. The Independent High schools, too often deserving to be called "Adventure" schools, will be united under proper supervision. I am glad that a Law class is already working here under the instruction of honorary lecturers, who have taken the B. L. degree and are practising in the Local Courts. Their Madras brethren have also associated together to publish a Law Journal and to sit in an Arbitration Court. While we find Euro-

peans, missionaries, politicians, tea-totallers and Theosophists labouring in our midst in all parts of the country for our instruction and at their own expense, why should not some of the Graduates of our own community give an account of their learning to their own brethren in their own land? Graduates have formed Associations at Madras, Vizagapatam and other places, and their first and earliest duty is to prove and spread their knowledge and appreciation of the subjects in which they have graduated. If they are not numerous or qualified enough to be the directors and teachers of what they know, how can it be said that they are numerous or qualified enough to govern and legislate for the whole country? While most nations politically backward have yet the education of their youths in their own hands, there is no instance of self-government in a country educationally governed, that is mentally enslaved, by foreigners in a foreign language. All that the Congress seeks and more will come to us naturally when we have the national education of our youths in our hands. The incompetency of our men and the insufficiency of our literature were the only grounds for establishing our present form of Government education in English and of perfecting it under the ægis of Government Universities. But English is and deserves indeed to be part of our National literature, as the common language of the representatives of Provinces and Native States of India, as a bond between them and the subjects of Great Britain, and as the vehicle of mutual instruction and information between us and the nations of the earth. But for all that, we need not continue under the tuition of non-Indians a day longer than it may be absolutely necessary; and so long as that is necessary, we should be content to be a subordinate section with lesser privileges and aspirations and behave in all respects as pupils to gurus. The National University I advocate is not to supersede the Government Universities, at any rate all at once, but to provide for the requirements of Government Universities and of such students as seek knowledge for its own sake. I am sure that the Fellows of the National University whom the Graduates elect and the diplomas which the Fellows grant, will carry in time due weight with the Government and the people, nor do I want the Colleges which they establish to supplant at any rate all at once the Government and Missionary Colleges, but only to pass for some years batches of proficient in Hindu and English Literature and Sciences, who will become teachers in their turn. Of course the teachers even of the most self-denying spirit must live, and I am sure what may be required in addition to the fees will be supplied by the Aristocratic Union and the Graduates of means.

A. SANKARIAH, B.A., F.M.U.

### KARMA.

DEAR SIR,

Some days ago this question about Karma suggested itself to me.

Karma is the force that readjusts disturbance in the equilibrium of the world by recompensing the injured party. As any force generated is not exhausted or lost through length of time but reacts upon the subject, so Karma of any sort is never cheated and must have effect. So what is the difference between a Karma that binds the individual and one that does not, being performed as a duty? In either case the "actor" disturbs the equilibrium of the Universe, but how does it affect the Ego if it is performed with egoism, and what becomes of it when it is done without egoism? We unconsciously create so many Karmas. Many beings suffer by them. If we are not responsible for them, how are the victims to be recompensed? And in the case of a child who is not responsible for his acts till his seventh year, there is the same difficulty; the same also in the case of a born idiot. The same question arises in case of a man who, without the least intention of doing so, kills another. Are we

to say that he is not to be held responsible for it? Then what becomes of the persons or things that suffer from the Karma of beasts? Even if they do not bind the actor, what of the victims?

There is another thing. The term *astral body* is used very vaguely in all theosophical writings. What does it mean? Is it the 2nd principle, Linga-Sarira, or the 4th principle, Kama Rupa? The latter cannot be called a body, as at is simply the lower passions and animal instincts. What is that astral body in which the adepts go out? What principles are included in it? Has it the power of thinking? If so, is the brain there and has it life (Prana)? Again, what is that astral body that goes into Kamaloka? Does it think and produce Karma; for it should, having the lower Manas in it, the chief power of thinking. But the Kamaloka is a plane of effects not causes. When the ego goes into the Devachan, what is the name of the body with which it goes there? The principles are so many well-defined aspects of consciousness. Then why call these bodies? For example, the 4th principle, called the Kama Rupa, is not a body at all, not a conglomeration of atoms, ethereal or not?

C. R. SRINIVASAYANGAR, F. T. S.

Premising that the following is simply the expression of my personal opinion as the result of a careful study of Theosophical writings, I should answer the questions raised in the above letter as follows:—

The whole point of the first paragraph turns upon the question as to the difference between the Karma which binds the individual and the Karma which does not so bind him. It is laid down in the most authoritative of Hindu works that the cause of bondage is the mind, and that it is the mind or *manas* which is bound or freed from bondage. Now the mind, in this sense, is the thinking principle in man, as the word itself indicates. I should therefore say that a man is bound by action or Karma when he so connects his mind with the action and its results that he will again identify *himself* with those results in their future development. To illustrate this by an instance. Take the case of a man who kills another. If he commits the murder intentionally and deliberately, he has by so doing established a very close association between his own mind and the consequences of his deed. Hence those consequences, in their ultimate reaction upon himself, will produce great disturbance, *i. e.*, suffering, in his mind. But if, on the other hand, he has killed the man accidentally, without his mind being directed with intention or purpose towards the deed, then, although, the self-same effects may ensue as regards himself in future, yet, since his mind has not been "bound up" with the causes of those effects, neither will the effects themselves be capable of producing great mental disturbance or suffering in him.

The same clue can, it seems to me, be applied to the other questions in this paragraph. In all cases a man is bound or affected by Karma, not because the effects flowing from a given action occur in one case and do not occur in the other—for since Karma is simply the law of causation in nature, the effects occur equally in either case—but, because his mind, *i. e.*, that *which in his present condition he feels to be himself*, is affected painfully or pleasantly by the results ensuing from his actions.

With regard to the second paragraph about the astral body, I agree with the questioner that this term is very loosely used in most of the theosophical writings. Strictly speaking, it should be confined only to the Linga Sarira. Its more common usage, however, is to denote any form subtler than the

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

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

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

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

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

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

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

B. K.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## The Adyar Convention Lectures.

### THE IDENTITY OF THE MICROCOSM AND MACROCOSM.

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

*Ekam Anekam,*

*Ekamevadwaiteeyam,*

*Sarvam Kalvidam Brahma,*

*Sarvam Vishnu Mayam Jagath.*

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



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