

I beg to apologize to you and your readers for an error which I greatly regret, and shall be much obliged by your making room for the accompanying *Corrigenda* in an early number of the *Theosophist*, to set the matter right.

I am, Dear Sir,

Very truly yours,

HENRY PRATT, M. D.

Page	line	14 from bottom, after body,	read be.
"	"	5 "	for current, " concurrent.
"	76,	15 from top, "	" back, " face.
"	"	42 "	" retreating, " advancing.
"	"	43 "	" retrogression, " progression.
"	"	48 "	" retreat, " advance.
"	"	51 "	" " " "
"	77,	5 "	" " " "
"	"	28 "	" " " "
"	"	30 "	after A delete,
"	"	48 "	for retreating, read advancing.
"	"	50 "	" recession, " advance.
"	78,	1 "	" retreat, " advance.
"	"	2 "	" " " "
"	"	3 "	Thus, like every form, read This, like the several forms.
"	"	14 "	" advance, read retreat.
"	"	16 "	" retreat, " advance.
"	"	26 "	" " " modifications.
"	"	44 "	" recede, " advance.
"	"	47 "	" a retreat, " an advance.
"	79,	31 "	" " " "
"	80,	23 "	" a " " an "
"	"	24 "	" " " give.
"	"	26 "	" a " " an advance.
"	"	29 "	" " " plane.
"	"	31 "	" receding, " advancing.
"	"	" "	" a " " an "
"	"	" "	" recession, " precession.
"	"	32 "	" retreat, " advance.
"	"	" "	" " " "
"	"	42 "	" " " grouping.
"	81,	10 "	" " " evidence.
"	"	23 "	" existence, " solar.
"	"	25 "	" polar, " —
"	"	30 "	" ? " ?
"	"	31 "	" " " "
"	"	36 "	" retreat, " advance.
"	"	42 "	" " " "
"	"	50 "	" " " an.
"	82,	3 "	" on, " advance.
"	"	5 "	" retreat, " knob.
"	"	22 "	" knot, " "

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OUR AUSTRALIAN LEGACY: A LESSON.

THERE died in December 1887, at Brisbane, Queensland, on his return from a Governmental scientific mission, Carl Heinrich Hartmann, F. T. S., Member of the Royal Horticultural Society. He left an estate, comprising a lovely public garden and nursery and other real-estate, at Toowoomba; a saleable stock of trees and plants; a small herd of cattle; several horses; a small cellar of wines of his own growing; household furniture; about 300 shares of marketable mining stock; and a rich collection of curios from New Guinea, upon which he had placed a value of several hundred pounds sterling. For the nursery he had refused an offer of £4,000, and at a low valuation, provided that the property were not sacrificed by forcing it upon a market prostrated by local labor difficulties, the whole estate was worth £5,000, over and above what he gave in various bequests. Several months after his death I learnt—from a third party, not from the executors, who, for reasons of their own, had not written me a word—that he had made me his residuary legatee as representative of the Theosophical Society.

My first step was to instruct the Secretary of the Theosophical Society to write and ask whether Mr. Hartmann had left a family, and if so, whether they consented to the bequest, or complained of injustice. The replies were somewhat conflicting, so I decided to go to the spot myself and ascertain the facts at first hand. On the 3rd March last I sailed in the P. and O. S. S. "Oceana" from Colombo, on the 27th reached Brisbane—by coasting steamer from Sydney, the terminus of the P. and O. Australian service—and on the 30th got out of the train at Toowoomba—a town 120 miles inland, my journey's end. The first day and night I spent in a hotel, the next I moved out to "Hartmann's Gardens," and took up residence.

It is a charming place of popular resort, with acres laid out in ornamental landscape gardening, a profusion of pines, palms, aloes,

and ornamental and flowering shrubs and plants testifying to the botanical skill and good taste of the late proprietor. There is an extensive conservatory full of rare plants, and another attached to the house, with a lofty roof of wood and a tower, or lantern, in the apex. In this latter were cases of selected shells, corals and butterflies, and jars of reptilia, all possessing a scientific value, while the four walls were covered with trophies, artistically composed, of strange weapons of war and the chase, utensils of husbandry, and fishing nets, spears and tackle, as used by the savages of New Guinea. The nursery property is at the brow of a ridge 2,000 feet above sea-level, and from the house-front the delighted eye sweeps over a varied landscape of wild eucalyptus and other jungle and detached clearings, stretching seventy miles away to a range of bluish hills, far beyond which lies Brisbane, the capital of Queensland. Entering the nursery property from the public road, one drives through an avenue of trees indigenous to Oceania, and others of tropical habitat—such as cacti, aloes and palms—until the way is barred by a fence which encloses the ornamental gardens and admits only foot-passengers. Beyond this, a grassy road as wide as the entrance avenue conducts, in tortuous ways, up to the house, which is perfectly embowered in a grove of umbrageous trees. The place is famed throughout the Colony for its beauty, and known to thousands in the other Australian Colonies as the home of the winner of several hundred diplomas and medals at their various horticultural shows. Mr. Hartmann was a tireless worker and, besides attending to his business proper, kept up a correspondence with the most eminent botanists and naturalists, such as Baron Müller, Mr. F. M. Bailey, Mr. Tryon, etc., etc., and has, I believe, given his name to some new species of plants and insects. He emigrated from Germany to Queensland about thirty years ago, bought four acres of this estate on easy terms of a fellow-countryman, and with the help of his brother Hugo and, later, of his old father, who came across seas to them, extended it to its present area of forty-two acres. He married, children were born to him, and all, as they grew big enough, took a hand in the digging and planting, the pruning, grafting and budding, the saving and hoarding that was—though they did not know it—to make the legacy that would one day be offered to me for the behoof of the Theosophical Society—then unborn. He had an idea that parents did their children more harm than good by leaving them any considerable property,—a notion which I share with him as the result of personal experience and observation. But he adopted those views late in life, and did not give his two lusty sons and his excellent daughter fair warning of what they might expect, until shortly before his fatal journey to New Guinea. Thus, by all the rules of equity, he was indebted to them and his brother Hugo for the value of all their years of unrequited labor on the estate, and should have provided for them adequately in his will; but did not.

Mr. Hartmann died of a fever caught in New Guinea, almost immediately upon landing at Brisbane upon his return. I am sorry to say that his is another case of suicide by asceticism, like poor Powell's, Mrs. Shelburne's, Professor W. Denton's, and others'. A very earnest and aspiring man, very altruistic and capable of great self-sacrifice, yet unquestionably a fanatic. He was carried away with the unreasonable notion that one may develop himself into an adept within this one birth by a mere course of starvation and continence, regardless of the question whether he had, in previous incarnations, trained himself up to the normal point of beginning for the "home-stretch" in this birth. Among his papers I found the draft of a letter he had addressed to our Head-quarters, in which he asks whether he may not, by taking a year's course of Turkish baths, sweat off his old body and build up a fresh and better one by the system described in that valuable essay, "The Elixir of Life"! That threw a complete light upon the misleading theory upon which he went on starving himself to the size of a skeleton, and ultimately so reducing his vitality that he could not brace up against the attack of the New Guinea fever; an exact repetition of poor Powell's case at Ambasamudram. Asceticism does not answer for some constitutions, especially if gone into late in life; it would have killed me if I had rebelled against medical advice and kept it up after 1889, and H. P. B. could not stand it even so well as myself in her later years, whatever she may have done in the days of her youth. It is not pleasant to have to speak thus candidly about the cause of poor Hartmann's death, but it is too important a warning to others in our Society to permit me to keep silent.

Hartmann had long been an active Spiritualist, some medium having converted him from Materialism, like so many others, and he had spent no end of time and money to promote the spread of that movement throughout Australasia. He had noted mediums to visit him, and I found their subsequent letters to him speaking rapturously about the delights of the Range Nursery and the kind hospitality of their host. By some chance—I think it was something that Mr. Terry wrote in his *Harbinger of Light*—his attention was drawn to Theosophy and our Society. Then followed purchases and the reading of our books and magazines, some correspondence with Head-quarters, the change in his views, his adoption of ascetic habits, his application for a charter to form a Queensland Branch, his complete devotion to our cause, the bequeathing of his property to me as residuary legatee, his speedy subsequent death, and, as the end of all, my unexpected voyage to Australasia, and its probably momentous consequences. Thus indirectly, in the most unforeseen yet perfectly natural sequences of events, are the workings of Karma brought about. A man writes an article for his magazine, and without in the least calculating upon, or even wishing, it, this little cause perhaps results in orientalising the religious thought of that portion of the world. Just so, I buy a *Banner of Light* in New

York, one day in 1874; which leads to my going to the Eddy Homestead; which makes me acquainted with H. P. B., the Eastern philosophy and the Masters; which begets the Theosophical Society and its consequences. A far cry to Lochow, is it not? Yet see how the two ends fit.

It may well be imagined that Mr. Hartmann's children fell to hating the Theosophical Society and its Founders with a cordial hatred, not easily expressible in words when they came to know the terms of his Will. They had never had the least sympathy with their father's spiritualistic and theosophical fads—as they regarded them. They suspected that I had encouraged him to Will away his property from them. They clubbed together and paid the most eminent legal Counsel in Queensland—Sir S. W. Griffiths, the Premier—for his opinion as to the validity of the bequest; but found, to their rage and disgust, that the Will was a good one, and it would be a waste of money to try to break it. Only then did they write and beg me to show clemency. When I turned up at the spot there was hatred and very little hope in their hearts. As for the public of Toowoomba, the family had so gone about complaining of their wrongs and exciting prejudice against the Society, that it would not have taken much to set the mob to stoning me out of the town or giving me a coat of tar and feathers. And I, as innocent as the babe unborn of all procurement of, or consent to, the deceased man's action, or sympathy with that sort of thing under any circumstances! In point of fact, when the deceased had written us of his intention to throw up all worldly concerns and join the Head-quarters Staff, I had caused a reply to be sent him (which I found among his papers) strongly discouraging the project as utopian, and counselling him to stop where he was and do his duty to those about him. As for anybody at Adyar knowing what his testamentary intentions were, we had not the least suspicion that he intended to leave the Society a rupee, and moreover his Will was only drafted for him by his friend Mr. Castles, of Brisbane, just as he was leaving for New Guinea. The greater the pity, for if he had but hinted to me his purpose, I might have dissuaded him from doing a wrong to his family, and thus prevented them from sending their maledictions after him into the Kama Loca.

When I came to look at the case it presented two aspects, the legal and the moral. As to the first, it has been seen above that the best lawyer of the Colony had declared the Will valid and the property mine, to do with as I liked, the Society not being a legal entity and I being unfettered by any formal deed of trust. Now I was in honor bound to do my best for the Society, which is poor, in need of funds for various branches of its work, especially for the Adyar Library, of all its foundations *facile princeps*. Moreover, the Convention of last December had particularly asked me by Resolution voted *nem. con.*, to use my best endeavors to collect money for the Library while on my travels. Now £5,000 meant about Rs. 70,000, which in Government Four Per Cents

would give an income of Rs. 2,800, or enough to pay the salaries of two pandits and one caretaker; and here was the money held out to me, nay, thrust at me, by the dead man's hand. Has the reader ever seen the travelling mesmerist mountebank place a coin in his subject's hand and then tell him it was red hot, and then seen the poor wretch drop it, and blow on his hand and declare it blistered? Well, Hartmann put his money into my hand, but a sense higher than his will made me see that I could not afford to keep it, for it was hot with injustice and wet with the tears of rage. The Society had never hitherto received a penny of that sort of very hard cash, and as long as I am President never shall, if I can, prevent it. That being settled, my next point to decide was whether I should take any portion, however small, of the estate. Upon reflection I determined that I would leave that to the family to decide; if they were willing to give me what might fairly be considered the testator's own share, well and good; I might take it freely, without compunction. I called them together to talk it over, and one and all told me they placed their interests unreservedly in my hands, and should be quite satisfied with any partition I might suggest. Upon full reflection I drafted and laid before them the following offer:—

“RANGE NURSERY, TOOWOOMBA, 9th April, 1891.

I make the following offer to the children and brothers of the late C. H. Hartmann:

I. I will sell to them, or to anybody they may choose as their attorney, all my right, title and interest as P. T. S. in the residue of the estate for the sum of £1,000 (one thousand pounds) in cash; and a sum sufficient to cover the cost of my travelling expenses from and to India—say £130.

II. I will execute any necessary legal paper to this effect, and instruct the executors to make over the property, legally mine, to them in my place.

III. If they wish it, I will take one half of the £1,000 in cash, or three-fourths—as they prefer—say £500 or £750—and loan the remainder upon a primary mortgage with interest at six per cent. (6 per cent)* per annum, upon the Range Nursery property (*viz.*, 42 or 43 acres) with the buildings and improvements as they stand, but not including the nursery or hot-house stock. The mortgage may be left standing for five years or longer as may be hereafter mutually agreed upon between them and myself or successor in office.

IV. The family must all notify me of their acceptance of these terms and of their desire that I shall execute the transfer papers to one or two of their number as representatives of all the five.

V. The family must undertake to settle all the legacies to individuals as made in the Will.

VI. This offer to be accepted on or before the 17th April instant.

H. S. OLCOTT, P. T. S.”

Without leaving the room the heirs accepted the offer with expressions of warm gratitude. The document bears the following endorsement.

“We accept the above offer, and request that Col. Olcott will recognize the Hon. Mr. Isambert, M. P. of Brisbane, as our agent and representative. (Signed) C. H. Hartmann, H. H. Hartmann, Helena Hartmann Davis. In presence of F. Harley Davis and John Roessler” (one of the two executors under the Will).

I thought it best to embody this document in the present narrative,

* The local bank rate was 8½ per cent.

that the record of the case may stand complete. We have so often been charged with selfish, money-making motives by the unscrupulous traducers of our Society, that it is not only judicious but my imperative duty to give our friends the means of refuting such slanders henceforth. When they revile us now, we may simply bid them go and do likewise. In fact, this is what some of the outspoken Australasian papers actually did. By some good chance it happened that while I was out in that part of the world, a Protestant woman died and left an estate worth £16,000 to some Scotch Presbyterian (if I remember aright;—I am writing this at sea and without documents to refer to) Church. A sister, or brother's widow, was left without the smallest provision for her support, although in sore straits. She vainly besought the legatees to give her at least some small annuity to save her from starvation; *they would give nothing*. Naturally, the comments of the liberal Australian press were the reverse of complimentary to them, and the behavior of the Theosophists cited in contrast.

When Hartmann left for New Guinea, his brother Hugo took service in Brisbane, and his three children all took up "selections" of Government land, and set to work to build themselves slab-sided, corrugated-iron-roofed cabins in the heart of the jungle, twelve miles distant from the homestead. I rode there myself and stopped overnight with one of the boys, that I might judge for myself as to their character and their moral right to share in the father's estate. I now know what the Australian "bush" is, and can understand all that Rolf Boldrewood and Henry Kingsley and other charming writers mean in their descriptions of Australian people, life and manners. The children had done what they had in sheer desperation, as they of course expected to be turned out of the old homestead neck and crop by some local agent of the accursed Olcott. They admitted this to me after we came to a good understanding. You may fancy the revulsion of feeling upon finding a friend where they had counted upon having a despoiler. I became transformed into a friend, a father; love replaced hatred in their hearts, and *with one accord they all joined the Theosophical Society!* A connexion said it was something entirely new to Australia, to see a man who had had money put legally into his hand, opening the hand to give away the legacy from motives of mere justice. Of course, I let him and all understand that if I had done any otherwise, I should have forfeited the respect of all my Council and other colleagues when the facts came to be known. I had to revert to this more than once, even in my public utterances, because it was continually being talked about. I told my audiences at Melbourne and elsewhere that it was discreditable to the standard of public morality, that so simple an act of common justice should have to be commented upon: if Australian Christians were living up to their religious professions, this sort of thing would pass without notice and as a matter of course.

However that may be, the effect upon Australian public opinion was marked: the Theosophical Society became a most interesting body of amiable fanatics; I was everywhere asked to lecture upon Theosophy and Buddhism, and was applauded by large audiences, clergymen coming to hear me each time. My rooms at the hotels where I put up were thronged with ladies and gentlemen anxious to question me and join the Society. And as for friends—dear me!—what a number of loving personal friends I made: never, in any foreign country, have I made so many in so short a time.

I easily resuscitated Hartmann's abortive Queensland Theosophical Society and formed others in the capital towns. The material offering itself was of the best.

My register contains the names of Members of Parliament, high Government officials, editors, artists, barristers, solicitors, physicians, merchants, planters, artisans, private gentlemen and ladies, and—with apologies to our dear foes, the missionaries—clergymen. I am sorry to spoil their sport, but it must be said that even Christian clergymen of orthodox repute and much influence have joined this Society, whose bones they are trying to gnaw. And, moreover, I heard the Rev. G. D. Buchanan, B. A., preaching to an audience of 1,500 persons in Melbourne upon "Nirvana and Heaven," tell them that as an agency to bring Eastern and Western thought together, the Theosophical Society had his very best wishes. It reminded me of the circumstance that after my lecture in Edinburgh, in 1884, the most popular preacher in that city took me by the hand, invoked God's blessing upon my work, and said Theosophy was the identical gospel that he was preaching in his pulpit every Sunday in the year! I think Chitragupta, the Record-keeper of the Akaz, will write the names of these honorable clergymen on the same white page in his Register where those of Heathen and Pagan philanthropists are already inscribed.

When I went to Australasia there were but three weak Branches in that part of the world—those at Melbourne, Wellington (New Zealand) and Hobart (Tasmania); the one which Hartmann had tried to open had, as above stated, utterly failed, and I found the unused charter among his papers, together with a number of Diplomas of fellowship, dated 1881, but never delivered. When I left the country there were seven good ones, among whose members are many thoroughgoing mystics and Theosophists, from whom we ought to expect much. The seventh Branch being formed—at Adelaide, South Australia, on May 26th—I issued the usual official Order authorizing the formation of an Australasian Section, to include all present and future Branches in Australia Proper, New Zealand, Tasmania and the islands in proximity to the Continent. I was fortunate enough to secure as General Secretary a gentleman of great ability, eminent as an ethnologist, and Fellow of many European learned societies—Dr. A. Carroll, A. M., M. D., etc. He is now engaged in scientific research in New South

Wales. In T. W. Willans, Esq., whom I appointed Assistant Genl. Secy., we have a gentleman every way qualified for the work, and I commend both of these "new chums," as the Australian sobriquet goes, to the courtesy and confidence of their colleagues of other Sections. The present official Head-quarters address is 6, Victoria Chambers, Elizabeth St., Sydney, and Mr. Willans' private address, Bayview, P. O. Pittwater, Sydney, N. S. W. There was talk when I left of starting a magazine as the official organ of the Section, but everything was so hurried at the last that no definite plans could be formed just then. I may say this much at any rate, that highly important results may be counted upon to follow my pioneer visit to Australasia.

I had bespoken my passage from Sydney to New Zealand, and on the 9th of May went to the Company's office at 2 P. M. with the money for my ticket, but, it being Saturday, found it closed, and so came away again. I was expected at Wellington, Auckland and elsewhere, and great results were counted upon, among others the formation of new Branches. The Tasmanian friends had also engaged a public hall and arranged for my accommodation and all other details. The death of H. P. B. changed my plans, made me cancel the New Zealand and Tasmanian programme, cable orders for a London council, and embark for "home" via Colombo on the 27th May, in the S. S. "Massilia," on board which staunch vessel I lectured, by invitation of the passengers and at kind Captain Fraser's request, for the benefit of that deserving charity, the Merchant Seamen's Orphan Asylum. The tickets were one shilling each, and the neat sum of £4-10-0 was realised for the object specified. Captain Fraser was good enough to ask me to at least take half the proceeds for the Adyar Library, but I declined, as the money had not been paid for that purpose.

I must not omit to mention one very important result of my tour. The Women's Education Society of Ceylon had been asking me to try and get some European lady of Buddhist sympathies to volunteer as Lady Principal of their Sanghamitta Girls' School, in Colombo, and general helper in their cause. I presented the subject to the Sydney and Melbourne publics, and not only collected some money (about £12 or so) for them, but also secured a prize in the consent of Miss Kate F. Pickett, F. T. S., a young lady every way qualified to come to Ceylon in the above capacity. Her venerable mother, Mrs. Elise Pickett, F. T. S., Secretary of the Melbourne Theosophical Society, and a sincere Buddhist like her daughter, gave her full consent to the step, and confided her beloved child to my paternal care. I promised, of course, to regard her as my own daughter, and she sailed in the German Lloyd's steamer "Salier," two days before I sailed from Adelaide in the "Massilia." Our steamer, however, outsailed the other, and it happened, by an interesting coincidence, that I actually went from my vessel to her's in Colombo Harbor, with the Sinhalese Committee, escorted her ashore, and at Tichborne Hall, the High School premises, officially bade her

welcome to the Island and introduced her to the large gathering of ladies present. More than this, I profited by my four days in Colombo before the sailing of the M. M. steamer "Sydney," to arrange for an invitation to be sent by the Sinhalese ladies to Mrs. Pickett to come and rejoin her daughter, and take up her residence at the lovely High School premises. Should she consent, the friends of the W. E. S. may consider the movement a success, Mrs. Pickett having every accomplishment and quality, *bar* youth, needed at this juncture. It may also be said in this connection that a most excellent lady, Mrs. Higgins of Washington D. C.—an adorable character, to judge from her portrait—has volunteered, and will come out as soon as all necessary arrangements are made, and take general supervision over the work. This is not part of my Australian narrative, though naturally connected with what is.

I am not called upon to give my general views about Australia, but may simply remark that our race is building at the Antipodes an empire or a republic that will become in time one of the greatest on earth. When a great statesman asked me what I thought of them, I said that Australia was like a game-cock in the egg: all their future is before them. One finds in Melbourne and elsewhere buildings that rival in splendor those of Paris, London and New York, immense wealth accumulating, and the people working with a consuming energy and fiery zeal like those of Americans. But the Colonial Empire of to-day is only the faint foreshadowing of the future federated state, whose foundations they are laying now. And I find another—to us, a much more important—thing out there: the Australasian temperament is evolving, like the North American, mystical tendencies and capabilities. Mark the prophecy and see if it is not fulfilled. I know it to be the fact by intercourse with many people in all the Australian colonies, I felt it in the atmosphere. A coarse, vagabond brutality is being also evolved, it is true, but this mystical quality is already showing itself. It would not surprise me to be shown that fifty years hence Theosophy will have one of its strongest footholds in the hearts of those dear, good people who were so kind to me throughout my recent tour.

H. S. OLCOTT.

THE PLANETARY CHAIN.

A Study from the "Secret Doctrine."

AS the present paper is little more than a compilation, it should be understood that it is simply put forward as a study from the first two volumes of the *Secret Doctrine*, and as such, is devoid of all merit in itself. The book referred to, however, is by no means meant to be a categorical exposition of the occult teachings on cosmogony, but rather a series of hints as to their general outlines, supported, however, by a wealth of evidence from antiquity and from the latest discoveries in Science, to prove that such a Doctrine has always existed, and has been the Cen-

tral Sun from whence the rays of the world-religions, and the philosophies and sciences of antiquity, have shone forth. Yet these hints, few as they are when compared to the facts of the stupendous problems which have to be solved, are of so wide reaching, if not universal, a character, that they will be found to afford almost inexhaustible food for thought.

It is proposed in dealing with our planetary chain to treat first of all of the general evolution of a sidereal body, then of a planet, and finally of our own earth: but it must be remembered that the general evolution of a sidereal body is at a stage of growth far antedating the evolution of our own physical globe, and that if the two are brought into too great proximity in thought, great confusion will arise. It is, however, necessary to briefly run over the constitution of the solar system in order to localise in thought the position of a planet in the evolution of the Universe.

It is one of the postulates of ancient science that there is a Central Sun of the Universe, the heart of the great body of Cosmos. This may be called the nucleole of the universal germ-cell, and just as the germ-cell granulates and evolves into the perfect form of its type, so does the universe, on its own stupendous scale, differentiate and evolve into its component systems. Strange though it may seem, the study of the development of an insignificant germ-cell will teach the student of nature the genesis of a world or even of a universe: "As above so below." And just as the germ-cell requires a certain energy to develop into a plant, an animal or a man, so does every sidereal body require an energy to evolve it into its present stage of manifestation. This energy is called Fohat, the electro-vital force of the universe. Bearing then the facts of a Central Sun and Fohat in mind, we shall be able to understand the following from an ancient scripture.

"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines, and finally to approach each other and aggregate.....Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (*i. e.*, comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions those that escape become worlds." (I. 201.)

Here we are introduced to a veritable "War in Heaven," in which the "Struggle for Existence" and the "Survival of the fittest," play their respective parts. These "Battles of the Gods" have been fabled in every mythology of antiquity, when the children of the past listened with awe to those grand allegories that veiled the truths of initiation. Whereas in this enlightened nineteenth century, our own less reverent age laughs at our Scandinavian forefathers, who sang of the "Battle of the Flames when the sons of Muspel fought on the Field of Wigred"; and while for six days in the week we treat with lofty scepticism the

Revelation-Myth of Michael and his Hosts battling with the Dragon when a third of the stars were hurled from Heaven, we are content on the seventh "to take it as read." These earlier stages of the manifestation of Cosmos at the beginning of a "Great Age" are graphically and symbolically represented by a ceremony at the Feast of Fires in India, which is thus described in the *Secret Doctrine* (I. 203).

"Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whistling his stick round his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-centre (that is to say, a world-germ) is lighted and awakened into life by the fires of another pilgrim, after which the new centre rushes into space and becomes a comet. It is only after losing its velocity and hence its fiery tail, that the 'Fiery Dragon' settles down into quiet and steady life as a regular respectable citizen of the sidereal family."

Let us, however, bear in mind that we are dealing with a metaphysical rather than with a physical universe, for the worlds we see are but the gross physical molecules of the outer shell of Cosmos, just as the physical body of man is but his outer "coat of skin," and not the real man.

Now the universe and everything in it is septenary, that is to say, is composed of seven interpenetrating States of *Substance*,—three of which are spiritual and four material. This one substance, if anything, is *LIFE*, and its constituent particles or atoms are the *Lives* which "live and have their being by consuming each other." Hence they are called the "Devourers"—these are the builders of everything in the Universe. (I. 250.) Now the lowest, or outer, and most material state of this substance is that visible and objective universe which we cognize with our physical senses; its other states are therefore metaphysical and subjective, or outside the range of our normal and physical perception. We have, however, only to deal with the four lower and material planes of this substance, the three higher, or innermost, being of a spiritual nature, and entirely formless, and therefore,—as far as material consciousness is concerned,—ineffable. These are the seven great cosmic elements or "rudiments," which must not be confused with the elements of the ancients, much less with the elements of our modern science. For while even the elements of the ancient Grecian physicists were all on the lowest of these seven planes, or, in other words, were sub-divisions of the seventh cosmic element; while even of these they only knew four, viz., their so-called Earth, Water, Air and Fire, with a problematical fifth called the quintessence;—the gross elements of our present science are all on the lowest of these sub-divisions again in their turn. For the Earth, Water, Air and Fire even of the "Philosophers" were "subtle elements" compared to the modern molecular army which Professor Crooke's is fast sweeping into the scientific dustbin.

Remembering then that we are dealing with processes which, as far as our solar system is concerned, occurred thousands of millions of years ago, the genesis of a sidereal body can be traced along a line of evolution, which may be described as follows: "As soon as a nucleus of primordial substance in the *Laya* (i. e., undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body, it (the new centre) becomes first a comet, then a sun, to cool down into a habitable world." (I. 203.) We have now to deal with a planet, as a thing itself, independent of any connection with the other bodies in its system, and remembering that the term "Planetary Chain" has nothing whatever to do with the physical planets, which are the "younger brothers" of the sun, but rather with the "six sisters" of each of them.

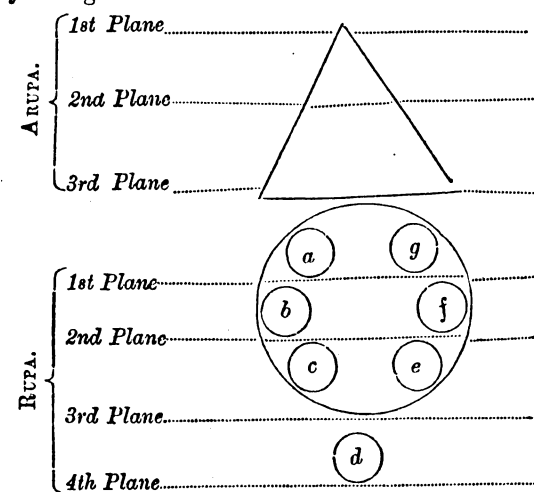
We have, therefore, to trace the evolution of a planet from its emergence from the *laya* or homogeneous state, through its various transformations, until it involves into the *laya* state again, "which is the eternal and the *normal* condition of substance, differentiating only periodically, and being during that differentiation in an *abnormal* state—in other words, a transitory illusion of the senses." (I. 567). For just as the universe is out-breathed and in-breathed, so does the planet emerge from its world-germ to return again to its primordial state, after completing its spiral and cyclic path of evolution and involution.

Like everything else in the universe, this planetary cycle is of a septenary nature, consisting of seven root changes of state, which may, for convenience, be called "globes," but should not be imagined to occupy different places in space, but rather be thought of as images to represent changes of state caused by the information of the nebulous and ethereal planetary matter, which evolves from, and involves into, itself. These seven globes interpenetrate one another, although they are divided each from the other in degree, or state, just as the seven principles of man or the seven planes of consciousness, are separated. What is to be remembered, however, is that it is a separation of state and not of locality. In order to understand this idea more clearly, we may with advantage turn to the following passage (*S. D.*, I. 605), where, treating of such interpenetrating and invisible worlds in general, it says:—

"Occultism refuses (as Science does in one sense) to use the words 'above' and 'below,' 'higher' and 'lower,' in reference to *invisible* spheres, as being without meaning. Even the terms 'East' and 'West' are merely conventional, necessary only to aid our human perceptions. For, though the earth has its two fixed points in the poles, north and south, yet both east and west are variable relatively to our own position on the earth's surface, and in consequence of its rotation west to east. Hence when 'other' worlds are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the occultist does not locate *these spheres* either *outside* or *inside* the earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane.

They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as though they were millions of miles beyond our solar system, they are yet with us, near us, within our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet, by spiritual sight, adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to another sphere of life. Those of the (spiritually) higher worlds communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying."

Thus, in dealing with the evolution of a planet, we have the conception of what is called a "Planetary Chain," or succession of seven globes each within the other, deploying on the four material planes of Cosmos. For convenience, and remembering that a figure is at best a very misleading guide, if not used judiciously,—we may represent this process by a diagram as follows:—



Let *a, b, c, d, e, f, g*, represent the seven globes. Then bearing in mind the idea of outbreathing and inbreathing, or evolution and

involution, we shall be compelled to portray the cyclic manifestation of a planet on the four lower planes of Cosmos, represented on a plane surface, by a curve or circle. Thus we shall find that globes *a* and *g* are on the highest of the four planes; globes *b* and *f* on the second; globes *c* and *e* on the third; and globe *d* on the fourth, where it stands alone, for it is the balance or turning point between the descent into matter and the ascent into spirit.

These globes are further informed and their homogeneous matter differentiated and developed by a stream of life and consciousness, which cycles round the chain and produces all the manifold forms of all the kingdoms of nature. This "Monadical Host," as it is called, circles round the chain seven times, each of such cycles being called a *Round*. As the life-wave leaves one globe and passes to the next, the globe that has just been quitted remains in *statu quo*, or in a state called "obscuration," until the return of the Monadical Host on the next Round. Thus we have seven globes or material states through which the Monads pass seven times, making in all forty-nine stations. Further, there are on each globe seven kingdoms, owing to the life-wave being also septenary, or, in other words, there are seven Monads or seven classes of informing essences, one for each kingdom. For to the three visible kingdoms of nature known to science,—the mineral, the vegetable, and animal,—the occultist adds four, *viz.*, the human and three invisible or elemental kingdoms preceding or below the mineral. Nor are we to stop in our septenary classification here, for each kingdom goes through seven transformations on each globe, and thus, in the human we find seven humanities succeeding each other on each globe. Each of these is called a *Root-Race*, which, after living thousands of thousands of years, transfers its life-principles into its successor. These Root-Races are again sub-divided, and so the analysis proceeds almost *ad infinitum*.

It will be seen from the diagram that the fourth globe holds a unique position in the planetary chain, so also does the fourth Round, the fourth Kingdom and the fourth Race, &c. It is, as has been said, the point of balance of "Ezekiel's wheel," the battle-field on which the contending hosts of spirit and matter meet in almost equal conflict. We are told that this planet, of which our earth, its 4th globe, is the gross physical body, is in its fourth Round, and that its humanity is in its fifth Root-Race. We therefore see that we are just past the turning point of our cycle, and that the involution into spirit is commencing.

With each Round the earth is said to have developed a new element. "Thus," we read (to quote again from the *Secret Doctrine*, I. 259, *et seq.*), "the globe, having been built by the primitive fire-lives, *i. e.*, formed into a sphere, had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one element, which from its inorganic, so to say, or simple Essence, became now in our Round, the fire we know throughout the system. . . .

"The Second Round brings into manifestation the second element—AIR, that element, the purity of which would ensure continuous life to him who would use it..... The ozone of the modern chemists is poison compared to the real universal solvent, which could never be thought of unless it existed in nature. *From the Second Round, Earth—hitherto a fœtus in the matrix of Space—began its real existence: it had developed individual sentient life, its second principle.....*

"The Third Round developed the *third principle*—WATER; while the fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. 'Bhumi' (the earth) had reached her *fourth principle*." As there are three more Rounds to come, it follows that there are three more elements to be developed, which are so far latent and non-existent for average humanity. It should be steadily borne in mind that these "Elements" are the substance of the cosmic planes of consciousness, and that our Fire, Air, Water and Earth are not even the reflections of their shadows.

We must now return again to the consideration of the theory that one sidereal body is born from another, or, in other words, that one planet transfers its life-principles to another and then dies. It, so to speak, reincarnates in its own progeny. What then is the mother of the earth; what planet has died to give life to the earth? Occult Science says that it is the moon, and thus joins issue with the accepted theories of the day. For just as it refuses to credit the birth of the planets to the sun, merely because they circle round it, so does it refuse to believe that the moon is the progeny of the earth, simply because the lunar orb circles round our globe. Moreover the theory that the moon has been thrown off by the earth has already been completely disposed of by the scientists themselves, and yet it is hardly correct to call the moon a dead planet: "she is not dead, but sleepeth," for "the moon is *dead* only as far as regards her *inner* 'principles'—*i. e.*, *psychically* and *spiritually*, however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the 'insane mother'—the great sidereal lunatic." (*S. D.*, I. 149).

Moreover it is only the visible moon which we see, for the moon, like everything else, is septenary, and it is its visible reflection alone which is on the same plane as our visible earth.

Let us now follow the transference of the life-principles of the lunar to the terrestrial chain, as given in the volumes which have been already so often referred to. (*S. D.*, I. 155).

"Without attempting the very difficult task of giving out the whole process in all its cosmic details, enough may be said to give an approximate idea of it. When a planetary chain is in its last Round, globe *a*, before finally *dying out*, sends all its energy and 'principles' into a neutral centre of latent force, a 'laya centre,' and thereby informs a new nucleus of undifferentiated substance or matter, *i. e.*, calls it into activity or gives it life. Suppose such a process to have taken place in the

lunar 'planetary' chain; suppose again, for argument's sake.....that the moon is far older than the earth. Imagine the six fellow-globes of the moon—æons before the first globe of our seven was evolved just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our earth now. And now it will be easy to imagine further globe *a* of the lunar chain in forming globe *a* of the terrestrial chain, and dying; globe *b* of the former sending after that its energy into globe *b* of the new chain; then globe *c* of the lunar creating its progeny sphere *c* of the terrene chain; then the moon..... pouring forth into the lowest globe our planetary ring-globe *d*, our earth—all its life, energy and powers; and, having transferred them to a new centre becoming virtually a *dead planet*, in which rotation has almost ceased since the birth of our globe. The moon is now the cold residual quantity, the shadow dragged after the new body into which her living powers and 'principles' are transfused. She now is doomed for long ages to be ever pursuing the earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent—this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard and corpse emanations, which kill."

We thus see that as "the sun is the giver of life to the whole planetary system; the moon is the giver of life to our globe" (*S. D.*, I. 386); and that "lunar magnetism generates life, preserves and destroys it, psychically as well as physically." (*Ibid*, I. 394).

There is no space in the present paper to review even superficially the scientific evidence which goes to prove the enormous influence of the moon on the earth, much less to notice the countless volumes of occult science which make her influence one of the most potent factors in all their operations. It may, however, be mentioned that the occult properties and hidden influences of the moon are especially shown in all processes of generation.

Thus it is found in, (a) Certain "physiological phenomena every lunar month of 28 days, or 4 weeks of 7 days each, so that 13 occurrences of the period should happen in 364 days, which is the solar year of 52 weeks of 7 days each. (b) The quickening of the fœtus is marked by a period of 126 days, or 18 weeks of 7 days each. (c) That period which is called 'the period of viability' is one of 210 days, or 30 weeks of 7 days each. (d) The period of parturition is accomplished in 280 days or a period of 40 weeks of 7 days each, or a lunar month of 28 days

each, or of calendar months of 31 days each.....Thus the observed periods of time marking the workings of the birth function would naturally become a basis of astronomical calculation....." (*S. D.*, I. 389). Moreover in antiquity, especially in Grecian mythology, the moon goddesses were the patronesses of child-birth, and the so-called pagan worship of *Sucona* has been continued to the Queen of Heaven of the Roman Catholic Church, where the Virgin Mary has succeeded to all her prerogatives.

We have now, even from the cursory hints contained in this paper, a key that will unlock many of the mysteries of Solar and Lunar worship, and will justify the so-called superstition of the ancients who universally paid divine honors to the solar and lunar orbs. It would be too long to touch on the wealth of references available to show that the world-religions all speak of seven earths, worlds or spheres; it must suffice to state that this belief was the common property of antiquity; and that the earnest student will be amply repaid for a search throughout the world-bodies, by the collection of a striking body of evidence on this point.

One word before closing. You will notice that nothing has been said as to the other planets of the solar system, and indeed we have so far little information on the subject, for the mysteries of our own earth are quite sufficient for us at present. The reason for this silence is that, even on the other planets of our system nature and life are entirely different from our own, and that even if we were told the facts, we should refuse to credit phenomena so foreign to our experience. Thus the speculations of astronomers, such as Flammarion, are all in terms of earth consciousness, and in the nature of things erroneous. We have, however, an isolated hint here and there which perhaps may help those who have thought over the problem. Thus one planet is said to be just coming out of obscurity, and one to be in its seventh Round, while Neptune and Uranus are said not to belong to our solar system, as evidenced by their rotating in a direction opposite to that of the rest of our planets.

Such is the bare sketch of a Planetary Chain, and the difficulty has been not so much to elaborate isolated facts, as to condense the wealth of information that can be drawn from the records of the past and present, both from religion, science and philosophy, as well from "superstitions" as from "enlightenment."

G. R. S. MEAD, F. T. S.

RETROGRESSION IN RE-BIRTH.

IN the July number of the *Theosophist*, Mr. K. Narayanswamy Iyer gives cases of the permanent or temporary retrogression of man, found in Hindu books, and tries to show that these cases must have been facts, "consonant with strict justice or reason, and in no way inconsistent with the general law of progress."

King Bharata is related to have been a Raja-rishi spending his days in a holy forest; but because during some part of his contemplation he allowed himself to be completely taken up with a fawn with which he spent all his time forgetting his meditation, he is said to have been born in his next birth as a deer.

Mr. Narayanswamy Iyer explains that because at the time of the death of the rishi, his sole thought was about the young deer, and as he had a strong will, his mind wove round itself a material astral body, and after death he was born as a deer.

This explanation, if correct, would apply not only in the case of rishis, but other men also. Why should not snake charmers who are all their life absorbed in snakes be born as snakes? A thousand instances might be cited in which men of strong will, passionately attached to different animals during the greater part of their lives, could be with equal reason supposed to be projected in their next birth into the kinds of animals they loved. Such a law would altogether upset the general course of evolution and create the greatest possible confusion.

The popular Hindu doctrine of transmigration has no reference to the re-birth of the *true individuality* in man. The Atma-budhi-manas triad forming the real man can no more retrograde in its re-births from human, wild animal or plant lives, than can the waters of a river flow back to their source. This is a cardinal teaching of Esoteric science well known to careful students of Theosophy. It is only the lower *duad* consisting of Karma and the lower manas that—after a longer or a shorter existence in Kâma-loka—begins to disintegrate, and the atoms thereof, according to their affinities, are attracted to animals, plants or minerals: there they undergo various transformations, and ultimately reconstitute the fourth and lower fifth principles of the next re-birth wherein its previous higher triad incarnates.

This has been sufficiently well explained in the article "Transmigration of the Life Atoms," given in page 286 of Vol. IV of the *Theosophist*. When *popularly* the transmigrations of "men" are spoken of, a distinction must be made between "men," meaning the personal lower egos with their passions and desires, and the "soul," meaning the real individuality. When re-births or incarnations are spoken of, they could only be referred to the re-appearance of the *individuality* in a new human body.

The story of King Bharat could easily be explained without assuming that in his case there was a reversal of the general law. It was not the Spiritual Ego of King Bharat that was attracted by the fawn; for the three, or more properly the two and a half, Higher principles have no affinity with gross matter, it was his *lower Duad* made up of Kâma and the lower mind that was drawn towards the young deer. King Bharat had separated himself from his wife, children and family; but it seems his affection for living beings had not quite left him, and as that passion or affection lay slumbering within him, it was fanned into a flame by his coming across a fawn over which he lavished all his affection. After

his death, the atoms of his lower *duad* therefore allied themselves to a deer, while the Spiritual Ego of the King-Rishi was in a Devachanic state.

When these atoms had spent the force of their affinity with the deer, they rejoined the new human body in which the Individuality of the king incarnated at the close of his Devachanic period. This would be the esoteric explanation of the Puranic story of King Bharat, supposing it to be founded on fact.

It may be that the story is a mere allegory, for the purpose of impressing students of occultism with the fact, that even so innocent a pastime as the playing with a fawn in solitary forest life would retard the spiritual progress of an initiate for a time.

Mr. Narayanswamy asserts that soulless men are also exceptions to the general rule and are born as Gandharvas. Now Gandharva-life is not Earth-life, and therefore whether soulless men be or be not re-born as Gandharvas, is beside the question. The doctrine about soulless men must be separately treated and cannot be introduced here. It may, however, be stated that even soulless men are re-born over again as *men*, but of a retrograde nature.

Mr. Narayanswamy's third exception that the curse of rishis really turns men and women during a part of a *single life* into stones or plants is still more curious. The story of Ahalya, the wife of Rishi Gautama, being turned into a stone for a certain time on account of her adultery, and again resuscitated by Rama's feet falling upon the stone, need not have been strained so far as to assert that these facts literally happened. Because it is said that these esoteric teachings have seven keys, it is not to be presumed that every mythological story is constructed seven-fold on a physical plane, and can be explained in seven ways. In the Annual Convention at Adyar in 1884, the late Mr. Subba Row distinctly warned the Hindus that if they tried to explain esoterically everything in the Puranas and other books, years and years would not suffice, and there would be a complete muddle. He suggested that a judicious selection was necessary in reading Exoteric literature, and great stress should not be laid upon the literal interpretation of the Shastras, which had been written to serve different purposes at different times.

Mr. Narayanswamy Iyer has made a creditable attempt to explain Puranic stories literally. He has tried to show them as being in consonance with reason and science; but unfortunately he has not been happy in his selections and explanations, and almost all students of Theosophy, I think, will differ from him.

When once the monad has come to the state of human self-consciousness, there can be no retrogression, such as going back from human lives to animal, plant or mineral lives. There may be any amount of retrogression within the sphere of human lives, morally, spiritually, intellectually, or physically, but that is a different thing. The chief reason why the doctrine of re-births has been so often

misunderstood and opposed is this: that the popular theory of transmigration into animal life has been mistaken for the true doctrine which is not so generally understood.

N. D. K.

I AM sorry to state that the author of the article, "Is Retrogression Possible?" in the July *Theosophist*, has left the puzzle of Bharata's narrative unexplained by his explanation. Having long thought that the stories of transmigration found in the Puranas are allegorical, I believe that the best way of solving the problem is by using one of the seven keys and thus search through the article. I hope my readers will concur with me in thinking that a key is an instrument which enables us to open a box and look into it, but we cannot consider the box as the key. I therefore beg to analyze some of his statements in the light of archaic doctrine.

Mr. Narayansawmy Iyer's statement that man has passed through seven stages of evolution already, deserves a passing consideration. According to the occult doctrine, man is a radiation of the supreme spirit of the cosmos, imbedded in matter. By supreme spirit, I mean the supreme wisdom or ideation called in Sanskrit the eternal Avyakta-Purusha. This Avyakta-Purusha was wrapped in a light of his own, or was the presiding deva of some incomprehensible *esse* called Mula-prakriti or Pradhana, by the ancient philosophers. Now this wisdom of the universe, called Narayana, is not located in any part of that light, but is everywhere in it. The ancient philosophers described the relation as follows:—as fire in a wood and as oil in an oil seed, so is the Purusha in the female principle Pradhana. Again, to exclude from our thoughts all ideas relating to extension, they described Narayana as smallest of the small and greatest of the great. Now it will be granted by philosophers of the idealistic school that an object can exist only co-extensively with a cognizing subject. The subject is Narayana, and his ideation is generally described as a stream of delight that brooks no ideas of space. He is invested with the basic Upadhi or vehicle called Pradhana, only for the comprehension of finest intellect. Let us therefore conceive this Pradhana as the boundless All. Narayana is the point that is everywhere in this All. Pradhana and Narayana are only the opposite poles of an unknown magnet called Parabrahma in India, the No-thing beyond the Himalayas, and Be-ness in the Theosophical books. In this No-thing is said to exist a power of breath—a power that swings the universal pendulum to and fro from the finest to the grossest, and back again from the grossest to the finest. This breath is called in ancient Indian language Parasakti, the supreme primordial force. Conceive this Sakti as identical with the Sakti existing in the ideation of Narayana. Though a man be in the state of *samadhi*, a place of transcendental delight, unconscious of himself and his surroundings, he nevertheless sends outward impulses of force from himself. This force is the eternal Chichakti of the universe. We therefore obtain the four elements of the syllable "Om," which is the foundation-

stone of the mystic thought of all India. Narayana is the eternal Hamsa, the bird of eternity. His two wings are matter on one side and force on the other side, Parabrahma is the head. This Chichakti is what is called Gayatri, because it is conceived as a kind of light producing an impulse in the boundless Pradhana. It is the celebrated Gayatri described in the Bhagavat Gita lectures. Though Mr. T. Subba Row wilfully altered the situation and put in an emanation of Narayana for Narayana himself, his description of Gayatri is correct.

Leaving therefore the unknown field of all evolution, Parabrahmam, out of account, we get a mystic triangle—a triangle which gives rise to seven planes of matter, seven kinds of force, seven planes of consciousness. This septenary manifestation gives rise to the seven rounds, seven globes, seven races, seven sub-races, seven kinds of human beings, &c., &c. Therefore the elements are seven, called in Sanskrit 1. Mahat, 2. Ahankara, 3. Akas, 4. Air, 5. Fire, 6. Water, 7. Earth. As a result of the entire evolution taking place in the ground of the eternal "Om" as a kind of relative Mayavic wrapping or superposition, every particle of matter has three manifested aspects—viz., the aspect of gross form, the aspect known as psyche or force, the aspect of deva or intelligence. In this aspect of intelligence all matter can be conceived only as a kind of light teeming with life and consciousness. These centres of intelligence are called elementals, in Theosophical literature. But the consciousness of man is in a direct line with the consciousness of the Purusha. He is the lord wherever he may be. He is therefore appropriately called the third logos in Theosophical writings. Since this is the fourth round of the evolution of humanity, man has passed through three rounds, therefore through three stages only. As an evidence of this, the fourth element (Air) only is now developing. It appeals to some senses and not to others. The minerals, plants and animals referred to in the article are only expressions or structures of the elementals on the three lower planes. How can therefore man be said to be in the seventh stage already? This point requires clear elucidation, in terms of rounds, races, &c.

Gandharvas, no doubt, belong to the astral world, which means the Bhuvarloka of twilight, or the loka which corresponds to the astral body of man. They preside over sound and harmony. I never saw any passage in Sanskrit authentic works, giving them a particular connection with passion or Kama. Gandharvas have a closer connection with female rather than male bodies, because females are better singers than males. There is no reason at all to think that an obsessed woman is under the influence of a Gandharva. Do all such break out in efforts of song? The plain answer is: obsession is by elementaries or the skandas of Kama-worked astral bodies of men disintegrated in Kama-loka. Again, is it said anywhere that soulless men are born as Manushya Gandharvas? I think not. Manushya Gandharvas are simply the astral skandas of men whose Kama in life lay towards song. I

do not take up the question of Mathuraviran, since there is no harm in the statement made about him.

5. The cases of temporary retrogression are all allegorical in one sense, and may be also literal in a sense different from the one which my brother takes. For example, when it is said that a rishi cursed Indra or a man, the rishi is identified with the powers presiding over the law of Karma, the law which compels nature to fold and unfold the canvas in a certain order. The energy of a pendulum moving in a line from one end to the other is Sakti. But the tendency developed by previous sweeps and which compels the pendulum to move in a particular line rather than any other, is the Karma of the pendulum or universe as the case may be. Karma is therefore the law which guides the majestic march of Nature in seven rounds and seven globes, &c., &c. A man who goes against the law is therefore punished by the powers of Nature that work themselves out, or, the Karma-devas. The interference of an adept is not necessary in the majority of cases. The adept uses will-power, for the good of mankind, and not for cursing. If an adept curses, he generally loses the power which he might otherwise use in spiritual grace to mankind. The case of Viswamitra, who performed Tapas and lost it on several occasions by curses and blessings, is noteworthy.

6. To return to the case in point; the transformation of man into dogs and cats, refers to the astral body he leaves behind in Kama-loka, and which disintegrates into skandhas. The Devachanic entity goes to Swarga and remains there for periods of thousands of years. What becomes of the astral skandhas moved by Kama in earth-life and deprived of the source of cohesion—the higher light. An article by H. P. B. on re-incarnating Jiva in Five Years' of Theosophy, says that the skandhas do re-form again and serve the Jiva on his way down from Devachan. What were the skandhas doing all the while? The "Secret Doctrine" says that man is the central figure whose astral sheddings were the animals. Old laws are repeated by Nature in subsequent periods as in embryology. The plain truth is therefore that the skandhas are used by lower animals in the interior. Though Kama is in one sense the devil in man, it is the crown of animals. Man is therefore even now king of "the beasts of the ground and the fowls of the air."

7. It is said in a Vedic sentence about the death of man, that his hair became creepers on earth. Sankara laughingly asks, How can his hair burnt up become the creepers? The deva aspect of hair is the same as the deva aspect of creepers. It cannot be burnt and will not remain unused by Nature. The hair becomes a creeper in one sense; but decidedly not in a dead letter sense. Now the most interesting question comes, "Does man realize at any time that his skandhas or he himself is dogs and cats?" The explanation will be clear when his descent from swarga is as well understood as his ascent to it.

A. NILAKANTA SASTRI, F. T. S.

TRANSMISSION OF WILL POWER.

DOUBTS have from time to time of late years been expressed by various leading members of the medical fraternity in England and on the Continent as to the possibility of Hypnotism without "verbal," or what may be termed "external" suggestion. These gentlemen question whether a subject or patient of a mesmerist or hypnotist can be influenced at the will of the operator without some open method of becoming acquainted with the desire or intention of the operator.

Towards the end of 1890, I had an opportunity of witnessing a series of experiments with a view to ascertain the truth or otherwise of the above, which convinced me beyond all doubt that the operator's will-power can be transmitted into the mind of the subject without the assistance of any suggestion, by word, letter, sign or hint of any kind.

About this time, and whilst articles on the subject were appearing from time to time in the newspapers concerning experiments in France and the United Kingdom, I became acquainted in Brisbane, Queensland, with a Miss L., a lady who, with a Dutch friend of hers named Madame B., were on a visit to Queensland, and who both resided for two or three months in the Shakespeare Hotel, George Street, where I was stopping. Some time previously a number of ladies and gentlemen, myself amongst them, had formed a sort of private seance party under the leadership of Mr. P., a gentleman who has quite a great local fame as an amateur mesmerist of no mean order, and many a pleasant evening was spent in interviewing the table for messages from departed friends, acquaintances, and even unfriendly individuals from spirit land, who would persist in giving wrong or ridiculous answers to the various questions, according as the fit took them. Although I was a constant attender at these seances, I was very sceptical as to the method of obtaining these answers and extremely doubtful as to their cause. Mr. P., however, having accidentally discovered that Miss L. was highly sensitive to the magnetic or mesmeric influence, induced her and her lady friend to join the circle, and on the first occasion of their presence at our circle, extraordinary results were obtained. I was surprised and astonished at occurrences on that and other evenings afterwards. There was no necessity for smashing tables and furniture by placing hands on them and overturning them and knocking the legs about, which, after all, though perhaps interesting to the sellers, is not quite so pleasant to the owner of the articles. A special table had previously to be bought. All that was required was to sit in a large circle round the table, when that clear distinct rapping of the board of the table, so much desired by spiritualists but so seldom attained, would shortly result. The rapping was as if a small coin was snapped on the table, not dropped. It was a sharp distinct snap without metallic sound. Then in the full glare of the gas light we placed all our hands on top of the table, and it would rise from the ground two or three feet. I am straying from

the subject on which this article was to be written; and even all these and other wonderful things failed to convince me of the truth of the teachings of spiritualism.

It became soon apparent that in Miss L. our circle had received a valuable addition. She was the most sensitive person to the magnetic influence whom I have ever seen. Mr. P. and even I could hypnotise her without the slightest difficulty, and could influence her even in her normal condition by verbal suggestion. It was only necessary to say, "Miss L., you feel cold, or hot, or in pain, or sorrowful," and she would at once act as if influenced by the feeling suggested. Her sight, hearing and feeling were all influenced at will by suggestion. A word from Mr. P. would cause her to sleep; no pass was necessary to cause her to act in any manner at the will of the operator. By writing a note to her, in which she was directed to perform some particular act on reading it, such as to arise from her chair and walk about, or to become unable to sit down, or to stand up, or to go to sleep at once, all, or each, of these things she invariably did, as respectively was suggested. All these results were obtained by verbal suggestion, or by sign, or letter, or otherwise by hint dropped, and which conveyed to the brain or mind of the young lady the will or intent of the operator. Those experiments, however, in which, at my own request, there was no open suggestion, were not so successful, and one or two other observers of the experiments and myself had come to the conclusion that unless there was some open suggestion of the intention of the operator, the result would be nil, and that if by chance the subject did what the operator intended, it was merely a coincidence.

Mentioning these doubts to Mr. J. P., who has had some experience in mesmerism, and who is well known by several persons in Brisbane to be possessed of unusually strong magnetic powers, he stated that he himself had no doubts on the subject, and that it was not only possible to act on a subject by silent will-power, but that he himself had often succeeded in doing so, and he also asked to be introduced to the lady in question, in order that he might induce her to allow him to try if he could not succeed in influencing her also in the same manner.

Accordingly arrangements were made that Mr. J. P. should come down to the hotel one evening and meet Miss L. He did so, and without difficulty succeeded in hypnotising or mesmerising Miss L. at once, by merely placing his hand to her forehead. She remained asleep for a few minutes, during which she answered his questions without difficulty, and woke on his telling her to awake after he counted ten. He explained that he sent her to sleep in order to establish a current between himself and herself. After this, and whilst the others were in conversation, Mr. J. P., Mr. B. and myself arranged that the first test of silent will-power should be a test of the power of Mr. J. P. over Miss L.'s sense of sight. He was to cause myself to become invisible to Miss L. without hinting by word or sign of his intention. We three then joined the group, and during conversation Mr. J. P. touch-

ed Miss L. on the forehead and told her to close her eyes for a moment without going to sleep. On her opening them, he took his hand away, asked her to count the number present. She counted only seven, although eight were present, namely, Mr. and Mrs. L., Mr. P., Mr. B., Madame B., Mr. J. P., Miss L. and myself. She was then asked to mention those present by name, and she mentioned all but myself. When asked who had disappeared from the room, after some thought she said "Mr. B., (the writer) must have left the room." I then spoke to her, and she laughing exclaimed, "I can hear you Mr. B., but I cannot see you, you must have the quality of making yourself invisible to me." Mr. J. P. then whispered to another gentleman to place a hat on my head whilst Miss L. was not looking; he did so, and presently Miss L. looking in my direction, burst out laughing and said she saw a hat apparently in mid-air without anything to support it, and she laughed, because she knew that such a thing could not be, but that Mr. J. P. had influenced her to see it. This test had turned out satisfactory, as there was nothing said or done to make Miss L. drop upon me as the person who was to become invisible, nor was there anything said or done that might suggest to her mind that her vision was to be interfered with, any more than her sense of touch or hearing.

However it was considered advisable to take a note of these experiments and go through tests with all the senses if possible.

We then decided as before that Mrs. L. was not to be heard by Miss L. when spoken to. Mr. J. P. touched Miss L.'s forehead for a second or two as before, and without giving a hint of what he intended, to either of them. Presently we were all amused by seeing and hearing Mrs. L. going closer to Miss L. and speaking louder and louder to her, all to no purpose, though she spoke and answered the others of us as usual. When told that Mrs. L. was addressing her, she said, "Mrs. L. is only pretending to speak. I can see her lips moving, but I cannot hear any words from her."

Test number three was to be one on her sense of smell, conditions as to test, to be as before. It was arranged that a handkerchief, scentless, was to be handed to her, and influenced by the silent will-power of Mr. J. P., she was to get the odour of Lavender-water. Mr. J. P. touched her on the forehead, as in the previous cases on her placing the handkerchief to her nose and she at once exclaimed, "What a very strong smell of Lavender water." I may mention that even before she picked the handkerchief up she began to sniff as if she smelt some scent.

These various tests were not followed close upon one another, but were every now and then performed on the spur of the moment during conversation on different general topics, in which Miss L. joined as well as the others present; so it was quite evident that she was in her normal condition if a person so greatly sensitive can be described to be so.

Her sense of feeling was next operated on with success. Mrs. L. pricked the lobe of Miss L.'s ear, and also her arm with a needle without

Miss L. being aware of it or taking the slightest notice of the fact, conversing away as if nothing were farther from her mind or body than a needle or its sharp point. I myself also pinched her arm and her ear from behind, and by no means tenderly, yet she did not feel it apparently. This test was arranged beforehand in the same manner as the preceding ones.

The test on her sense of taste was very conclusive, and amusing as it was, would convince any person of even the lowest intelligence of the possibility of the transmission of will-power without external suggestion.

Refreshments had just been brought in by the waiter. Miss Lewis being a teetotaller was having cold water. Whilst the waiter was bringing up the refreshments, I suggested quietly to Mr. J. P. that it would be a very good test if he could make Miss L. imagine she was drinking spirits. He agreed, and on Miss L. taking up her glass and taking a sip, she put it down laughing saying that she had one of the gentlemen's glasses of brandy or whiskey instead of her own. This was done without any contact at all from Mr. J. P. Mr. J. P. laughed and said, "I beg your pardon, Miss L., perhaps this is yours," at the same time handing her his glass containing brandy and soda. Miss L. had already started to drink it when she was prevented, and asked if she knew what she was drinking and what was its taste, she said, "Why, it's water, what should it taste like except water." She was very much surprised and could hardly believe the fact on being informed that the first glass she drank out of was the water and the latter the spirit.

On this occasion also Mr. J. P. caused her to go into a sound magnetic sleep by merely asking her to drink a little water, and without contact, or any pass, or the slightest hint from him as to his wish.

In all these experiments the test conditions were carefully preserved, and were watched with careful eyes by both myself and Mr. B., both being decidedly sceptical as to the possibility of success. All the tests were arranged at the time and out of the hearing of Miss L. of course, and though the experiments were not carried out with a view of publicity, I took a note of them at the time for my own satisfaction. There was not a failure or partial failure in any one of the tests.

J. E. B.

NADI GRANTHAS.¹

(Continued from page 486.)

SECTION II.

(Translation of an extract from Sukra Nadi, referring to the life of Mr. A. U. T.)

NOW will be written the results, good and bad, in the life of the horoscope born in the Amsa (48th) known as Ahala of Vipra (Brahma), Kala (time) of Vrishabha Lagna (Taurus) according to the chapter of Sukra Nadi treating of horoscopes.

The person born in Ahala Amsa of Earth House (उध) will be born late in the night and be a Brahmin. He will have both brothers and sisters born before and after him, but they will all die; he will be left alone and a stranger to fraternal love and happiness. He will be born in a family devoted to Vishnu and in a hilly country in an Agraharam (Brahman street, generally built and presented for charity) in a town situated on the bank of a big river. The house in which he is born will be near a temple, containing a cocoanut garden. He will be born in his father's house in Rik Sakha. The street will run east to west, and the house will be on the northern side. Thus will he be born as the result of the latter half of the Amsa.

Time of birth.—He will be born in the 46th year of the Lunar calendar commencing with Prabhava; in the south Ayanas or when the sun is travelling south; in the month when the sun is in the Lion; in the period when moon is waning; in the midnight; in fine star (Krittika); in the latter part of 2nd Yāma (3 hours) and in earth sign.

Horoscope. By Houses.

Sun with Mars in Lion.
Saturn in the 12th House.
Moon in her highest position—Taurus.
Mars in Virgo.
Venus in Crab.
Rāhu in Gemini.
Jupiter in Libra.—(8)

Horoscope. By Amsas (9th part) of houses according to Gargeya.

Sun of his own house in the lowest position.
Saturn of the lowest position in the highest.
Jupiter of Libra in Pisces.
Venus of Crab in Lion.
Mercury of Lion in Scorpio.
Rāhu of Twins in Aquarius.
Mars in Virgo as in the first horoscope.
Kéthu in Lion.
Moon of the highest position in Capricorn.

Thus are fixed the position of the planets by Amsa. He whose birth takes place under the Amsa position of the Planets specified, will be a great man in a Brahman family; of Vaishnava observances, be happy, of good qualities; be a servant of a king; will know many kinds of knowledge; be generous and patient; will earn his own fortune; will travel over many countries; will be famous and be regarded by the Sri Raja (king). Being born

1. In this article Mr. Y. S. R. gives his readers a specimen of a horoscope, and its explanation as given out in Sukra Nadi. It is sure to furnish Western students of astrology with ample materials for comparison.—S. E. G.

in this Yoga with Saturn in the 12th house, the horoscopee will be long lived wise, enjoy pleasures and be happy in the middle and last part of his life. Since the owner of the 8th house (Jupiter) from that of birth is in the 4th (Kendra) from Venus, and the planet of life (Saturn) is being observed by Jupiter, he will die in the 6th or Saturn Dasa. The maximum period of life will be 70 years.

Jupiter is in the 6th house from the moon, and is being observed by Saturn being born with Ráhu in the second house, the horoscopee will suffer from diseases during infancy. In infancy there will be danger from fever due to indigestion. In the 5th, 8th and 10th years he will suffer, and the suffering will be over by the 12th. It is said that danger may be expected from infant diseases. According to Gargya, this is the time of danger. According to Vachaspathy, the 12th year is one of great suffering. From the 6th in even years, there will be suffering from bodily diseases to the horoscopee and family members. The parents will be troubled as also equals, but all will be well, owing to meritorious deeds of his grandfather (father's father). In the 15th year, there will be some fear and bodily disease. Similarly in the 20th year, and there will be harm in the line of self : family members will suffer and the horoscopee will perform funeral ceremonies. In the 30th year he will have great trouble and mental anxiety. There will be expenditure of money and harm to family members. The 40th year will be hard time, and there will be serious illness. This is a time of possible danger (गंडकाल) and is due to sins of old. Consult Manda Nada for means to get over these effects. Coupled with many anxieties, there will be harm to members of the family, to equals, and bodily trouble to mother. In mother's line there will be fear and also harm. After 65 years there will be serious illness, when the owner of the 8th house (Jupiter) has Saturn according to his actual position at the time, in the 5th, 7th or 9th house from the one occupied by himself, or when Saturn is in the 5th or 9th house from that occupied by the moon (Taurus), there will be a break in the career of the horoscopee, mental and bodily trouble or harm to family members. At the different times the troubles will be got over by penances and charity. Those that know time should prescribe these. The danger to life in the 60th year, the Manda Nada deals with *in extenso*.

INDICATIONS REGARDING FATHER.

Born in the second half of Abalámsa in immovable sign. The owner of the father's house, (9th) Saturn, of the lowest position is in Amsa in the highest and is being observed by Mars; and the planet of father is in his own house. Therefore the father of the horoscopee will be a great man and become happy in the service of the king. He will have no fraternal happiness. Losing (horoscopee's) his father at a very early age, he enjoys the paternal happiness to a small extent. His father was charitable, great and pious towards God and Brahmans. He enjoys a little happiness from land and earns many kinds of wealth. In the 2nd Dasa¹ he (horoscopee) will have two or three dangers, and at its end will lose his father. He will perform father's ceremonies when Saturn is in Virgo in his 11th year, and when sun is in Libra or the 5th or 9th house from it.

INDICATIONS REGARDING MOTHER.

The owner of the 4th is in his own house and strong, in Amsa is in the lowest position, with Saturn in the highest, and is being observed by Jupiter,

1. Dasa is the period in which one is under the influence of a planet; and Bhukthi is a minor period in a Dasa, and he is influenced, while in it, by a planet occupying a minor position.

the planet of mother moon is in Kendra position; the mother is therefore said to be long-lived. After the death of the father, the mother will live long and happy.

The presiding planet of maternal uncles—Venus—is in the 3rd house of Valor. Of the maternal uncles, one may become famous. He will have large family and dependants. The horoscopee will certainly have many uncles. Of these five will be long-lived.

The mother of the horoscopee will be of good qualities, beautiful, and will have brothers and sisters. She will be 9th or 10th in the order of birth. Seven will be long lived and herself will have a happy career.

In the first Dasa, there will be two or three dangers and trouble to body as also in the third Dasa. In the first or middle part of the 5th Dasa, there will be danger to mother, when Saturn is in Aries or the 5th or 9th house from it or Taurus. Harm to mother and performance of funeral ceremonies will happen when the sun is in Aries, or the 5th or 9th house from it or in Taurus. Mother's father was fortunate, wise and prudent. For the details regarding mother's line, the Vidhu Nadi gives.

INDICATIONS REGARDING WIFE.

The owner of the 7th house (Mars) is in the 5th house, that of his enemy (Mercury); the planet of wife is in a strong position; the horoscopee will therefore get married early. In the Jupiter Bhukthi of the 3rd Dasa he will get married in his 20th year.

The owner of the 7th house from that of Venus, Saturn in the lowest position, is in Amsa in the highest; and Venus is accompanied by malefic Dragon's Tail; the horoscopee will be deprived of the happiness of wife, who will be dark, and short-lived. The house of 2nd wife is reputed to be the 9th. The owner of this house (Saturn) is in his enemy's house (Aries), and is being observed by Jupiter; he will be soon married again. This will be towards the end of 3rd Dasa. The owner of the house of 2nd wife is in lowest position, and is being observed by Mars, so he will be happy with the 2nd wife for a short time.

The 11th house is reputed to be that of the 3rd wife. The owner of this house—Jupiter—is in the 6th house and in Kendra position to Venus, the horoscopee is certain to have a 3rd wife.

The eldest wife will have no children, but the other two will have.

According to Naradiya, he will have three wives. With the 3rd wife he will be long happy. Some issues will be lost, but he will have both sons and daughters. Further details on this head are given in Chandra Nadi.

INDICATIONS REGARDING CHILDREN.

The owner of children's house (5th) Mercury is accompanied by a malefic planet; the planet of children is in the sixth house; and the house of children, his enemy's place, is occupied by Kuja both in Rási and Amsa; there is therefore obstacle of sin in getting children. This is due to the old curse of a Brahman, which was the result of faithlessness to a king in times gone by. Children will die one after another, and the horoscopee will suffer acute grief on this account. The house of children is the 5th from the ascendant, since the 5th house from that occupied by Jupiter and the 5th from the 5th, have Saturn for their lord, and he is being observed by Jupiter, the effects of old sin will be exhausted in this life. To get over this sin's

penance should be performed in the manner prescribed in Kalpa. A circular plate of gold should be made weighing two palams—one rupee weight or that of 240 red seeds. In it Gurumanthra with Bija letters should be written with piety at an auspicious time of an auspicious day. A place in a temple, by the river side, or in his own house, should be washed with cowdung. A Swasthika should be written on it. Over it should be heaped grain and on it a vessel placed. It should be worshipped and the plate (प्रतिमा) placed in it. The vessel should be tied round with a piece of white silk and placed in position. Gurupuja should be performed after Pranaprathista. For twelve days this worship should be repeated with the help of Brahmans. The Gurumanthra should be repeated 2,000 times a day. Offerings should be given every day. On the 13th day oblations in fire should be given with ghee and twigs of Peepul, to the number of the 10th part of Japa. Tharpana should be given to the same extent. Then the plate should be given away. The Puja and Dána should be performed as prescribed in Kalpa. A Brahman well read in the Vedas, should be first adorned with sandal, cloth, &c. He should be given the plate (प्रतिमा) with money equal to its value. At least 25 Brahmans should be fed, after that cow and ten other Dánams should be given, as also money. Now listen to the result of performing what has been said. The horoscopee will be freed from the effects of the past sin. His children will be happy, long-lived and free from infant diseases ever so many. Two wives will have children. Two sons will be long-lived and there will be three daughters. The rest will be lost. The third wife will have sons. The horoscopee will not only get sons and be long-lived, but will also be enabled to clear away debts. He will go to heaven and get fame in this world. One of the sons will be fortunate. The Crab or the 5th or 9th sign from it, and Gemini or the 5th or 9th sign from it, those that know time think, are the signs of birth of wife and son. After the penance it is certain the horoscopee will get children.

The penance should be performed during Rahu Dasa, when Jupiter is in the rising sign or the 5th or 9th from it. This is in accord with Vriddha Vasishtha, as explained in Naradiya.

INDICATIONS CONCERNING CAREER.

The owner of the 8th and 9th houses (Saturn) is in the highest position in Amsa and lowest position in Rasi; Mars is in the same position both in Amsa and Rasi; and Jupiter is in the 4th house from that of Venus. The horoscopee will possess good appearance. He will have a large family and protect many people. Though of a forbearing disposition, will command obedience. He will be well known at the door of the palace, and will possess land and cattle. Being of red color and medium size, he will be born in a family devoted to Vishnu. Coupled with patience, he will have ability to gather fortune. He will be troubled with derangements of Vátha (phlegm) and Pitha (bile). Holding an independent position, he will earn his livelihood in the service of the king. He will possess groves of trees and land and serve a great king. Being pious towards God and Brahmans, he will possess tact and cleverness. Disposed to be kind, will keep his own counsel. Fortunate, righteous (धर्मात्मा) and liberal, he will possess a noble mind (गंभीराचिन्तवा). Always charitable he will be lucky and famous, and he will build well, plant groves, restore temples and feed people. Having

a large family and dependents, he will become monied from the king's service. To good people he will talk kindly, and to bad ones he will be hard. He will have disc lines both in hands and feet. Always obliging, he is fond of humour. Talkative, truthful, friendly, and not disposed to say anything in the negative. He will have horses and carriages.

The lord of land (Sun) is in his own house and in the lowest position in Amsa with one in the highest. The house of learning is occupied by Mercury, and the lord of the 7th house from the 4th (Saturn) is in Amsa, being observed by Jupiter. The horoscopee will have land, cattle and the happiness of possessing a new house. He will have horses and other animals and protect many kinds of lives. The Sun is in riding position, he will therefore be fond of riding. He will be surrounded by many things and obtain much money. Clever (बुद्धिमान्), agreeably talking, coupled with a noble heart. Pleased with vocal and instrumental music, he will be fond of many arts and sciences and learned men. He will know well a foreign language (हणभाषाप्रवीण), and by its means will be happy. He will know many languages and be learned in engineering (शिल्पशास्त्र-विशारदः). Jupiter being in Aries in Amsa, he will be happy through that learning. He will get into a position involving no magisterial functions. He will be well known in his own and other countries.

The owner of 3rd house is in the highest position—Moon in Taurus—and the owner of the latter is in the 3rd—Venus in Crab. The planet of heroism—Mars—in Amsa and Rasi, is in his enemy's house Virgo. He has three Bindus, and is powerless according to Thrimsamsa, being in the 6th Amsa, and according to Thrisathamsa in the one known as Vishamamsa (odd Amsa). In Amsa the 4th house is being observed by Saturn. The horoscopee will be deprived of fraternal happiness. Fraternal grief is certain, brothers dying young. In the 5th year he will learn alphabets; in the 8th he will receive the Brahmanical thread. In the 12th or 14th year he will study much. From the beginning of 3rd Dasa he will learn a great deal.

After the 15th year of the horoscopee when Saturn is in Kamalámsa of one of the immovable signs or in Scorpio, the king of the country will die. From the 16th to the 20th year he will acquire much knowledge. In his 25th year he will obtain much knowledge. He will be employed under the king and be happy thereby, and more so in the 28th year. After the 40th year he will be happy throughout life. When Saturn is in Libra, Sagittarius, or Pisces, according to Narámsa the horoscopee will be made a protector of a country (प्रतिपालः) or an adviser to a king (मंत्रिपागतान्). This is said to be the belief of Kasyapa and others and agreeable to that of Gargya.

Mars is observing Jupiter in Amsa. The owner of the house of Ragya (prosperity), namely, Saturn, who occupied the lowest position in Rasi is in the highest in Amsa accompanied by a malefic planet. He is being observed by Jupiter, who is observing him. Jupiter is in the Amsa called Parivarthana. Such a planetary position indicates a Yoga called Kármuka (Bow).

The horoscopee having Kármuka Yoga will become rich after his 35th year. He will be favored by a king and be happy to the end of his life.

Dragon's Head in Gemini is cause of fortune. This is certain. In his Desa the horoscopee will obtain an independent position. When the owners

of the 6th, 7th and 10th houses are in Kendra (4th, 7th and 10th) or Thrikona (5th and 9th) position, the horoscopee will obtain Raja Yoga¹ and fame.

In the beginning of Rahu Dasa there will be trouble, but in the Dasa good fortune. In the Jupiter's Bhukthi there will be much good as well as trouble. Rahu will bring about good fortune and fame in Government service birth of male children and happiness in the family. After his 28th year he will obtain an important position. He will obtain presence of king and see a new master. He will have the regard of the king, who will get the throne and rule his own country accompanied with the happiness of having music, which royalty maintains as an insignia. With umbrella and *chāmara* he will obtain the throne. Being master of horses, elephants and army, he will rule the country. He will obtain great respect and live excellently.

In the 30th or 31st year there will be harm to family people. There will be expenditure in the performance of good deeds and charity. In the 33rd year there will be advancement in the king's service. In the middle part of the 4th Dasa he will obtain happiness by government service. There will be happiness to family members as well as to himself. He will see learned people and obtain many kinds of knowledge. There will be advancement and fame in government service. He will obtain rare things, dresses, conveyances and ornaments. In the 35th year he will have the happiness of both son and daughter. In the 39th year he will have both riches and pleasures. He will obtain money from various sources as also from the king's service. There will be advancement in career and good in the family.

When Saturn is observing the owner of the 10th or 11th house, in the Dasa period of the latter, then will be superior career. In the 42nd year the horoscopee will obtain an important place and the friendship of a foreign officer through the exertions of a Brahman officer. Through the same means he will obtain the confidence of the king, in whose country he will rise to a position of influence. He will be devoted in the king's work and render service to him. He will travel in a foreign country and live there.

The owner of the 11th house (Jupiter) is being observed by the owner of the 10th (Saturn). The horoscopee will perform funeral ceremonies in the early part of the Dasa.

During the middle and third part of the Dasa, when Saturn is in the Aries, the king of the country will have fear of danger or breach of career and be in great sorrow. He (king) will obtain mixed results when Saturn is in Scorpio. In the Saturn Bhukti of Jupiter or Dasa (of the horoscopee), there will be failure of rain and great famine in the country. The king of the country will be in sorrow and in cruel month (कुरमास), he will have fear from fever. He (the king), in the Guru Bhukti will be very happy and obtain lands. At the end of Saturn or Sani Bhukti, he will see emperors. There will be good in the family and marriage of his daughter.

The owner of the house of birth (Venus) is in Kamalamsa and in the Kendra of the 11th house. The horoscopee will therefore have Bhagya Yoga after his 45th year. Guru Dasa will be fortunate. In his 50th or 51st year, his son will become very fortunate and in old age he will be rich.

To the horoscopee with Kārmuka Yoga, the 61st or 71st year will prove fatal. For information regarding month and date of death refer to Sani Nadi.

1. Raja Yoga here means the prosperity of a king (*raja*), and does not mean "Kingly Yoga" as is understood, when the term is used in Indian philosophy.

The lord of the 5th from the 5th house indicative of sons (Saturn) is being observed by the planet of son (Jupiter), the son of the horoscopee will be a great man and well versed in a foreign language. From this knowledge he will earn his livelihood and wield magisterial powers. His horoscope should be specially referred to for further information. Through this son the horoscopee will be happy in his old age. He will obtain land, village and groves, and from these will he obtain happiness, grain and money. He will be pious to Vishnu, charitable, devoted to good and religious practices, hear religious teaching every day, and will restore temple. He will undertake pilgrimages and have the merit of bathing in the Ganges.

In the world he will be famous and in old age collect money.

In the Saturn Dasa in Krura Bhukti, death is said to occur to the horoscopee of Abalamsa.

The planet of ceremonial practices (Mercury) is coupled with a malefic planet (Sun), the horoscopee will not therefore observe these practices. He will obtain knowledge necessary for salvation and wisdom in old age.

These are said to be the results of the horoscopee of Abalamsa and the system of Venus in actuality.

Y. S. R.

EXPERIENCES OF A HINDU ABOUT H. P. B.

AS early as March 1882, the existence of the Theosophical Society and its Founders came to my knowledge, when I was employed at Udayagari, Nellore District, Madras Presidency. As I had, all along from my youth, a desire for mystic study and had even spent many months in the company of men supposed to be Yogis, this news especially about H. P. B. and her wonderful experiences caught me like a jungle fire. Immediately I came back to Nellore, where there was a prospect of a branch of the Theosophical Society being opened. When this branch was inaugurated in May 1882, I became one of its earnest members. It was peculiarly fortunate in having both the Founders present at its opening. Somehow I was closely drawn to the Founders. Only at that time at the request of Col. Olcott, P. T. S., an article entitled "Stone Shower" was contributed by me to the *Theosophist*. Peculiar attraction for H. P. B. grew in me and I was all the time to be seen at her side.

When the Founders left the place for Guntur, I engaged myself in the study of Theosophical books. As a consequence of such study I began to correspond with D. K. Mavalankar, who was then the Recording Secretary of the Theosophical Society. He suggested to me whether I could devote myself for the cause and work at the Head-quarters. This news was quite welcome to me, and I began to prepare myself for the ordeal, so much so that I made myself blind as to the future consequences that were in store for me. In July 1883, when I was on my duty at Cuddapah, I had sent my wife away for delivery. I applied for six months leave, but it was refused. My determination to work for the cause was so very strong that I resigned the post and joined the Head-quarters staff on the 7th August 1883. Then H. P. B. was at Ooty. On hearing of my arrival, she wrote to me a very kind letter, embodying necessary instructions,

and since she knew that I came away without informing my people, and had a longing to become like Damodar and to prepare myself for Chelaship and Yogi life, H. P. B. addressed me as follows: "You have to learn thoroughly not only your own Philosophy but the Philosophies of other nations also. Read and study....you must devote two or three years to study and especially Sanskrit.....It is your inner life and your action that will draw to you such or another Guru. You may consider in the meantime both our Gurus as watching you. *Do not close all and every door behind you at present. You may find yourself too weak or incompetent for the heavy task. You may repent. Do not renounce your worldly possessions or make yourself for the future in case you should resume your Grihasta life, your brother's dependent and slave. MASTER says to impress this strongly on your mind. Have, in case anything happens, a means to return to your worldly life without much difficulty. Meanwhile study as much as you can Esoteric Theosophy as given out to the world and learn to understand it as Theosophists ought.....It is always good to keep to your own mesmeric or magnetic influences and emanation. May all the Dhyan Chohans and Devas bless and protect you, my son. You have chosen a heavy difficult path in life before you reach Moksha on earth.*"

The above extracts from her letter will clearly show how cautious she was when she meant to admit one into the right Path. From this time forward my relations with her grew more intimate and I was in her company for several years. I watched fully enough all the phenomena at the Head-Quarters, knew what the Colombs did, and how Hodgson was misled in arriving at his one-sided conclusion about Phenomena. I patiently watched her at her bedside during her illness at the Head-quarters, the recovery from which seems to be, to my mind, a phenomenon in itself. As Mr. Sinnett rightly puts it, I think with him that she has been called away at this time, to work for the cause in a better body. She has left behind her ready materials enough for one or two generations to come, if her teaching is to be followed. We all must feel grateful to her and thank her, because she put herself to endless torture in her worn out garment in order to live and work for us. Now she is free. She had been ever kind to me and always addressed me, *Ananda*. It is only with grateful devotion to one whom the world has not yet begun to sufficiently understand—the mysterious personality called H. P. B.—that I pen these few lines.

ANANDA.

SEETHARAMANJANEYAM, OR A SHORT SYNOPSIS ON YOGA.¹

DURING the coronation of Rama, the hero of the Ramayana², various presents were distributed to all the visitors, and after all the ceremonies were over, Rama was contemplating as to what sort of present would be adequate to Hanuman, and on consultation with Seetha, he directed her to make present of Brahmagnāna to Hanuman. The discourse is divided into three sections; first *Taraka Yoga*, second *Sankhya Yoga*, both of them being subjects of conversation between Seetha and Hanuman, and the third *Amanaska*, taught by Rama himself.

This synopsis forms the introduction to this work.

I. *Yoga* is of two kinds:—

A. *Abhyasa Yoga*, intended for those who are not sufficiently developed in spirituality and in *Brahma Gnana*.

B. *Gnana Yoga*, for those who are spiritually developed and are prepared to receive instructions in the highest spiritual science.

A. *Abhyāsa Yoga* is otherwise called *Prānāyāma*, which is of three kinds:

- (1) *Prākṛita* or *Mantra Yoga*.
- (2) *Vaikṛita* or *Laya Yoga*.
- (3) *Kevalakumbhaka* or *Hata Yoga*.

1. *Mantra Yoga* is four-fold:—

- (a.) *Ajapa*; (b.) *Japam*; (c.) *Kriya*; and (d.) *Smarana*.

1. An extract from the Introduction of Seetharamanjaneyam, a discourse between Seetha, Rama, and Anjanaya or Hanuman, a philosophical poem in Telugu, by Parameswara Panthuloo Lingamoorthi Gurumoorthi.

2. The subject of this discourse, rather a philosophical poem, forms part of a conversation between Parameswara or Siva, and Parvati, described in the *Adhyātmarāmāyana* of the *Brahma Purana*. Several kinds of interpretation for the *Ramāyana* are in vogue in India. Firstly, we have the well-known exoteric one representing *Ramāyana* as a poem. The second is an improvement on this and makes every word of *Ramāyana* true. The third is more philosophical, making it an explanation of the *Gayatri*, its twenty-four letters occurring at the interval of 1,000 verses, the first letter of the *Gayatri* forming the first letter of the *Ramāyana*. The poem really contains 24,000 verses, but the interpolations made in several parts of India, have only tended to make no two readings agree with one another. We have also symbolic and Vedantic interpretations of the poem, as given in the *Adhyātmarāmāyana*, which is in itself a sort of commentary to it. Lastly, we have the *Visishtadvaitic* commentary, which makes Hanuman the *Jiva*, *Sita* *Lakshmi*, and Rama the adept and an incarnation of *Vishnu*.

It might go without saying that *Sitārāmānjaneyam* is the most occult of the Telugu poems. The idea contained in the *Adhyātmarāmāyana* is a little modified here, but the same is fully explained in four Upanishads—*Sitopanishad*, and *Ramatapani*, *Purva*, and *Uttara*, as also the *Ramarahasyopanishad*,—which go to give out the symbology of Rama, *Sita*, and Hanuman. These Upanishads are not generally considered to be so great an authority in philosophical matters, as the ten well-known ones, but embody what must be described as a highly esoteric signification of the terms, and are held authoritative on those points.

Rama, according to one of these, plays the part of an adept initiating Hanuman into the mysteries of Divine knowledge. Rama is an incarnation of *Parabrahma*. Rama is therefore explained to mean "who shines on the earth," and also the killer of *Rākehasas*. *Sita* is *Prakṛiti*, and Hanuman is the *Chela*.

A careful study of *Sitārāmānjaneyam*, goes to show that Rama symbolises the spirit, *Sita*, the 6th Principle (*Prakṛiti*), while Hanuman the ordinary human individual or the 5th Principle of the Esoteric Doctrine. This view of mine is further strengthened by the fact that Hanuman attains to Divine knowledge first by the teachings of *Sita*, and after learning all she had to say, he had recourse to a higher authority, the spirit itself (Rama).—S. E. G.

(a.) *Ajapa*¹ = Breathing from sunrise of one day to sunrise of another day 21,600 times with the consciousness of *Om hamsa* (the sound of breath) according to the proportions fixed for the deities presiding over the six Atharas or spiritual centres:

Sadūthāra Chakra or Table of Six Centres.

No.	Name.	Place.	Letters.	No. of petals of Flowers.	Color.	Elements predominating.	Sensation.	Deity.	No. of Breaths.
1	Mūlādhāra.	Gūtha, midway between Anus and Urethra.	Va, ca, sha, sa.	4	Golden.	Earth.	Smell.	Ganesh.	600
2	Swādishtāna.	Linga or Urethra.	ba, ba, ma, ya, ra, la.	6	Red.	Water.	Taste.	Brahma.	6,000
3	Manipāraka.	Nabhi or Navel.	Da, dha, na, tha, thah, Dha, dha, na, pa, pha.	10	Yellow.	Fire.	Sight.	Vishnu.	6,000
4	Anāhata.	Heart.	Ka, kha, gha, gha, gna, cha, cha, ja, jha, nga, ta, tha.	12	White.	Air.	Touch.	Rudra.	6,000
5	Visudhā.	Trachea.	16 letters from ā.	16	Black.	Akas.	Hearing.	Jeevatma.	1,000
6	Agnéya.	Between eye-brows.	Ham, ksham.	2	Color of Ruby.	Four Anantha Karmas 1. Manas. 2. Buddhi. 3. Chittam 4. Ahan-karam.	Nil ² .	Paramatma.	1,000
7	Sahasvāra.	Brahma Kundrum, Head, top & centre.	Om.	1,000	1,000,000 Sun's light.	Nil.	Nil.	One's own Guru.	1,000

(1.) *Ajapa* = from *A* (not) + *Japa*, is no *Japa*, but simply a meditation on the *Hamsa*.

(2.) The Sixth sense, viz., the intuition, is here indicated, but omitted apparently owing to the fact that it is no sense, as we generally understand the term. The Seventh is the Universal consciousness, and here omitted for the same reason. This is the *Laya* place of *Buddhi*, i. e., the place where *Buddhi* is lost or merges itself into universal intelligence.

(b.) *Japa*. Pronouncing mantras with the requisite *Anganyasa* and *Karanyasa* adapted to the objects of desire. The composition of each mantra is first *Pranava*, plus the name of the deity, plus prescribed suffixes for objects of desire, such as *Nama*, *Swaha*, *Vowshat*, *Vashut*, &c.

(c.) *Kriya*. All rituals and ceremonials prescribed by the Vedas and Puranas, &c.

(d.) *Smarana*. Recitation of names of deities with or without music, dancing uniting these names, &c., painting or sculpturing the deities, &c.

2. *Vaikrita*=*Laya Yoga*, perceiving the ten¹ *Pranava* sounds in the heart (*Anahata Chakra*), and perceiving also the locality where the absorption or *laya* of the tenth sound takes place, and where the spiritual *Kala* (radiance) is perceived, and where the mind is extinguished. After the perception of the subjective sounds the mind loses itself in the spiritual *Kala*, which becomes manifest.

3. *Hata Yoga* is of *Kaya Sudhi* (purification and preparation of the physical body), and *Kaya Sudhi* by *Pranayamam*, perfect diet and temperance in every act.

The eight Siddhis or powers are acquired by the practitioners of *Abhyasa Yogam*. They are:—

(1) *Anima*; (2) *Mahima*; (3) *Girima*; (4) *Lahima*; (5) *Prapthee*; (6) *Prākamiya*; (7) *Easathva* and (8) *Vasya*.

(1) *Anima*=Interpenetrating atom like things.

(2) *Mahima*=Enlarging and assuming a body larger than *Easwaras*.

(3) *Garima*=Assuming heaviness greater than all the globes.

(4) *Lahima*=Becoming lighter than the lightest substance.

(5) *Prapthee*=Attaining the desired things.

(6) *Prakamiya*=Flying in the sky.

(7) *Easathwa*=Obtaining the omnipotency of *Easwara*, control over sun, moon, &c.

(8) *Vasyathwa*=The attraction of all things.

B. *Gnana Yoga* alias *Raja Yogam*=Learning the Vedanta Sastra from the Guru, contemplating and putting into practice the truths therein, releasing from the attraction of matter ever on the contemplation of the Brahman, and obtaining Nirvana or Moksha, experiencing the *Prārabdha Karma* up to the dissolution of the physical body (*Videha Mukthi*).

II. The preliminary requisites for all the four Yogams, i. e., (1) *Prākrita*, (2) *Vaikrita*, and (3) *Kevalakumbhaka*, and the sub-divisions of *Abhyasa Yoga*, and (4) *Gnana Yoga*, are:—

1. There are many million kinds in this practice; one Sage *Muradam* taught them to his consort *Maradanie*.

(1.) *Yama* :—

- (1) *Ahimsa* = Harmlessness or killing of any being, from an ant to man.
- (2) *Satya* = Truthfulness.
- (3) *Asthéya* = Not coveting another's wealth even during adversity.
- (4) *Brahmacharya* = Freedom from female intercourse, or at least except when one's own wife is unwell.
- (5) *Aparigraha* = Not receiving any presents from anybody; exception is made in the case of pupils.

(2.) *Niyama* :—

- (1) *Soucha* = Purification (i) *Bahya* = Of body with water, mud, &c.
(ii) *Anthara* = Keeping peace of mind by freedom from five Malas or evils caused by anger.
- (2) *Tapas* = Of body, of mind, of vach (speech).
- (3) *Santhosha* = Peace and contentment.
- (4) *Japa* or *Swādhyaya* = Pronouncing or uttering mantras or prayers from the Vedas.
 1. Loudly,
 2. Whispering within the mouth, or,
 3. Mentally.
- (5) *Iswara pranidhana* or worship = Mental worship of Parabrahmam with Parasakti—by assimilating the various elements and constituents of the body to represent the several constituents of the regular religious ceremonial pooja.

(3.) *Asana* = Posture for contemplation. There are innumerable kinds of Asanam (some of the chief are hereunder given). They are of various applications: each Asanam has two-fold effects—one producing certain facilities for contemplation, and the other a remedy for ailments and diseases. They are :—

- | | |
|---------------------------|------------------------------------|
| 1. <i>Virāsana</i> . | 11. <i>Gómukhasana</i> . |
| 2. <i>Swasthikāsana</i> . | 12. <i>Dhanurasana</i> . |
| 3. <i>Padmāsana</i> . | 13. <i>Mayoorasana</i> . |
| 4. <i>Yogasana</i> . | 14. <i>Kahalāsana</i> . |
| 5. <i>Kírmāsana</i> . | 15. <i>Muktāsana</i> . |
| 6. <i>Udyanasana</i> . | 16. <i>Tittibhāsana</i> . |
| 7. <i>Bhadrāsana</i> . | 17. <i>Paschima Thanur asana</i> . |
| 8. <i>Siddhāsana</i> . | 18. <i>Poorvas asana</i> . |
| 9. <i>Simhasana</i> . | 19. <i>Arbhak asana</i> . |
| 10. <i>Kukkutasana</i> . | 20. <i>Kamadhahan asana</i> . |

In all the Asanas some particular form indicated in the name is prescribed by the Yogi.¹

1. Vide any book on Hatayoga for the details of these postures.]

3. *Pranayama* :—*Rechaka* = Expiration; *Puraka* = Inspiration; *Kumbhaka* = Stopping the breath.

4. *Prathyahara* :—Restraining the course of 14 Gnana and Karma Indriyas, and preventing them from doing their normal actions.

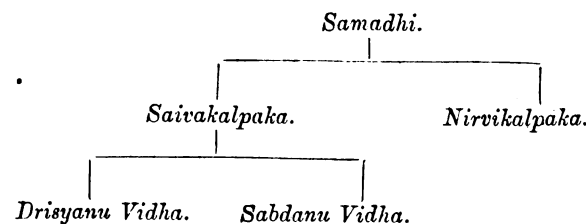
5. *Dhyana* is of two kinds :—

(a.) *Saguna*, contemplating *Iswara* by locating it in the heart (Anahata chakra), and (b) *Nirguna* is destruction of manas and its accompaniments, then contemplation on the *Parabrahm* (universal spirit) until the realisation of the spirit as *Dhyana* and *Dhyana* as spirit, i. e., until the realization of *Thatwamasi* = that art Thou and *Ahum Brahmasmi* = I am Brahma.

6. *Dharana* = fixing the *manas* on the six centres of the body and contemplating on the deity presiding over each.

7. *Samadhi* is the realization that Pratyagátma (individualized spirit) is Paramatma (the universal spirit) and *vice versa*.

Samadhi is of three kinds :—



These are either *Bahya* and *Anthara*. Thus we have six kinds of *Samadhi*.

Raja Yoga.

The Royal path to Moksha is three kinds :—

1. *Tharaka* = Purification of the manas,
 2. *Sankhya* = Knowledge of what Brahmam is,
 3. *Amansaka* = Recognition of final knowledge of the four Mahavakyas;
1. *Pragyánam Brahma*; 2. *Aham Brahmasmi*; 3. *Thathwamasi*;
4. *Ayamátma Brahma*.

P. N.

VANDALISM ON BUDDHIST SHRINES.

IF Christianity had its days of The Crusades, Buddhism had certainly its own. If the former had lost its ground with the Saracens, the latter did so likewise with the Brahmans, perhaps never more to return to India.

But the times have changed: a foreign Government with its policy of religious neutrality is at the head of Indian affairs, and every religion is quite welcome to represent its claims and receive its own share of justice. A crusade in these days no longer means a terrible war, but a calm and a clear statement of facts: and if Peter the Hermit was the cause of so much bloodshed in the name of religion, then, the name of our energetic brother, Mr. H. Dhammapala of Ceylon, cer-

tainly deserves that credit from posterity that is due to him as a leader of a crusade in the nineteenth century in the name of Buddhism, but without any bloodshed whatever, and thus contrasting with the crusades of Christians. Like Peter the Hermit, he bemoaned to his co-religionists the sacrilegious purposes which desecrate the sacred relics of his holy land, as of every other Buddhist, and which also deface the shrines with emblems and rituals foreign to their nature. Like Peter the Crusader, he has entirely devoted himself to the cause of his religion and its sacred relics; and last, not the least, like the Crusader Monk he not only preaches, but is ready to devote his time to the restoration of his Jerusalem to his religionists, and would even go there and exert his influence to the utmost in the accomplishment of his object.

Buddha-Gaya,—spelt also Gya by Englishmen—is one of the four most sacred places noticed in the annals of Buddhism, Sakya Muni having attained his Buddha-hood there; the three others being Kapilavastu, the birth-place of Buddha; Benares, where he first preached his doctrine; and Kusinagara, where he attained Nirvana. According to Dr. Rajendralala Mitra, Buddha-Gaya is now a thriving village in Behar (Gaya District) on the west bank of the Lilagun, a corruption of Niranjana. This rivulet, a mile below Buddha-Gaya, near the Mora Hill, comes in contact with the Mohana, and the united stream assumes the name of Phalgu. In the Government Records the village is reckoned under two names, Buddha-Gaya Proper, and Mastipur Taradi, known also by the name of Taradi Buzurg. Buddha-Gaya Proper comprises an area of about 2,160 acres, and Taradi about 648 acres or a little over a square mile. "The name Taradi has evidently originated from the circumstance of the area around a mediæval temple of Tārādevi having been dedicated to her worship. The area of the two villages is one fertile plain studded with tanks; fringed on the riverside by large and umbrageous mango topes, and broken here and there by one large and several smaller mounds, parts of which are covered by human habitations. The boundary line between the two villages is marked by a village road. The mounds are mostly on the east side, the largest being in the middle of that side. They mark the sites of ancient buildings, which have long since crumbled to dust. The largest mound covers an area of 1,500' x 1,400', and is divided into two unequal parts by the village road aforesaid. The southern portion is one-third the size of the northern one; but it is the most important from an antiquarian point of view, as in the centre of it stands the most ancient monument in the village."* This monument the Doctor names the Great Temple. The population, according to the Census of 1871, was 3,050, only about 400 being Mohamedans, and the rest Hindus. According to Dr. Hamilton, who saw the place in the beginning of the present century, it was called the "palace," (but now supposed to be a *garh* or fortress) and had even traces of a ditch and the remains of an

* Dr. Rajendralala Mitra's *Buddha-Gaya*, p. 4.

outer wall of a palace that must have once existed there. Next to the Great Temple, the largest building in the village is a monastery situated on the left bank of the Lilagun, in the midst of a garden extending over an area of about 20 acres. To the north of this are three two-storied buildings of moderate size, and ranges of out-houses and stables in front to the east. On the south there is a large three-storied building called Baradwari. There are four temples, one of which contains a Sanskrit-Burmese inscription, and another some Buddhist statues. Outside this monastery, and belonging to it, there is towards the west, and on a part of the large mound aforesaid, a spacious two-storied building. Around it are four Hindu temples, one dedicated to Jagannath, another to Rama (built in the beginning of this century), and the rest to Siva. Lastly, south-west of the monastery, there is a cemetery in which Hindu sanyasis (ascetics) are buried.

The places enjoy the benefits of a Police Station, a Post Office, a vernacular school, and an alms-house which is attached to the monastery.

The two villages are owned by the Mabant of the monastery above described, who possesses an income of over Rs. 80,000 (£ 6,000) per annum, paying a total rent of Rs. 3,800 to the Government.

Buddha-Gaya is the name it bears for the last nearly eleven centuries as distinguished from Gaya Proper, which is called Brahmin Gaya. Its ancient name was Urivela or Urivilva, so called for the *Bel* trees growing there even now, and represented by the ruins of *Urel*, which is its corruption. The name Gaya has its own tradition to narrate. One Gayāsura, a Titan of extraordinary dimensions, mentioned in the *Gaya Mahatmya* of *Vayu Purana*, was to make a *tapas*. The *Devas* being afraid of it, went to Indra, Surya and Brahma, but they not being able to do anything to divert the attention of the Titan, at last all went together to Vishnu for advice and help. Vishnu then appeared before him and granted the boon he asked for, namely, that he who touches him should become pure and be translated to *Brahmaloka*. The result was that every one touched him and went to *Brahmaloka*. The *Devas*, seeing that all the men in the world were thus saved, and had therefore no work, consulted with Brahma as to what they should do. Brahma thereupon hit upon the plan of asking the Titan for his body, for the performance of *Yagna* (Vedic sacrifice). The request was at once granted. Brahma began his *Yagna*, but the demon was, contrary to the case of all sacrificial victims, still moving on the sacrificial ground. The *Devas* not being able to make him motionless went to Vishnu, who after plying his mace (called on that account *Gadādhara*), rested on him. Gayasura was sorry that he should be thus tortured, especially when he was too ready to do anything. The gods were very much pleased and bade him ask for a boon. He said he was glad that Brahma, Vishnu and Maheswara, should rest on him, and requested that all the sacred waters of the earth should abide there for the good of mankind, where people by bathing and offering *Pinda* (oblations) to *Pitris*, may attain high merit for themselves and translate their ancestors to the region of

Brahmaloka. The boon was readily granted, with the addition that by worshipping the feet of Vishnu impressed on the Titan, the devotee will obtain the highest reward in after-life.

This is done even to-day. But the devotee should before doing so, go to the Bodhidruma and salute it by a special mantra*, which means as follows:—

"I salute, repeatedly salute, thee, Aswatha tree, the tremulous tree, the Yagna (sacrifice personified), the Bodhisatwa, the Eternal Source of permanence. Oh Pipal tree, the most noble among trees, thou art the eleventh among the Rudras, Pavaka among the Vasus, and Narayana among the Devas. Oh noble Pipal tree, since Narayana always resides within thee, thou art then the most beneficent among the trees, thou art blessed, thou destroyest (the evil consequences of) bad dreams. I salute the God who has assumed the form of Aswatha tree, and is the holder of the conch shell, the discus, and the mace. I salute Hari of the Lotus eyes who has assumed the form of a tree."

Urivilva existed as a flourishing town even in the time of Buddha Gautama. He having gained nothing from the Rishis of Raja-griha, came there with five companions, who were equally dissatisfied like himself. The river and its surroundings were so charming that he resolved to remain there. He first of all selected for his austerities the Brahma-yoni Hill near the modern Buddha-Gaya and performed the *ásphanaka dhyana* for six years. On the information of the Devas his mother comes there and dissuaded him from continued austerities, but he was quite resolute saying that he was sure to become a Buddha shortly. It was then that he was first assaulted by Mara. Not being able to gain his object by these austerities, he changed the place and came to a platform (Bodhi-manda) under the famous Bodhi tree. It extended over a very large area, and abounded with snakes. There he became a Buddha, and conquered Mara, Mara's sons and Mara's sixteen daughters. Then all men in the village rendered their services to him; one offered him clothes, another washed him, while a third offered him milk and a fourth gave him food; the Enlightened One receiving the same in an alms-bowl first used by him and continued by Buddhist monks even today.

The tree itself came to be called a Bodhidruma, literally the tree of Bodhi or knowledge, and the three brothers of Kasyapa Gotra, Gaya Kasyapa, Sarit Kasyapa, and Urivilva Kasyapa became converts under it. The scenes relating to the various anecdotes had sufficient monuments erected near them about two centuries after his Nirvana, by the Indian Constantine, Asokavardhana. He built a stupa 100 feet high on the Brahma Yoni Hill. Hearing from his tutor Upagupta the history of the place, he presented a hundred thousand pieces of gold for the Bodhi tree, and for the erection of a *vihara* by its side, the same Asoka, having, while he was a non-Buddhist, cut it down twice. He had also the railings put down there, known as the 'Asoka railings.' The *vihara* was supplanted by the Great Temple, in the first century B. C., and the Buddhists were undisputed masters till the second or the third century after Christ. Monuments sprang up in all the places which were connected

one way or the other with legends about Buddha, whose figure was everywhere to be seen.

Buddha, says, had passed into the hands of the Hindus who, instead of demolishing the old temples, had the goodness to preserve them. For when Fa Hian visited the place in 404 A. C., he was able to identify all the monuments with those described in the Lalitavistara and the legends, although the place was inhabited only by a few Buddhist monks, and was surrounded by a forest.

The place was visited by Hioun Tshang in 637 A. C. He describes several *viharas* and *stupas* existing near and around the Great Temple and Bodhi tree, and narrates the several legends therewith connected. He also repeats the account he heard that when Asoka came into power he signalized each spot, up and down the Brahma Yoni, and all around the Bodhi tree, by erecting distinguishing posts and *stupas*. The Bodhi tree itself was surrounded by a brick wall of considerable height. The tree itself was 500 paces round. Buddhists of all ranks throughout the land came there and paid homage to it on the Nirvana day. The height of the tree itself was 40 or 50 feet. He gives the account of one King Sasanka, who, out of religious fanaticism, cut the sacred tree to the very root and destroyed some of the convents. Purnavarma, King of Magadha, a follower of Buddha, soon after hearing this, sighed and said, "The sun of wisdom having set, nothing is left but the tree of Buddha, and this they have destroyed; what source of spiritual life is there now?" He then fell upon the ground, overcome with sorrow. Then with the milk of a thousand cows, he again bathed the roots of the tree, and in one night it revived, and grew it to the height of about ten feet. Fearing lest it should again be cut down, he surrounded it with a wall twenty-four feet high. This took place probably a century before Hioun Tshang's arrival, as he found the height of the wall four feet less.

Sasanka wanted to destroy the idol of Buddha in the great temple near the tree, but having seen its noble features, he determined only to remove it and substitute one of Siva. The officer deputed for the purpose being a Buddhist, he called out another belonging to the same faith and asked him to build up across the chamber and before the figure of Buddha, a wall of brick, placing a barring near the figure. Then on the interposing wall he made a figure of Siva, in obedience to Sasanka's orders. The king on hearing of the completion was seized with terror, and died shortly afterwards. The officer then pulled down the interposing wall. Hioun Tshang clearly saw the figure, and describes the daily worship then given to it. Besides the Great Temple, he also describes nearly 30 monuments connected with legends about Buddha.

The subsequent history of Buddha-Gaya is unknown. But we may safely say that, after the expulsion of the Buddhists, it remained entirely in the possession of Hindus, until the year 1305, when a Burmese Embassy arrived. Their object was to repair the old monuments neglected

* *Yagupurana* (Bibliotheca Indica Series), p. 314.

and destroyed during the three centuries following the expulsion of Buddhism, and accordingly they set themselves to work.

This is the fourth period in the history of the Great Temple; the first and second having already been said to be the work of Asoka, and its subsequent improvement; and the third being some time before Hioun Thsang's visit, when a pavilion was added. What the Burmese exactly did is not known, but we gather from the inscription that they made very extensive repairs, including a complete coat of plaster which has lasted very fairly up to the present day.

There is again a break in the continuation of its history. From the nature of the Mussalman rule in Behar, we may be quite sure that the place was entirely neglected by Buddhists and Hindus alike, because the religious zeal of the rulers permitted no other religion to prosper. That it was entirely neglected may be inferred from the statement that about the beginning of the seventeenth century the place was "overrun by bushes and trees, and the sect of Buddha in the neighbourhood was entirely extinct." There was probably not even a Buddhist Bhikshu to take care of the Great Temple or the Bodhi tree, and this shows to what extent Buddhism was excluded from the land of Hindus. Seeing this state of things, one Damandinath, a mendicant of the order of Giri, a sect of Saivas, first took up his abode in the village of Buddha-Gaya and built a small monastery for the accommodation of the itinerant members of his Order. He was succeeded by his disciple Chaitanyagiri, whose remains were buried within the enclosure of the Great Temple, and a small shrine built thereupon. This Chaitanyagiri had the goodness to appropriate the Buddhist temple for his use, seeing it had neither a priest nor a worshipper; and as Dr. Mitra says, "such an appropriation of it by a saintly hermit in a small village during the Mahommedan rule was an act which none would question." The Moslem rule never knew the religious neutrality we all enjoy, and no sooner the successor of Chaitanya, one Mahadeva, applied for 'legal' possession of the Buddhist temple, and for being recognized as the chief Mahant of the place, than a *firman* to that effect was granted by Emperor Shah Alum. Lala Giri and Raghava Giri succeeded him one after the other, Lala Giri adding the alms-house. The next was Rainahita, who also made some additions to the monastery. He left three disciples. Two died early, and the third and youngest, Sivagiri, also known as Golap Giri, obtained a Mukarrari lease from Government of the village of Taradi. He was succeeded by his disciple Hemanatha Giri, who, I believe, is the present Mahant.

The Buddhist temples while in the charge of one of the most bigoted of the Orders of Hindu monks, were reduced to the condition that might be expected. It was probably during the period of their tenure that the two idols of Maya Devi, mother of Buddha, became Hindu goddesses, known by the names of Gayatri Devi and Chota Thokuran. A similar change was wrought on Vajrapani and Padmapani, by turning them into Vagisvara Devi and Savitri Devi, although all bear the character-

istics of Buddhist idols. This is, however, no exception but a rule followed throughout India after the extirpation of Buddhism. Buddhist shrines were converted into Brahminical ones, and Brahminical legends called Kshetra Puranas, were engrafted on the Buddhist legends, and found a place in the Brahmanda and Skanda Puranas. Gaya, Bhuvanewari, Sanchi, Puri, all come under the same category. Coming to Southern India, we have the well-known places Tirupati and Conjeveram sharing in the same fate, the Buddhist phase of Tirupati having been an image of Padmapani, the Padma (lotus) being now covered by a Kava-cha (sheath), while the image itself is passing by the name of Srinivasa. This fact was first known about 1850 to the employés in the inner part of the temple, when some parts of the *Kavacha* having become too much loosened, had to undergo repairs. The real nature was at once discovered, but the matter was kept a profound secret. Nor are the Saiva temples of Conjeveram any way better; Conjeveram, which had during the time of Hioun Thsang so many as 10,000 Buddhist Bhikshus and about 100 *Sangharamas*, had its *Sangharamas* converted in the course of three following centuries into Saiva temples during the reign of Saiva kings. Even to-day, a Jaina-Buddhist temple is seen in a village two miles off, but which once formed part of it with a number of Jains living there, and a large number of Buddhist statues are scattered about in the Saiva temples.

The history of Indian temple architecture shows that *most of these temples*—the exceptions are very few—have undergone three stages: first, they were Buddhist, then they became Saivite, and lastly they are Vaishnava temples. In the case of Buddhapad and the Bodhi tree at Gaya, the change was from Buddhism immediately to Vaishnavism. In the mantra addressed to the Bodhi tree,* there is a peculiar way of addressing it, *viz.*, as a Bodhisatwa, a term which every one of my Hindu friends will admit as belonging exclusively to Buddhism, being one of the titles of Buddha Goutama. The subsequent history of the tree, as previously given, shows that till the seventh century after Christ, it was considered as Buddhist and not *Brahminical*; for while Hindu kings destroyed it, Buddhist kings revived it with all their sincerity and zeal. It was therefore reasonable to conclude that the Bodhi tree was Hinduized only a little before or after the extirpation of Buddhism. Nor is the case with the Buddhapad in any way better. Dr. R. L. Mitra observes on this point: "When the Hindus got hold of Gaya, the popular feeling in favor of the most sacred footprint there was so high, that unable to set it aside, the Brahmins recognized it under the name of Vishnu's foot, as the most sacred object of worship at that place." The feet are of granite with an even top. "The frequent washings which it daily undergoes, have worn out the peculiar sectarian marks from which its character could be made out, and even the outlines of the feet are all but perfectly imperceptible. It is impossible, therefore, *from any evidence on it*, to determine to which sect it originally belonged: but the history of the conversion

* Vide page 680, line 8.

of Gaya to Hinduism, leaves no doubt in my mind that it was originally a Buddhist emblem.....The sectarial marks on it comprise, on the right foot, a discus, an umbrella, a flag, a conch shell, a pitcher, a fish, an elephant goad, an arc, and a lotus bud; and on the left foot the same, except the discus, which is replaced by a wheel. These marks do not correspond with any Vaishnava description of Vishnu's feet, nor with any Buddhist account of Buddha's footmark that I have seen. Nor do they conform to any known canons of palmistry, Hindu or Buddhist, regarding auspicious marks on the sole of the feet." Dr. Mitra is, we believe, a Vaishnava, but that is no reason why he should not give out what he thinks to be true.

To a Hindu who never seriously took to the study of Indian archæology, these statements made with reference to some of the sacred places in India may be quite shocking. They are all unpleasant truths no doubt, but nevertheless true, and truth must ultimately prevail. These statements do not in any way go to sully the purity of Hinduism. They simply show us how it has degenerated during the last ten centuries.*

The Archæological Survey under the Government of India came into existence in the year 1858 through the exertions of Major-General A. Cunningham, R. E., who had devoted nearly 20 years to the study of Indian Archæology. The object of the department is to examine old monuments and mounds which may be of historical or antiquarian interest, and excavate them, if necessary, and to report on their antiquity: also to preserve the more important ones in an excellent state of repair. General Cunningham as Director-General of the Survey, visited Buddha-Gaya in 1861-62 and excavated a very small mound round the Great Temple. In 1864 Major Mead was employed by the Government on the recommendations of the General to carry on excavations round the temple, and he unearthed a large portion. The place was again visited by the General in 1871, but no improvements were made. In the year 1877, certain Burmese gentlemen, deputed by the King of Burma, arrived at Buddha-Gaya, and with sanction of the Mahant, who was the owner of the Great Temple and the surrounding ground, carried on demolitions and excavations round the temple. Their misdirected zeal wrought more harm than good as they destroyed a large portion. For the last ten years the place is under the protection of the Bengal Government, and guarded with scrupulous care: and on the recommendation of General Cunningham, the Government of Sir Ashley Eden deputed Mr. Beglar to restore and repair the Great Temple at a cost of a lac and a half rupees (or nearly £13,000). A marble slab bears the inscription of its having been repaired. It can be seen at the entrance to the temple.

* For further description and history of Buddha-Gaya, the reader is referred to *The Asiatic Researches*, Vols. I and XX: *Transactions of the Royal Asiatic Society*, Vols. I and II; *Lalitā Vistara* (Original and Translation by Dr. R. L. Mitra), *Bibliotheca Indica Series*; *Legge's Fa Hian* (*Anecdota Oxoniensia Series*); Beal's translations of *Hsüan Tsang's Travels*, 2 Vols.; Turnour's and Gooneratne's *Mahawansu*; *Vaṇṇipurana*, *Bibliotheca Indica Series*; Dr. Rajendralala Mitra's *Buddha Gaya*; and Cunningham's *Archæological Survey Reports*, Vols. I, III and XI.

Mr. Dhammapala, well-known to our readers as a young and earnest Theosophist and Buddhist, who has sacrificed a good deal to promote the cause of his religion, came to Adyar to attend the last Convention, and after remaining here for a few weeks, went on a pilgrimage to his Holy Land in company with a Japanese priest, who will be successor of the High Priest of the Shingon sect in Japan. They witnessed with pain the vandalism that was taking place there, unknown doubtless to those who would shudder at the sight. To quote Mr. Dhammapala's own words as to the nature of the vandalism:—

"I have seen ryots in the villages surrounding the temple using admirably carved stones as steps to their huts. I have seen statues three feet high in an excellent state of preservation buried under rubbish, to the east of the Mahant's *Baradari*. A few are plastered to the eastern outer wall of the garden along the bank of the Lilajan. The Asoka pillars, the most ancient relic of the site—indeed, "the most antique memorials of all India"—which graced the temple pavement, are now used as posts of the Mahant's kitchen! The best and the most elaborately carved statues and girdlings are now in the Samadh to the east of the temple. The *Vajrasana*, *Sripada* and life-like images are to be seen here in abundance, and beautiful Asoka images are plastered against the outer walls of the shrines within the *Samadh*—the tombs of the Mahants."

Such a state of affairs naturally moved him. He therefore set himself to work, and has already accomplished a good deal. Following the example of Peter the Hermit, he addressed his co-religionists in Arakan, Burma, Siam and Ceylon. His attempts have not been in vain. He has assurances of help from the King of Siam and Prince Chandrudhut, from the leader of Buddhists in Arakan, from several wealthy and influential gentlemen in Rangoon, and last, but not the least, from the High Priest Sumangala of Colombo. His proposal is to raise a lac of Rupees (about £ 7,500) to buy the surrounding portions of the temple from the Mahant. The sum is very small when compared with the object in view, and can be contributed by a single Buddhist merchant or potentate, if he has any respect for his own religion. To him a more hallowed place does not exist on the face of this earth,—for what Jerusalem is to the Christian, and what Mecca is to the Moslem, that Buddha-Gaya is to the Buddhist.

We since learn that a meeting was convened in Colombo on the 31st May, when some of the most influential priests of Ceylon spoke eloquently, heartily approving the scheme, and formed a Society entitled "The Buddha Gaya Mahabodhi Society," with Colonel Olcott as Director and Chief Adviser, and High Priest Sumangala as President. The Society is catholic, and does not identify itself with any particular sect of Buddhism; one of its objects being the establishment of a permanent mission of Buddhist priests and laymen at Buddha-Gaya. The first necessary outlay will be the building of a *Pansala* with kitchens and other out-buildings. It need not be said that the association with the Society of the name of Col. Olcott, who has done so much for Buddhism and other Eastern religions, is sure to produce good results. The Government is only too ready to hand it over to proper persons, who

can give assurance for its proper preservation; the necessity for such an action having been strongly recommended by men like Sir Edwin Arnold, and Mr. C. A. Grierson, the well known Oriental Scholar and Collector of Gya. The two leading Hindu Newspapers representing the views of educated Hindus—the *Indian Mirror* of Calcutta and the *Hindu* of Madras, not to mention the less important ones,—speak strongly in favor of such a scheme. It need not be, therefore, said, that the undertaking commends itself to the Hindu and Buddhist alike.

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

MANDALA BRAHMANA UPANISHAD OF SUKLA-YAJURVEDA.

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

BRAHMANA—I.

OM. The great Sage Yagnavalkya went to Adityaloka (Sun's world) and saluting him (the purusha of the Sun) said—Oh, reverend Sir, describe to me Atmatatwa (the tatwa or truth of Atma). (To which) Narayana (*viz.*, the purusha of the Sun) replied. I shall describe the eightfold parts of yoga together with (or in the light of) gnana (spiritual wisdom). The conquering of cold and heat, as well as hunger and sleep, the preserving of sweet patience ("that nought can ruffle") and the restraining of the organs (from sensual objects)—all these come under (or are) Yama. Devotion to one's guru, love of the true path, enjoyment of objects producing happiness, internal satisfaction with such an enjoyment, freedom from company, living in a retired place, the controlling of the manas (the uncertain mind), the not longing after the fruits of actions and a state of Vairagya (or indifference to pleasure or pain, &c.)—all these constitute Niyama. The sitting in any posture pleasant (to one) and on a deer-skin is prescribed for Asana (posture). Inspiration, restraint of breath and expiration, which have respectively 16, 64 and 32 (matras) constitute Pranayama (restraint of breath). The restraining of the mind from the objects of senses is Pratyahara (subjugation of the senses). The contemplation on the oneness of consciousness in all objects is Dhyana. The mind having been drawn away from the objects of the senses, the fixing of the Chaitanya (consciousness) on consciousness itself is Dharana. The forgetting of oneself in Dhyana is Samadhi. He who thus knows the eight subtle parts of yoga attains salvation.

(2). The body has five faults or stains (*viz.*), passion, anger, out-breathing, fear and sleep. The removal of these can be effected respectively by non-entertainment of any Sankalpa (thought), forgiveness, moderate food, non-carelessness and a spiritual sight of Tatwas. In order to cross the ocean of Samsara (mundane existence), where sleep and fear are the serpents, injury, &c., are the waves, Trishna (thirst) is the whirlpool and wife is the mire one should adhere to the subtle path and overstepping² Tatwa and other gunas

1. This means sphere. As the Purusha in the sphere of the sun gives this Upanishad out to Yagnavalkya, it is called Mandala Brahmana. This is very mystical, and all esoteric students will do well to go through it carefully. There is a book called Rajayoga Bashya (Commentary), which is a commentary to this Upanishad, and in the light of that commentary, which is by some attributed to Sri Sankaracharya, notes are herein given. This Upanishad which treats on clairvoyance is considered by some Hindus as important.

2. Com: Rising above the seven Pranas one should with introvision cognize, in the region of Akas Tamas, and should then make Tamas get into Rajas, Rajas into Satwa, Satwa into Narayana and Narayana into the Supreme sent.

should look out for Taraka. Taraka¹ is Brahm, which being in the middle of the two eyebrows, is of the nature of the spiritual effulgence of Sachitha nanda. The (spiritual) seeing (of Brahm) through the three Lakshyas (or the three kinds of introvision) is the means to it (Brahm). Sushumna, which is from the Muladhara² (sacral plexus) to Brahmarandhra (in the navel plexus) has the radiance of the sun. In the centre of it (the navel plexus) is Kundilini shining like crores of lightning and subtle as the thread in the lotus stalk. Tamas is destroyed there. Through seeing it all sins are destroyed. When the two ears are closed by the tips of the forefingers, a Bhétkára (or booming) sound is heard. When the mind is fixed on it, it sees a blue light between the two eyes as also in the heart. (This is Antárlakshya or internal introvision). In the Bahírlakshya (or external introvision) one sees before his nose at a distance of 4, 6, 8, 10 and 12 digits Akas of Nila (blue), Syama (indigo-black), Raktha (red), and the shining two Peetha (yellow and orange red) colors. Then he is a Yogi. When one looks at the Akas without moving the eyes and sees streaks of light at the corners of his eyes, then his vision can be made steady. When one sees Jyotis (spiritual light) above his head 12 digits in length, then he attains the state of nectar. In the Madhya Lakshya (the middle one) one sees the (spiritual light of the sun), the moon and agni (fire) in the akas which is without them. Then he comes to have their nature (of light). Through practice he becomes one with Akas devoid of all gunas and peculiarities. At first Akas with its shining stars becomes to him a Para-akas as dark as Tamas itself, and he becomes one with Para-akas shining with stars and deep as Tamas. (Then) he becomes one with Maha-akas resplendent (as) with the fire of the deluge. Then he becomes one with Tatwa-akas, lighted with the brightness³ which is the highest and the best of all. Then he becomes one with Surya-akas (Sun-akas) brightened by a crore of sins. By practising thus he becomes one with them. He who knows them becomes thus.

(3). Know that yoga is two-fold through its division into Purva (the earlier) and Uttara (the later). The earlier is Taraka and the later is Amanaska (the mindless). Taraka is divided into Murthi (one with form) and Amurthi (one without form). That is Murthi Taraka which goes to the end of the senses (or exists till the senses are conquered). That is Amurthi Taraka which goes beyond the two eyebrows (above the senses). Both these should be performed through Manas (the mind). Antir-dhrishti (internal vision) with Manas (mind) comes to aid Taraka. Tejas appears in the hole between the two eyebrows. This Taraka is the earlier one. The later is Amanaska. The great Tejas (light) is⁴ above the root of the palate. By seeing it one gets the Siddhis (psychical powers), Anima, &c. Sámabhavimudra occurs when the Lakshya (spiritual vision) is internal while the (physical) eyes are seeing externally without winking. This is the great science which is concealed in all the Tantras. So long as this is not known, so long does one stay in Samsara (worldly existence). Its worship (or practice) gives

1. Taraka is from thru—to cross. Hence it is that which enables one to cross Samsara, *viz.*, Om. The spiritual vision of Atma first takes place between the two eyebrows, the initiation of Om also taking place then.

2. Another series of sacral plexus, &c., are above the two eyebrows as also in the pineal gland.

3. Tatwa-akas or Param-akas as called afterwards should come last and Surya-akas before it. There is a mistake in the original.

4. The commentator puts it as 12 digits above the root of the palate, *viz.*, Pineal gland,

salvation. Antarlakshya (viz., Brahm) is Jala-jyotis¹ (or water-jyotis). It is known by the great rishis and is invisible both to the internal and external senses.

(4). In the Pineal gland (Sahasrara) Jala-jyotis becomes the Antirlakshya (the object of introvision, viz., Brahm). Some say the form of Purusha beautiful in all its parts is Antarlakshya. Some again say that the all-quietent Nilakanta accompanied by Uma (his wife) and having five mouths and found in the midst of the sphere (of Akas) in the brain is Antirlakshya. Whilst others say that the Purusha (which is in the seat or) of the dimensions of a thumb is Antarlakshya. A few again say Antirlakshya is oneself made supreme through introvision in the state of a Jivanmukta (or an emancipated person). All the different statements above made pertain to Atma alone. He alone is a Brahmanishta (contemplator of Brahm) who sees that (Antar) Lakshya is pure Atma. The Jiva (Ego), which is the 25th Tatwa, having abandoned the 24 Tatwas, becomes a Jivanmukta (an emancipated one) through the conviction that the 26th Tatwa (viz.,) Paramatma is "I" alone. Becoming one with Antarlakshya (Brahm) in the emancipated state by means of Antarlakshya (introvision), Jiva becomes one with the endless sphere of Paramakas.

Thus ends the first Brahmana.

BRAHMANA—II.

Then Yagnavalkya asked the Purusha in the sphere of the Sun—Oh Lord, Antarlakshya has been described many times; but it has never been understood by me (clearly). Please describe it to me. He replied :—It is the source of the five elements, has the lustre of many (streaks of) lightning, and has four seats having (or rising from) "That" (Brahm). In its midst there arises the shining of Tatwa. It is very hidden and unmanifested. It can be known (only) by one who has got into the boat of Gnana (spiritual wisdom). It is the object both of external and internal vision. In its midst is absorbed the whole world. It is the vast partless universe beyond Nada, Bindu and Kala. Above it (viz., the sphere of Agni) is the sphere of the sun—in its midst is the sphere of the nectary moon—in its midst is the sphere of the partless Brahma-tejas (or the spiritual effulgence of Brahm). It has the brightness of Sukla² (white light) like the ray of lightning. (Brahm) is attained through Sambavi (mudra). In seeing this there are three kinds of Dhrishti (sight), viz., Ama, (new moon), Prathipath (the last day of lunar fortnight), and Purnima (full moon). The sight of Ama is the one (seen) with closed eyes. That with half opened eyes is Prathipath, while that with fully opened eyes is Purnima. Of these the practice of Purnima should be resorted to. Its Lakshya (or aim) is the tip of the nose. Then is seen a deep darkness at (12 digits above) the root of the palate. By practising thus, a Jyotis (light) of the form of an endless sphere is seen. This alone is Brahm which is Sachithananda. When the mind is absorbed in bliss thus naturally produced, then does Sámmbavi take place. She (Sambavi) alone is called Khechari. By practising it (the mudra) a man obtains firmness of mind. Through it he obtains firmness of Vayu. The following are the stages: First it is seen like a star—then a reflecting (or dazzling) diamond—then the sphere

1. The commentator to support the above, says that Antarlakshya (viz., Brahm) is water, (Jyotis) quotes the Pranava Gayatri which says, "Om Apo-Jyoti raso amirham Brahma, &c." Apo-Jyoti or water Jyotis is Brahm.

2. Comm. Brahm itself is called Sukla.

of full moon—then the sphere of the brightness of nine gems—then the sphere of the midday sun—then the sphere of the flame of Agni (fire)—all these are seen in order.

(2). (Thus much for the light in the Purva or the first stage). Then he (the Yogi) should see the light facing the west (or in the Uttara or 2nd stage) Then lustres of crystal, smoke, Bindu, Nada, Kala, star, firefly, lamp, eye gold and 9 gems are seen. This alone is the form of Pranava. Having united. Prana and Apana and holding the breath in Kumbhaka (restraint of breath) one should fix his concentration at the tip of his nose and making Shunmuki¹ with the fingers of both his hands, one hears the sound of Pranava (Om) in which Manas becomes absorbed. Such a man has not even the touch of Karma. The Karma (of Sandhyavandana or daily prayers) is generally performed at the rising or setting of the sun. As there is no rising or setting (but only the ever shining) of the sun of Chith (the Higher consciousness) in the heart of man who knows thus, he has no Karma to perform. Rising above (the conception of) day and night through the annihilation of sound and time, he becomes one with Brahm through the all-full Gnana (spiritual wisdom) and the attaining of the state of Unmani (the state above Manas or the lower mind). Through the state of Unmani he becomes Amanaska (without Manas.)

Not being troubled by any thought then, constitutes his Dhyana. The abandoning of all Karmas constitutes Avahana (invocation of god). Being firm in) the unshaken (spiritual) wisdom constitutes Asana (posture). Being in the state of Unmani (when the stain of Manas is washed off) constitutes Padya (offering water for washing the feet of god). Preserving the state of Amanaska (when Manas is offered as a sacrifice) constitutes Arghya (the offering of water only as oblation). Being in a state of eternal brightness and in shoreless nectar constitutes Snana (bathing)². The contemplation of Atma in all constitutes the application to god of sandal and other perfumes. The remaining in the real state of Drik (the spiritual eye) is (worshipping the god with) Akshatha (unbroken rice). The attaining of Chith (spiritual consciousness) is (the worshipping with) flower. The real state of Agni (fire) of Chid is Dhupa (burning incense). The state of the sun of Chid is Deepa (light shown to god). The union of oneself with the nectar of the full moon is Naivedya (the offering of food, &c.)³. The immobility in that state (when the ego is one with all) is Pradhakshana (circumambulation of the god). The conception of "He is I" is Namaskara (prostration). The silence (then) is Sthuthi (praise of god). The all contentment (or serenity then) is Visarjana (the giving leave to god or finishing all ceremonies). (This is the worship of Atma by all Raja-yogis).

(3). When the Tirputi⁴ are thus dispelled, he becomes the Kaivalya-jyotis without Bháva (existence) or Abháva (non-existence), full and motionless

1. Shunmuki is the process of hearing the internal sound by closing the two ears with the two thumbs, the two eyes with the two forefingers, the two noses with the two middle fingers, and the mouth with the remaining two fingers of both the hands up and down.

2. In this paragraph the higher meaning is given of all the actions that are done in the Puja or worship of god in houses as well as in temples. As regards clothing the idol, which process is left out in the original, the Commentator explains it as Avarana or screen.

3. Here also the Commentator brings in Neerachana or the waving of lights of camphor before god. They constitute the idea "I am the self shining."

4. Tirputi are the three such as the knower, the knowledge and the known. Commentator says 'Dhyana and others stated before.'

like the ocean without the tides or like the lamp without the wind. He becomes a Brahmvith (a knower of Brahm) by cognizing the end of the sleeping state even while in (or as also of) the waking state. Though the (same) mind is absorbed in Sushupti (dreamless sleep) as also in Samadhi, there is much difference between them. (In the former case) as the mind is absorbed in Tamas, it does not become the means of salvation, (but) in Samadhi state as the modifications of Tamas in him are rooted away, the mind raises itself to the nature of the partless. All that, is no other than Sakshi-chaithanya (witness-intelligence or the Higher self) into which the absorption of the whole universe takes place, inasmuch as the universe is but a delusion (or creation) of the mind, and is therefore not different from it. Though the universe appears perhaps as outside of the mind, still it is unreal. He who knows Brahm and who is the sole enjoyer of Brahmic bliss, which is eternal and has dawned once (for all in him)—that man becomes one with Brahm. He in whom Sankalpa (thought) perishes has got Mukti (salvation) in his hands. Therefore one becomes an emancipated person through the contemplation of Paramatma. Having given up both Bháva (existence) and Abháva (non-existence), one becomes a Jivanmukta (an emancipated person) by leaving off again and again all states, (such as) Gnana (wisdom) and Gnaya (object of wisdom), Dhyana (meditation), and Dhaya (object of meditation,) Lakshya (the aim of vision) and Alakshya (non-aim), Drisya (the visible object) and Adrisya (non-visible ones), and Uha (reasoning) and Apoha (negative reasoning)¹. He who knows this knows all.

(4). There are five Avasthas (states), viz., Jagrat (waking), Swapna (dreaming), Sushupti (dreamless sleeping), Turya (the fourth) and Turya-theetha (that beyond the fourth). The Jiva (ego) that is engaged in the waking state becomes attached to the Pravriti (worldly) path and is the participator of Naraka (hell or Avitchi) as the fruits of sins. He desires Swarga (heaven or Devachan) as the fruits of his virtuous actions. This very same person becomes (afterwards) indifferent to all these sayings—let me have nothing to do with the actions, the fruits of which tend to bondage till the end of this mundane existence. Then he pursues the Nivriti (salvation) path with a view to attain emancipation. And this person then takes refuge in a spiritual instructor in order to cross this mundane existence. Giving up passion and others, he does only those he is asked to do. Then having acquired the four Sádhanas² (means to salvation), he gets in the middle of the lotus of his heart the nature of Antir Lakshya that is but the Sat (Beness) of Lord and begins to recognise (or to recollect) the bliss of Brahm which he had left (or enjoyed) in his Sushupti (dreamless sleeping) state. At last he attains this state of discrimination, (viz.), I am That one only. I was in Agnana (non-wisdom) for some time (in the waking state and called therefore Viswa). I became somehow (or involuntarily) a Taijasa (in the dreaming state) through the reflection (in that state) of the affinities of the waking state; and now I am a Pragnya through the disappearance of those two states. Therefore I am one only. I (appear) as more than one through differences of state and place. And there is nothing else besides me. Having expelled even the smack of the difference (of conception) between "I" and "That" through the thought "I am the pure and the secondless

1. Uha and Apoha—the consideration of pros and cons.

2. Viz., the discrimination of Atma and non-Atma indifference, the six beginning with Sama, &c., and the longing after salvation,

Brahm," and having attained to the path of salvation which is of the nature of Parabrahm after having become one with it (Parabrahm) through the Dhyana (meditation) of the sun's sphere as shining within himself, he becomes fully ripened for getting salvation. Sankalpa (thought) and others are the causes of the bondage of the mind; and the mind, devoid of these becomes fit for salvation. Possessing such a mind free from all (Sankalpa, &c.) and withdrawing himself from the outer world of sight and others as also keeping himself out of the odor of the universe, he looks upon all the world as Atma, abandons the conception of "I," thinks "I am Brahm" and considers all these as Atma. Through these he becomes one who has done his duty.

(5). The Yogi is one that has become Brahm that is All-full beyond Turya (the fourth state). They (the people) extol him as Brahm; and becoming the object of the praise of the whole world he wanders over different countries. Placing the Bindu in the Akas of Paramatma and pursuing the path of the partless bliss produced by the pure, secondless, stainless and innate Yoga sleep (trance) of Amanaska, he becomes an emancipated person. Then Yogis become immersed in the ocean of bliss. When compared to it, the bliss of Indra and others is very little. He who gets this bliss is the Supreme Yogi.

Thus ends the second Brahmana.

BRAHMANA—III.

(1). The Sage Yagnavalkya asked the Purusha in the sun—Oh, Lord, though the nature of Amanaska has been defined (by you), yet I forget it (or do not understand it clearly). Therefore please explain it again to me. Accordingly the Purusha said—This Amanaska is a great secret. By knowing this one becomes a person who has done his duty. One should look upon it as Paramatma combined with Sambavi mudra, and should know also all those that can be known through a (thorough) cognition of them. Then seeing Parabrahm in his own Atma as the Lord of all, the immeasurable, the birthless, the auspicious, the Supreme Akas, the supportless, the secondless, the only goal of Brahma, Vishnu and Rudra, and the cause of all, and assuring himself that he who plays in the cave (of the heart) is such a one, he should raise himself above the dualities of existence and non-existence; and knowing the experiences of the Unmani of his Manas, he then attains the state of Parabrahm, which is motionless as a lamp in a wind-less place, having reached the ocean of Brahmic bliss by means of the river of Amanaska Yoga through the destruction of all his senses. Then he resembles a dry tree. Having lost all (idea of) the universe through the disappearance of growth, sleep, disease, expiration and inspiration, his body being always steady he comes to have a supreme quiescence, being devoid of the movements of his Manas and becomes absorbed in Paramatma. The destruction of Manas takes place after the destruction of the collective senses, just as the milk vein in the cow's udder (shrivels up) after the milk has been drawn. It is this that is Amanaska. By following this, one becomes always pure and becomes one that has done his duty, having been filled with the partless bliss by means of the path of Taraka Yoga according to the sacred sentences "I am Paramatma," "That art thou," "I am thou alone," "Thou art I alone," &c.

(2). When his Manas is immersed in the Akas and he becomes all full, and when he attains the Unmani state and has abandoned all his collective senses, he conquers all sorrows through the partless bliss having attained

the fruits of Kivalya ripe through the collective merits gathered in all his previous lives; and thinking always "I am Brahm," becomes one that has done his duty. "I am thou alone. There is no difference between you and me owing to the fulness of Paramatma." Saying thus he (the Purusha of the sun) embraced his pupil and made him understand it.

Thus ends the third Brahmana.

BRAHMANA—IV.

Then Yagnavalkya addressed the Purusha in the sphere (of the sun) thus—Please explain to me in detail the nature of the five-fold division of Akas. He replied—there are five (*viz.*), Akas, Parakas, Mahakas, Suryakas and Paramakas. That which is of the nature of darkness is the (first) Akas. That which has the fire of the deluge both in and out is Parakas. That which has the brightness of an unlimited light both in and out is Mahakas. That which has the brightness of the sun both in and out is Suryakas. That brightness which is indescribable, (all-pervading and of the nature of unrivalled bliss is Paramakas. By cognising these according to this description one becomes of their nature. He is a Yogi only in name who does not cognize well the nine Chakras, the six Adharas (plexuses), the three Lakshyas and the five Akas. Thus ends the fourth Brahmana.

BRAHMANA—V.

The Manas influenced by worldly objects is liable to bondage, and that (manas) which is not so influenced by these is fit for salvation. Hence all the world becomes an object of Chitta (the flitting mind); whereas this same Chitta when it is supportless and well-ripe in the state of Unmani becomes worthy of Laya (absorption into Brahm). This absorption you should learn from (or in) me who am the all-full. I alone am the cause of the absorption of Manas. The Manas is within the Jyotis (spiritual light), which again is latent in the spiritual sound which pertains to the Anabata (heart sound). That Manas which is the agent of the creation, preservation and destruction of the three worlds—that same Manas becomes absorbed in that which is the highest seat of Vishnu; through such an absorption one gets the pure and secondless state owing to the absence of difference then. This alone is the highest Truth. He who knows this will wander in the world like a lad or an idiot or a demon or a simpleton. By practising this Amanaska, one is ever contented, his urine and fœces become diminished, his food becomes lessened. he becomes strong in body and his limbs are free from disease and sleep. Then his breath and eyes being motionless, he realizes Brahm and attains the nature of bliss.

That ascetic who is intent on drinking the nectar of Brahm produced by the long practice of this kind of Samadhi, becomes a Paramahamsa¹ (ascetic) or an Avadhuta (naked ascetic). By seeing him all the world becomes pure, and even an illiterate person who serves him is freed from bondage. He (the ascetic) enables the members of his family for 101 generations to cross the ocean of Samsara; and his mother, father, wife and children—all these are similarly freed.

Thus ends the fifth Brahmana. Thus is the Upanishad.

1. Reference to the secret way of imparting higher truth.

2. There are six classes of ascetics, of whom Paramahamsa is the fourth and Avadhuta is the sixth.

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DHYANA-BINDU UPANISHAD¹ OF SAMA-VEDA.

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

EVEN if sin should accumulate to a mountain extending over many Yoganas (distance), it is destroyed by Dhyana-yoga. At no time has been found a destroyer of sins like this. Beejakshara (Seed-letter or Om) is the Supreme Bindu (spiritual sperm). Nada (spiritual sound) is above it. When that Nada ceases along with the letter (Om), then the Nada-less supreme state is attained. That yogi who considers as the highest that which is above Nada, which is Anahata, has all his doubts destroyed. If the point of an hair be divided into one-hundred thousand parts, this (Nada) is one half of that; and when (even) this is absorbed, the Yogi attains to the stainless Brahm. One who is of a firm mind and without the delusion (of sensual pleasures) and ever resting in Brahm, should see like the string (in a rosary of beads) all creatures (as existing) in Atma like odor in flowers, ghee in milk, oil in gingely seeds and gold in quartz. Again, just as the oil depends for its existence upon gingely seeds and odor upon flowers, so does the Purusha (the ego) depends for its existence upon the body, both external and internal. One should know everything as the tree and its shadow.

Atma exists everywhere in all stainless states. The one Akshara (letter Om) should be contemplated upon as Brahm by all who aspire for emancipation. (This) earth, Agni (fire element), Rig Veda, Bhu and Brahma—all these (are absorbed) when Akara (A) the first Amsa (part) of Pranava (Om) becomes absorbed. Anthariksha (sky), Yajur Veda, Vayu, Buvar and Vishnu the Janardana—all these (are absorbed) when Ukara (U) the second Amsa (part) of Pranava becomes absorbed. Dhyur (heaven), Sun, Sama Veda, Suvar and Maheswara—all these (are absorbed) when Makara (M) the third Amsa (part) of Pranava becomes absorbed. Akara is of (Peethia) yellow color and is said to be of Rajo-guna; Ukara is of white color and of Satwa-guna; Makara is of dark color and of Tamo-guna. He who does not know Omkara as having eight angas (parts), 4 padas (feet), 3 seats and 5 devatas (gods) is not a Brahman. Pranava is the bow. Atma is the arrow and Brahm the aim. One should aim at it with great care and then he becomes one with it. When that highest is cognized, all Karmas return (from him, *viz.*, do not affect him). The Vedas have Omkara as their power. The Swaras (spiritual sound) have Omkara as their power. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their power. The short (accent of Om) burns all sins—the long one is decayless and the bestower of prosperity. United with Ardhmatra (half metre of Om), the Pranava becomes the bestower of salvation. That man is the knower of the Vedas who knows that the end (*viz.*, Ardhmatra) of Pranava should be worshipped (or recited) as uninterrupted as the flow of oil and as (resounding) long as the sound of a bell. One should contemplate upon Omkara as Iswara resembling an unshaken light, as of the size of a thumb and as motionless in the middle, of the pericarp of the lotus of the heart. Taking in Vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by a row of flames. Brahma is said to be inspiration, Vishnu is said to be cessation (of breath), and Rudra is said to be expiration. These are the devatas (the gods) of Pranayama. Having made Atma as the lower

1. The Upanishad being the seed of Meditation.

Arani (sacrificial wood) and Pranava as the upper Arani, one should see the god in secret, through the practice of churning which is Dhyana (meditation). One should practice restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound until it ceases completely. Those who look upon Om as of the form of Hamsa staying in all, shining like crores of suns, being alone, staying in Gamágama (ever going and coming) and being devoid of motion (at last such persons are freed from sin. That Manas (doubting mind), which is the author of the actions (viz.), creation, preservation and destruction of the three worlds, is (then) absorbed (in the Supreme One). That is the highest state of Vishnu (the all-pervading). The lotus of the heart has 8 petals and 32 filaments. The sun is in its midst: the moon is in the middle of the sun: Agni (fire) is in the middle of the moon: the Prabha (spiritual light) is in the midst of Agni. Peeta (seat) is in the midst of Prabha, being set in diverse gems. One should meditate upon the Lord Vasudeva as being (seated) upon the centre of Peeta with Anjana (stain), as having Strivatsa (black¹ mark) and Kousthuba (garland of gems) on his chest and as adorned with gems and pearls resembling as pure crystal in lustre and as resembling crores of moons in brightness. He should meditate upon Mahavishnu as above or in the following manner. (That is) he should meditate with inspiration (of breath) upon Mahavishnu as resembling the Athasi flower and as staying in the seat of navel with four hands—then with restraint of breath he should meditate in the heart upon Brahm the grand-father sitting (or situated) on the lotus with the goura (pale red) color of gems and having four faces; then through expiration he should meditate upon the three-eyed (Sadá) Siva between the two eyebrows shining like the pure crystal being stainless, destroying all sins, being like the lotus facing down with its flower (or face) below and the stalk above or the flower of a plantain tree, being of the form of all Vedas, containing 100 petals and 100 leaves and having the pericarp full expanded. There he should meditate upon the Sun, the Moon and the Agni one above another. Passing above through the lotus which has the brightness of Sun, Moon and Agni, and taking its *Hreem* Bija (letter) one leads his Atma firmly. He is the knower of Vedas who knows the three seats, the three matras, the three Brahmas, the three Aksharas (letters) and the three matras associated with the Ardhmatra. He who knows that which is above Bindu, Nada, and Kala as uninterrupted as the flow of oil and as (resounding) long as the sound of a bell—that man is a knower of the Vedas.

Just as a man would draw up (with his mouth) the water through the (pores of the) lotus stalk, so the Yogi treading the path of Yoga should draw up Vayu (the breath). Having made the lotus sheath of the form of Ardhmatra, one should draw up breath through the stalk (of the nadis Shushumna, Ida or Pingala) and absorb it in the middle of the eyebrows. He should know that the middle of the eyebrows in the forehead, which is also the root of the nose, is the seat of nectar. That is the great place of Brahm. Postures, restraint of breath, subjugation of the senses, Dharana, Dhyana and Samadhi are the six parts of Yoga. There are as many postures as there are living creatures, and Maheswara (the great Lord) knows their distinguishing features. Siddha, Bhadra, Simha and Padma are the four (chief) postures. Muladhara (sacral plexus) is the first plexus. Swadhistana (prostatic) is the second. Between these two is said to be the seat of Yoni (perineum) having the

1. The black mark (on the breast of the idol) represents Mulaprakriti and the garlands of genus of different colors representing the different elements.

form of Kama (god of love). In the Adhara of the anus, there is a lotus of 4 petals. In its midst is said to be the Yoni called Kama (god of love) and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, is a knower of the Vedas. A quadrilateral figure is situated above Agni (in the sacral plexus) and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its own sound when it has Swádhishatána (prostatic plexus) as its seat (or since Prana arises from it). Hence the plexus Swádhishatána is spoken of as the genital organ itself. That is called Manipuraka (epigastric plexus) the sphere of the navel, since the body (there) is pierced through by Vayu like beads by string. The Jiva (ego) urged to actions by past virtuous and sinful karmas whirls thus about in this great plexus of 12¹ petals so long as it does not grasp the truth. Above the genital organ and below the navel is the Kandha of the shape of a bird's egg. There arise (from it) nadis (astral nerves) 72,000 in number. Of these 72 are generally known. Of these the chief ones are ten and carry the Pranas (viz.), Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusha, Yasaswani, Alambusa, Kuhu and Sankini. This sphere of the nadis should ever be known by the Yogis. The three nadis, Ida, Pingala, and Sushumna, are said to carry Prana always and have as their devatas (gods) Moon, Sun and Agni. Ida is on the left side and Pingala on the right side, while Sushumna is in the middle. These three are known to be the paths of Prana. Prana, Apana, Samana, Udana and Vyana: Naga, Kurma, Krikara, Devadatta and Dhananjaya—of these the first five are called Pranas and the last five are called Vayus (or sub-Pranas). All these are situated on (or run along) the nadis, (being) in the form of (or having) life. Jiva, which is under the influence of Prana and Apana, goes up and down. Jiva that is ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the hand springs up from the ground, so Jiva ever agitated by Prana and Apana is never still. He is a knower of Yoga who knows that Prana always draws itself from Apana and Apana draws itself from Prana like a bird (drawing itself from and yet not freeing itself from) the string to which it is tied down. Jiva comes out with the letter *Ha* and gets in again with the letter *La*. Thus Jiva always utters the mantra Hamsa, Hamsa. Jiva always utters the mantra 21,600 times in one day and night. This is called Ajapá Gayatri and is ever the bestower of Nirvana to the Yogis. Through its very thought man is freed from sins. Neither in the past nor in the future is there a science equal to this, a Japa (a mantra recited) equal to this or a meritorious action equal to this. The great goddess (Kundalini Sakti) sleeps shutting with her mouth that door which leads to the decayless Brahma hole. Being aroused by the contact of Agni with Manas and Prana, she takes the form of a needle and pierces up through Sushumna. The Yogi should open with great effort this door which is shut. Then he will pierce the door to salvation by means of Kundalini. Folding firmly the fingers of the hands, assuming Padma posture, placing the chin firmly on the breast and fixing the mind in Dhyana (meditation), one should frequently raise up the Apana, fill up with air and then leave the Prana (within Sushumna). Then he gets immeasurable wisdom through the whole of Sakti. That Yogi who assuming Padma posture worships (i. e., controls) Vayu (or Prana) at the door of the Nadis and then performs restraint of breath is released without doubt. Rubbing the limbs over of the sweat arising from fatigue, abandoning all acid, bitter and

1. It should be 10.

saltish (food), taking delight in the taking in of milk, practising celibacy, being moderate in eating and ever bent on Yoga, the Yogi becomes a Siddha in a little more than a year. No enquiry (of doubt) need be made (concerning the result). Kundalini Sakti is for the salvation of the Yogis. The union of Prana and Apana is accomplished by the extinction of urine and fæces.

One becomes young even when old by means of Mulabandha. Pressing the Yoni by means of the beels and contracting the anus and drawing up the Apana—this is called Mulabandha. Uddyana bandha is so called because (it is like) a bird that flies up always without rest. One should bring the western part of the stomach above the navel. This Uddyana bandha is a lion to the elephant of death, since it binds the water (or nectar) of the Akas which arises in the head and flows down. The Jalandhra bandha is the destroyer of all the pains of the throat. When this Jalandhra bandha, which is the destroyer of the pains of the throat, is performed, then nectar does not fall on Agni (below) nor does the Vayu move. When the tongue enters backwards into the hole of the skull, the Mudra of (spiritual) vision is the Khechari. He who knows the Mudra Khechari has not disease, death, sleep, hunger, thirst or swoon. He who practises this Mudra is not affected by Karma nor is he bound by the limitations of time. Since Chitta moves in the Kha (akas), and since the tongue has entered (in the Mudra) Kha (hole) (in the mouth), therefore the Mudra is called Khecharathi and worshipped by the Siddhas. He whose hole (or passage) is (made) above the uvula (by closing the tongue backwards) by means of Khechari Mudra never loses his semen even when embraced by a lovely woman. Where is the fear of death so long as bindu (semen) stays in the body. Bindu does not go out of the body so long as Khechari Mudra is practised. (Even) when bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by (Kundalini) Sakti through Yoni Mudra. This bindu is two-fold, white and red. The white one is called Sukla and the red one is called Sonitha and contains much rajas. The rajas which stays in Yoni (perineum) is like a coral tree. The bindu (semen) stays in the seat of the genital organs. The union of these two is very rare. Bindu (white) is Siva and Rajas is Sakti. Bindu is the moon and Rajas is the sun. Through the union of these two is attained the highest body when Rajas is roused up by agitating the Sakti through Vayu which unites with the sun; thence is produced the divine form. Sukla is united with the moon and Rajas with the sun. He is a knower of Yoga who knows the proper mixture of these two. The clearing of the heaps of dirt, the unification of the sun and the moon, and the drying of the Rasas (essences), this is called the great Mudra. Placing the chin on the breast, pressing the anus by means of the left beel, and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called the Mahamudra, the destroyer of the sins of men.

Now I shall give a description of Atma. In the seat of the heart is a lotus of 8 petals. In its centre is the Jyotis (spiritual light of Jivatma) an atom in size making (or coming round in) a spiral line. In it is located everything. It knows everything. It does everything. It does all these actions, attributing everything to its own power (saying), I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, &c. When it rests on the eastern petal which is of sweta (white) color, then it has a mind (or is inclined) to virtuous deeds with

devotion. When it rests on the south-eastern petal, which is of red colour then it is inclined to sleep and laziness. When it rests on the southern petal, which is of Krishna (black) color, then it is inclined to hate and be angry. When it rests on the south-western petal, which is of Nila (blue) color, then it gets a desire for sinful and harmful actions. When it rests on the western petal, which is of crystal color, then it is inclined to flirt and amuse. When it rests on the north-western petal, which is of Manikka (violet) color, then it has a mind to walk, rove and be indifferent. When it rests on the northern petal, which is Peetha (yellow) color, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal, which is of Vidurya (Lapis Lazuli) color, then it is inclined to compassion. When it stays in the interspace between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of equilibrium) of Vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and makes merriment. When the eye is pained (after a day's work), then in order to remove (its) pain, he circles first (in a line) and sinks in the middle. The first line is of the color of Banduk flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility and (sacred) words. Then there arises much fatigue. In order to remove this fatigue, he circles the second line and sinks in the middle. The second line is of the color of (the insect). Indrakopa of (red or white color). Then comes the state of dreamless sleep. During dreamless sleep it has only the thought connected with the highest Lord alone. This state is of nature of eternal wisdom. Afterwards it attains the nature of the Highest Lord (Parameswara). Then he makes a round of the third circle and sinks in the middle. The third circle is of the color of Padmaraga (ruby). Then comes the state of Turya (the fourth). In Tureeya there is only the connection of Paramatma. It attains the nature of eternal wisdom. Then one should gradually attain the calmness of Chitta (fitting thought), which is controlled by will. Placing the Manas in Atma, one should think of nothing else. Then causing the union of Prana and Apana he finds everything within himself in the nature of Atma. Then comes the state of Turya-theetha (that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, &c). He stays here as long as he should wear his body. Then he attains the nature of Paramatma and attains emancipation through this means. This alone is the means of knowing Atma.

When Vayu (breath) which enters the great hole having a hall where four roads meet (in Kandha in the navel plexus) gets into the middle point of the well-placed triangle¹ (in the middle of the eyebrows), then is Achyutu (the indestructible) seen. Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) earth, &c., as also on the five Pranas, the color of the Bijas and their position. The letter *Yu*² is the Bija of Prana (Vayu element) and resembles the blue cloud. The letter *Ra* is the Bija of Agni, is in Apana and resembles Bhanduk (or Bassia) flower. The letter *Va* is the Bija of Jiva, is Udana, and is of the color of the conch. The letter *Ha* is the Bija of Akas, is Samana, and is of the color of crystal. Prana

1. This refers to the mark of triangle appearing in the face of the initiates at the first stage of initiation.

2. Here the Bija letters are not all given out, and their correspondences improperly. *La*, which is the Bija letter of earth, is not given out.

stays in the heart, navel, nose, ear, foot, finger and other places, travels through (or vibrates along) the 72,000 nadis, stays in the 28 crores of hair pores and is yet the same everywhere. It is that which is called life. One should perform expiration, &c., with a firm will and great attention; and drawing in everything (breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus of the heart and utter Pranava. Then he should contract his throat and the genital organ. From the sacral plexus to the head is the Sushumna resembling the thread of the lotus. The Nada (spiritual sound) which is produced in the Vinadanda (spinal column) resembles (that of) the conch. When it goes to the hole of the Akas, it resembles that of the peacock. In the middle of the cave of the skull between the 4 doors shines Atma like sun in the sky. Between the two bows in the hole of Brahma (in the pineal gland) one should see Purusha with Sakti as his own Atma. Then his Manas is absorbed there. That man attains Kaivalya who understands the gems, moonlight, Nada, bindu and the seat of the great Lord.

Thus is the Upanishad.

Reviews.

CHARAKA SANHITA.

If modern Europe owes its medicine to Saracens and Greeks, India may well be said to have a medical system of its own. That India owes no other country for its medicine than itself, has well-nigh become accepted by the majority of Orientalists, except a few of the type of Prof. Weber, according to whom our country is Hellenized from head to foot, and had no physic until the Greek doctors came. In India, tradition makes it as old as the Vedas themselves. Names were given to diseases, and medical practitioners were so great that the Yajur Veda prohibits physicians from serving as priests in a sacrifice, while the Tandhyamahabrahmana of the Sama Veda and the Sanhita of Atharvan contains mantras addressed to the elementals connected with the various diseases and healing herbs, it being a Hindu belief that all the results on the physical plane are due to action on the astral plane. The Sanhita of Atharvan had a distinct portion of it devoted to medicine, known by the name of Ayur Veda. It is mentioned by all the Indian medical writers, although not a single copy of it is anywhere known to exist, in however fragmentary a form. The ancient Agnihotries were good anatomists, and animal anatomy was evidently thoroughly understood as each separate part had its own distinctive name. Like every other science, medicine claims its origin from the Devas. The Aswins were the divine physicians of India. They initiated Indra into it. He taught it to Bharadwaja, who, in his turn, did so to one Punarvasu, a descendant of Atri. Six pupils, all rishis, viz., Agnivesa, Bheela, Játukarna, Parasara, Harita, and Kharpara, were initiated into the sacred science, by Punarvasu, on the breast of the snowy Himavat. The six disciples each wrote a treatise and lectured to many disciples, but Agnivesa's alone was considered the best. It is this latter that was subsequently corrected by Charaka, and still bears his name. It is thus the oldest Indian medical work extant,—Susruta being universally believed to be a somewhat later production. Prof. Wilson is of opinion that the Arabians translated these two magnificent works, and studied them during the reign of Harun-al-Raschid, either from translations from the originals, or from the Persian translations made at a still earlier period. The science had not died

during the days of Mahomedan rule. The Mussulman kings were all patrons of Indian physicians, and during the reign of the Moghuls several of the other medical works were also translated into Persian.

The impetus to the study of Indian medicine, among the European nations, may be properly said to have been given by Drs. Heyne, Ainslie, Wilson, and Royle. It is the researches of these famous medical men that laid to a great extent the foundation of the "Indian Pharmacopœia," and Dr. Wise gave out to the world, in 1846, a comprehensive view of Indian Medical Sciences, in the shape of his "Commentary on Hindu Medicine." In 1870 Dr. Mahendralal Sircar, M. D., C. I. E., attempted to bring out an English translation of Charaka Samhita. But it is highly to be regretted that the work came to an end after the appearance of the first two chapters. Seven years later Dr. Anna Moreshwar Kunt, B. A., M. D., Demonstrator of Anatomy in the Grant Medical College, Bombay, took to editing "Charaka" and translating "Sushruta"; but the works, we believe, are far from being complete.

A translation of Charaka, coming, therefore, for the first time, must be quite welcome. The translation is undertaken by a well known Kabiraj of Calcutta—Pandit Avinash Chandra Kaviratna. He has already produced good editions of Charaka and Sushruta Sanihitas; and has now sent us the first part of his translation. We have no time to go minutely into the merits of the translation or a comparison of it with Dr. M. L. Sircar's, but in may be generally that, so far as we have compared it at random with the original and Dr. Sircar's, we can say that, while both try to bring out the ideas in the original, the Kaviraj's is more literal in his rendering, while Dr. Sircar's is more explanatory. Under these circumstances, therefore, explanations of obscure passages, from the commentaries, e. g., of Chakrapanidatta, will not fail to be a boon to English-educated Hindus and foreigners. The foot-notes containing English and botanical equivalents to names of Indian drugs, are very valuable, and show how much pains have been taken with them. We sincerely hope that, considering the necessity for the translation of these most ancient Indian Medical works we possess—the public will come forward to purchase it, for nothing can be a greater need to the rising generation of this country than to exactly know what their ancestors thought and did.

S. E. GOPALACHARLU.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, June 1891.

ALTHOUGH more than a month has elapsed since the passing away of H. P. B., our great Leader, Teacher and Friend, yet notices from the public press all over the world still continue to pour in upon us; and the *Review of Reviews* for this month devoting, as it does, the Character Sketch for the current number to H. P. B., keeps the ball still rolling, and will do much towards spreading information, the nature of which evokes on all sides the question "What is Theosophy?" Mr. Stead, the well-known and able Editor of *The Review of Reviews*, confided to Mr. Sinnett the task of writing the sketch of H. P. B.'s Life and Work; and it is almost needless

to add, with the result that that task has been well and ably executed by the popular pioneer exponent of Theosophy to the West, the author of "The Occult World" and "Esoteric Buddhism", from whose pen we received, five years ago, the compilation already familiar to us as "Incidents in the Life of Madame Blavatsky."

Mr. Stead himself prefaces the sketch by a short introduction, which will be read with grateful pleasure by all true Theosophists, so genuine and graceful a tribute is it to the memory of our Teacher. But it is more than this, as a few extracts will show, for Mr. Stead was one of those—the minority—who had some insight into the colossal strength and greatness of her whom we have known as H. P. B. He says:—

"Madame Blavatsky was a great woman. She was not the faultless monster whom the world ne'er saw, and it must be admitted she was in more senses than one something of a monster. She was huge in body, and in her character, alike in its strength and weakness, there was something of the Rabelaisian gigantesque. But if she had all the nodosity of the oak, she was not without its strength;Of Madame Blavatsky, the wonder-worker, I knew nothing; I did not go to her seeking signs, and most assuredly no sign was given me. She neither doubled a tea cup in my presence nor grew a gold ring out of a rose-bud, nor did she even cause the familiar raps to be heard. All these manifestations seemed as the mere trivialities, the shavings as it were, thrown off from the beam of cedar wood which she was fashioning as one of the pillars in the Temple of Truth.* I do not remember ever referring to them in our conversations, and it is slightly incomprehensible to me how any one can gravely contend that they constitute her claim to respectWhat Madame Blavatsky did was an immeasurably greater thing than the doubling of tea cups. She made it possible for some of the most cultivated and sceptical men and women of this generation to believe—believe ardently, to an extent that made them proof against ridicule and disdainful of persecution, that not only does the invisible world that encompasses us contain intelligences vastly superior to our own in knowledge of the truth, but that it is possible for man to enter into communion with these hidden and silent ones and to be taught of them the Divine mysteries of time and of eternity.....This is a great achievement, and one which *a priori* would have been laughed at as impossible. Yet she performed that miracle."

Mr. Stead then goes on to say that after all objectors may proclaim, "her Theosophy is all moonshine." And even if they do, he observes, "is not moonshine better than outer darkness, and is not moonshine itself but the pale reflection of the rays of the sun?" However, Mr. Stead says he is by no means prepared to admit that "the creed" H. P. B. preached with such fervour, "deserves to be scouted as moonshine," and points out very logically that "the truth always begins as heresy." Theosophy has at least the advantage of being heretical, as we have all of us experienced; and the world might add to our cost! But, says Mr. Stead, "In every heresy there may be the germ of a new revelation.....Theosophy brought back to the scientific and sceptical world the great conception of the greatest religions, the existence of sublime beings, immeasurably superior to the pigmy race of men who stand, as it were, midway between the Infinite and ourselves. Of the immense but invisible hierarchy, which to our forefathers spanned the fathomless abyss between God and man, hardly even the memory now remains. In her strange, weird fashion, Madame Blavatsky resuscitated this ancient faith." From all this, and much more which have I not space to quote, it will be

* Italics are mine (A. L. C.)

seen that her message, from this "hierarchy" to the Western world, has fallen on the ears of hearers not unwilling to listen, and, it may be, even to enquire further "on this matter." Indeed, the widespread interest in Theosophy, evidences of which are daily being brought before our notice, is almost phenomenal when it is taken into consideration how short a period—as time is counted—has in reality elapsed since the Theosophical Society was founded, and how small is the band of faithful and devoted hard-workers in the field. The grain of mustard seed, sowed by the hand which—as H. P. B.'s—will no more labour for the sacred cause, is already "greater than the herbs," and threatens to become that "Tree" whose branches may yet overshadow the whole world.

I told you in my last letter of the immense number of press notices of H. P. B.'s departure, which had then already reached me; since which they have continued to come in, though of course in gradually decreasing numbers,—news from America, India, and Australia, being the latest to arrive. The American press is—almost without exception—interested, and insert notices of a temperate, just, and, in many cases, laudatory and enthusiastic character. Mr. Peacocke's admirable letter, together with that from a correspondent signing himself "Sic itur ad astra" to the *Bombay Gazette*, must have done much to stem the tide of slander which was setting in India, in spite of the sneering comments with which Mr. Peacocke's letter has been received by some contemporaries. There is, after all, too strong a love of fair-play in the English-speaking races, to allow of their swallowing, open-mouthed, all the venomous slander and deliberate misrepresentation which baffled malice, and that inveterate and bitter hatred which springs from exposed self-seeking, can invent.

The June number of *Lucifer*, which will reach you before this letter does, contains one of the most beautiful and touching eulogies ever written on any one, by "Saladin," Editor of the *Agnostic Journal*, and which reached me too late for any extracts therefrom to be inserted in my last letter. The article now printed in *Lucifer* is taken from the *Agnostic Journal* of May 30th in which it appeared; and, as you will already have read it, any comments on the great agnostic's estimate of, and personal affection for, H. P. B. as expressed in his article, would be superfluous: it is only one more added to the number of the many eloquent testimonies to the power H. P. B. had of influencing people who did not agree with her.

Our Blavatsky Lodge meetings have been unusually crowded during the last few weeks, there being not even standing room left in the Lecture Hall, on one or two occasions. Of course the presence of Mr. Judge, and, until lately, of Dr. Buck, has proved a great attraction, both being able, fluent, and practised speakers. The testimony to H. P. B. and her work, rendered by Dr. Buck, on both occasions when he addressed the Lodge, created a profound impression,—an impression which will be confirmed, and made only the more lasting, by the paper he contributes to the present Memorial number of *Lucifer*; and which carries the added weight of a judgment which contained no personal element, inasmuch as he never saw H. P. B. in life, as I have already told you; arriving, as he and Mrs. Buck did, only to meet with the sad news that they were too late, and that H. P. B. had passed away. While deeply sympathising with Dr. and Mrs. Buck in their great disappointment, we cannot but feel glad that their coming to England has enabled us to know them personally; and they carry with them, returning to their home in the

far West, all good wishes, and that affectionate regard with which they have inspired all who have been so fortunate as to make their acquaintance.

The present course of Lectures at our Lodge ends next Thursday, the 25th instant; and our active and energetic Secretary, Mr. C. F. Wright, has arranged a new Syllabus on lines which promise to be even more productive of fruitful and interesting discussion than any course which we have as yet had. Taking as a basis "The three Objects of the Theosophical Society," he divides them up as follows:—

(1) *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste or Colour.*

July 2nd—"Brotherhood"—Annie Besant.

" 9th—"Reincarnation in its relation to Universal Brotherhood."—W. Q. Judge.

" 16th—"Karma, in its relation to Universal Brotherhood."—H. S. Olcott.

" 23rd—"Ethics."—Herbert Burrows.

" 30th—"The Great Renunciation."—G. E. S. Mead.

(2) *To promote the study of Aryan and other Eastern Literatures, Religions and Sciences.*

Aug. 6th—"Ex Oriente Lux."—H. S. Olcott.

" 13th—"The trans-Himalayan School of Adepts."—Archibald Keightley.

" 20th—"The Religious Systems of the Orient."—G. T. Sturdy.

" 27th—"The East and the West: the Future of the Theosophical Society."—Annie Besant.

(3) *To investigate unexplained laws of Nature, and the psychical powers of Man.*

Sept. 3rd—"Theosophy and Occultism"—G. R. S. Mead.

" 10th—"The Seven Principles in Man."—W. Kingsland.

" 17th—"States of Consciousness, Dreams, etc."—W. R. Old.

" 24th—"Psychic and Nætic Action, Magic, Black and White."—Annie Besant.

In this course of discussions, as you see, we have the great advantage of hearing both Col. Olcott and Mr. Judge, in addition to our own well-known and eloquent speakers. The name following the title of each discussion indicates, of course, the opener, who speaks for about half an hour.

Mrs. Besant has made a very successful little lecturing tour within the last ten days, taking in Bradford, Manchester and Liverpool. Mr. Judge accompanied her, and both were well received and attentively listened to by large audiences, on each occasion. In Liverpool the large Rotunda Lecture Hall, which holds from fifteen to sixteen hundred people I believe, and which had been hired for the occasion, was quite full. The local papers reported the substance of the lecture very fairly,—a distinct advance on their attitude of even two or three years ago. Theosophy seems now to be taken more *au sérieux* and less as an appropriate subject for the exercise of dreary provincial wit and sarcasm.

Colonel Olcott, who is, as you know, expected here in time for the forthcoming European Convention, seems to have been working just as indefatigably in Australia as he always works elsewhere. Reports—columns of reports—reach me of lectures delivered by him on Theosophy and Buddhism, and of manifold "interviews" which may or may not give a correct representation of what our P. T. S. really said on each occasion. The main point seems to be that he has very evidently awakened a widespread and vital interest in the truths which Theosophy proclaims to the world, leaving behind him in Australia new and active centres of work destined in the near

future to materially influence and mould the thought of our brethren on the other side of the world.

The *Fortnightly Review* for May contains a paper by Mathilde Blind, which is especially interesting to all who look beneath the outward seeming of things, for that underlying unity sure to be found if we but dig deep enough. The unity I speak of, however, lies very near the surface in "Personal Recollections of Mazzini," the paper in which Mathilde Blind lovingly and enthusiastically records a few memories of one who had been so true a friend to her. Hear her opening sentences:—

"Those who have heard Mazzini will never forget the eloquence, originality and range of his talk. It sometimes had a prophetic grandeur, a ring of passionate conviction, which stimulated every better impulse, and made his listeners realise those larger issues of life which bring individual consciousness into harmony with universal law. His speech had the urgency of a trumpet call. In fact to have known Mazzini is to understand those mythical and historical figures who, from Buddha to Savonarola, have infused a new spirit into the outworn religious thought of their age,—men who were themselves the embodiment of their message, and whose unwritten sermons, graven on the hearts of their disciples, become the means of transforming empires and shaking the destinies of nations."

The writer then goes on to speak of the ferment and unrest of her mind in early years, how she ever sought a clue to the meaning of the world, an explanation of apparent injustice; and how it had needed Mazzini's "essentially spiritual doctrine" to bridge over the void left by the present day materialistic school of thought. She speaks of his "quenchless faith in the progress of the race, and in the duty of the individual to modify and transform the social medium," but the opinions he held as to the *oneness* of all human life mark him—in our eyes at least—as a true occultist, whether or no he knew, or recognised, it himself; and Miss Blind but deepens this conviction with every succeeding page of her most interesting article. She says again, "What made Mazzini so great in my eyes was that he tried to grasp life as a whole: that he considered the evolution of society as an upward movement, of which the progressive stages are marked by the different creeds which each in turn have contributed their share in developing the moral and mental capacities of man." His ethical teaching is in closest accord with the spirit breathed in the "Voice of the Silence":—

"You want to be happy," he says, "but happiness, let me tell you, is not the object of our life." "A deep abiding sadness always fills my heart.....for at present men have lost the sense of the continuity and unity of their race. Each one is only conscious of his own individual rights. They have forgotten duty." "You must do good for the sake of goodness only.....it is from yourself that you must draw strength and comfort. It is by reaching through your own efforts, faith:—faith in duty and immortality." "Life is not search for happiness; life is a mission. We have no rights, we have only duty...Life is a mission: nothing else...there is nothing but duty."

How strangely akin to our own beloved Teacher's spirit is this reiterated sounding of the note of duty. Duty, duty and always duty. Mazzini's ideas on genius, too, as far as they go, are almost exactly similar to H. P. B.'s teachings; he says, "all great scientific discoveries have been owing to what they call intuition—to an hypothesis which flashed before the eye of genius, without antecedents without any reasoning that could be ascertained. Reasoning only ascertained the truth of the hypothesis afterwards." "If

ever," he writes to Miss Blind, "you have a strange moment of religious feeling, of supreme resignation, of quiet love of humanity, of a calm insight of duty, kneel down, kneel down, thankful, and treasure within yourself the feeling suddenly arisen; it is the feeling of life."

I am leaving myself little space to touch upon several interesting articles in the current magazines, the subjects and writers of which, though calling themselves neither occult, nor theosophical, yet do in reality come very close to being both. In fact the point of view taken by journalists, critics, and popular writers generally, seems to be changing; gently and almost imperceptibly it may be, yet most certainly becoming tinctured with thought that in its origination called itself theosophic. The review of Contemporary Literature in the pages of the *Westminster Review* notices one or two recent books on Psychology,—one being by Professor Harald Höffding, translated by Miss Lowndes under the title *Outlines of Psychology*. Dr. Höffding considers that out of "the possible views which can be held as to the nature of mind and its relation to the body, only four possibilities can be conceived—(a) Either consciousness and brain, mind and body, act one upon the other as two distinct beings or substances; (b) or the mind is only a form and product of the body; (c) or the body is only a form of product of one or several mental beings; (d) or, finally, *mind and body, consciousness and brain, are evolved, as different forms of expression of one and the same being.*" The italics are mine, and strange to say the author appears distinctly inclined to accept the fourth named possibility. He admits, of course, "that there is a co-relation between consciousness and cerebral activity," but "supposes that one and the same principle has found its expression in a double form."

Another somewhat more metaphysical work than that last noticed is M. Belhache's *La Pensee et le Principe Pensant*. Herein, says the *Westminster Review*, the author has a distinct theory to uphold, and "contends for the independent existence of the soul, while admitting all the organic uses of the brain contended for by the physiologist. The senses and the understanding he is prepared to allow, depend upon cerebral functions; but he maintains a higher origin for the reason. Relative and contingent ideas depend upon the senses and the brain, but universal ideas, those belonging to the pure reason, he considers as appertaining essentially to the soul itself." Here verily is Plato in modern garb it is true, but none the less recognisable as Plato.

M. Alfred Fouillee comes to the fore again, in the *Revue des Deux Mondes*, writing upon the relation of the physical and mental forces of the universe, as viewed in the light obtained upon the problem through the recent experiments in hypnotism. He agrees with M. Pierre Janet as to the doctrine of *idees forces*, to which I have had occasion to refer once or twice lately, as you may remember. And his conclusions upon the matter, as stated in the present article, leave nothing to be desired, from the theosophical point of view, for he declares that the essential thing, philosophically speaking, is to cause the truest and highest ideas to predominate in the human consciousness. That he dimly suspects thought—or "Ideas"—to be the one mighty creative force in the universe, can be gathered from his expressed opinion that "the force of ideas is a real force possessed by us as thinking beings, while we are, perhaps, at the same time ourselves only the expression of the ideas of eternal nature."

A. L. CLEATHER.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE THEOSOPHICAL SOCIETY IN EUROPE.

FIRST ANNUAL CONVENTION,

Held in London, July 9th and 10th, 1891.

FIRST DAY, MORNING SESSION.

THE Convention assembled in the Lecture Hall of the Headquarters, 17 and 19, Avenue Road, Regent's Park, N. W., at 10 a. m. July 9th. The President-Founder took the chair and called the Convention to order. G. R. S. Mead was appointed Secretary; and W. R. Old, Assistant Secretary of the Convention.

Address of Welcome to the President-Founder.

Annie Besant, President of the Blavatsky Lodge, opened the proceedings by welcoming the Chairman with the following address:—

"It is at once my duty and privilege, as President of the Blavatsky Lodge, the largest in the British dominions, to voice the welcome of the Delegates and members of this Convention to the President-Founder. It is not necessary for me to remind you of the past services he has rendered the cause to which his life has been dedicated. Chosen by the Masters as President for life of the Theosophical Society, associated with their messenger, H. P. B., bound together by every tie that can bind, no words we can utter, no thought we can think, can add anything to the loyalty which every member must feel to our President. We welcome him with added warmth, because of the promptitude with which, on receiving the notice of H. P. B.'s departure, he has come from Australia, where he had gone to recover the health lost in the service of the cause. He came across the ocean without delay, in order that

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