

## “That Art Thou.”

*Chhandogya-upanishad.*

“This so solid seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—Carlyle.

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# THE LIGHT OF THE EAST.

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## Two Pictures.

Four thousand years ago the land in which we live was inhabited by a nation, to find whose like history will be searched in vain. It was a nation of another breed, another creed, another age than ours,—the age when the ancient Brahmin equipped with his psychical powers resembled a god, when the *Khetria* punished a lie with sword where now he passes it over in prudence, when disgrace was washed out with life, when virtue was the sole aim of human life, when plain living and high thinking ruled human society. Not in French saloons and English drawingrooms but above the green grandeur of the grass with the shoreless blue canopy of the sky above their god-like heads that our ancestors sat to solve the great problems of Nature; it was under such a shelter surrounded by the dense foliage of the forest for miles and miles that the *Sankhya* and *Vedanta* philosophies were written; under such shelters, the vedic hymns were chanted aloud and the sound vibrated along the chords of the infinite *akas* to the outermost skirts of the kosmos.

In a word the ancient Hindus were *civilised* in the true sense of the term; their civilisation was not the civilisation of cake and ale, of blood and carnage, of polished vice and fashionable folly; of that treachery and hypocrisy which go by the name of politics, which distinguish modern Europe; even in the intellectual field every

thing which the modern scientist knows was known to them. "I can venture to affirm," says the high authority of Sir William Jones, "without meaning to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the vedas, and even in the works of the sufis. The *most subtle spirit* which he suspected to pervade natural bodies and lying concealed in them to cause attraction and repulsion the emission, reflection and refraction of light ; electricity, calefaction, sensation, and muscular motion is described by the Hindus as a *fifth element*, endued with those very powers ; and the vedas abound with allusions to a force universally attractive, which they chiefly ascribe to the sun, thence called Aditya, or the Attractor". The above is the opinion of a foreigner, a master of twenty-six languages, and an intellectual marvel of the nineteenth century. Let us now hear what one of our countrymen has done to hold up the same vedas to ridicule and contempt. A mere dabbler in oriental literature, Mr. R. C. Dutt characterises the majestic hymns of Rig Veda as peasant's songs. \* His rendering of the Rig Veda is chaotic and unintelligible and he lacks the supreme spirituality which can enable one to read the Vedas between the lines. A man who has passed his youth amidst the material magnetism of the English metropolis, who has passed his manhood in the drudgery of public service, has had but little opportunity to attune his mind to the lofty conception of the

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\* Some of the hymns of the Rig Veda are described as the expression of "the humble hopes and wishes of *simple agriculturists*." "This is the unique charm of Rig Veda as a literary composition (eh ?)." Again "at the close of the Rig Veda, therefore, we discern the first germs of all that was the glory and all that was the *Shams of Hindu civilization*." Contrast the above with the opinion of Schopenhauer, "From every sentence deep, original and sublime thoughts arise and the whole is pervaded by a high, holy and earnest spirit. Indian air surrounds us and thoughts of kindred spirits. In the whole world there is no study except that of the originals so elevating as that of the upanishads. It has been the solace of my life ; it will be the solace of my death." Contrast also Hartmann. "The inconspicuous has in fact been as clearly and exactly characterised in this old Indian book of the Vedanta philosophy as by any of the latest European thinkers." Contrast also Barth who says that the Vedas were "written by initiates." Contrast also Subha Rad. "The Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other indicated by the metre and the *swara*,—intonation—which are as the life of the Vedas. Learned pundits and philologists of course deny that *swara* has any thing to do with philosophy or ancient *esoteric* doctrines ; but the mysterious connection between *swara* and *light* is one of the profound secrets." I need not here mention the opinion of H. P. Blavatsky before whose colossal learning our so-called orientalist's sink into insignificance.

ancient Rishi. Surely the difference is almost infinite between our native orientalist whose highest aim was to be the magistrate of a district and the ancient Rishi whose sole aim was to mingle his finite consciousness with the Eternal one ! Let us leave this painful topic lest it be to India's shame. While foreigners like Colonel Olcott have devoted all the energies of their lives to make the science and religion of India known and admired throughout the whole of the civilised world, it was reserved, by a strange irony of fate, for Mr. R. C. Dutt to characterise the god-like Rishi as a peasant. Certainly this is the duty of a true son of the soil !

But apart from the question of intellectual triumph, the so-called modern civilisation lacks the moral grandeur which characterised the ancient Hindu nation. In every man there is a perpetual conflict between the intellect and the mind and the aim of natural evolution is to bring the mind under the control of intellect. The individual in whom reason reigns supreme is the flower of civilisation, the nation in whom reason reigns supreme is higher in the scale of evolution. If the essence of civilisation be the conquest of one's mind, if a nation cannot be called civilized "Till the war-drum throbbed no longer, and the battle-flags were furled, in the Parliament of man, the Federation of the world," to use an expression of Tennyson, then certainly Europe has not even entered the very threshold of civilization. Steam, electricity, and railway on the one hand, and the everchanging fashionable manners of the day on the other are but the signs of a superficial civilization. These resemble the polished plaster of a tomb which hides within it the foul-smelling corpse—the so-called *civilized* mind. The great blot on modern civilization is its persistent and wanton cruelty towards the animal creation. The horrid practice of vivisection takes away the lives of millions of innocent animals every year. And all this for a doubtful gain. The most virtuous man of the Christian world begins his day with the deliberate slaughter of some innocent animals to satisfy the monstrous craving of his bellygod ! What a falling off from the sublime Christian ideal in order to satisfy one of the most physical propensities of man ! The man who calmly plunges the cold glitter of the steel into the living flesh of an animal is not a man of science but a monster of the worst type. "Vivisection" says Mirville, "is a speciality in which torture scientifically economised by our butcher-academics, is applied during whole days, weeks and even months to the fibres and muscles of one and the same victim. It makes use of every and any kind of weapon, performs its analysis before a pitiless audience,

divides the task every morning between ten apprentices at once, of whom one works on the eye, another on the leg, the third on the brain, a fourth on the marrow ; and whose inexperienced hands succeed, nevertheless, towards night after a hard day's work in laying bare the whole of the living carcass they had been ordered to chisel out and *that* in the evening is carefully stored away in the cellar, in order that next morning it may be worked upon again if only there is a breath of life and sensibility left in the victim." And this is the product of Christian civilization nineteen hundred years old ! The idolatrous Hindu has certainly not this redeeming feature of Western civilization. The Christian missionary who characterises the Hindus as idolatrous should clearly bear in mind that there can never be any religion without idolatry. The greatest philosophers of the world, have come to the conclusion that the human mind is simply a collection of shapes and images ; *thought* is equivalent to *shape* and nothing else. The infinite is shapeless ; and as the human mind is finite it can never exist without shape. We are at liberty to form no conception of god at all, but if we form any conception it must be in some shape or other. It is a foolish presumption to grasp the infinite *as such* by the finite mind. The Christian god is a magnified man who lives in heaven ; and yet we are to understand that the Christians are not idolatrous ! Even the Hindu of the lowest mental calibre while worshipping the black idol called *salgram* knows too well that his god is infinitely superior to a senseless stone. He knows full well that his god is the stone and something more. But the wise missionary will force us to believe that the *omnipresent* god is different from the stone or earth ! This idea of omnipresence is defective and childish ! It is clear, therefore, that people who think themselves clever conceive an image of the deity in their own mind and this image is nothing essentially distinct from the image made out of the potter's clay ; for the conceived image must be imagined either as hard or soft, small or great ; that is, it must be made up of *matter*. For the above reasons we may lay it down as a rule that there can be no religion without the element of idolatry. The finite mind as such can never conceive the infinite. The Hindu *shastras*, while admitting the necessity of image-worship for the development of *Bhukti* fully deny that Brahma has any shape at all.

মুচ্ছিনাধাতুদার্কাদিমূর্ত্তাবীথর বৃথঃ ।

ক্লিষ্টত্তি উপসানুড়া পরা শান্তিঃ ন বাস্তিত্তে ॥

"They who consider the images of wood or gold as gods, only suffer for their folly ; eternal peace they never get," says the *Muhani-*

*vana tuntra*. "Consider every form as false and regard the formless as true," says the *Ustabakra samhita* "As thirst is never quenched except by water, so salvation can never be attained without the knowledge of self," says the *Kularnava Tuntra*. It must not be imagined that the above texts discountenance the worship of images ; they simply mean that Brahma must not be regarded as finite simply because the human mind from its very nature is unable to go beyond limitations. The Hindu while paying his homage to an image of stone or clay is fully aware that god is infinite and as such cannot be conceived by the human mind. He therefore very wisely makes an image of him in order to grasp him by his finite mind.

One should clearly understand what the term infinite means before condemning image-worship. The infinite is regarded by many as something very great. This is a mistake, because the infinite having neither length nor breadth can be neither great nor small. That which is beyond relation must be without attribute. The idea of the infinite coincides with the first definition of geometry according to which a point is that which has no parts or magnitude. Absolute space is such a point if it be at all called a point. Simultaneously with the conception of the finite there is the conception of the existence of the infinite. Finite implies some thing beyond it, and therefore the conception of the finite coexists with that of the infinite. Thought can only become infinite when it rests, that is, when it ceases to *think*. For this simple reason human thought can form no conception of the infinite. Either leave off altogether the worship of the gods or worship in some *form* or other. Except the two above there is no third alternative. Among our countrymen Ram Mohon Roy was the first to make an onslaught on image worship. From the *Vedanta* he took the *Nirguna* (attributeless) and *Nirakara* (shapeless) Brahma and tried to raise the masses of his countrymen to this lofty conception. That which was intended by the Rishis to be the aim of the purified *few* was placed by Ram Mohon Roy before the gaze of the profane herd. The *Nirguna* Brahma of the Vedas is the loftiest conception of the philosophic mind and nothing else but a mind purified by *yoga* is fit to realise it even partially. This ever-unattainable Brahma was placed by our reformer before men most of whom never heard even the name of *Yoga*. His attempt could not but be a failure because he preached the doctrine of *Gyan-Kanda* to men whose minds were not purified by the fire of *Karma-Kanda*. The *yogi* is the efflorescence of his age, so it is a hopeless task to turn every body into a *yogi*. The two great departments of the *Vedas* are (1) *Karma-Kanda*, (2) *Gyan-Kanda*. It is expressly

stated in the works of *Vyasa* and *Sankara*, that the man who is not purified by the practice of *Karma-Kandā* (which includes religious rites as well as the practice of moral virtues) is not fit to follow the prescriptions of *Gyan-Kanda*. Perfect control over one's own mind is the corner-stone of *Gyan-Kanda* and the slave of one's own passion is the last being in the universe to cognise the Eternal Truth.

To sum up the characteristics of these two civilisations, the ancient and the modern : The eye of the ancients was turned towards the substance of things. They saw that every thing is coming into being and passing out of being, but never is ; what is the Reality which is hidden under these false appearances ? What is that which perdures and lasts for ever ? In every stream of life there is the varied anguish of birth, of care, danger and death, through embodiment after embodiment ? Is there nothing which is untouched with these varied miseries of earthly life ? Is there no fountain of Eternal unbroken Bliss ? In their quest of the real the ancient Brahmins found that the *mind* is the root of every earthly anguish. It is the mind which establishes *relation* between various objects and suffers the anguish of hell ; they therefore, tried to suppress the various passions of this ever-changing mind by the practice of *Hata* and *Raja Yogum*. With the purification of the mind its finite horizon began to extend further and further till it saw the Infinite. A perfect inertia, a perfect abstraction have enabled the mind to reach the last residue of all abstraction. It becomes free for ever from the anguish of metempsychosis as well as from the trammels of flesh. The goal of evolution is here attained.

To the modern mind every thing beyond the grave is dark. His attention is confined to the three-score-and-tén in which he lives like an insect in a drop of water. The Eternal and Absolute have no attraction for him ; all his energies are directed to decorate this short span of life with the trophies of Science and Art. The illusion of temporal happiness is too great for him. In his old age he finds that his search after temporal happiness is vain and his mind is as empty as ever. Now Death strikes him down with one cruel stroke and his cherished ambitions come to a final end. The longing for unsatisfied enjoyment drags him on into a new re-birth ; thus he passes on from life to life now a beggar now a king.

However dissimilar these two civilisations may appear in the first glance, they are but the ascending and descending arcs which complete the circle of evolution.

## A Study of Bhagabat Gita.

From the above three proofs the attentive reader will see that the doctrine of the Absolute as propounded in Chapter II. sloka 16. is based upon the conclusion of reason. The doctrine of rebirth as propounded in sloka 12 is a corollary of the above. From the standpoint of the Absolute the universe has no separate existence; the finite "ego", ignorant of its Absolute nature, *feels* that it has a body which is born and which dies, like the man in a dream. His birth and death are not real but fictitious. Till it *perceives* its *real* self it will see a chain of births and deaths. One fictitious death can not relieve him, because he is still *ignorant* of his real self; and until he acquires *gyan*, birth and death will follow in endless succession. Hence rebirth is a relative *necessity*, so to speak. The question, how does the finite conscious existence called *jiva* come into existence at all will be answered in chapter five; that point is not raised in the present chapter.

It should be remarked here that the sum and substance of *sankhya-yoga* and not its dry nomenclature is given in the present chapter. Khrisna asks his disciple to follow the directions of his *intellect* and not of his *mind* in practical life. He calls "*Sankha-yoga*" "*Budhi-yoga*"; even if it be considered that death is the be-all and end-all of existence the *sankha-gyani* is still directed not to sorrow over the inevitable (Ch. II. sloka 26.)

"To live by rule,  
Acting the rule we live by without fear,  
And because right is right to follow right  
Were wisdom in the scorn of consequence."

Such is the view which the *sankhya-yogi* is to take of the acts of his daily life. Before leaving this chapter it would be well to notice the various stages through which *sankha-philosophy* has passed since the days of *Kapila*. I have noticed before that originally *sankhya* was a nomenclature for the principles of the philosophy of the Vedanta. That the original Sankhya and Vedanta philosophies are one, Khrisna states clearly and distinctly in sloka 16 chapter II. This sloka occurs in the description of *Sankha* Philosophy, and it is distinctly stated there that matter has no *substance*. So we find that in Khrisna's time the universe of name and form was considered to be substantially non-existent by the Sankhya philosophers. What then was the mistake which the Sankha Philosophers of Khrisna's time committed? They thought that they could reach Brahma by shutting the Logos out of

consideration. This mistake Khrisna criticises in Chapter XII, Slokas 4 and 5. These two slokas must be considered as a criticism on the sankhya philosophy as explained in Chapter II. It would not be out of place to give here a short account of the original Sankhya Philosophy as described by Beda Vyasa in the Santi-Parva of Mahabharat, especially in Chapters 307 and 308.

*Parabrahma* ( the 26th principle of the Sankhya ) manifests itself into *Mulaprakriti* or *Abukta* on the one hand, (the 24th principle) and *Logos* or *jiva* on the other hand ( the 25th principle ). These two principles viz, the 24th and the 25th are described as co-eternal in Gita Chapter 13. Sloka. 19. *Mulaprakriti* and its manifestations are called *Abidya* and the manifestations of the *Logos* are called *Bidya* (Gita. Chapter VII. Sloka 4 ) ; the words used there are *Aparaprakriti* and *Paraprakriti*. Properly speaking neither *Purush* alone nor *Prakriti* alone can produce anything. A kind of phenomenal union of these two entities is the cause of the succession of fictitious manifestations known as the universe; just as the rays of the sun falling on the drops of water produce the many-colored rainbow so the union of *Prakriti* and *Purush* produces the universe. Apart from *Purush* *Prakriti* is inert, just as apart from loadstone the iron is inert ; but the contrary is not the case. *Purush* is never active even when mirrored on *Prakriti*. It never quits its own passive nature which is full of bliss. This fact is clearly stated in Gita Chapter IX. sloka 10. In the Vedanta philosophy *Purush* is described as *Satchidananda*. *Prakriti* is described as *Asatjagaddukha* ; the epithets are significant. *Prakriti* has no existence *per se* ; it is simply the phenomenal mode of *Brahma*. In our *shastras*, *Prakriti* is also described as the *Bigana Prava*, the spiritual reflection of the Infinite Consciousness. Properly speaking *Prakriti* is *Brahma* just as the ripples of water are nothing but water. The delusion (*i.e.* *maya*) is that we see it as something different from our consciousness. Not so. The universe is of *Brahma*, just as the false snake is of the rope. This doctrine is known as the *Vivartavada* of Sankaracharja. *Maya* is confined to name and form, but the substance underlying *Maya* is the infinite field of consciousness, which is neither great nor small, neither here nor there. Out of the twenty-six categories of Sankhya Philosophy three have been noticed before. *Prakriti* and its twenty-three manifestations are reduced to right categories in Bhagabat Gita Chapter VII. sloka. 4.

It will be seen from the above that the difference between the original Sankhya Philosophy and that propounded in Khrisna's time consists in the fact that the latter omitted to mention *Logos* as the



means of salvation. Hence, it is called the *Nirivara* Sankhya Philosophy. That the *Sankhya* and *Vedanta* philosophies are the same will also appear from the fact that *Kapila* is extolled in Chapter X. sloka. 26 of *Bhagabat Gita*, a purely *Vedantic* work.

The modern *Sankhya* Philosophy may be called the third stage of the *Sankhya* Philosophy. Various commentators have taken different views of the original philosophy. The *Sankhya Karika* by *Iswara Khrisna* has been annotated by *Gaurapadacharya*, *Vachaspatimisra*, and others. Among other works there are the *Sankhya Pravachana Sutra* and *Sankhya-Sara*.

Chapter II closes with the description of *Sankhya Gyani*. He is described as a being who has attained perfect equilibrium of mind, a calm which no storm can shake. (Vide slokas 54-72).

*Analysis.* The first ten slokas describe the melancholy and wavering attitude of *Arjuna's* mind in the field of battle. Slokas 2, 3 postulate the grand doctrine of rebirth. Sloka 16 postulates the existence of Absolute spirit only and the non-existence of matter which is the sum and substance of *Vedanta* and *Sankhya* philosophies. Slokas 17 to 30 contain a description (not a definition) of *Atma*. Slokas 31 to 39 are an appeal to *Arjuna's* sense of duty. Slokas 40 to 53 contain the germ of the doctrine of *Karma* which is developed in future chapters. We will take up these slokas in the next chapter.

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## Animal Magnetism.

(Reprint)

Most persons live and die in happy ignorance of the power of animal magnetism, just as most of us live and die practically ignorant of the anatomy and physiology of our own bodies; practically ignorant of the laws of life and death; practically ignorant of the fact that law, inexorable and inevitable, is as actively operative in the mental and moral as in the physical constitution of man. And they are, perhaps, wise who remain thus ignorant,—and are as willing to forego the secrets of animal magnetism as the secrets of the dissecting room, of the shambles of vivisection. Much better go back to our office or store or home, and attend to our ordinary business and enjoy our usual

pleasures, than wander unguardedly in the laboratory of the magnetizer, at risk of an explosion at the first step. I am no alarmist, and I detest sensationalism ; but I speak as a sober scientist of some experience in psychic research when I say animal magnetism is a force not to be touched unguardedly ; not to be investigated without every precaution against injury to the investigator ; it is more than playing with fire ; it is more like arousing the lightning's flash, which may strike one dead in unskilful hands, may cook a dinner or bear a message to a friend in the hand of one who knows how to use this subtle, mysterious force. I repeat, very soberly, the most delicate or the most formidable experiments in electric science, with powerful batteries and magnets, or the most ticklish chemical compounds whereby the explosives of commerce are manufactured—these are not to be attempted without full knowledge and every precaution on the part of one who has made them a study against explosion or other danger. Yet we understand these things much better than we do animal magnetism, and by so much the more should we approach the latter warily and with circumspection, if possible, under the guidance of one who has made the subject a study.

But I hear you asking yourselves, if this universal potency is all about us, and so dangerous, why do we not all run greater risk in ignorance of it than by making its acquaintance ? That is a fair question, and one not easy to answer ; but strangely enough, though we are all in a sense and to a degree at the mercy of currents of animal magnetism, yet ignorance of them does seem to confer some immunity or to act as a barrier of some sort. Is not a child exempt from dangers to which an adult may be exposed ? Is not a prisoner's cell a safe retreat from some dangers ? Is not what is called a good tough hide a shield against some of the stings to which a more sensitive person is exposed ? And in the case of your hypothetical circle, sitting to develop mediumship, may not there develop certain powers, with certain consequence, which were latent before ? Every activity, whether of soul, mind or body, entails certain consequences which would not have ensued but for that activity. And so with the formidable matter of animal magnetism which faces the psychic researcher in the second stage of his investigations. For, observe, he will never know anything about it by reading about it, nor even by witnessing it ! He must study it experimentally. He must magnetize or be magnetised ; he must practise the art of magnetising or suffer it to be practised upon himself. He must demonstrate it in and by his own person. He must be the magnet himself. All cannot do this, for various reasons—some

for one reason, some for another—any more than all men can become doctors or lawyers or merchants or poets or thieves or murderers or what not. There is no royal road here; no study or reflection or theorizing or speculating will avail much. That is the reason why so much so-called psychic research is futile—utterly barren of results and unworthy the name of science, unworthy the name of some of the scientists who fancy they can of necessity investigate it perfectly well. They will fail, and spin theories and beat the air, and fight a windmill in attacking Spiritualism and Theosophy and religion, because they themselves are not instruments whereby psychic research can be conducted. They will fail where a sick sensitive of Reichenbach or a hypnotic subject of Charcot will demonstrate a great fact in psychic science. Remember, then, the instrument of research along this line is always and necessarily a human being; either the experimenter's own person, or the person of some subject over which he has absolute control. All experiment is made on and by and with the bodies of men and women—nay, upon and by and with their very souls. That is psychic research. Psyche means soul, and think you it is to be lightly or ignorantly or blunderingly prosecuted? A thousand times no! For here, blunder and crime are one and the same thing.

Recollect, then that psychic research, if it mean anything, is an investigation of the human soul,—not of the body alone, that is physiology or anatomy; not of the mind alone, that is psychology of which you may learn from any text book, and only a step ahead of ordinary physiology such as every medical man studies. And animal magnetism is the key to the discovery, the very uncovering of the soul that inhabits the body; it is the pass-key to every mystery and secret of life and death of the body; and to every knowledge we may hope to acquire of the conditions of the soul's existence after the death of the body. In using that key we open the way to all that was barred before and unlock every secret recess, expose every hidden thing, unveil every mystery of the human being that it seems possible to scrutinize in our present state of existence. He, then, must needs be a pretty brave man, and I think he should be a very good, honest, pure-hearted, truth loving, kind and gentle who undertakes psychic research beyond its initial stage.

Perhaps I can make clearer now what I tried to explain a while ago, about the pursuit of this thing exposing one to dangers that other-wise might have slept. A person who has ever magnetized or ever been magnetized, is never afterwards the same person exactly that he was before. The difference is not only mental, for of

course he has got some new experiences and new ideas ; but it is to some extent physical. It is like the difference between iron that has become magnetized, and this same metal that has never touched the loadstone. The currents of animal magnetism passing through the particles of the body seem to make some change. I would almost say some new or different molecular motion is set up ; just as a current of ordinary magnetism passing through iron affects the particles of the metal in such a way that they exhibit activities and produce visible effects that were absent before. How profoundly the whole being, physical, mental, psychic, moral, spiritual even, can be affected by this exquisitely subtle, unspeakably powerful form of force, few are fully aware. The induction of complete trance by a magnetizer in his subject is the most astounding instance of the supreme control of one human being over another that the nature of man admits. One may kill another's body by many a kind of mechanical violence, as a blow, or destroy life by poison, which disarranges the vital machinery fatally ; but in neither case is the mind, still less the soul, at the mercy of the murderer. But the magnetizer can utterly deprive a victim of mind without leaving a trace upon the body ; he may make a lunatic of a philosopher ; he may make a criminal of a saint. He can call up at will the most fervent religious ecstasy ; he can excite with equal ease the most malignant and devilish passions and roaring blasphemies. He can blot out the mind for the time, making a drivelling idiot ; he can induce artificial lockjaw or complete catalepsy ; he can suggest crimes which his victim, forgetting the source of the suggestion, shall afterwards commit at a given moment. He can cause various bodily sicknesses at will ; he can excite vomiting by a suggestion ; he can make and unmake the most excruciating pains ; he can make the patient insensible to pain and amputate a limb without the patient's knowledge. As to the hallucinations of the mind he can produce, they are simply endless, at his will and pleasure. His patient shall see, hear, smell taste, touch, what the magician pleases. He can induce somnambulism, clairvoyance, clairaudience, in some cases even to the extent of informing himself of what is occurring at a distance. I need not prolong this catalogue of his powers, to which it is not using figurative or extravagant language to apply the terms superhuman or magical, so far above ordinary powers and everyday experiences are these actualities of animal magnetism.

The moral aspect of this case is a very grave one indeed, and it is obvious, and I need not dwell upon that. Let me only say that it comes so far to the front, in France at least, as to require legislative

action, and upon it hinge some of the gravest medico-legal questions, to say nothing of the range of professional study of alienism or insanity. Let me only ask, also, if the Theosophists are so far wrong, after all, when they say they possess some kinds of knowledge and some kinds of power which it is not expedient that everybody should share? And let me ask the Spiritualists if, to this tremendous range of the possibilities of the spirit while still in the body, with that wonderfully organised apparatus at the command of his trained intelligence and concentrated will-power, a good many of the phenomena commonly ascribed to disembodied spirits, and supposed to be feasible to them alone, may not be fairly and safely referred? This brings me back to the position I am trying to hold that of the scientist pure and simple looking at these things with an eye only to psychic research. This is the field that opens before you offering an abundant harvest. It is here that you can safely proceed from the well-known to the less known and the now unknown. Your feet are on solid ground. Your instruments are at command, in the persons of those whom you can use in your investigations. Have a care, only that the instruments be neither injured in themselves, nor turned against others. Whether you will fully believe me or not I know that in giving you animal magnetism I give you the pass-key to psychic science; I invest you with the Master's word of the greater mysteries in the construction of the temple, for refusing to surrender which to those unworthy to receive it, was Hiram Abiff slain. The word was lost in his grave; the substitute is what we use so guardedly; then let us be doubly on guard, lest we misuse the sacred syllables.

But of what use, after all, is this key, if we know not how to use it? But for its use, it were merely a bauble to hang on the breast as a visible sign of authority. What is the use of the master's word unless it be spoken to some purpose? Let us see about that.

What, then, is animal magnetism? Is it a myth, a figment of the imagination, an idea only and thus purely immaterial, or is it a thing, a concrete reality? To define its substance or essence were impossible. Even the most learned electrician, who uses electricity most skilfully and successfully, is silent when asked, "Well, but what is electricity?" To define this much more subtle form of force or mode of motion called animal magnetism were still more difficult. But it is a great point gained and a great advance made when we clearly recognize and define its operation and effect. That it is a mode of motion, there is no question; for it is a force, and every force is a mode of motion of something. That is a mode of molecular motion of ordinary

matter. Light is a mode of motion of a very delicate, tenuous, ethereal substance known to science as luminiferous ether. Electricity is another mode of motion ; so is ordinary magnetism as of the loadstone, and so is galvanism, a force resulting from the chemical decomposition of various substances. But animal magnetism differs from all these in at least one respect, and in one of supreme consequence ; for it is partly mental, not entirely physical, and it is capable of acting without any known medium of communicating, and it is capable of communicating what ? Thought ? Yes, whatever be the substance that is stirred when this kind of magnetism acts and sets it in motion, it is the substance of mind that is moved ; it is something in which thought, will, or volition, memory take form. It is a conveyer of consciousness ; it is the medium of changes of consciousness by means of which one man's state of mind may affect another's state of mind, without any known means of transferring the affection or making the cause take effect. No one now has the hardihood to deny the obvious and incessantly repeated manifest action and result of magnetism, for it goes on constantly under our eyes, and comes into play in the simplest acts of mesmerizing.

Now since there is no known medium of transfer of the effective force of animal magnetism, and since there can be no transfer of any force without some medium of transference, and since there is probably no absolute void or vacuum in any space in nature, it is necessary to infer that there must be some kind of substance, of what kind I do not permit myself to say—no ordinary matter as known to the chemist or physicist, yet material in one sense—in the motions of which magnetism is manifested, and whose motions constitute, in fact, magnetic currents whose visible effect we can study. In point of fact there is such a substance, some of whose properties I could describe if I would ; and when I said “unknown,” I only meant unknown to the materialistic science of our day, since it is not a kind of matter which, can be investigated by the ordinary methods of the chemist, or physicist like any ordinary solid or fluid or gas ; yet it has been known to some scientists for ages ; it has been known longer than most of the sixty elements which the chemist knows ; and it has received more names than any one of the chemical elements of the text books. The oldest name of it that I know is akasa, the Hindu name given many centuries ago, perhaps by Kapila, the founder of one of the four great schools of Hindu philosophy. Theosophists and other occultists commonly called it the “astral fluid.” I have often heard Spiritualists speak of it without knowing it, by the name of “spirit

light." It has many remarkable properties, different from those of ordinary matter, and for the most part quite the reverse. But the property which chiefly concerns us now is that property which it has of sustaining consciousness and conveying thought. It carries mental images; and it is capable of reproducing in the mind of one person the thoughts of another. It is the medium of all actual exchange of thought; for the words we use are merely conventional noises which we understand as a set of symbols of thought agreed upon. It is the means of all genuine mind-reading. It is the substantial basis of all clairvoyant visions and all clairaudient sounds.

The real existence of this akasic or astral fluid is the secret of all telepathy, or the effecting of one mind by another at any distance without physical means of communication; and no fact in nature is better attested than the fact of telepathy, which the London Society for Psychical Research has rediscovered and carefully demonstrated by thousands of cases, though that society has as yet given no hint that they have any knowledge of the rationale of telepathy. Nay, more; in this same astral fluid in whose properties telepathy has its possibility and its realization, is found the material or substance which composes the bodies of those strange apparitions or phantoms with which the public has become familiar, known in spiritualistic circles as materializations. These alleged spirits of the dead are in most cases, I will not say exactly the percentage of cases, but in most cases, deliberate frauds—the varietal humbugs in the world, got up for money to deceive the unwary, just as coolly and carefully as an actor gets himself up for his part on the stage! But in cases of the genuine thing, a materialization is for the time being a substantial reality, whose substance consists of this astral fluid in a temporary state of condensation, which renders it palpable and visible to our ordinary senses.

Let us draw a long breath here, and see the length we have gone in the last few moments. I have been speaking of the properties of the astral fluid; from mesmerism through telepathy to materialization, almost in a breath. It is a mighty power we have invoked, and almost like magic rises the ghost we have conjured up to confront us. For the linking of this phenomena is so close and unbroken, the chain of reasoning is so inevitable, that once the first least phenomenon called theosophic or spiritualistic be proven, the rest follows as a matter of course, and the whole body of psychic science is before you, needing only patience and care in psychic research to be clothed in proper vestments to stand before the world by the side of the orthodox physical science of our day.

But lest I may have overhauled the links of this chain too rapidly, let us retrace our steps for a moment. We have assumed or inferred the existence of this astral substance to account for the facts of animal magnetism which have been established, and we find that it has every proper character of a legitimate scientific theory, in that it is *a priori* probable; that if true it accounts for the facts; and that the facts have never been accounted for on any other theory in a way that will bear investigation. But this magnetic substance is everywhere; it penetrates all space, probably, and certainly it interpenetrates all matter, residing in matter side by side with the gross molecules which the chemist knows. It is in our bodies as well as in all other bodies, animate or inanimate. Animal magnetism is in all living animals, not excepting that one which crowns creation. It is in short, a part of the composition of man, an element of the human constitution. If special proof of this were requisite, I should only have to point to the unquestionable fact that this magnetic force proceeds from the magnetizer at his will, and certainly nothing can be got out of a man that is not in him. So obvious is this that some scientists have used the expression "brain waves" in connection with some of these phenomena. In mesmerising also, the operator is often aware that *something has gone out of him*; some influence has proceeded from him, which it is no irreverence to liken to the virtue that departed when the woman had touched the hem of the garment. Certainly I have been conscious in my own person of varying tension and relaxation of the magnetic currents, and I have no doubt that in time we shall have instruments to record these ebbings, and flowings with the same accuracy that the sphygmograph now records by the pulse the varying tension of the arteries.

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# A Glossary of Technical Terms.

( 1 )

*Atma.* The highest spiritual principle common to every being in the universe. Matter has apparent parts and magnitude, while spirit, being equivalent to absolute Space, has neither length, breadth, nor thickness. It is that unchangeable element in man which takes notice of our successive thoughts. In the state of deep sleep it takes notice of the blankness of sleep as well as of dreams when they occur.

( 2 )

*Akas.* It is material and is equivalent to the English word, Ether. It is a mistake to suppose that Akas means vacant space.

( 3 )

*Abidya.* A term equivalent to *Maya*, which again is equivalent to name and form. *Maya, mind, Sukti, Abidya, form, name, Prakriti,* are synonymous terms in Hindu Philosophy.

( 4 )

*Annamaya Kosa.* The term is equivalent to the physical body as distinguished from mind and intellect, *e, i, Sukhma* and *Karana Shariras* respectively. Mind and intellect are regarded as composed of the finer states of matter according to our philosophy. But they are not the product of the physical brain ; on the contrary our brain is the product of the mind in the same way as the brain of our dream-body is the product of our mind.

( 5 )

*Bideha.* Technically one who has become independent of the *Sthula* and *Suksma Shariras*. The highest state in which the sense of "I" can remain. The *Jivanmukta* is independent of his physical body ; the *Bidehamukta* it also independent of the *suksma sharira* which is an exact counterpart of the physical body, and is made up of finer materials. The *Karana Sharira* takes the place of his physical and astral bodies.

( 6 )

*Bibhuti.* The occult powers of a *yogi*. These powers are latent in every being and are destined to be developed in the course of natural evolution. This premature development is due to *yoga* training.

( 7 )

*Bhuta.* This word does not mean "element" in the modern sense of the term. According to occult chemistry there are as many attributes of matter as there are senses. There are five senses, viz, sight,

touch, taste, smell and hearing, so the external world also has five properties and no more. If we had one sense the less matter would have been deprived of one attribute. If we had a sixth sense matter would have got one more attribute. The five attributes which make up matter are called *Bhutas*. *Suksma Bhutas* are equivalent to the English word "elements," *Sthula* or gross *Bhutas* which we feel are compounds of these *Suksma Bhutas*. According to science oxygen is an element; according to occult chemistry sound, touch, sight, taste and smell are elements. Oxygen, if analysed by nicer instruments may turn out a compound in future; but sound, if analysed *ad infinitum* can give us nothing but sound. And what is matter but the combination of sight, sound, touch, taste and smell? Are these not elements in the true sense of the word? Is sound capable of analysis into something else which is not sound? But the so-called elements of science become compounds one by one with the progress of science.

(8)

*Bhabum*. That which is in perpetual change. Mode. It is equivalent to form or "rupa".

(9)

*Basana*. Will-power; more properly the attraction of mind for earthly objects which is the cause of rebirth. It is called *Tanha* by the Buddhists.

(10)

*Dhyan*. Concentration on a single object. Just as the rays of the sun being concentrated on a glass enable them to burn any object, so the powers of the mind can penetrate into the very essence of things by means of concentration.

(11)

*Jiva*. It indicates the sense of "I" which every one feels.

(12)

*Karma*. Is equivalent to *Basana* or the exercise of will. Thoughts whether good or bad are included in the term *Karma*.

(13)

*Karana Sharira*. It is equivalent to *Buddhi* or intellect. It is the *Karana* or cause of individual existence, the sense of "I."

(14)

*Kabalya*. That supreme spiritual existence in which there is neither *Knower* nor *Known*. Absolute consciousness. No idea can be formed of it except in the highest state of *samadhi*.

(15)

*Nirvana.* A synonym of *Mukti*. Some orientalists have thought it equivalent to "annihilation." This is wrong as Buddha is said to have entered *Nirvana* twenty years before his physical death and *Paranirvana* after his death.

(16)

*Pragna.* Equivalen to "consciousness." Technically the highest state of individual consciousness in the shape of the *Karana Sharira* (pure intellect).

(17)

*Pran.* Breath. It is also a name for the sun which is regarded as the regulator of breath. There is the *Chandranadi* as well as the *Surjanadi* in human body. Every lunation has its characteristic influence on the human breath.

(18)

*Raja.* Finite consciousness has three phenomenal divisions : (1) Ego or "I," (2) Intellect and mind, (3) Physical body. *Satwa*, *Raja*, and *Tamá Gunums* are equivalent to the above three. These there *Gunums* are the three states of finite consciousness.

(19)

*Swapna.* Dream. In the state of deep sleep the activity of the mind remains latent. This latent activity bursts forth into two states of consciousness, viz. the dream-state and the waking state. The dream-body as well as the dream-world are the products of the mind so is the waking-body and the waking—world. The *matter* of dream has the same value according to the Vedanta philosophy as the *matter* of the waking state. But these two states are governed by different natural laws. In the Hindu *Shastras* the universe has often been compared to the dream of Brahma (the totality of created minds). Whenever the waking state is compared with the dream-state it should be clearly borne in mind that the comparison is limited to the *matter* of the two states but not to their *laws*.

(20)

*Turiya.* The state of consciousness of a *Jivan mukta* ; this state of consciousness is quite different from the waking, the sleeping, and the dreaming consciousness known to us. *Jivanmukta* is a being whose *Karma* is at an end. Like the seed of a plant every desire of a conscious being remains latent in his mind till fruition. Man is perpetually sowing the seed of desire and is consequently undergoing endless rebirths ; he who cuts off the chain of desire by *yoga*, whose *Karma* is at an end, is called *Jivanmukta*.

(21)

*Turiaditta*. The state of *Bideha-mukta*, the highest stage of finite consciousness conceivable.

## The Yoga Philosophy.

The Indo-Aryans or Hindus have always been fond of the study of Philosophy which much influenced the national mind during the Brahmanic Period. There were six schools of Philosophy among the Hindus in days long gone by. These six schools of Philosophy or *Darsanas* were (1) the Sankhya system founded by Kapila, (2) the yoga system of Patanjoli (3), the Naya system of Gautoma, (4) Vaiseshika system of Kanada, (5) the Purva mimansa of Jaimini and (6) the Utara mimansa or Vedanta of Vyasa. Of these six *Darsanas*, the most useful to man, morally, religiously and spiritually, are the yoga system of Patanjoli and the Vedanta of Vyasa. In this article we shall sketch the former and try our best to give a full theoretical view of the subject. Of all occult sciences that treat of things mysterious and hidden to our external senses and difficult to be explained and understood, the yoga Philosophy forms the most important. It deals with the contemplation of the inner man and the practice of self-abnegation. It is occult transcendentalism. Yoga is mental abstraction, silent prayer or *Japa*. It is the union of the inspired and the expired air. It is the union of the mind and the soul. It is Spiritual Philosophy or *Untera Yoga*. It is that by which a Yogi analyses the various corporeal, intellectual, moral, sensual and religious principles of which man is composed, and by which he segregates or awakens the soul to the contemplation of, and absorption into, the supreme soul.

The Yoga Philosophy treats of various processes by which the Hindu ascetics acquire the power of abstaining from eating and breathing for a long time; of becoming insensible to all external impressions; and of purifying the soul, awakening it and enjoying heavenly felicity. The Hindu mystics, who practise Yoga, retire into *guphas* or subterranean retreats, abstain from common salt, and are extremely fond of milk on which they chiefly subsist.

They eat and walk during the night, remaining retired in the day. They are slow in their motion and torpid in their manners. They generally practise two postures of sitting, termed *Padmasana* and *Sidhasana* with a view to respire with the least possible frequency. When the Yogis are able to practise the above quiescent postures two hours, they begin to practise *Pranayama*, a stage of self-trance, which is characterised by profuse perspiration, tremblings of the system, and sense of lightness of the animal economy. They next practise *Pratyahara*, a stage of self-trance, in which they have the functions of the senses suspended. They then practise *Dharana*, in which sensibility and voluntary motion are suspended, and the body is capable of any given posture, the mind being quiescent in this stage of self-trance. The Yogis, after attaining the stage of *Dharana* aspire to what is termed *Dhyana* a stage of self-trance in which they become surrounded by flashes of eternal light, termed *Ananta Jyoti* or universal Soul. The Yogis in the state of *Dhyana* are said to be clairvoyant. *Somadhi* is the last stage of self-trance.

In this stage the Yogis acquire the power of supporting the abstraction of atmospheric air and the privation of food and drink.

Yoga Philosophy is chiefly divided into *Raja Yoga* and *Hatha Yoga*. The *Raja Yoga* is a system of mental training by which the mind is made the servant of the will.

The *Hatha Yoga* is a system under which the student (*chela*) undergoes physical trials and hardships for the purpose of subjecting the body to the will. The *Raja Yoga* give spiritual powers. The *Hatha Yoga* produces physical results. By *Raja Yoga*, a Yogi becomes a *Siddha*. He can know whatever he desires to know, even languages which he has never studied. By *Hatha Yoga* one can accomplish certain physical phenomena, as for instance he can draw all his vitality into a single finger, or when in *dhyana* he can know the thoughts of others. The *Raja Yoga* has nothing to do with the physical training of the *Hatha*. It is exclusively confined to the training of the spirit. The *Hatha Yogi* may reach through a physical and well-organised system of training the highest powers as wonder-workers; but there has never been a man worthy of being considered a true *Yogi* without the aid of *Raja Yoga*. The *Raja Yoga* is the true Indian transcendentalism. The *Raja Yogi* trains his mental, moral and spiritual powers, leaving the physical alone and makes but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real *Yogi* boasting of being one or willing to exhibit

such powers, though he does acquire them as does the Yogi practising *Hatha Yoga*, but through another and more intellectual system. Generally the *Raja* or real Yogis deny these powers point-blank. They need not even belong to any apparent order of ascetics and are often known as private individuals than members of a religious fraternity. Kabir, who was one of them fulminates against most of the *Hatha* mendicants and sketches them with a masterly hand.

At present, yoga especially *Raja* yoga, is known by name only, except in the presence of a few yogis, who inherit the warmth, the depth, the grasp and aspiration of the *Upanishads*.

We shall treat separately the *Raja* and the *Hatha* yoga. First, we shall deal with the *Hatha* yoga. The ascetics, who practise *Hatha Yoga*, fast during the day and take one moderate meal during the night. They move slowly to render respiration less frequent. They live in *Guphas* possessing a uniform temperature. They practise taciturnity or the vow of silence. They are recommended to avoid physical labor and to engage in meditation. They are recommended also to fix their sight on the tip of the nose or upon the space between the eye brows, these peculiar turns of the axis of vision suspending the respiratory movements and generally producing hypnotism, and to sit in the two tranquil postures of *Siddhasana* and *Kamalāsana*. A true Yogi is directed not to touch metals of any description. True Yogis extenuate their system, restrain their passion, subdue their vicious natures by a parsimonious use of food and water. Abstinence favours longevity by diminishing the waste of matter.

The following are the chief circumstances which favor hibernation or *Hatha Yoga*, (1) abstinence (2) sheltered situations, as caves and *Guphas* (3) a state of rest or repose (4) confined atmosphere, (5) non-conductors of heat and (6) proper aliments, as, rice, wheat, barley, mung, milk, sugar, honey, ghee, butter and vegetables; but not flesh, fish, wine, oil, mustard, onions, garlic and carrots. The use of liquors, of beef and certain other meats and certain vegetables and the relations of marriage, prevent spiritual development. The pre-requisites for one who wishes to be a real Yogi are;—(1) a desire to learn (2) perfect control over desires and passions and (3) chastity, pure companionship and pure food. Five things he must relinquish—ignorance, egotism, passion, selfishness and fear of death.

*Hatha Yoga* consists of eight stages, viz, (1) *Yama* (2) *Niyama*, (3) *Asana*, (4) *Pranayama* (5) *Pratyahara*, (6) *Dharana* (7) *Dhyana* and (8) *Samadhi*. (1) *Yama*. By this term, the practice of the five acts of restraint is included, viz, (*Ahinsa*) absence of violence or

cruelty to living creatures, *Asteya* (avoidance of theft), *Satya* (truth), *Brahmacharya* (chastity) and *Aparigraha* (non-acceptance of gifts) (2) *Niyama*, under it are comprehended *Soucha* (purity), *Santosha* (contentment), *Tapasya* (devotion, self-mortification), *Swadhyaya* (Knowledge of nature and soul) and *Iswara—Pranidhana* (adoration of God.) (3) *Asana*. This is a fixed attitude of intense meditation. There are two most important *Asanas*, *Siddhasana* and *Padmasana*. By practising successfully these *Asanas*, one can easily attain the seventh and eighth stages of *Yoga*, *Dhyan* and *Samadhi*. In these postures the *Yogis* sit and pronounce inaudibly the hypnotic mystic syllable or the *muntra* given by one's own *Guru* (Spiritual teacher), and meditate upon it, in order to tranquilize circulation and retard the respiratory movements. (4) *Pranayama*. When a *Yogi*, by practice, is able to maintain himself in one of these postures for three hours and to live upon a proportionately reduced food, he proceeds to the practice of this 4th stage of *Yoga*. It is the suspension of the respiratory movements which the *Yogis* daily practise with a view to purging themselves from minor sins. A person who is moderate in eating, sleeping, recreation and exercise, is qualified for *Pranayama*. He aims at a pure, sublime, and perfect devotion. He aspires to an entire and dis-interested love of God, with a view to obtaining beatitude or emancipation from terrestrial bonds, technically termed, *Moksha*.

According to some *Yogis*, *Pranayama* is of three kinds, *Adhama*, *Madhyama* and *Uttama*. The *Adhama Pranayama* excites the secretion of sweat. The *Madhyama* is attended by convulsive movements of the features. The *Uttama* raises the *Padmasana* above the surface of the earth. The proper divisions of *Pranayama* are (1) *Puraka*, by which is meant the closing of the right nostril and drawing up of air through the left and *Kumbhaka* or study of the nature of the soul which is performed by stopping the breath by shutting the mouth and closing both nostrils with the fingers of the right hand; and (3) *Rechaka*, which operation assists in slowly giving off the air drawn up through the right nostril. Of these three sorts of *Pranayama*, *Kumbhaka* forms the most important. There are eight varieties of *Kumbhaka*, of which *Kevala Kumbhaka*, the eighth-one, is the most useful; two processes are essentially necessary for the practice of these kinds of *Kumbhaka*. These processes are the *Khechari Mudra* and the *Mulabandha*. By the practice of *Khechari Mudra* a *Yogi* becomes able to overcome death. He becomes a poet or prophet at will. He becomes a pure soul and can penetrate into the secrets of the past, the present and the future. By the practice of this *Mudra* a *Yogi* holds communication

with the Supreme Spirit. The Spiritual ambrosia that is sucked during the continuance of this *Mudra* is termed *Amrita*. The *Mulabandha* is a process by the practice of which man becomes very strong. The *Kevala Kumbhaka* cures all diseases, purges from all sins, promotes longevity, removes darkness of the mind, enlightens the moral nature, and awakens the soul. It induces what is called *Samadhi*.

(5) *Pratyahara*. It is the suspension of the senses. A *Yogi* who acquires the properties of gentleness, knowledge, and resignation, practises the suspension of the respiratory movements; and when he suspends the breath for ten minutes his senses become suspended. After the restraint of the senses, the *Yogi* renders his mind tranquil with a view to adapt it to acquire wisdom. He brings back the wandering thoughts and dissolves them in the cotemplation of the soul. *Pratyahara* is the preparatory process to *Dharana*, which is steady immovable abstraction, with breath stopped, the mind collected, and all natural wants suspended.

The symptoms of *Dharana* closely resemble those of the cataleptic condition of the body.

(6) *Dharana*. This is the sixth stage of *Yoga*. It is the suspension of the operations of the mind. When a *Yogi* suspends the respiratory movements for two hours, he is said to accomplish *Dharana*, which has for its object a tranquility of the mind free from every degree of sensual disturbance. According to *Sukadeva* a *Yogi* is blessed with a tranquil mind when respiratory movements are suspended for a period of 12 minutes and 36 seconds.

(7) *Dhyana*. This is the 7th stage of *Yoga*. It is the intense and abstract contemplation of the soul after the suspension of the operations or functions of the senses and of the mind. It is the suspension of the respiration and circulation for 24 hours. It has for its object the awakening of the soul. During the state of *Dhyana* the *Yogi* acquires the power of clairvoyance, and is said to hold communication with the Supreme Being. According to *Suka Deva*, a man is said to hold communion with the Supreme Being by suspending his respiratory movements for 43 minutes and 12 seconds.

(8) *Samadhi*. This is the eighth and last stage of *Yoga*. It is a state of perfect human hibernation, in which a *Yogi* is insensible to heat and cold, to pleasure and to pain. He is the same in prosperity and adversity. He enjoys an ecstasitic condition. He is free from lust, fear and anger. He is not affected by honor and dishonor. He



looks upon gold, iron and stones with the same unconcerned eye. He is the same in love and hatred. As the water of a river beats against the shore when there is wind, so the unsteady mind roams with the continuance of respiration. But just as the waves diminish when the wind becomes still, so the mind moves not when the respiration ceases. Whatever diminishes the respiration renders the mind calm. According to *Suka Deva* one acquires the perfect condition of Yoga when one's respiratory movements are suspended for one hour, 26 minutes and 24 seconds. While in the condition of *Samadhi* a Yogi dies not when drowned in water nor does he dry up when exposed to air. He lives without food, water and air. A Yogi whose functions of respiration and circulation are suspended, is deprived of the power of committing sin in act, thought or speech. *Samadhi* is the total suspension of the functions of respiration and circulation and the entire occupation of the thoughts by the idea of Brahma (supreme soul) without any effort of the mind. \*

India was the principal seat of *Yoga* Philosophy in the days of antiquity; but the greatest philosophers of all countries, in days of yore, sought to acquire, the powers obtained by the practice of *Yoga*; and, certainly, behind the external ridiculous posture of the Yogis of today lies concealed the profound wisdom of the archaic ages, one that included among other things a perfect knowledge of, what are now termed Physiology and Psychology.

Ammonius, Saccas, Porphyry, Proclus and other practised *Yoga* in Egypt; and Pythagorous, Zeno, Socrates, and Plato in Greece. Pythagorous speaks of the celestial music of the spheres that one hears in hours of ecstasy. Zeno finds a wise man in one who having conquered all passions feels happiness and emotion in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the Divinity. "The Yogi" says Patanjoli "will hear celestial sounds, the songs and conversation of celestial choirs. He will have the perception of their touch in their passage through the air;" which in plain language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the *unseen Universe*. The Yogi is able to enter a dead or a living body and in this body to act as though it were his own. The true Raja Yogi is a Stoic. Kapila describes his state in the following words:—

"To a Yogi in whose mind all things are identified as spirit, what is infatuation? What is grief? He sees all things as one; he is deti-

tute of affection, he neither rejoices in good, nor is offended in evil. He who in the body has obtained liberation from the tyranny of the senses, is of no caste, of no sect, of no order; he attends to no duties adheres to no *shasters*, to no works of merit. He remains at a distance from all secular concerns. He has renounced the love and the knowledge of sensible objects. He flatters none, he honors none; he is not worshipped, he worships none. The *Yogi* is liberated from the yoke of the body through certain powers called *Siddhis* or consummation. They are eight in number (1) *Anima*. The lean and lank appearance which a *Yogi* acquires by a single expiration is called *Anima*. (2) *Mohima*. The plump, round, and turgid appearance which he attains by filling his lungs and the whole of the intestinal canal with inspired air, is termed *Mohima*. (3) *Laghima*. When he can diminish his specific Gravity, he practises *Laghima*. (4) *Gorima*. When he can increase his specific gravity, he practises *Gorima*. (5) *Prapty*. When a *Yogi* can obtain his desired objects, he exercises the power termed *Prapty*. (6) *Prokamyā*. By *Prokamyā* is meant the power of casting off the old skin and maintaining youth-like appearance for an unusual period of time (7) *Visitwa* is the power of training living creatures or bringing them under control (8) *Iswattwa*. When the passions are restrained, and the desires are kept under control, the mind becomes tranquil and the soul is awakened and the *Yogi* becomes full of *Brahma*, the supreme soul, and he gets *Iswattwa* or Divine power. He sees all the secrets of nature. He knows the events of the past, present and future; and when he is not led astray by the temptations of the seven preceding *Siddhis*, his soul not only fully holds communication with the Supreme Soul, but becomes absorbed into the essence of the Almighty Being. He acquires also the powers of restoring the dead to life.

We shall now shortly treat of the *Raja Yoga* and bring this article to a conclusion. The *Hatha Yoya*, as we have stated before, is a process of physical training in order to strengthen the will. The *Raja Yoga* on the other hand is a process of pure mental training for the purpose of strengthening the will. The *Raja Yoga* system may be divided into two main branches, the first of which treats of the knowledge of the soul and *Brahma*, and the second deals with the method by which the soul is enabled to hold communication with, and thence become, the Infinite Spirit. In order to practise *Raj Yoga*, a man should select first a suitable place from all disturbances, and a suitable time when his mind is pure and elevated, and his body in its normal healthy state. He should practise (1) *Yama*, (2) *Niyama*, (3) *Asana*, (4) *Pranayama*, (5) *Pratyahara* and (6) *Sanyama*.

(1) *Yama* is the first step of *Yoga*. It involves the practise of *Ahinsa* or doing no injury to any animal and not eating animal food ; of *Satya* or speaking truth under every circumstance; of *Asteya* or non-stealing ; of *Brahmacharya* or continence and charity of mind and body, and of *Aparigraha* non-covetousness.

(2) The *Niyama* consists of *Soucha* or purification of body and mind ; of *Santosha* or contentment with one state ; of *Tapas* or purification of the bodily senses, of *Swadhaya* or uttering mentally any religious formula ; and of *Iswara Pranidhana* or persevering devotion to God.

(3) *Asana* or the posture one must sit in to practise *Yoga*. Take that posture of the body which is steady and convenient and change it not at all.

(4) *Pranayama* is not absolutely necessary for *Raja Yoga*. The general method of *Pranayama* consists in the modification of breathing, which has been fully stated under *Hatha Yoga*.

(5) *Pratyahara* requires the man practising *Yoga* to imagine that he is not of the body and is moving in *akas*. He is to practise this for months till he attains the power of throwing his body into catalepsy whenever he likes. It will be easier if he begins step by step, *i.e.* wills strongly that he will not hear any sound, so much so that he should be able to make himself deaf whenever he likes. Having subdued the ear he should subdue in a similar way the senses of sight, taste, smell and touch. Having conquered the external senses he should subdue the internal senses, hunger, thirst, anger and other passions.

(6) *Sanjoma* or *Man-sonayama* and *Laya*. After having conquered his bodily senses, a *Yogi* is to subdue his mind. The first blow should be struck on memory and the reasoning faculties. Then he should stop the association of ideas and then bring under his control all his desires and emotions. Thus the human soul which is pure consciousness will be free from the trammels of the senses and mind and become *Mookta*. When it has reached the *Mukta* state, let it try to reach the *laya* state or the state of absorption and plunging into the divinity, and become one with it. This will come last of all and is known as *Kaivallyam*. But long before this state is attained, the *Yogi* will be amply rewarded for his toil by the attainment of psychic powers or *Siddhis*. Even in *Indra-Sanyama* he will begin to see things at a distance clairvoyantly, and will perceive and read the thoughts of others.

The whole secret of *Yoga* consists in making one's self a void or vacuum for the influx of divinity.

No one should practise *Yoga* without the help of *Sat Guru*, for life and death are involved in its practice. Search out therefore a *Sat Guru* and be a *Yogi*.

## Oriental Tennyson.

The greatest singer of the latter half of the Nineteenth Century has passed away. Where is gone Alfred Tennyson, the poet, the philosopher, the scientist of the modern age? To the "unexplored country from whose bourn no traveller returns." The closing decade of the present century is poor in poetry compared with the glorious epochs which have preceded it. The gross materialism of the age has deprived the Muse of her melodious harp and Tennyson was the solitary light shining in the depth of darkness. Not only to the English nation but to the civilized world at large, the death of Tennyson is an irreparable loss. True it is that his mind was essentially English and to no one but to him can we give the title of an essentially English poet. Yet his great mind crossed the limitations of Christian orthodoxy and grasped the sublime idea of Hindu Pantheism. Every line of his poem—The Higher Pantheism—is an echo of the Vedanta philosophy :—

(1)

The sun the moon, the stars, the hills and the plain  
Are not these O soul, the Vision of Him who reigns ?

(2)

Is not the Vision He ? tho' He be not that which he seems  
Dreams are true while they last, and do we not live in dreams ?

(3)

Earth these solid stars this weight of body and limb  
Are they not the sign and symbol of thy division from him.

(4)

Dark is the world to Thee thy self art the reason why  
For is he not all but Thou, that hast power to feel "I am I."

(5)

Glory about Thee without Thee ; and thou fulfillest thy doom  
Making him broken gleams, and a stifled splendour and gloom.

(6)

Speak to Him thou for he hears and spirit with spirit can meet  
Closer is He than breathing, and nearer than hands and feet !

(7)

God is law say the wise, O soul and let us rejoice  
For if He thunder by law, the thunder is yet his voice.

(8)

Law is God, say some ; no God at all, says the fool ;  
For all we have power to see is a straight staff bent in a pool ;

(9)

And the ear of man cannot hear, and the eye of man cannot see,  
But if we could see and hear this vision were it not He ?

In reading the above, one cannot help thinking that he is reading an oriental poet. There is no trace here of a Christian God sitting on a throne in heaven and thundering like Jove ; nor is there an extra-cosmic deity apart from Nature and Man. It is the scientific intuition of the Nineteenth Century that reigns supreme in Tennyson ; the idea of God is so predominant in his mind that he loses the idea of nature and of man. Addressing the soul the poet says, "Is He not all but Thou" ? The difference between God and the *Jivatma* of man is here abolished. Again, "the sun, the moon, the stars etc. are the Vision of Him who reigns." Here, the difference between nature and God is abolished ; man and nature are the phenomenal aspects of the one essence which underlies the universe of name and form. Nature and all sentient beings resemble the mirage which naturally appears in the formless Brahma. These lines remind us of another poet, Goethe, who is universally regarded as the embodiment of all that is great and noble in the Nineteenth Century. Like that of Tennyson, Goethe's life resembled the roseate hues of the morn. He lived and died an oriental thinker and his last words were, "Light, more light."

The poet whom Tennyson succeeded as Laureate was no mean student of nature. Though he saw with his eye the blushing dawn and the many-colored rainbow, his mind could not fail to enjoy,

"A presence that disturbs him with the joy  
Of elevated thought ; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,

And the round ocean, and the living air,  
 And the blue sky, and in the mind of man ;  
 A motion and a spirit that impels  
 All thinking things, all objects of thought,  
 And rolls through all things."

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## The Vision of Shukra.

(Concluded from the last number.)

At that very moment Death with the all his fearful attendants appeared before Vrigu and addressed him thus : "I am the Eternal law of Nemesis. I strictly obey the law of Brahma. I have devoured myriads of universe from the very dawn of creation. Even now I am known as the destroyer of millions of *Vishnus* and *Shivas*. But I never act against the universal law.

"Why you, being such a great sage, have made up your mind to curse me? The physical body of your son has succumbed to the laws of Nature. Am I to blame for that? Where are the patience and wisdom which characterise you? Why do you weep over a dead son like an ordinary man? Oh great Rishi! every being has two bodies, of which one is called physical body and the other is called mind. As a potter destroys one pot of clay to make another so the mind destroys one body to build up a fresh one. Mind is the builder of numberless bodies during millions of rebirths. The mind only is the man and nothing else. That which is done is done by the mind alone; that which is undone is undone by the mind alone. When the mind perceives that the body is the result of its own will then only it can understand its own nature and enters Nirvana". Saying this Death looked around the lofty peak of Mandar where he stood before the Venerable Rishi Vrigu. As far as his angelic eyes could see, he beheld the calm grandeur of the hills which appeared like an earthly paradise. The splendour of the rising sun fell on the mighty shield which adorned his hand, and the wind filled as if with celestial fragrance was wandering listlessly amidst the giant peaks. Before him, like a majestic statue of marble stood the hoary sage,—his snowy locks trembling in the fragrant breeze. "Listen

Vriṅu," he continued, "the death of your son is caused by his own fault. While you were engaged in *Nirvikalpa Samādhi*, the mind of your son was attracted by the voluptuous form of a houri of heaven and as the attraction was very intense, his mind left the body in order to create a new one to enjoy her. With that damsel he passed thirty-two *yugas* in the kingdom of Indra; when the strength of his desire came to an end, he fell from heaven and passed through a series of rebirths. After passing through various higher and lower embodiments, he is at present, living in, the bank of the river *samunga* as a hermit. Open your eye of wisdom and see".

Hearing this, Vriṅu became absorbed in *Samādhi*. Before his mental eye began to pass like a panoramic view the entire series of births through which Shukra had passed. Ashamed of his sudden fit of anger, Vriṅu thus addressed the ruler of universe, "Oh Death, forgive me. Like an ordinary mortal I lost the equilibrium of my mind and imagined the death of my immortal son. For death is simply a change from one state to another and nothing more. *Maya* had deceived me for a short time and so I expressed my ignorance by becoming angry. I now see my son before my eyes sitting on the bank of *samunga*. I now clearly perceive that the physical body is the creature of mind."

To him Death gave the following answer: "That which you have spoken is true. Mind exists in various shapes and one of these shapes is my physical body. When the mind leaves one form it takes another. The whole universe of name and form is worthless like a dream. The whole universe is the product of thought; apart from mind it has no existence. The universal mind (*i.e.*, the aggregate mind of all beings in the universe) plays like a mirage in the shapeless Brahma. Here it bursts forth into a million universe, there into a thousand planetary chains. The mind of your son was the creator of the series of rebirths through which he has passed of late. Like ripples in the ocean the universal mind rises naturally in Brahma; when it recognises its own fictitious nature it divests itself of name and form and becomes one with the fontal essence of Absolute Bliss. Let us now go to your son."

So saying they began to descend from the lofty peak of Mander. All the groves of that charming mountain were filled with beautiful nymphs; heaps of fragrant flowers were lying beneath the trees; charming rivulets were running fast singing joyous songs; the air was filled with the melody of singing birds; nature wore, in short, a sort of transcendent beauty. Passing amidst these scenes they

reached the bank of *samunga*, where *Shukra* was sitting absorbed in *Samadhi*. The heat and fever of a restless mind had passed away and he was enjoying a calm that knew no storm.

In form he was quite different from what he was as the son of *Vriḡu*. Approaching *Shukra*, Death ordered him to wake from *Samadhi*. Instantly *Shukra* opened his eyes and beheld before him *Vriḡu* and Death. Then he addressed as follows ; "Who are you who stand before me like sun and moon that illumine the infinite sky ? The stain on my soul, which was not destroyed by Penance or Yoga, has disappeared by your presence alone. Tell me what you are". "You are not ignorant" said Death "know by Yoga the answer of your own questions". As soon as *Shukra* closed his eyes, the history of his past lives rose in his memory. "Ah" he exclaimed, "I clearly remember who you are. My beloved father, let us go to the spot where my former body is situated". So saying the three retraced their steps to the peak of mount *Mander*. There *Shukra* beheld his shattered body almost eaten up by insects. "What a change ! Oh father", he exclaimed, "is this the body which you used to decorate with garlands and *sandal* ! Is this the face which was being kissed by beautiful ladies ! My beautiful body is replaced by a horrid skeleton. The bones have crumbled into dust, and it is very difficult to perceive whether this is the relic of a human body or that of a beast. The birds have sought their nest in my skull and insects have made their habitation in my skeleton". To this answered Death, "Oh *Shukra* the suffering for your transgression is over ; you are destined to rule over the *Danavas* for innumerable Yugas as their spiritual leader. Enter this shattered body ; it will be renewed by *Vriḡu*". So saying Death disappeared. *Vriḡu* revived the ruined body by *Yoga Bala* by sprinkling some water over it. *Shukra* rose and saluted his father, free from all the deceptions of *Maya*. He became wise and in course of time became the spiritual leader of the powerful *Danavas*.

The episode of *Shukra* is a nice illustration of the power of the mind. As the mind of a single man creates the dream-world, so the universal mind naturally creates the universe. Apart from mind, where is the universe ? The universe is a mirage which arises spontaneously in the universal mind, technically known as the *Logos*.

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