

“That Art Thou.”

Chhandogya-Upani-had.

“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.*

THE LIGHT OF THE EAST.

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KEYNOTES.

PATANJALI in his Yoga aphorisms defines Samādhi as the total suppression of the functions (Britti) of the mind. Like a steady flame undisturbed by the wind, the mind shines by its own light in the state of Samādhi. How can this state be attained. It is very difficult to attain this state by a mere exercise of the will. On the other hand, it is very difficult to forego all the pleasures of the world without tasting the rapture of ecstasy. In the beginning *Gnân Yoga* is very dry, and every one is not endowed with sufficient *Bhakti* to carry him through the ordeal.

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Yoga is the golden mean between *Gnân* and *Bhakti*. The latter are the wings by which the *Yogi* soars to the region of Brahman. Still Yoga (whether *Râj* or *Hata*) is mainly concerned with the suppression of the breath which is made to pass

through the *Susumnânâdi*. The *Râj Yogi* brings about this result by intense concentration; the *Hata Yogi* by the constant practice of *Kumbhaka* or *Pranâyâma*. The goal is the same in both cases. The mind can not remain without wavering unless it enters the *Susumnânâdi*. The *Susumnâ* is the royal road which leads the mind to the Infinite All.

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But how can the mind enter *Susumnâ*? The process is very simple. As soon as the breath enters *Susumna*, the mind quietly follows it, such is the strange sympathy between mind and breath. The great Yogis say that the breath is the vehicle of the mind. The mind is the rider and its swift-moving horse is the breath.

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A despatch to the New York

Herald from Atlantic City, N. J., of May 17th says: Harry Willits, the young Camden man who was nearly killed by electricity on Atlantic avenue last night, was interviewed this evening and gave a graphic description of the sensation he experienced as the electric bolt passed through his body. "I have often heard," he said, 'that persons in the face of death saw their whole lives spread before them like a panorama, and I now believe it to be true. My home is in Camden, sixty miles from here, yet when the steel tip on my umbrella struck the death-dealing arc light and I felt the electric fluid striking into my very vitals, I had a vision which will remain stamped on my memory as long as I live. I had left home but two days before, and every detail of the home life I remembered, and as I fell unconscious I saw it again as plainly as I now see you. My father sat by the table reading, while my mother was engaged in sewing a button on his clothes. The picture was so realistic that my last words as I fell were, 'My God, where am I?' And they were heard by bystanders, who of course did not know what caused them. The most marvelous part of young Willits' vision is that his brother, who arrived here to-day, declares that at the hour the accident occurred, his parents were seated and occupied just as he saw them. The young man is still weak from his terrible ordeal, and his flesh twitches in a spasmodic way. The light which caused the accident is only six feet and a half above the sidewalk, and young Willits will sue the lighting company for damages.

Religio-Philosophical Journal.

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Sin is the misuse of forces that should be employed for the upbuilding of the good. The wrong doer misapplies the forces of his

being, just as a man misapplies his earnings, who, instead of buying wholesome food, proper shelter, and elements of progress for the mind and body, spends his money for intoxicating drink and sensual indulgences. The only God who is concerned about the sinner is the outraged God in himself.

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Asceticism is the soul of religion. It leads to the decrease of materiality and to the increase of spirituality. It cuts off the senses from their objects of attraction and develops the moral grandeur of the soul. It is a mistake to suppose that the ascetic is less happy than the ordinary man of the world. The above may be true in the case of a false ascetic whose only qualification is the yellow robe; but the true *Sannyasi* rises above the paltry attraction of his senses by the control of his passions and enjoys supreme peace. The touch of the infinite rapture of the Divine Substance makes us forget the world, and the mind becomes entranced in ecstatic bliss.

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As a piece of gold or silver, covered with earth when cleansed, shines bright, the embodied soul when beholding the true nature (of itself) obtains its true end, and every pain ceases.—*Svetaswara Upanishad.*

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Do not plume yourself on an intellectual knowledge of philosophy, which is in itself quite valueless but on a consistent nobleness of action.

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—The monk Sajiwa resided near a village of herdsman, who one day found him in abstract meditation at the foot of a tree. Supposing him dead, they prepared a funeral

plie, wrapped the body in his robe, covered it over with dry grass, and then set it on fire in two places. But though the pile and grass were consumed, no harm happened to the monk; not even a thread of his robe was singed.

[In a trance, the late medium D. D. Home laid his head on a heap of live coals; and not a hair was singed.—ED.]

—There was a Buddhistic woman named Uttara, daughter of Purnaka, upon whose head the courtesan Sirima out of hatred, poured a vessel of boiling oil. But Uttara looked at her in the same moment with affection, and the oil fell harmless to the ground like water poured upon the lotus.—*Buddhist Ray.*

THE TEACHINGS OF SREE KRISHNA.*

THE teachings of Sree Krishna embodied in the present volume contain not only moral precepts of the highest order but also present metaphysical doctrines concerning the true nature of God of Man, and of the Universe. His teachings, therefore, naturally fall into two divisions. In the first place, Man is considered as a moral being, destined to rise in the higher stages of evolution by the slow process of time by observing the precepts of the moral law and by following the dictates of his conscience. From the above point of view, he is regarded not only as a member of the visible world but also as an inhabitant of the unseen universe. His mission on earth is not to *enjoy* but to achieve *moral progress* in order to prepare himself for a glorious future. The will-to-live-for-to-enjoy is a fatal mistake, according to Sree Krishna, and he recommends *Nishkama Karma* (non-attachment) as an antidote to the above illusion. What is our mission on earth? Not

to enjoy but to improve; not to succumb to our material surroundings but to make ourselves fit for a transcendental order of things. Perfect happiness is the result of perfection. It should not therefore, be sought in this world but in a future state of existence in which the perfected man is destined to pass. "Work without attachment," is the central doctrine of Krishna's teaching. Live to improve but not to enjoy. Happiness in the present stage of evolution is a mirage, a phantom which eludes the grasp of its earnest seeker. It is not to be found in this world. It belongs to a transcendental world in which the perfect man will live. The goal of every human being should, therefore, be to fight against the material side of his nature and to give it a death-blow. By working without *attachment* with a single eye to our moral progress we will be able to suppress our sense-consciousness and its ever-deceiving illusions.

In the second place, Sree Krishna

* An extract from the preface to the "Imitation of Sree Krishna" by the editor. It will be out on the 15th of August. Price Re. 1. It is a collection of the direct sayings of Sree Krishna as found in the Hindu religious literature for each day in the year. It is a dainty little volume printed on thick, glazed paper. Orders to send the volume for V. P. P. when ready are being registered.

postulates the existence of a Spiritual Substance, which is neither conscious nor unconscious in the ordinary sense of the term but whose state of consciousness may be best described by saying that *it resembles the condition of sleep with ecstasy without visions*. The Spiritual Substance (Bramh) is eternally enshrouded by its own light (Gnan) and is *subjective* in the highest sense of the word. What we call matter is the attribute of this Universal Substance just as whiteness is the attribute of a paper. The universe of attributes in its primordial form is called *Mula Prakriti* which is alternately subject to the law of expansion and contraction, or evolution and dissolution. *Mula Prakriti*, as stated above, can have no independent existence of its own as it is the attribute of the Spiritual Substance, *Bramh*. How can, for instance, whiteness exist without adhering to a material support? *Mula Prakriti* is described as *Maya* and the latter is further defined as that which *is* and *is not*. When it is said that *Maya is*, it simply means that it exists as an attribute in *Bramh*; when, other hand, it is said, that *Maya is not*, it simply means that no attribute can exist without an underlying substance or, in other words, that no attribute can have an *independent* existence. It may be asked that if *Mula Prakriti* be regarded as an attribute of *Bramh*, why is the latter described as *Nirguna* in the *Shástras*? The answer is very simple. *Bramh* is *Nirguna* (without attributes) in as much as it is not affected by the successive expansion and contraction of *Mula Prakriti*? How can the *infinite* substance be affected by the changes of *finite* attributes? The spiritual substance is in the state of *eternal ecstasy*; it is beyond the limitations of Time and Space. It is *dreamless spiritual wakefulness*. From its

stand-point *Mula Prakriti* has no independent existence whatever and is like a gigantic mirage or dream-image or strictly speaking is non-existent. Like the Space it remains unaffected by the process of evolution and dissolution of matter, though like the Space, It makes the existence of matter possible. It is unconscious of the existence of *Mula Prakriti* just as the vast expanse of the *Shahara* is unconscious of the mirage which shines upon it. It is unaffected by the presence or absence of matter, just as Space is unaffected by the presence or absence of the solar system. The infinite Space may exist without matter, though matter can never exist without space. In the same way the universe exists in the Spiritual Substance though the Spiritual Substance does not exist in the universe.

* Passing on from the conception of God (*Bramh*) as presented by Sree Krishna, we come to the question of the origin of *Jiva*. It has been mentioned above that *Mula Prakriti* is subject to evolution and as evolution progresses, various kinds of material organism come into being. These organisms (*Sthulu* or *Suksma*) have the *capacity* in them to reflect the Spiritual Substance, just as a clear mirror has the *capacity* to reflect light. This reflection passes through various layers of matter. Man is a composite being. Beyond the physical body and sense-consciousness he has the soul (astral or intellectual body) and the soul-consciousness, and still beyond the *Káрана-Sharíra* (moral consciousness). Finally as the prop to all these, he has his subject-consciousness or *Bramh*. Just as a light remains enclosed in three successive domes differing in their power of reflection, so the subject-consciousness is reflected, by the moral, and this again by the intellectual, and the latter by the

physical natures of man. Our waking consciousness is, therefore, the spiritual light streaming through three-fold vestures, the moral, the intellectual, and the physical, each of them less transparent than the one following it. Man is, therefore, *God reflected in Prakriti*.

Finally comes the question of salvation. What is the end of man and how is he to accomplish it? The principle is that the *suppression of the lower consciousness opens up the higher*. The suppression of our sensual or physical nature, brings, our intellectual nature (Suksma-Sharira) into full activity, and the suppression of our intellectual nature brings our moral side (Karana Sharira) fully into play. The suppression of even our moral nature transfers our reflected consciousness to its source the subject-consciousness or *Brahm*. This is *Mukti* in the true sense of the term. *Yoga* is the process through which the above aim is accomplished.

We have, therefore, in the teach-

ings of Sree Krishna a complete solution of the three-fold mystery, viz., God, Nature, and Man. He has also shown us the way by which to reach our transcendental subject. Practical proof of the above theory may be found in the modern investigations in somnambulism, mesmerism, and clairvoyance by learned scientific societies of the Western world, not to speak of the practical proofs which an eastern *Yogi* is able to furnish. In somnambulism and mesmerism we find that the abeyance of the brain-consciousness reveals a transcendental world with transcendental faculties. In clairvoyance and psychometry we get the knowledge of the events of a remote past and distant future which is altogether beyond the power of our brain-consciousness. The marvels of *Yoga* point to the same conclusion and all recent investigations in biology substantiate the teachings which our Lord placed before the world at the time of Mahábhárata.

SIDDHASRAMA.

[THE following highly interesting narrative is related by two Sannyasis, one of whom is known as Babu Promotho Natha Mukerjee, an M. A. of the Oxford University but who has, for many years, left the world in order to embrace the life of a religious hermit. The above-mentioned gentlemen together with a number of other persons attempted to visit *Siddhasram*, which is situated between the two well-known peaks of the Himalayas, *Kinchingunga* and *Dhabalagiri*. The details of the visit are going the round of the vernacular papers of Bengal.]

AT the foot of the Himalayas, just on the southern border of Sikkim and Bhutan there is a great mart called *Námar Bazar*, which supplies the necessities of the in-

habitants of the surrounding mountain districts. Every year, in the months of *Kártic* and *Phálgun*, this great mart is visited by a band of *Yogis* from the Himalaya. Fifty or sixty ascetics come here twice every year to purchase rice, *ghee*, &c. in order to supply their own wants as well as of those who may take refuge by chance in the *Siddhasram*. They finish their business in a day or two and then start with the swiftest speed towards their mountain retreat. Lest some stranger may accompany them, the first ten miles they traverse with

the utmost speed in order to baffle the attempt of any one who may follow them.

The two gentlemen mentioned above as well as several others reached *Námar Bázár* in due time and were anxiously waiting for the arrival of the *Siddhásram Yogis*. In course of time a band of some fifty or sixty *Yogis* reached *Námar Bázár* and after making their necessary purchases began to march towards *Siddhásrama* with the swiftest speed. The small band of visitors who accompanied Babu Promotho Natha followed them with the utmost care. But to no avail. The *Yogis* began to travel so fast that within the first 10 miles the visitors fell off one by one and only two gentlemen were able to accompany them to the end of their journey.

The mountain path from *Námar Bázár* to *Siddhásram* is a journey of full five days and nights. The first 37 miles are rarely interspersed here and there with solitary human habitations. Further on there is nothing but the ranges of eternal snow resting far above the region of clouds which add a weird charm to the grandeur of the Himalayan solitude. Innumerable streams broke through the crevices of the mountains forming mountain streams which were rushing wildly here and there. The *Yogis* passed through places which are never lighted even once throughout the year by the mid-day sun, though a perpetual twilight drove away the hedious gloom. The only wild animals visible there were the white mountain bears. Some of the places were exceedingly cold and each *Yogi* lighted up a torch which they brought with them in order to meet the inclemency of the freezing weather. At night they used to rest under large trees and warmed themselves burning the dried leaves and branches.

of trees. Mountain fruits and the refreshing water of natural fountains satisfied their physical want. Shallow mountain streams were waded through, while the deep ones were crossed by means of wooden boats kept there in readiness by the *Yogis*. They met only two large streams while the smaller streams were innumerable. Though shallow, the current of the water was so strong that it is hardly possible to stand against it. In a certain place called *Hiyako*, the travellers had to walk in a line parallel to the clouds and they were drenched by their contact. At last they reached one of the sources of the holy Ganges, in the opposite side of which the *Siddhasram* was situated. The Ganges is termed *Mandákini* in this particular place. After crossing the *Mandákini*, they reached their destination—*Siddhásram*. The *Siddhasram* is situated far above the region of the clouds and is about 14 miles in a slanting direction from *Namqr Bazar*.

Of the two travellers who could accompany the *Yogis*, one was Babu Promotha Natha and the other was a *Káyastha Samnyasi*, who is not willing to publish his name. Let us know him as Mr. X. Entrance into the very interior of *Siddhásram* is not allowed to all. There is a place outside it which serves as a refuge to travellers. Babu Promotha Natha was not allowed to enter the sacred *Aeram*. He was ordered to remain outside till further orders from the two chiefs of that place.

There is no dwelling whatever within the boundary of *Siddhásram*. As the place is situated far above the clouds, there is no chance of rain-fall. The cool air of the snowy Himalayas greatly mitigates the heat of the Sun. For the above reasons there is no need of building cottages &c. The *Yogis* live there, some under the shadows of trees,

some within the caves, and others by the side of any of the eight wells dug out to keep burning the sacrificial fire night and day, each covering an area of four square yards.

Siddhásram has a grand natural library. It consists of two huge stone walls upon which rests a stony roof coming, in a slanting way from *Kinchingunga*. Within the big hall made up of these natural walls, are piled together heaps of Dev-nagri manuscripts, a collection of rare Sanskrit works of great antiquity.

Among other mountain herbs and trees, the visitors distinguished the much-heard-of *Soma* plant, which vaguely resembles the beetle-leaves. The juice of this precious plant does not produce intoxication, but fills the heart with a peculiar, religious emotion, and unutterable joy. The *Yogis* use *Haritaki*, *Amlaki*, and other kinds of fruits. Some of them take *Ghee*. Their drink is the pure, cool water of the mountain streams.

The *Yogis* of *Siddhásram* bathe in the holy stream of *Mandakini* early morning, after which they perform sacrifice according to *Shastric rule*, and read aloud in a chorus the Vedas and the Upanishads. Some of them live upon herbs and roots, and others take water, and some do not take any food whatever. Travellers who take refuge in *Siddhásram* are very well cared for. There are altogether 97 persons in the *Asram* including *Sannyasis* of every grade.

We have stated before that one of the new comers Babu Promotha Natha was not allowed to enter the *Asram* but was entertained in a place outside of it. The *Yogis* told him that he used to live like a *Mlechha* in his present life, and so he must undergo the *Panchagni* trial in order to be purified. Promotha Natha consented. He was

made to sit upon the skin of a deer and at the distance of about $\frac{1}{2}$ yds. from his body four huge pyres were lighted up, and over his head were the burning rays of the Sun. For a period of 61 days he had to undergo this trial, when at last he received his *Diksha* and was initiated.

The two chiefs of the *Siddhásram* at last took our Bengali friends to a place situated at a little distance from the *Asram*. There they met two *Yogis* seated in *Padmāsana* absorbed in *Samádhi*. They were so tall that even in their *Padmāsana* posture they were higher than the people standing by them. The chiefs said that these Mahátmas were the presiding gods of the *Siddhasram*, so to speak. They never awake from *Samádhi*, but even in that condition they look to the affairs of that Himalayan retreat and direct the *Yogis* what to do. They were men of a remote past, while the two chiefs mentioned above who accompanied our Bengali friends witnessed the battle of *Kurukhetra*. They said that there were other *Asrams* on the heights of Himalaya inaccessible to man, where Rishis of the type of *Byas Deva* still live.

But Promotha Natha and his comrade have returned to the plains after staying with the Rishis for a period of five years. They will again return very soon into that abode of peace.

In this connection we draw the attention of our readers to the article entitled the "Mahatmas" which was published in the September number of the *Light of the East*. It will be seen what a strange agreement is there between the facts related in that article and those mentioned here. That article did not refer to the *Siddhasram*, but to other higher *Asrams* situated in the loftiest peaks of the *Himalaya*.

After all this can our readers

regard the Himalayas as merely a huge accumulation of stones covered over with a mass of shining snow? Is it not the repository of all that was great and noble in our ancestors? Is not the grand Himalaya the abode of mysterious men who serve as so many links between God and man? To the ordinary man, the Himalaya is shrouded with impenetrable mystery; to the wise, it is the abode of the gods. Within its hoary caves live the incarnations

of spiritual wisdom, a galaxy of wise men the like of which the world has never seen. Each atom of the Himalaya is sacred to us. Its sublime peaks remind us of the spiritual heights which our ancestors reached, whose blood still flows through our veins; and its avalanches of virgin snow remind us of the purity of the hearts of the holy sages in which the universal spirit reflects itself as if in a clear mirror.

THE LIFE OF SREE SANKARACHARYA.

WE now come to the twelfth chapter in which we see the arrival of Sankara at Gokarna, the great place of pilgrimage. After visiting many notable places, seats of learning as well as of pilgrimage he brought to life a dead boy whose parents, mad with sorrow carried the corpse to the temple of the goddess Ambika, while Sankara came to worship her. Then he came to Sree-bati, the seat of about two thousand Bramhans, all of whom were staunch followers of the Vedic Karma-kanda. There a man named Prabhákara, one of the greatest *Bramhans* of the place, brought to Sankara his son, who though thirteen years old, had not the slightest trace of wit in him and behaved like an inanimate being. When his father made him pay proper reverence to Sankara—he would not rise again but remained prostrate at Sankara's feet.

Sankara raised the boy with his own hands from the ground and asked him—as desired by his father, why he behaved like an inanimate object. The boy replied the above

question in twelve extempore verses—to claim the authorship of which, the proudest savants of the land would have been eager, which set down the *Paramátmatatwa* (the substance of the highest knowledge) so simply and beautifully, that one possessing the most ordinary common sense could realize it as easily as a nut in his hand. For this reason were the *Slokas* known as "Hastámalak" (nut in hand) as well as their author. Sankara exceedingly pleased with the boy placed his hand on his head and told Prabhákara that his son was worthless for all worldly purposes and so it was better that he should not return home but remain with him. Prabhákara was a wise man and understanding Sankara's object parted with his son without sorrow.

From Gokarna, Sankara, accompanied by his disciples, bent his steps towards Srīngagiri. In Srīngaripur, through which the sacred stream Tunga-bhadra flows, Sankara built his famous temple of Sharadá, the goddess of learning. In this place also the famous Totakacharya,

upon whom Sankara bestowed the fourteen *Vidyās* (several branches of knowledge) to humble the pride of Padmapād, was initiated.

In the thirteenth chapter are given a brief account of the various commentaries and original works composed by the chief disciples of Sankara thus paving the way for a wider publicity of Sankara's doctrines and the story of Hastámalak, which is as follows. Once upon a time when Hastámalak was only two years old, his mother leaving him near a *Siddha* who practised yoga on the bank of Jamuna went into the river to bathe with her female friends. The boy, in the meanwhile, scrambled down to the edge and fell into the river. After a while the mother came weeping with the corpse of her child and the *Rishē* seeing the affair, entered the dead body of the child himself. Therefore was Hastámalak a sage from childhood and knew the *Shastras* without reading them.

In the fourteenth chapter are related the pilgrimage of Padmapād and the death of Sankara's mother.

After Padmapād started for pilgrimage extorting a forced permission from Sankara, he (Sankara) knew in his heart that his mother's death was near. True to his promise, Sankara informed his disciples of the affair, and started for the land of Kerala making his *Siddhis* the conveyance to carry him through space. His mother did not breathe her last, but was greatly suffering when he met her again under his paternal roof. Sankara according to the desire of his mother prayed to Vishnu to favor her and she was taken to Vaikuntha by the angels of Vishnu. Sankara laid his relatives and the Bramhans of the place under a terrible curse for contemptuously disregarding his prayer for aid in those matters of the funeral of his mother, which he himself could not perform as a *Sannyāsi*. Sankara stayed at Kerala awaiting the

coming of his disciples and the return of Padmapād before he could set out on his tour of debate. When Padmapād returned from his pilgrimage, Sankara heard from his lips how his wicked maternal uncle, fearing lest the commentary of Padmapād of the *bhāṣya* of Sankara laid the axe at the root of the doctrines followed by his maternal uncle and his Guru Prabhakara, burnt the book with the room in which it was, when he (Padmapād) went to *Shetubandha*. Sankara, to alleviate Padmapād's sorrow, ordered him to write down on the spot the same commentary *Verbatim* which he reproduced from his memory whole and intact to the profound astonishment of all. He looked over the book only once, when it was first composed. A few days later, Rajsekpara, the king of the place, came to see Sankara, and regained from the never-failing memory of Sankara those of his books which were lost in a conflagration. In chapter fifteenth we see Sankara accompanied by his many thousand disciples touring over the whole of India holding up the supremacy of his doctrines over all others. He directed his steps first to *Shetubandha*, thence to Paudya, Chola, Dravira, Kauchi, Andhra, Vidarva, Karnat and Gokarna where, after proselytising the chief pundits of the cities enumerated above, he met a great sage of the name of Nilkantha and succeeded in correcting his belief after a good deal of dispute. Thence passing through Sourashtra and the neighbouring cities he came to Dwarka where he defeated the great Bhatta Bhaskara and obliged the pundits of Abanti Balhik to accept his doctrines. After circulating his *Bhāṣya* in Naimishāranya, he reached *Śāmrup*, when he defeated a great *Śakta* of the name of Abhinabagupta, who enraged at this dishonor, though outwardly acknowledging Sankara as Guru, secretly attempted to kill Sankara with a terrible disease, a des-

cription of which will be found afterwards.

From Kámrupa he passed on to Mithilá, where the pundits duly worshipped him, and thence to Anga, Banga and Gouda where he defeated its chief Pundit, Murari Misra.

Thus did the champion-sage of India, travel over all parts of the Peninsula accompanied by his worthy disciples and preached into every land the noble doctrines and arguments of his Adwaita-vad; thus raising a landmark on the slippery stratum of Time which introduced a fresh order of things and saw the current of thought and life on earth shift its old course and flow in a channel altogether new and unique.

In the sixteenth chapter which is the last in his book, Sáyana tells us how the wicked Abhinaba Gupta, by a process known as *abhichár* transplanted the horrible disease of hemorrhoids in Sankara, thus avenging for his defeat, which almost made the disciples of Sankara despair about his life. When all the skill of medicine came to nought, Patmapád sat down to *japam* to transfer the disease to the person whose charms brought it upon Sankara. Sankara remonstrated in vain with Padmapád to desist from this revengeful action who sat there like a rock, until sankara was wholly cured and the news arrived of the death of Abhinaba Gupta from the same disease. After this event came the great Goudapath, Sankara's Paramaguru, to pay Sankara a visit, and departed well pleased with the Bhásyas which Sankara composed of his Karikás, and the Mándukya upanishad. Then Sankara directed his steps towards Kashmere. The temple of Sharadá there had four entrances, three of which were open and the one in the south closed. The meaning of this appears to be that hitherto no sage who was an all-knowing person was produced by Southern India, while the North, East, and West had their

glorious sons who obtained a seat in the Sharadá-peeth. Sankara approached the closed door at the south to rub out the brand of dishonour which so long sat on the brow of Southern India and was duly opposed by the sages living at that place for the purpose of testing Pundits who came to claim the honor of a seat at Saradápeeth. Sankara succeeded to pass the test, and while he was entering the temple after opening the Southern door, a voice from the sky, purporting to be the Goddess' forbade him to enter it because, as a yati he was polluted with the knowledge of Kámakalás which he possessed. Sankara quoted authority from the Shastras to show that he was not polluted as the knowledge had been earned in another *physical* body. The goddess was satisfied and Sankara was led with honours to the seat on Sara'á-peeth. Sankara then passed on to Badarikáram and spread the doctrines of his Bhásya there, and lastly to Kedar Tirtha, where at the completion of thirty-two years, this spark was withdrawn into its original flame, leaving the world cold and dark, though *not* as before. For what light is there that can illumine the world's ignorance? Of what avail are now the dim rays of the once glorious suns who rose on the spiritual horizon of the world? Sree Krishna, Buddha, Sankara, Jesus, Mahomet and Chaitanya in this deep shoreless spiritual gloom of Kali? Why has not the earth been saved though so many saviours came, are coming and will come? Is it not because the world *won't be saved*? Is it not because the *stamped* Saviours are in reality of the *same substance* as the *unstamped* ones whom they come to save and the forces and the energies that play in the bosom of the All-embracing All-in-All are all equally indestructible as they are without beginning and end in time? It is so because the manifold universe is in reality but a name and form

shining like the mirage on the desert of the name-less infinite field of consciousness—which is *inherently* One and the only One, having not even the shadow of duality in it.

Sankara established several *Mathams* while touring over India but Sáyana does not record a single one of them except indeed that of Sringeripur which he mentions as the temple of Sharadá. From other records we know that he founded the Sringeri *Matham* in Southern

India, which has always remained the most important, and whose head Sáyana once was, the *Sarada Matham* at Dwarka in Kathiwar, the *Josi Matham* at Badarikasram, the *Goburdhun Matham* at Juggernath in Orrissa and other at Gungotri, on the slopes of the Himalayas in the north. From these centres, others have sprung up and all these preserve the embers of the once great fire of Adwaitá gnán ignited by the great Sankara in this land of the Sun. A. H. B.

THE SHASTRIC METHODS OF SUBDUING THE INDRIAS AND THE MIND.

(Continued.)

THE great sage Sree Sankarácarya says—"The greatest disease of man is the desire of *Sansára* or for worldly enjoyments, and the only remedy of this disease is *bichár* or true reasoning. Maharshee Vasistha also expresses the same opinion when he says—

Deergha sansár rogashya bichá-rohi mahousadhun.

The greatest remedy of the most obstinate disease of *Sansara* is *bichár*. "We will now mention the methods of *Bichár* as prescribed by the great Rishies of old. In the *Yogavasistha Ramayana* we find the following—"As a piece of iron can be cut into several parts by another iron (the same metal) well-sharpened and tempered, so O Rama! you must try to cut down your uncontrolled mind with the assistance of the same mind well-sharpened and tempered by the aid of *Shastras*, reason, and good advice from a Guru. "The learned men designate the unsteady

and everchanging state of mind as *Abydyah* or ignorance; you should therefore destroy this mental ignorance, O Rama! by means of *bichár* or true reasoning." "As a king is subdued only by another mighty king so mind only can conquer mind." The above clearly proves the power of will. The occultists know that by means of will-power or rather of a trained mind a man can do wonders. We should know that discretion is essential for the training or tempering the mind. The advice of the Ancient Mighty Rishies on this point is:—"That as a child can be trained by kindness and sweet words and not by force or hard treatment so the mind is to be gradually and gently cooked into subjugation. Bhagawan Manu also recommends that true knowledge and good logic are the best means for the training of the mind. In the *Manu Sanhitá* we find the following:—

Na tathaitāni sakunte sunniya-muntumusebaya bishayeshu prajustāni jāhā gnanena nityasha.

Forcible restraint of our passions does not help us so much in the subjugation of them as the exercise of true reasoning does in the gradual control of our desires. It is for this reason Sree Krishna advised in the third chapter of Gita that the man who forcibly restrains his active faculties and sits down with his mind attentive to the objects of the senses, is a man of betrayed understanding and is a practiser of deceit.

A sect of the Hindu Black Magicians say that by allowing our desires to be satisfied according to our wishes, we get our desires satisfied and consequently *Bairāgya* or dispassion follows. We don't accept the above theory as true. Our desires far from being satiated give rise to new ones, it rather adds fuel to the fire. Manu very highly remarks—the more we pour clarified butter into the fire the more and more it will burn, so the more we give vent to our desires, the more it will give rise to new ones. The great Indian sage and Yogee *Vaṅṅhari* repents and says in his *Byraghyasattak* that he while trying to kill his desires by means of enjoyment killed himself.

We will now describe the different methods for the concentration and subjugation of the mind as prescribed in the Yoga Shastras. First of all the great Rishie Patanjali says—

Yoga schitya britti nirodha.

Yoga is the suppression of the functions of the mind or rather of the thinking principle, in other words, Yoga is described to be the suppression or dissolution in their primary causes through the direction inward or the suppression of the tendency outward of the functions in question. Besides exercise and dispassion as mentioned above as one of the means for the subjugation of

the mind the Chela should practise exercise on the thinking principle. Patanjali says:—

Tat pratishedhārtha meka tattwā-bhyāsa.

“For the prevention or overcoming the obstacle with their accompaniment of distractions of Yoga let there be exercise on the principle.” Now exercise or the repeated application of the thinking principle to some tattwa or principle results in the condition of concentration and thereby distractions subside. This sort of practice is intended for beginners and Chelas of ordinary powers, for it is the stepping stone to steady the mind and prepare it for the most difficult task of concentrating the mind without any object of meditation in intelligent communication with the *Atmā* and as this is not practicable in the beginning so the instruction is, that any of the twenty-five tattwas may be taken up for meditation, so that the unsubdued mind may be easily regulated to the habit of concentrating itself to any one point at ease and of remaining in that state of concentration without fatigue. Now let us describe other methods for the concentration of the mind. Patanjali says:—

“The cheerfulness of the thinking principle results from friendliness, compassion, complacency and indifference in regard to happiness, grief, virtue, and vice. The above feelings should be felt in due order for the happy, the grieved, the virtuous and the sinful. A man can never feel himself happy unless he should be friendly in the happiness of others. The practice of friendliness virtually removes envy from our mind. The Yogee must shew real signs of mercy towards aggrieved persons and so he must not remain indifferent to their sufferings. By showing compassion towards the aggrieved persons the mind is freed from enmity. Then again the Yogee willing to encourage virtue should

express his satisfaction to the virtuous and must therefore praise them for their good deeds. Now this sort of practice wipes away the calumny from our mind. For the visions a feeling of indifference is to be practised neither encouraging nor hating them. By practising indifference the Chela becomes free from hatred. As passion, hatred, calumny, envy &c. are the chief causes of the distractions of the mind so when these vices are removed by the practice of the above mentioned four kinds of virtue, the Yogee or the Chela is then able to concentrate his mind easily. In other words we know it for certain that unless the mind is cheerful it can never be steady, and this cheerfulness is to be brought on by friendliness towards the happy, compassion for those who are in distress, complacency in regard to virtue and indifference in respect to vice.

The practice of the above mentioned four virtues is virtually the practice of Altruism essential for a Yogee or a Chela. The Yogee while trying to unite himself, or in the opinion of the Adwita-badists to identify himself, with the universal principle or Parabrahma cannot but love and serve humanity or try to become sympathetic or the same with every one and all.

We will now point out another expedient and which is *Pranáyám*.

Maharshee Patanjali says—

Prachhardana bidhárúnábhýám pránashya.

The mind can be concentrated by *Prachhardana* or the expulsion and *Vedárana* or the retention of the *Prana* or breath, and Pranayama is the regulation of breath and which is interruption in the flow of inspiration.

Now the above means the expulsion or throwing out of the air from the lungs in a fixed quantity through a special effort and the restraining or stoppage of the motion of breath for a certain limited time. This

stoppage or as it is called *Kumbhach* in the language of Yoga, is effected by two acts viz., by filling the lungs with external air and by retaining therein the inhaled air. Thus the three-fold action of *Pránáyama* including the three acts, expiration, inspiration and retention of breath fixes the thinking principle to one point of concentration. All the functions of the organs being preceded by that of breath, there being always a relation of breath and mind in their respective functions. The breath when overcome by stopping all the functions of the organs effects the concentration of the thinking principle to one object. Hence the efficacy of *Pránáyama* for the concentration of the mind. Moreover when the equilibrium of our mind is destroyed either by anger or by some other passions, we breathe very hard and no sooner the equilibrium is restored the breathing becomes normal; in other words if we can make our breathing normal we can restore the equilibrium of our mind; so *Pránáyama* is a mechanical means for restoring the equilibrium and therefore concentration of the mind. At the time of exercising our will-power either in mesmerism or in some other branch of occult science we unconsciously perform some of the actions of *Pránáyama*. Different authors advise different methods of practising *Pranáyama*, which if written in details will make this essay voluminous; suffice it to say that in all the different methods the three-fold action of *Pránáyama* is performed in some shape or other. Some are of opinion that Pranayama is Hata Yoga. In our humble opinion the moderate practise of Pranayama is not Hata yoga. If we call *Pránáyama* Hatayoga we may as well say that *Samádhi* is also Hatayoga, because the Hatoyogi also practises the *Sabikalpa Samádhi*. We must confess one thing here, that the excess of the practice of *Pránáyama* without

the help of a qualified Guru often brings on the diseases of the lungs &c. In the Yogashastra we find the following :

A Chela ought to practise *Pránáyáma* according to the precepts of the Shástras before his Guru with great care and diligence and not in a hurry. When a Yogee masters *Pránáyáma* he can go and breathe freely in any place he likes. He is then freed from all sorts of diseases. But by a wrong practice of *Pránáyáma* men get Hiccough, Asthama, Cough, and the diseases of ear, eye and head. We have often seen men who died of consumption and other diseases by a wrong practice of *Pránáyáma*. Therefore we must be very careful in practising indiscriminate *Pránáyáma*. However the moderate practice of *Pránáyáma* even without the aid of a Guru, at the time of *Sandhyah* or at other times does not injure our health, it rather helps us in the concentration of the mind. The chief characteristics of Hatayoga are Naity, Dhoty, Busti, Mudra &c. The Hatayogees practise *Pránáyáma* for other reasons besides the concentration of the mind. They care more for *Bíbhuty* or the acquirement of super-normal powers, than for *Shánty* or tranquillity of the mind. We don't mean to say that a Rajyogee is devoid of all supernormal powers, for these Bibhuties or powers come by themselves before a true Gyan Yogee though he never longs for them. A Hatayogee as long as he remains a Hatayogee, cannot obtain the peace of mind or the highest intelligent communication with the *átmá*. He may get a *Sabikalpa Samádhi* but never a *Nurbikalpa* one. The Hatayogees are very careful in the preservation and prolongation of their physical frames and so they have got an inward love for their *Sthul Shariras*

or physical bodies. They say that as body is the chief means for acquiring *Dharma*, so the more we can prolong our life-principle in this body, the more we will be able to acquire the Siddhis. Then again the Hatayogees have got selfish motives for the acquirement of the Siddhees and so they virtually care very little for the comforts of other men. Now *Gyánam* or true wisdom is, that we are not the body nor the senses nor the *Pránam* but the *Átmá*. A real Yogee or Rajyogee* if you like to call him, is one who practises friendliness and compassion towards all and who tries to realize that he is something different from the three kinds of *Shariras* or bodies. The identification of one's own self with the body is *Abydyah* or ignorance. A Hatayogee longs for Siddhees, whereas a real Yogee tries to get the true *Gyánam*. The longing for powers is *Abydyah*, so a Hatayogee is not free from the bonds of *Abydyah*. We don't mean to say that a *Hatayogee* can never turn a *Raj-yogee* but he seldom becomes so. The reason is very simple enough. An ordinary Hatayogee acquires or obtains some minor powers by certain acts before he has been able to subdue his mind and so he naturally becomes proud of his powers. He tries to make a display of his Siddhies for selfish ends and thus he gradually loses his powers and at last becomes a black or rather a false magician. *Huridas Hatayogee* of the Court of Ranjeet Singh of Punjab actually became a *Bhrusta* or fallen Yogee and fled from the Raja's Court of Lahore with a woman towards Kumayun. Similar are the cases with other Hatayogees.

That *Pránáyáma* is not Hatayoga is evident from the following reasons :—First of all *Hata* and *Raja* are modern terms. Patanjali the

* *Raj* and *Hata* are modern terms. We don't find the above terms in the Upanishads, Manu Sanhita, Patanjali or Saunhya or other Darshanas.

highest authority on the Yoga philosophy advocates *Pránáyáma* as one of the means for the concentration of the mind. That the author of Sankhya Philosophy the great Kapilacharya is not an advocate of *Hata-yoga* is beyond all question. In the third chapter of Sankhya Darsana we find the following aphorism—"Nirovachardibiranabhyam," which means *Dhyan* is effected by the three acts of *Pránáyáma*. Then again we all know that *Manu Sanhita* is a very ancient book of the Aryans. There in the 2nd and 6th chapters of that book it is written that it is essential for a *Dwija* to perform the three acts of *Pránáyáma* with all the *Byahriti* at the time of *Sandhya* and that the above-mentioned action is reckoned as a great *Tapashya* for the Brahmans. As gold, silver and other metals are turned pure by their being burnt in fire so the *Indriyas* &c. are made pure by means of *Pránáyáma*. A Brahman must sit down in the morning facing towards the East and must perform *Pránáyáma* at

least three times and then he must recite the Gayittri mantra with Omkara* &c., &c. Then again, in the Upanishads which are reckoned as the fountain of true knowledge we find *Mantras* advocating *Pránáyáma* as one of the means for the concentration of the mind (vide *Swataswatara* and other Upanishads). The great sage Bagawan Sreekrishna says in the 5th chapter of the Gita—"The man who keeps the outward objects and accidents from entering the mind and who fixes his eyes in concentration between his brows by retaining the breath by *Kumbhuck*, in other words, by practising *Pránáyáma*, has subdued his faculties, mind, and understanding and has set his heart upon salvation and is free from lust, fear and anger and is forever blessed in this life." Now the above and other facts which we need not mention prove beyond the possibility of a doubt that *Pránáyáma* is not identical with *Hata-yoga*.

(To be continued.)

SHANKERNATH PUNDIT.

A THEOSOPHICAL TALE.

THE TALKING IMAGE GF URUR

BY

DR. FRANZ HARTMANN.

(Continued from page 306.)

CONCHITA knew Juana to be a "malicious creature"; but she was obliged to take her home, since Pancho expected "great scientific results from experiments with her. By his help he hoped to establish schools of occultism all over the country, to rediscover the art of

making gold, engage the elemental spirits of nature to carry letters from one part of the globe to another, and prolong life to an indefinite period. With the faith that could remove mountains, which he supposed to refer to some talisman, he would make short work with the

* Vide *Manu Sanhita* chapter 6, slokas 70 and 71 and chapter 6, slokas 75 and 78.

canal of Panama, level the rocky mountains, and transform Nebraska into a paradise.

Why should Conchita look surprised as if she doubted the sanity of her husband! Pancho said: "Such things are not impossible, and I have the key to it already in my possession. Schopenhauer says: '*The world is the product of my imagination.*' If I can change my imagination, then I can change the world."

Conchita advised Pancho to see Mr. Schopenhauer and ask him to change his imagination. But, alas! Schopenhauer is dead, and poor Pancho has to look for some wonder-worker elsewhere. Fortunately he had not to wait long. In a short time, he came across an article in the San Francisco Eagle headed thus:—

Truth stranger than Fiction!

A miracle-worker from Africa !!

An interview with the Chela of an Adept !!!

Disclosures in regard to the mysterious Brotherhood !!!!

We give below some extracts from that wonderful article:—

"Information reached this office that Mr. Joachim Puffer, formerly an officer in the employ of *King Molobolo*, but who had sacrificed his official position for the purpose of *benefitting humanity*, and taken up *the life of an ascetic*, had arrived at this city, and was stopping at the Grand Hotel. * * * He is a strict vegetarian, and takes alcohol in no shape * * * His revelations are wonderful, and from what he said we gather the following:

'For thousands of years the heads of the scientists were puzzled to find out *what causes the world to move.* * * * Mr. Puffer now assures us that the motion of the earth round its axis is due to the supernatural and miraculous powers possessed by a body of adepts. * * * The adepts are able to perform the most as-

tonishing feats. * * * They were experts in thought-reading and could *hypnotise* people *against their will*, making them do as the adepts liked. They could guide the thoughts of the people as easily as the coachman guides his horse."

Pancho made up his mind to see the *Chela*. He went to the Grand Hotel where he found the people in great consternation. An explosion had taken place in Mr. Puffer's room. He had left the room after the gas was lighted and had blown out the gas instead of turning the tap. Soon afterwards the chamber-maid attempted to relight the gas, when the accident happened. When Puffer returned and was told what had occurred, he began to curse most fearfully and swore that the mischief was due to the work of a black-magician who would have killed him long ago, but for the protection of the adepts who were always watching over him. He was given another round and Pancho introduced himself stating his object. Mr. Puffer said it would give him the greatest pleasure to furnish information on the subject. He told him that his society was not "one of those abominable sects or modern secret societies that seek to mystify the public!" He boasted of being a *Chela* of a great adept who could *annihilate* Pancho in a moment, if he were to ask him to do so. Pancho asked him if he was "actually sure" that the Brothers exist.

"Do the Brothers exist?" exclaimed Mr. Puffer. "Why! I tell you, my dear, sir, there is nothing more true and indispensable than that they exist. See this handkerchief. I obtained it myself directly from one of the Brothers in my own room." So saying, Puffer showed him a cambric handkerchief which however, bore no internal evidence of having come from an adept rather than from any store.

"This handkerchief," continued

Mr. Puffer, "is palpable and indubitable evidence that the Brothers exist, and nobody but a villainous sceptic, an inveterate liar, a benighted simpleton, or an incurable maniac would deny their existence after seeing *this* handkerchief." Later on Puffer enquired if Pancho knew in whose presence he stood, and continued: "Would you dare to deny the existence of the Lunar adepts, and run the risk of being immediately annihilated by them as a punishment of your scepticism. Let the consequences of him who doubts the power of the Lunar adepts come upon his own head!"

Upon this declaration Pancho did not consider it advisable to appear too inquisitive. He therefore confessed to be satisfied with the proof advanced and asked Mr. Puffer to introduce him to an adept.

"That depends on certain circumstances," said Mr. Puffer. "First of all, you would have to become a member of the society for the Distribution of Wisdom in order to attract the attention of the Brothers."

"What kind of a thing is this Society for the Distribution of Wisdom," asked Pancho.

"The S. D. W.," answered Puffer, "is a society which is based upon the principle of universal tolerance and mutual admiration. We allow every one of our members to think and believe and teach whatever he pleases. Knave, fool and purblind sectarian is he who should dare to say anything against our society or against persons connected with it. He who dares to doubt the reliability of the source of our inspiration is a coward, or a poisonous reptile, which ought to be exterminated from the face of the earth."

Pancho wished to join the S. D. W., and Puffer undertook to manage the matter for him.

"I am infinitely obliged to you," said Pancho, "but to tell you the truth, I should like to become a *chela* like yourself."

"Ah!" said Puffer, "that is quite another affair and rather difficult. You will have to get a master whose orders you *implicitly* obey, *whatever these orders may be.* * * * Then you will have to swear a solemn oath, always to obey *implicitly* all the instructions given to you by a *chela* as supposed to be coming from an unknown superior. Whatever your private opinions may be, you must hold up our views before the world, and give *all your time, money, and labour* gratuitously to the support of the S. D. W."

"I am willing to swear to anything you like," answered Pancho, "if I can gain my object, because I have full confidence in your honesty."

"You seem to have the qualifications necessary for a *chela*," said Puffer; and as Pancho was impatient to know whether he will be accepted or not, he condescended to question mentally a Brother whom he fancied to be then standing in a corner behind the stove, and gave the news that the Brother expected him to be accepted as he was not a married man. Pancho rejoined that he was married; Puffer pronounced that *impossible*, since Brothers "never make a mistake." Pancho insisted that he was married, whereupon Puffer pitied that he imagined such a thing, and added that his supposed marriage was a sham that should be discontinued at once. Pancho loved his wife, but Puffer denounced that love as "*bestly*." Pancho thought it would be wrong to leave her without any cause; but Puffer could easily find a cause for him, it was cause enough that *desired* to enter "the higher life." Pancho's conscience revolted against that sophistry, so that upon his way home, he sat brooding over the matter, when an interior voice informed him that Puffer's Mysterious Brotherhood had no other existence than in his brain. That thought he could not bear. "How

could it be possible that the representative of a Society which worship the truth should speak anything else but the truth? Moreover, men might lie about ordinary things, but surely only a villain of the deepest dye would descend to that lowest imaginable state of degradation, in which the most holy and sacred things are trifled with or made objects of, financial speculation. What but child's play are murder and arson, and vice of every kind in comparison with that dark villainy of those vampires who seek material profit by *playing upon the spiritual aspirations of man?*

That is just the way in which many earnest truth-seekers have deceived themselves. That touching soliloquy explains how it is that many sensible and *honest* persons shut their eyes for years together against facts unmistakably established regarding the history of the society for the Distribution of Wisdom, and the life and career of its queer members, some of whom have been martyrs, no doubt, to the vagaries of misguided zeal, sophisticated reason, and perverted imagination.

"Fool!" spoke the voice to Pancho "you need not go to Africa to find the spirit of Truth."

But Pancho was too clever for that. He believed that spirit has descended upon the mysterious Brotherhood, and the inmate of Urur are its communicants. In short, he was fully resolved to apply for *chelaship* by the time that he reached his home. That night he dreamt of a sea-voyage with Conchita and a storm that separated him from her. When he awoke, the face of the *chelas* at Urur floated on his mental horizon, and the voice of the "Talking Image" sounded to him. "Am I not worthy," it said, "that you should come across the sea to behold me? I, the sphinx of the nineteenth century, the corner-stone of the world's future religion?"

Then the phantom face of Mr. Puffer opened its mouth: "Better write to the Lunar Adepts"; and a thousand echoes in Pancho's brain were repeating the sentence: "Write! Write! Write the letter!"

Paucho hastily arose and dressed himself; and then his reasoning powers returned. He first thought of confessing to his wife that he had been thinking of going to Africa, but subsequently made up his mind to say nothing about it and thus established a barrier which perverted the harmonious flow of thought between the two. "Formerly they were one in their thoughts and feelings; now they were separated from each other by a secret." As for the application, he could not trust a servant, and proceeded to hand it personally to Mr. Puffer. The latter was delighted. He advised him to cease shaving or cutting his hair and eating any meat. Eggs were permitted, provided the dot from the yolk was removed, that being the seat of life. "But is not the dot destroyed by boiling," asked Pancho. To which he replied: "This is none of our business. It will go to the *Karma* of the cook." After *three* months, he received intimation that his application for *Chelaship* was accepted, and prepared to go to Urur. Conchita parted with tears in her eyes, and the words, "Father! not my will, but thine shall be done! were upon her lips."

On board the steamer Pancho formed the acquaintance of two fellow passengers, Mr. Green and Mrs. Honeycomb. The latter told him that Mr. Green was Socrates in his previous incarnation and she was a Greek slave whose beauty caused a great deal of trouble. She was connected with the Urur Brotherhood, and Mr. Green was under her tuition with "excellent qualifications for *chelaship*," being "ready to believe anything." Later on, Pancho

asked Mr. Green how he knew that Mrs. Honeycomb always told him the truth. He replied: "How could it be otherwise? Is not all that she says inspired by the mysterious Brotherhood? Has she not given sufficient proof that she is in communication with Adepts? Does she not remember her last ten incarnations?" Pancho said he did not know that. "That is because you are not a *Chela*," answered Mr. Green, "*the Chelas are not permitted to doubt.*"

Such conversation made Pancho very sad. He saw in Mr. Green an overdrawn picture of his own self. All Mr. Green's inspirations were based upon a *belief* in Mrs. Honeycomb's veracity (?) and his own upon a *belief* in Mr. Puffer's. But Mr. Green was all *green* with hopes. He wished to get an occult letter, and found one under his pillow that very night which was as follows:

"TO MR. GREEN, PROBATIONARY CHELA, M. B.:—Fortunate are those who can see without seeing, and hear without hearing and know without knowing. Have *faith* in Mrs. Honeycomb. I will communicate my orders through her.—RATARABORUMATCHIL."

This test fully convinced him of Mrs. Honeycomb's occult power.

When the steamer reached Urur, some members of the Society for the Distribution of Wisdom came on board to receive their brothers. They landed together, and Pancho entered the carriage with a Zulu brother, to whom he said he was very anxious to make the acquaintance of Captain Bumpkins.

"We hope," said the Zulu, "that you will have some influence over him."

"How could I, a mere beginner, have any influence over the Hierophant," asked Pancho astonished. "Is it not far more probable that I will have to sit at his feet and listen to his wisdom."

"It is all very well," said the Zulu, "but speaking *confidentially*. I will tell you that Bumpkins has some little peculiarities, and that we have stood his nonsense long enough.***"

Pancho was thunderstruck at the Zulu's account of Bumpkin's idiosyncracies. Upon reaching the rooms, the guests were accosted by the housekeeper, Madame Corneille, who introduced them to Malaban, the head *Chela* of the establishment. Mr. Green extended his hand to Malaban, but Malaban did not take it.

"You can safely shake hands with me," said Mr. Green, "for I am myself an accepted probationary *Chela*."

"This I can hardly believe," said Malaban. "I have a certificate from Rataraborumatchi to show it," replied Mr. Green.

"If he wrote such a thing," answered Malaban, "he must have meant it only in fun."

Pancho was going to ask him a question, but Madame Corneille said: "Do not ask anything if you would not get fibs for an answer."

"Do *Chelas* ever tell fibs," asked Pancho.

"They do not mean to do so," answered Madame Corneille, but they love the truth so much that they adorn it on every occasion."

As for the Hierophant Captain Bumpkins he was not to be seen that day. He had an awful toothache, having caught a cold by sleeping at night with open windows to save the mysterious Brothers the trouble to materialize themselves when they come to visit him in his dreams. Pancho's curiosity about the TALKING IMAGE was satisfied by a most wonderful story about its history, "*confidentially*" told to him by Madame Corneille, which the reader will find on page 91 of Dr. Hartmann's book. She left Pancho after that and he remained above, much agitated by his various *experiences* at the HEAD-

QUARTERS OF THE SOCIETY FOR
THE DISTRIBUTION OF WISDOM.

"O ye gods!" he exclaimed, "is this the outcome of the wisdom of the adepts? A Hierophant parading the streets with a little flag in his hand, a Talking Image attended by spooks; *Chelas* who cannot open their mouths without telling a fib."

Feeling no inclination to sleep, he went out into the park. A feeling of despair entered his soul, and clenching his fist he exclaimed: "O Infinite, Inconceivable, and Incomprehensible spirit of Imbecility! what are you and what gave you power to turn me into a fool?"

Thus talking with himself, Pancho wandered away from the main building and came in the vicinity of a house of smaller dimensions. A light shining from the open window attracted his attention, and he beheld a man in the room, holding a paper in his hand, looking at it and making gesticulations. Presently, however, he looked up, and must have seen Pancho standing among the trees, for he dropped the paper and stared at him with surprise. *Then something curious happened.* The man, making a reverential bow and crossing his hands over his breast, addressed Pancho in the following strain:—

"O GREAT KRASHIBASHI! Have I then at last found favour in your eyes? For many years have I wished to see you. At last my prayer now seems granted and you have consented to appear in bodily form before your obedient servant. May I ask you to enter this humble room and accept a chair? I shall immediately open the door."

Pancho, seeing that this was evidently a case of mistaken identity, did not wish to intrude. The man who took Pancho for an adept whose visit he anxiously expected and addressed him as such, was no other than the Hierophant Captain Bumpkins, to whose credit, be it reported, that he enlightened his brothers with this additional and most unmistakable demonstration of the trustworthiness of theosophical evidence in the following words:

"Only last night one of the greatest adepts, and the most prominent member of the Mysterious Brotherhood, the GREAT KRASHIBASHI, came to me through the open window of my room, and I had a long chat with him that lasted till long after midnight, when he suddenly disappeared."

(*To be continued.*)

J. K. DAJL.

CLAIRVOYANCE.*

(*From the German of Dr. Carl du Prel.*)

1. THE INTUITIVE PERCEPTION OF CLAIRVOYANCE.

CLAIRVOYANCE, as the word implies, does not mean abstract knowledge, but seeing, as it were pictorially, by intuition. We are thus naturally led to enquire which is the organ to which this power may be assigned.

Plainly there can be no question of sight in the physiological sense of the word when what is "seen" is known to be miles away at the time, or when it is some event that is to happen in the future. What is meant must be some interior

* *Sphinx*, July 1892.

vision, *i.e.*, clairvoyance does not depend upon a peripheral stimulus of the optic nerves, but is, like our dream-pictures, merely a cerebral image. In clairvoyance, as in dreams, the brain changes feelings into pictures extended in space, and projects them outward.

Clairvoyance is thus hallucination, and not merely in time where reality is as yet wanting, but also in space, where it is indeed given, but does not lie within the seer's sphere of sensuous perception.

But clairvoyance is thus hallucination, only with reference to its form, not in reference to its matter. Clairvoyance is not hallucination caused by physical derangement, but corresponds to a reality, to something which is either now taking place at a distance or which will take place in the future. The brain as such is not however capable of producing such a result, it cannot actively bring about clairvoyance, it can only passively receive impressions which, in accordance with its normal functions, it changes into visible pictures.

Clairvoyance is thus not a true, objectively caused hallucination. Whence the brain derives its material, we do not know; the antecedent disappears in the unknown, and only becomes knowable at the end station, that is, where the activity of the brain works upon it.

Hence clairvoyance is the last member of an unknown antecedent process. The only method by which we can arrive at a clear idea of the process is through the analysis of this end-member, *i.e.*, through a consideration of the different characteristics of clairvoyance. We possess a great mass of facts as material for our enquiry, it would therefore be well if we had some practicable principle by which we might classify them. But unfortunately the classes into which they seem naturally to fall, are of no use.

We might for instance try to divide the phenomena of clairvoyance into different species according to the subjective state of the seer. But experience teaches that these phenomena occur in the waking state as well as in sleep, and not only in natural but also in artificial sleep, in sickness, in madness, in swoon and on the approach of death. This multiplicity of circumstances in which clairvoyance may occur, proves apparently that these are only conditions of clairvoyance, and hence the cause cannot be discovered by this method. Even the characteristic which all these circumstances have in common, *viz.*, the suppression or at least the veiling of sensuous perception, is not a necessary condition. Thus the bodily state of the seer does not afford a practicable principle of classification. If we turn now to the material content of clairvoyance, we at once distinguish between • clairvoyance in space and clairvoyance in time, the last of which may be either of the past or of the future. But this distinction is not an essential one. Time and space are not merely facts in the objective world-process, but they are deeply rooted in our consciousness in which they lie as forms of knowledge. Every event in the world has its fixed place both in space and in time, and must have this place and no other. A common cause must lie at the foundation of these two conditions, and the faculty of clairvoyance, whether in time or space, must proceed from one common point. The explanation of clairvoyance must include its phenomena in time as well as those in space. Thus this principle of division is also useless.

We wish to ascertain the organ of clairvoyance and its mode of function. But we do not know whether clairvoyance is a faculty of our own. We only know the last member of the process and this is a

cerebral image. Similar phenomena may occur through thought-transference. Many enquirers in antiquity explained clairvoyance, as for instance in the case of oracles, as the result of divine or demonic inspiration. We do not require to introduce such agencies, for to do so would be to renounce all explanation; but it may be mentioned that inspiration after all presupposes nothing more than an external consciousness in which clairvoyance lies which is transferred to the inspired person; and moreover clairvoyant phenomena may be explained, that is, their cause may be given, by the fact that an external agent, and that a living man, works upon us telepathically. So for example Dr. Gama tells us that a traveller who had left a brother at home and gone to Paris, during a conversation with him suddenly received the impression this brother was dead, and this clairvoyant impression was confirmed in all its details as related by the traveller.* Telepathy enables us to explain a considerable number of spatial clairvoyant phenomena; but we must exclude these from our enquiry as they are included under action at a distance. We who desire to know whether we possess in ourselves an active faculty of clairvoyance in time, and such spatial clairvoyance as that wherein there is no living agent acting telepathically. Let us take some examples. Swedenborg, coming from England and landing at Gothenberg, sees, a few hours later the fire in Stockholm, relates it to a large company, and again after a few hours announces that the fire has been got under, and describes its extent.† Here we have an example of spatial clairvoyance without any living agent. This fact was so well attested that a German

Professor, with whose ideas it did not agree, while afraid to deny the truth of the story, passed it over with the words, "any one who knows men knows that Swedenborg had either himself arranged for the fire which he saw while at a distance from Stockholm, in order to gain the reputation of a supernaturally gifted person, or else his announcement was a chance coincidence."‡

The next example is one of clairvoyance in time. In the expedition to Eastern Asia, sent out by the United States, under the Command of Commodore Ringold, in 1853—1856, Samuel Potts, the Hydrographer, dreamed that he had received a box containing clothes, which had arrived too late to be taken on board, and which a friend had promised to send on to China. "I dreamed," said he, "that we were near a merchant ship in a calin, we sent a boat to the ship, and it turned with my box." In the morning he related this dream. After some hours there was a calm, and a barque with the American flag came in sight. Lieutenant Russell, thinking the ship might be from New York, went off to it in a boat and brought back with him Mr. Potts' chest of clothes. The ship came from Baltimore and was 84 days out.§ This is a case of clairvoyance in time without living agents.

In both examples the seer has before him a visible picture which exactly corresponds with the reality. It is worth while to give a few examples of this detailed seership.

A clergyman named Happach once fell asleep in the open air, and dreamed that he was at Melhringen in a room in the parsonage where he saw, near the door, three seats fixed against the wall, which caused him some surprise. After more

* Comet: "*La vérité aux medecins*," 384.

† Kant: "*Träume eines Geistesehers*," 47. (Kehrbaoh).

‡ Hoppe: "*Das Hellsichen der Unbewussten*," 14.

§ Heine: "*Expedition in die Seen von China, Japan, and Ochotzk*," c. 2.

than twenty years he went to preach at Mehringen, a place he had never previously visited. There he went to see the widow of the late parson, and found, in the room into which he was shown, the three seats.* In the night of the 11th May, 1812, one Williams dreamed, in Scorrer house, that he was in the lobby of the House of Commons in London, and there saw a man shoot with a pistol a gentleman who was pointed out as the Premier. He was so deeply impressed by this dream that he awoke his wife and related it to her. The next day he related the occurrence in all its details to several of his acquaintances. One of these, named Tucker, recognised from the description given that the person shot at was Mr. Percival, the Premier, whom Williams had never seen, nor had he seen the interior of the House of Commons. On the same day came the news that, on the evening of the 11th May, one Belingham had shot Mr. Percival in the lobby. When Williams afterwards went to London he was able to point out in the lobby the exact spot on which the murder had taken place and to describe the accompanying circumstances.† This dream seems to have called forth much attention, as it is mentioned in the *Times* so late as the 16th August 1829, with the remark that all the witnesses were still alive.

From the same paper (the *Times* 2nd December 1852), Schopenhauer cites an example that led to a criminal investigation. At Newent in Gloucestershire, the Coroner Mr. Lovegrove, held an inquest on the body of Mark Lane who had been found drowned. The brother of the deceased said that, on the first news of his brother's disappearance, he had ans-

wered as follows, "Then he is drowned, for I dreamed it last night, and that I was standing deep in the water and trying to get him out." The following night he dreamed that his brother was drowned near the sluice at Oxenhall, and that a trout was swimming near him. The next morning he went, accompanied by his second brother, to the place; he saw a trout in the water and was at once convinced that his brother was lying in that place, and there in fact the body was found.‡ A similar unessential detail, which refers to the sense of hearing, occurs in Christ's prophecy to Peter; Before the cock crows twice, thou shalt deny me thrice.

Professor Kieser relates that one of his patients, living eleven German miles away, dreamed that she saw herself in a strange house looking out on to an open space in which were trees. She noticed various other details about the house and thought that she was leaning against a window with a friend. When she came on the following day to be magnetised by Kieser, she stopped at a relative's, but by the advice of Kieser (who knew nothing of the dream), she went on to a house where he had engaged accommodation for her, and which she recognised as the one she had seen in her dream. A friend came to visit her, and both together were looking out of the window, when she recognised that this was what she had done in the dream.§ Schorner had a friend, a schoolmaster of Arnsdorf named Rafe, who dreamed in 1860, that his wife came into a room and told him that his father was very ill, that he had pains in the left breast and was going to die. The son then went to his father

* Hapbach: "*Materialien für die Erfahrungsseelenkunde*," II. 124.

† Nork: "*Fatalismus*," 121.

‡ Schopenhauer: "*Parerga*," I. 217.

§ Kieser: "*Tellurismus*," II. 35.

whom he found on his death-bed.* Theophilus Bonetus tells us that one morning, on awaking, his wife announced to him the death of the wife of the town-major, of which she had been informed in a dream. At the same moment a messenger came begging the help of Bonetus for a sick person. The wife asked him, with the greatest assurance, when the major's wife died, and was told, in reply that the death had taken place four days ago, and that the messenger had himself been present at the funeral ceremony. The wife of Bonetus then related to the messenger the order in which the different friends and relatives had walked in the funeral procession, together with other circumstances which she described as accurately as if she had seen them with her eyes.†

Clairvoyance with reference to warlike operations not unfrequently occurs, but here also there is no abstract knowledge, but pictures of battles are seen in the air like a *fata morgana*. Phenomena of this kind are recorded even in antiquity.‡

All modern somnambulists agree that they see in pictures. One of Keruer's somnambulists says, "It is just as if a painting hung before me on which my circumstances were represented, and thus I can describe them beforehand."§ Another, asked to explain the operation of her perception, said, "I cannot do that, I see the things before me as if in a picture."|| Another, when asked how she could see the future, replied: "It all lies before me, and

side by side."¶ Another says: "The appearances often are on a reduced scale, but then the pictures are so much the clearer."*** Bende asked his patient, how it was that somnambulists do not know what it is that they see with, and she answered: Does that surprise you? What do you see with when dream? That is how it is with me, only with the difference that I keep awake in the dream and you do not."†† Kerner's somnambulists, foreseeing an attack of cramp, says: "I see myself lying there a terror to the beholders, it frightens me so when I see myself lying there."‡‡

This intuitive perception almost always occurs in "second-sight," which is seldom symbolical. A seer in Klixbull said beforehand, that in a fortnight there would be a storm from the south-west. Asked how he knew that; he answered, "I saw a funeral procession come out of a certain house, and the mourning mantles of the followers fluttered in that direction."§§

Schopenhauer remarks with reference to the fact that clairvoyance manifests itself in pictures intuitively perceived, that the best description of the faculty would be that which the Scotch have chosen for one of its particular forms, "second-sight," and that he would use this term to designate the whole of such phenomena had it not been adopted for a particular species.|||| We know nothing of the process so far as it is within the sphere of the unconscious, we do not know how the material is obtained which is worked up into a picture by our brain; but

* Scherner: *Das Leben des Traumes*, 341.

† Bonetus: "*Medicina septentrionalis*," II. 418.

‡ Tacitus: *Hist.*, V. 3; Pliny, II. 58.

§ Kerner: "*Geschichte Zweier Somnambulen*," 67, 99, 100.

|| Du Potet: "*Traité de magnétisme animal*," 403.

¶ Perty: "*Spiritualismus*," 19.

** Wesermann: "*Der Magnetismus*," 172.

†† Werner: *Die Schutzgeister*, 384.

‡‡ Kerner: *loc. cit.*, 106.

§§ *Archiv für tierischen Magnetismus*, VIII. iii. 81.

|||| Schopenhauer, "*Parerga*," I. 253.

so far as the process of clairvoyance is conscious, the expression "second-sight" would be the most appropriate, as has been well expressed by Bishop Synesius, the pupil of Hypatia: "Thou shalt be initiated into the secret by which the soul disposes of two pair of eyes, of which the lower must be closed, when the one is closed, the train of self-revelation comes to the other."*

The intuitive perception of clairvoyance allows of considerable control over its correspondence with reality; but sometimes it may become the source of error. If, for example, a somnambulist prophesies her death on a certain day, and on the day mentioned she merely swoons, the error is evidently in the picture, since the intuitive perception depends on a function of the brain, it has an evident dis-

advantage in that such pictures cannot be distinguished from purely subjective visions, or dream-pictures produced by the activity of brain. The seer may thus confuse clairvoyance with subjective elements, or may take subjective pictures for clairvoyance, as there is no distinguishing mark by which the two sets of phenomena may be distinguished. A student saw in a dream quite correctly the place where, and the person through whom, he was about to fall into danger of his life, but individual phantasies were mixed up with the circumstantial details of the event.† Paracelsus is therefore right in distinguishing between *imaginatio*, as transcendental faculty, and *phantasia* which belongs to the bodily life.‡

(To be continued.)
Theosophist.

PSYCHOMETRY.

IN India initiation into the sacred mysteries of Yoga, begins early in life, in boyhood, immediately after the ceremony of *Upunayana* or the investiture of holy thread. The boy-Yogis under the guidance of able teachers learn *Hatha* Yoga or regulation of breath, such as I briefly described in the last issue of this Journal, and those physical exercises which obtained for them a control over their bodies and secured an immunity from diseases. When so much is learnt, they study religious books and receive moral instructions on subjects which help

them to be *Urdhasrotha* in after-life. The subjects alluded to are as follow:—

- (a) *Ahimsa* or abnegation of all desires to hurt or injure any one
- (b) *Satya* or truth, which is defined to be that which does universal good.
- (c) *Astya* or abnegation of the desire to possess another's property.
- (d) *Dayá* or kindness which is defined to be the performance of duty to all creatures.
- (e) *Arjona* or desire to give up worldly things and pleasure.
- (f) *Kshamá* or forgiveness.

* Synesius: "Of the Egyptians and of Prophecy."

† Moritz: *Magazin*, etc., V.I. 72.

‡ Paracelsus, II. 513. (Hufer).

defined to be the act of seeing all created beings with equal eye.

(g) *Dhriti* or steadiness in misfortune.

(h) *Parimitáhár* or Temperance.

(i) *Soucha* or cleanness, external and internal.

(j) *Brahmachourjya* or the duties of a *Brahmachari* or of one who has given up the world for God.

Then the young Yogis are taught certain duties, some of which are as follow :—

(a) *Tapasya* or devotion and meditation.

(b) *Santosh* or contentment, i.e., to be always content in good or evil.

(c) *Astikya* or faith, i.e., to have faith in one's own work, in God and religious books.

(d) *Dán* or charity.

(e) *Ishwarapuja* or worship of God.

(f) *Laj-ja* or sense of shame.

(g) *Mati* or sincere desire.

(h) *Japa* or uttering the name of God.

(i) *Jajna*, the performance of Vedic rites.

From the above it will appear how stern are the duties of the Yogi from the worldly point of view, and how noble, how good, and pleasant is life designed by Yoga-Shastra from another point of view. From the above it will also appear what a degree of moral excellence was attained by the *Rishis* when we contemplate how philosophical and broad are the definitions of Truth, Kindness, and Forgiveness as given in the Joga Shastra.

I have mentioned the word *Urdhasrota* above. It is therefore necessary for me to define it. It is a compound word which literally means, upward current, i.e., in whom the current of the Soul is upward. All that is grand and glorious, all that is beautiful and sublime in the kingdom of mind has been discovered and left as a rich heritage to man-

kind for their happiness by *Urdhasrotes* only, whether we see them as inspired men, prophets, poets, clairvoyants &c. Those in whom the current is downward are the men whose souls gravitate to the Earth and all Earthly things. These men can think of nothing beyond the Earth.

The great Seer of America and the discoverer of New Western Sciences, called Psychometry and Sarcognomy, Professor J. R. Buchanon, (of San Francisco) is an *urdhasrota* of the highest order. His early training as a student of medical science, his subsequent position as Professor of Physiology and institutes of medicine in medical colleges at Boston, his taste for anthropology, his brilliant discovery of the impressibility of the brain, formed as a background for still more glorious discoveries, namely, Psychometry or soul measure, and Sarcognomy, the science which "reveals the character of the body and its relation to the brain and soul—solving thus the greatest mysteries of the ages; a mystery so profound as not only to have baffled the entire wisdom of mankind but to have so effectually overawed the scientific world as to have prevented any systematic attempt to explore the arcana of life to which there was thought to be no clue."

"To discover the relations of the brain and soul to the body, required the previous discovery of the functions of the brain in all its localities and especially its relation to the Soul. It was this pre-eminent discovery by Dr. Buchanon in 1841, which prepared him to explore the body, and master the entire science of man—soul, brain and body."

We ask a question here, we ask Professor Buchanon himself to answer us, whether it would have been possible for him, no matter how pre-eminent he may be in his own

profession, to have made these discoveries if he had not been an *urdhastrot* himself? Not content in the possession of a vast knowledge of the earth and its laws, of man and mind, as is otherwise the case with most of the scientific men in England, his soul hankered for better knowledge—knowledge more universal, and better classes of truths. His

soul left the bounds of the Earth to read in the register of Ether the records of countless ages, to know its own powers before which Time and Space that appear as actual entities in the eyes of the scientific men, have no significance whatever.

(To be continued.)

K. CHAKRAVARTI.

SPIRITUALISM.

Washington, D. C., May 1894.

To

BABU K. CHAKRAVARTI,

Secretary,

Calcutta Yoga Somaj.

DEAR SIR & BROTHER,

The spiritualists of the United States will hold a convention in this city October 9 and 10, and we are desirous of making as prominent an exhibit as possible of the status of Spiritualism in all other countries, in connection with that which we propose to show from the several States of the Union.

To this end we invite you to make a report, as far as you are able, of the condition of Spiritualism in your country; also if it is gaining ground, and if obstructed by any cause or opposition from the prevailing religious element. Kindly furnish us, also, with an account of such manifestations as have come to your knowledge.

We purpose to have as complete an exhibit as possible of all phases that may be demonstrable.....such as art, spirit-telegraphy, photography, and other presentable in mate-

rial form. If you have anything of this nature which you can send to the convention, we shall be pleased to acknowledge it, and if desired that the same shall be returned to you, we promise your wishes shall be carried out. The fact of demonstrations in this way occurring in other countries throughout the world will suffice to draw especial attention to the phenomena and will operate greatly to the advantage of Spiritualism. Any report you may render will receive the attention of the convention, and we trust you will, at your earliest leisure, prepare such report for the purpose mentioned.

We have had reported to us through the mediums of this country to the present time the following phases of development:

Clairvoyant, Clairaudient.

Materializing Test.

Voices, Trumpet.

Psychometric Lectures.

Sealed letters Business.

Prophetic Electro-plating.

Foreign and Dead Languages.

Telegraphy in the Organism.

Inspirational Trance.

Rapping, Writing.

Photographing, Healing.

Impressional Slate writing.

Drawing, Music.
 Diagnosing disease, Shorthand.
 Character delineation.
 Psychographic writing.
 Poetry, Psychologizing, Disembodied spirits, Locating minerals, Messages from Typewriter.

If you have a knowledge of any additional phases of development, we shall be pleased to know of the same; or any knowledge pertaining to your section that you may deem of interest.

Hoping to hear from you soon, and assuring you of our willingness to reciprocate the favor we request at your hands, I remain,

Yours fraternally,
 ROBT. A. DEMMICK,
Secretary.

To
 MR. ROBT. A. DEMMICK,
Secretary,
National Spiritualists' Association,
Washington, U. S. A.

DEAR SIR AND BROTHER,

In compliance with the request contained in your circular letter of May last received by me on the 3rd July 1894, I beg respectfully to submit the following report to the convention of the spiritualists, United States, to be held in the City of Washington on the 9th and 10th October next.

In India (so much of this vast country as I know) there is not a Spiritualistic Association of the character you have in America. Our society which in its beginning devoted itself to a great extent to Spiritualism, and which in its present altered state still admits spiritualism to a limited extent, is the only existing institution which from its past experience can claim a voice, though a feeble voice, in the

convention; for we in India have not the advantages of good mediums, even scientific appliances which the European and American spiritualists enjoy to make much progress in the science. The bulk of the Indian Nation, I mean the Hindus, have strong faith in God, resurrection and in the great truths of their religion, and they accordingly think it best to their spiritual interest to devote themselves to religion, instead of to phenomenal spiritualism. Nevertheless, spiritual seances after the Western method are at times held in some houses, but the results of the seances are not made public, partly because there is no paper in this country devoted exclusively to spiritualism, and partly because work is not done regularly to claim any respectful hearing.

The history of the Calcutta Psycho-Religious Society founded by me on the 12th August 1887 is to some extent a personal history of my own. On the 26th November 1886 I had a vision which was followed shortly after by a calamity which induced me to study the question of life after death. I studied the subject of modern spiritualism as well as spiritualism of Ancient India and sought for spiritual manifestations both by the help of the Eastern and Western methods. The following extracts from the first years' printed report published in 1889 will shew what success attended our efforts at the early stage of our society.

Summary of the most important communications made by spirits at seances held by this society.

1. The soul separates from the body a few minutes after the last struggle called death.

2. It goes to Heaven or Hell according to its faith and work in this world.

3. Conducting spirits of Heaven or Hell accompany it.

4. The disembodied soul begins life in the 1st or 2nd sphere in Heaven (if it is for Heaven), but it is possible for the soul of a pious man to commence life in 'High Heaven' which is said to be above the 3rd sphere.

5. The 'sphere' of a soul is determined by its capacity to live in it. The grosser the soul is, the lower it remains in Heaven.

6. A soul entering Heaven *prays incessantly*—"I am only praying" are the words almost invariably written by the spirits of departed good men.

7. The Government in Heaven is the Government of spirits.

8. Transgression in Heaven is visited with punishment in Hell. The punishment is temporary or lasting, light or heavy, according to the nature of the transgression.

9. There are judicial and executive officers among spirits in Heaven.

10. In every sphere an angel or higher spirit comes to instruct the spirits of that sphere.

11. Of the pleasantness of Heaven so much has been known, as can be inferred from the statements given below:—

(a) 'The very, atmosphere is so pleasing.

(b) 'Perpetual moon* shines very brilliantly.

(c) 'No anxiety for making provisions for the morrow such as you have.'

(d) No ornament to wear, no soft bed to lie on, no bouquets of flowers, but we can get the sweetest perfumes of flowers if we *wish*.'

(e) 'Holy calm'—whatever the two words may mean. They apparently mean that holy calm begins there after a life struggle.

(f) 'We pray with, and receive instructions, from the angel of our sphere.'

(g) Meditation, prayer, ministrations, communication with kindred spirits, watching our dear relations on earth (not often) are our chief occupations. A spirit is drawn to the earth so long as its *own off-springs* are not good and happy. After that its promotion is rapid.

12. A small soul such as a man's little finger, denotes a good man, or more accurately a man of open heart. A bigger soul, denotes a bad man, having a crooked heart, who has very little chance of Heaven immediately after death.

13. There are temporary sorrows even in heaven, such as the separation of a friend, or the misdeeds of one's dearest relations on earth.

14. It is possible for a man to liberate the spirit of his dearest relation from the miseries of hell by prayers to God, and solicitation to the governing spirit.

(To be continued.)

* This is not the supreme with all.

ASTABAKRA SANHITA.

CHAPTER XIV.

(1)

HE whose mind is naturally vacant and who is addicted to the affairs of the world as if by mistake remains without desire like the man whose sleep is just broken.

(2)

When my desire has melted away, what are friends, wealth, *Shástra*, and knowledge to me ?

(3)

Having acquired the knowledge of the true nature of God, I never think of bondage, emancipation or never fall in despair.

(4)

He whose mind is without thought and whose life is full of ease, is alone capable of knowing the various stages of ignorance, in as much as he is a neutral witness.

CHAPTER XV.

(1)

Persons of a purely spiritual turn of mind learn everything by receiving few plain instructions ; others remain immersed in ignorance even after studying *Shástras* all their life.

(2)

Non-attachment to the objects of senses is emancipation ; attachment to those objects is bondage. Knowing the above act as you like.

(3)

This supreme knowledge makes the wise man like an inanimate object, the active man idle, and the great reasoner dumb. For this reason, it is repugnant to the worldly man.

(4)

You are not the body, nor do you

possess body ; you are neither the doer or enjoyer of anything. You are the conscious witness of everything. Live therefore, without hoping for anything.

(5)

Anger and hatred are the qualities of the human mind ; but you are the changeless consciousness. Live, therefore, in peace.

(6)

I am in everything and everything is in Me. Knowing this live in peace without being influenced by egotism or attachment.

(7)

Like ripples in the ocean, the universe rises in the Supreme Substance ; you are the same substance (*átmá*). Therefore, banish all thought, whatever. •

(8)

Believe firmly in the statement that you are the *átmá* which is pure consciousness and beyond *Prakriti*. Do not be deluded.

(9)

The body is the abode of various attributes, and they appear and vanish successively. But the *átmá* neither comes nor goes anywhere. Then, what are you afraid of ?

(10)

There is no gain or loss to you (consciousness) if the body lasts for a *Kalpa* or vanishes in a day.

(11)

You do not gain or lose anything by the appearance or disappearance of the universe which rises like a bubble in yourself and vanishes again.

(12)

You are of the form of pure intelligence, my son; the world is not distinct from yourself. There is no difference whatever between the different objects of sensation.

(13)

You are one and indivisible, the abode of profound peace, and stainless consciousness. You have neither birth nor death, nor you have work, or the sense of egotism.

(14)

You exist in everything which you see, just as the same gold exists in every kind of ornament.

(15)

Banish every sense of difference between yourself and other objects. Regarding everything as your *âtma* be happy and banish every thought.

(16)

Though really you are one, this multiplicity shines in you on account of ignorance. When clouded with

ignorance none is more attracted to the world as yourself. On the other hand, when you are free from ignorance none is so attractionless!

(17)

"The world is non-existent or it is the product of ignorance," he who is certain of this remains calm and without any thought.

(18)

The infinite *âtma* only exists through the past, the present, and the future. You are neither bound nor are you free. Knowing this live in peace.

(19)

O you of the form of pure consciousness! do not vex your mind with restless thoughts. Attaining the peace of *âtma*, live happy.

(20)

Leave off the thought of all worldly objects; drive away all thoughts from your mind. You are free and of the nature of consciousness. What need have you of thoughts?

THE LAW OF PSYCHIC PHENOMENA.

SOME time ago, when Mr. Thomson Jay Hudson's work on this subject first appeared, several editorial articles were devoted to its consideration in THE JOURNAL. The work is still engaging much attention, and as we have from time to time inquiries with reference to Mr. Hudson's theory, we think it advisable to give it further consideration. We think the tendency of the work is to undermine the spiritualistic edifice, and notwithstanding the protests of the author to the contrary, to throw doubt on the reality of a life beyond the grave. We purpose to inquire what are the legitimate conclusions to be drawn from the facts referred to Mr. Hudson, according to his own principles, and if these are wrong in important particulars, as we think they are, to point out the errors he has fallen into.

It should be stated in the first place that the author of "The Law of Psychic Phenomena" does not throw any doubt on the reality of the facts usually relied upon by Spiritualists as proving the agency of disembodied spirits. Therefore he has no difficulty in accepting as true the assertions of reliable hypnotists and mesmerists. He is a firm believer in psycho-therapeutics, the methods of which he divides into six systems, "each presenting indubitable evidence of being able to perform cures which in any age but the present would be called miraculous." He has no doubt about clairvoyance, telepathy, and clairaudience, and vouches for the truth of slate-writing. He goes further and admits the phenomena of spirit-photography and spirit materialization, so-called, and even the appearance of ghosts or

phantoms of the dead, years after death has taken place. Those of our readers who are not acquainted with Mr. Hudson's theory will wonder how he can accept all these extraordinary phenomena, and yet deny that any of them are produced by the agency of disembodied spirits or furnish evidence of the existence of such spirits. Nevertheless his explanation is apparently simple, although to many not unreasonable minds it cannot fail to be full of difficulty and to throw doubt on the reality of continued existence after this life. A consideration of the explanation given of ghostly appearances will lead properly to that of the theory itself.

We are told that a phantom or ghost "is nothing more or less than intensified telepathic vision, its objectivity, power, persistency, and permanence being in exact proportion to the intensity of the emotion and desire which called it into being. It is the embodiment of an idea or thought." The difference between a telepathic vision transmitted from one living person to another and a phantom of a deceased person is one of degree and not of kind. This conclusion is supported by the statement that a ghost is not controllable by suggestion. It is created under circumstances of great emotion for the purpose of giving certain information to the living and it persists "in following the one idea it represents, and ignoring every effort to obtain information pertaining to other masters," disappearing when its end is attained. How a mere thought can remain embodied for years after the death of the subject and why it should go on rehearsing the tragedy of death long after any end could be attained by so doing, is not shown. Moreover, there are cases recorded in which the ghost was open to suggestion, notably in that of Lord Lytteton which at the suggestion of the percipient per-

formed two actions as evidence of the reality of its existence. A single exception, such as we have here, will invalidate completely Mr. Hudson's explanation of ghostly appearances. But it is of more importance to consider the author's negative conclusion as to the nature of ghosts than his positive opinion. The perpetuation of embodied thought might imply that of the thinking mind. We are told, however, that "a phantom, whether it be of the living or of the dead, whether it is perceived subjectively or objectively, is not the subjective entity, or soul, of the person it represents." To understand the full significance of this statement, it is necessary to know the nature of the theory which is stated in three propositions, which are: 1. Man has two minds, one subjective and the other objective; 2. The subjective mind is constantly amenable to control by suggestion; 3. The subjective mind is incapable of inductive reasoning. To show in what sense the terms objective and subjective are here used, and thus to explain the difference between the two minds, the author states that "the objective mind takes cognizance of the objective world. Its media of observation of the five physical senses. It is the out-growth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning. On the other hand, "the subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions, and the storehouse of memory. It performs its highest function when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism." (To be continued.)

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