

RMIC LIBRARY	
Acc. No.	2675
Class No.	290.5
Date	
St. Card	
Class.	✓
St.	✓
Bk. Card	✓
Checked	Reg

David Baran Mukherji.  
16 Mege Row, Calcutta,

ST. \* तत्त्वमसि । \*

Chhandogya-Upanishad.

RC

"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.

Vol. IV.] SEPTEMBER, 1895. [No. 1.

### KEYNOTES

WITH much satisfaction we notice the increasing success of the Light of the East which, like the waxing moon, is growing in influence and popularity every year. Hardly three years have passed since it first saw the light, and within this short period it has won golden opinion of the press and the public both in India as well as in foreign countries. As the only Hindu magazine treating of the various phases of Hindu Orthodoxy, the Light of the East should be dear to every true son of the soil. We ardently hope that those gentlemen who have hitherto extended their sympathy to our movement will, in future, continue to help us and try their utmost to widen the sphere of usefulness of this journal by pushing on its circulation.

\*\*\*

In scientific circles much interest is said to have been produced by

the singular evidence furnished to the Society of Hypnology and Psychology by an expert (M. Gorfichze) in proof of the theory that illness can be produced by suggestion. A little girl of eleven was in the habit of accompanying her cousin, a country doctor, in his professional visits, and she thus acquired certain medical ideas, of which knowledge she was very proud. She fell ill. One day, during her convalescence, the doctor, unthinkingly, smilingly said, "Oh! Good Heavens, she is paralysed!" and at once the child displayed all the symptoms of paralysis. And she remained in that condition at the will of the author of the suggestion. He next asked her, "Are you not becoming consumptive?" and the poor girl began immediately to suffer from the distressing coughing and blood-spitting of a phthisical subject. One after the other she endured different stages of various diseases,

always at the spoken suggestion of her tormentor, but the most curious of her experiences was when one of her school fellows received a paper pellet in the eye. From pure sympathy she rubbed her own eye, and to such an extent that she suffered intense pain for a whole year. The only satisfactory thing about these cruel scientific experiments was that, as by a word, she was afflicted with the ailments of humanity, so by the simple word she was made whole. Her cure was brought about by suggestion, and she at once recovered her normal health when told that she was now quite well.

*London Mail.*

\* \*

At the present time all the rites and ceremonies of Hinduism are guided by the injunctions of the Tantras and yet there is a deep-rooted belief in the mind of educated men that the greater part of the Tantras deal with black magic, mesmerism and kindred subject, and that the moral tone of the Tantras is extremely low. Such a notion is due to a clear misunderstanding of the intention of the authors of the Tantras. We should bear in mind that the Tántric works are intended for the Kali age when the spiritual intuition of the vast majority of mankind is inadequate to grasp the inner meaning of the sublime truths which lie hidden beneath the exoteric garb of the Upanishads. Of course, the Tantras are of no use to one who can appreciate and admire the high spirituality of the Vedānta. To the vast majority of mankind the profound truths of the Vedānta are likely to appear unintelligible and consequently *dry*. They will naturally turn away from a religion in which the total suppression of the human mind is the first requi-

site. And what would be the consequences? The majority of mankind will be devoid of the spiritual emotion,—a characteristic of the human mind which is essentially necessary for the spiritual evolution of the race. The authors of the Tantras understood human nature too well. They thought that religion with a mixture of the pleasure of the senses is better than the complete absence of religion. A man without a spark of the spiritual sentiment is a monster and the murderer of his own self. A trace of the religious sentiment springing side by side with the pleasures of the senses is far better than to have no such sentiment at all. With this view the Tantras were framed and who will deny that this view is not a wise one?

\* \*

Mankind, according to the Shástras, fall into three divisions viz., Sátwic, Rájasic, and Támasic. The first class is naturally possessed of the highest and purest moral qualities; in the second class activity and restlessness predominate; and in the third class the darker passions of the human mind have their full play. The Tántric method of worship is suited to the Támasic persons as well as to those in whom there is a mixture of the Rájasic and Támasic qualities. We have not the slightest doubt that the sublime idealism of the Vedānta will find no place in the heart of these people; but, on the other hand, the semi-sensual and semi-religious rites of the Tantras will have much attraction for them. One prescription can not cure every disease to which mankind is subject and one kind of religion is not suited to men of opposite tastes and temperament. To the infinite glory of Hinduism it may be said that there are as

many methods of worship as there are worshippers.

\* \*

As a mere physical being, man is inferior to animal life. The eagle's sight pierces farther than his; the elephant far exceeds him in strength, the deer outruns him in swiftness; etc. It is only as a spiritual being that he surpasses all other forms of life. It is the spiritual thought-force that enables him to produce a telescope that outrivals the eye of the eagle, and the steam or electric motor, to exert more strength than the strongest animals, and outrun the deer in swiftness. It is because man has constructive ability that he is superior. When he points to the destructive habits of animals as an excuse for his own, he is placing himself on a level with the animals, and rejects his superiority, for as long as he lives on the destructive-animal plane his mere physical capabilities will be inferior to theirs.

\* \*

Spirits are every thought and influence of the being; hence, to control evil spirits is to control all manner of evil thoughts. To allow the latter to dominate is to be controlled by evil spirits. There can be no other way whereby evil spirits can reach and influence mortals than through the mind; and all mankind, irrespective of race, creed or condition, are controlled by evil spirits if they do not control their bad thoughts.—L. A. M.

\* \*

The attempt of the Buddhists headed by Mr. Dharmapála to take possession of the Gaya temple has at last proved abortive. The High Court has reversed the decision of the lower courts on the ground that the Mohunt is the only lawful owner

of the temple. This is a heavy blow to the hopes of Mr. Dharmapála and his party who, it appears, were very sanguine as to the success of their case. The decision of the High Court has given much satisfaction to the orthodox portion of the Hindu community who view with much alarm the increasing influence of Buddhism in India. Compared with Vedánta, Buddhism is pre-eminently a moral system. The Hindus will naturally fail to appreciate a system whose metaphysical portion is full of confusion and which is at most an elaborate code of morals.

\* \*

In many respects never equaled in mysterious developments while under the influence of hypnotism is this remarkable medium.

What it is, or how to explain it all, we do not pretend to say at all. We only record a few wonderful manifestations of her occult power and leave it to a world to fully decide by what power it is accomplished.

The lady can readily read with her eyes tightly blinded and sitting in midnight darkness, the book being in an adjoining room or miles off. It matters not whether the book be in English, German, French, Greek, Hebrew, Chinese, or what not, and yet she knows not a word of any language but English. Her pronunciation and accent are perfect, and the finest points of inflection of the especial language are observed to the nicest degree that would charm the native of the country whose language she interprets.

She writes any or all of these languages while in the hypnotized condition, and even imitates to perfection the signature of the entire chirography of any one when requested by the spectator, with

such perfection as to fool the writer she imitates.

She is not a musician, knowing not a note or a single principle of that art, but on order, when in the mediumistic condition, handles any instrument with the perfect precision of a master, and can sing beautifully, but usually has no voice for vocal music, not being able to utter a single note of the simplest ballad, and cannot tell one air from another, however common.

In mathematics she has no education except the lowest branches, yet she solves the most difficult problems in geometry, trigonometry, etc., with not the slightest hesitation, far quicker than the most brilliant master in this science, and with no apparent effort. With a pencil, pen, or brush she sketches or paints beautifully, portraits, flowers, landscapes, or what not, on request, as quickly as hand can move over paper, with a faithfulness that astounds every one, and all the time may be blinded by the thickest, blackest handkerchiefs, and in a dark room. She can describe persons perfectly she has never seen, or draw their portraits as well as if acquainted with them. Landscapes, water views, towns or cities, paintings of persons she never has seen are delineated to perfection by her when hypnotized.

She opens the most difficult safe combinations without a single mis-movement, as quickly as if she had operated it a life-time, and with her eyes perfectly closed or blinded.

Telegraphy, stenography, or phonetics are to her nothing, although originally she knew not an iota of either. She reads sealed letters in any language, as well in the dark as in the light, providing the person influencing her has a knowledge of that language and has a knowledge of the contents of the sealed writings. When ordered to do so she can listen to a lecture, sermon

or address on any subject, no matter how profound, and filled with statistical tables and figures, and will repeat it verbatim an hour or a year thereafter if required to do so any time. How can one account for it all?

*The Light of Truth.*

\*\*\*

A little Buddhist pamphlet "The Dying Rahat's Sermon" translated from the Pali by C. Samere-singha Esq is lying before us. The author says in the preface that it is a standard work especially valuable as giving the reader a comprehensive view of the teaching of our Lord, Gautama. We must confess that the mystery which enshrouds Buddhism passes our understanding. So many phases of Buddhism are presented to us by different expounders that the attempt is almost hopeless to arrive at the truth. For example there is the Northern and the Southern Schools of Buddhism; there is also the Burmese, the Chinese, the Japanese, and Theosophical Buddhism. Now to know unerringly which of these represents the true doctrine of the Master is not an easy thing. In India, among the Hindus, Buddhism and Nihilism are considered as synonymous terms. It is the popular belief in India that in place of the Brahman of the Vedānta, Buddha has placed an eternal zero. If the above belief be erroneous, whence this error? The true solution of the above question requires the labour of a life-long research and scholarship to which only a few people are capable.

\*\*\*

The Philosophical journal records the case of one Mr. Francis Schlader of Albuquerque, Mexican Territory, who in his healing gifts almost equals Christ. The following extract

will place the case more vividly before the reader :

Looking like an animated picture of Christ; credited with performing acts on a par with the miracles of the Son of God, Francis Schlader, who claims to have been, until two years ago, a shoemaker in Denver, has set wild the Mexicans of the Territory just to the south of this city. They are hailing him as a special disciple, sent from Heaven direct to them to give sight to the sightless, hearing to the deaf, and to relieve them of what diseases the flesh is heir to. To-day he is followed about by hundreds of Mexicans and Indians who pray of him that he touch their wounds and cure them of their ailments.

Representatives of the Mexican families are imploring him to enter their wagons, take their horses and go with them to their homes to care those who afflicted there. The man goes, he says, whither his master directs, and for the services he performs he will take nothing. At Peralta, Jesus Ma Volasquez, who is said to have been totally blind for three years, sees since he touched this man's hands. Juliana Sodillo, who has not moved her arms for 16 years, was working in the fields yesterday. Scores of similar stories are told. At Sedillo, where Schlader stayed during eight days, a watch was put upon him day and night, and it is asserted that he ate no food and drank but a few swallows of water.

\* \*

We may now note some illustrations of the power of concentrated thought or suggestion upon bodily conditions. Mental causation is abundantly proved by the well-known effects of fear, anger, envy, anxiety, and the other passions and emotions upon the physical organism. Acute fear will paralyze the nerve-centres, and sometimes turn

the hair white in a single night. A mother's milk can be poisoned by a fit of anger. An eminent writer, Dr. Tuke, enumerates as among the direct products of fear, insanity, idiocy, paralysis of various muscles and organs, profuse perspiration, cholera, jaundice, sudden decay of teeth, fatal anæmia, skin diseases, erysipelas, and eczema. Passion, sinful thought, avarice, envy, jealousy, selfishness, all press for external bodily expression. Even false philosophies and false concepts of the Deity make their unwholesome influence felt in every bodily tissue. By infallible law mental states are mirrored upon the body; but because the process is gradual and complex, we fail to observe the connection. Mind translates itself into flesh and blood.

What must be the physical result upon humanity of thousands of years of chronic fearing, sinning, selfishness, anxiety, and unnumbered other morbid conditions? These are all the time pulling down the cells and tissues which only divine, harmonious thought can build up. It is surprising that no one is perfectly healthy? Because of it being common, abnormality is rated as normal.

\* \*

#### OPINIONS OF THE PRESS :

The Light of the East is doing a grand work in India.

THE WORLD'S ADVANCE-THOUGHT,  
*U. S. A. Aug. 1895.*

The Journal is conducted by S. C. Mukopádháya, M. A. and gives excellent reading.

THEOSOPHIST,  
*November 1893.*

\* \* \* The other articles are up to the standard maintained by the able editor.

BANNER OF LIGHT,  
*U. S. A. Dec. 8, 1894.*

The Light of the East is a genuine exponent of Hindu wisdom. \* \* \* We greatly admire its straightforwardness.

THE MYSTICAL WORLD,  
London, December, 1894.

The Light of the East for September comes to us from Calcutta \* \* \* with much oriental wisdom.

THE BUDDHIST RAY,  
U. S. A. December, 1893.

\* \* \* Its opening article, "The Signs of the Times," is an able exposition of the service East Indian thought can at this epoch render to Europe.....It may indeed be a light streaming through its own land and reaching far to the west.....*Path*, Newyork, America.

\* \* \* Very ably edited and is well worth perusal. The notice on the Signs of the Times is particularly good, and one on the 'Bhagabat Gita' bears marks of being written by one duly fitted for the task he has undertaken.....*Pauses*, Bombay.

\* \* \* It is prettily got up and the matter is of great interest especially for students of Metaphysics and Yoga of India—*Lucifer*, London.

\* \* \* The Articles...are written with much ability and knowledge of details.....The journal seems to be conducted with zeal and care and gives promise of future usefulness—*Indian Mirror*.

\* \* \* The Magazine contains very ably written articles; the Vedantic philosophy has been very learnedly commented upon.....We are much pleased on the whole with the magazine which treats of the Hindu Philosophical questions in a scholarly and convincing way, and points out the pitfalls into which the learned Dutts and erudite Opperts have fallen .....*Sanmargabodhini*, Madras.

\* \* \* The chief object of the magazine, its spirit, and its methods are explained in the introductory

article headed, "The Signs of the Times" which shows *considerable erudition* and which puts in an able plea for the wisdom of the East. \* \* We wish to write with the utmost reverence of our ancient sages and their writings and we believe that those Hindus who like Mr. Mukopadhiaya initiate their countrymen into the mysteries of the conceptions and doctrines of our sages are doing valuable national service. *Hindu*, Madras, September, 1892.

\* \* \* Some of the articles of the "Light of the East" are *very ably written* and shews a *good deal of study of esoteric literature*. \* \* We would advise our readers to send for a copy of the magazine. *Hope*.

\* \* \* Fully answers to the character claimed for it. \* \* Much that looks absurd in our ancient philosophies is found highly valuable when examined with intelligent appreciation, and several articles in the first number give promise of doing this in future. *The Murchatta*, Poona.

\* \* \* A very interesting magazine. \* \* We hope it will receive the support of the Hindu public. *Amrita Bazar Patrika*.

\* \* \* We are, in bare justice to the conductors of this really high-class magazine, bound to say, that it contains a great deal of reading matter which is extremely thoughtful and couched in a style which does immense credit to the head and heart alike of its learned editor.—"*Indian Messenger*."

\* \* \* In this inquisitive age of ours when humanity is seeking to know the great unknown behind the mystic Veil which baffled hitherto all attempts directed to pierce it there will always be found minds willing to lay upon themselves a burden which the ordinary man, troubled with the cares, the frets and worries of the work-a-day world, where the pilgrim is not allowed to

sojourn over long, declines to take upon himself. The journal gives marks of *great ability* in the field

which it occupies and we have no doubt will secure a select circle of patrons. *Law Times*, Madras.

## ANCIENT SANKHYA SYSTEM.

**BY** the word Sankhya is meant the *Science of the Spirit*. Sankara in his Bhāṣya on the Gītā defines Sāṅkhya as परमार्थवस्तुविवेकः, i. e., the proper discrimination between the Ego and the non-Ego. Some hold that by the word Sāṅkhya is meant a numerical system, —a system by which the universe and its parts are capable of mathematical representation. The Sāṅkhyas have divided the whole phenomena of the universe into twenty-five categories; hence it is sometimes called a numerical system. But it has no connection whatever with the system of Pythagoras or his mystic numerals. Even granting that a mystical numerical system exists among the adepts, its knowledge would be of no practical value to us in as much as no mere theory devoid of the practical realization of the Spirit can free us from the influence of *Prakṛiti*.

The Sāṅkhya philosophy is said to have emanated from Kapila and as such it is of a more ancient date than even the Vedānta Sūtras of Byās Deva. The author of the Bhāṅabat Gītā regards Sāṅkhya as equivalent to the Guān Yoga (ज्ञानयोग) itself and traces it back to the time of the Vedas (Ch. IV. 3). In the Bhāṅabat, Part III. Chapter 21, it is distinctly mentioned that Maharshi Kardama, the father of Kapila, flourished in the *Satya Yuga*. This shows that the Sāṅkhya System is prior not only to the Rāmāyana and

the Mahābhārata but also to most of the Upanishads. The opinions which give the date of Kapila as 1,000 B. C. or 800 B. C. do not appear to us valid. All the systems of Hindu philosophy discuss about the conclusions of the Sāṅkhya System showing that it was well established in their day.

Thus far as to the antiquity of the Sāṅkhya System. The following works treating of the Sāṅkhya Philosophy are now extant: Tattwa Samasya, Sāṅkhya Karika, Sāṅkhya Pravachana, and Sāṅkhya Sāra.

The Sāṅkhya System distinctly teaches that emancipation can only be attained by a thorough knowledge of Prakṛiti (nature). When the nature of Prakṛiti is clearly understood and the distinction between Self and Nature is fully realised, emancipation ensues and the soul attains its native purity. Thorough knowledge of Prakṛiti and its manifestations and affections must be intuitively studied so as to clearly understand the nature of the consciousness which reveals itself as "I am" in every sentient being. Only by such knowledge can all the miseries to which every sentient being is subject be abolished. Knowledge dispels ignorance and with it vanishes the train of evils which incessantly preys upon the human body and mind. This is the object of the Sāṅkhya Philosophy.

According to European scientists there were formerly sixty-five elements; afterwards the number of

element arose to sixty-nine; and at present there are more than seventy elements. Some of the elements have afterwards turned to be compounds and who knows that future scientific investigation will not be able to split up the remaining elements into their component parts?

The chemistry of the Sāukhya Philosophy is based upon altogether different lines. The division of matter into five elements is psychological and is intended to suit the purposes of investigation into the mysteries of the human mind. The elements correspond to the five senses. They are as follow: (1) *Sabdatanmātra* (शब्दतन्मात्र), *Sparsatanmātra* (स्पर्शतन्मात्र), *Rupatanmātra* (रूपतन्मात्र), *Rasatanmātra* (रसतन्मात्र), and *Gandhatanmātra* (गन्धतन्मात्र). The word *tanmātra* (तन्मात्र) means *only that and no more*. For example, *Sabdatanmātra* means, *sound only* and nothing else. To explain this more clearly: According to the Sāukhya system matter is the combination in various quantities of the five attributes mentioned above. Not only this but the different degrees of each of the five attributes are due to such combination. *Sound*, as we hear it, has for example various stages or degrees. The musical instrument called Harmonium emits forth various kinds or degrees of sounds. Now all these different kinds of sounds are due to the combination of the five *tanmātras* in various proportions. What is *Sabdatanmātra* is that which forms the basis of these various classes of sounds, or in other words *the lowest degree in which sound can exist as sound*. Properly speaking *Sabdatanmātra* (शब्दतन्मात्र) is imperceptible to the ordinary human ear. Only the Yogi with his developed organ of hearing can

perceive it. The element *Sabda* (शब्दतन्मात्र) is, therefore, sound only devoid of its mixture with the other four elements. The element *Sparsa* (स्पर्शतन्मात्र) is touch only devoid of its mixture with the remaining four elements; and so forth.

These elements, *Sabdatanmātra* &c., are elements in the true sense of the word. You cannot split up pure sound into its component parts. For pure sound if divided and subdivided in imagination will leave behind it nothing else but sound. Similar will be the case with all the remaining four elements. Unless your finite consciousness vanishes, these elements, which when combined appeal to your five senses, will remain as realities in the relative world. From these rudimentary elements in combination with each other in various proportions spring the five compounds, Earth, Water, Light, Air, and Ether. It should be noted that the above five *Panchabhūtas* are compounds and not elements as is generally supposed. The great Śāṅkarāchārya gives the following proportions in which the rudimentary elements *tanmātras* mix with each other to form the *Pancha mahābhūtas*. Says the *Tatwabibeka Panchadasi*:

द्विधा विधाय चैकेकं चतुर्धा प्रथमं पुनः ।

शे खेतर द्वितीयांशेर्धेजनात् पञ्च पञ्चते ॥

Half of each element mixed with one-eighth of each of the remaining four elements form one compound substance known as Earth, Water, Light, Air, or Ether. For instance, one-half of *Sabdatanmātra* (शब्दतन्मात्र) plus one-eighth of each of the other four *tanmātras* form Ether or Akās. One-half of *Sparsatanmātra* (स्पर्शतन्मात्र) plus one-eighth of each of the other four *tanmātras* form Air. One-



half of *Rupatanmātra* (रूपतन्मात्र) plus one-eighth of each of the other four *tanmātras* form Light. One-half of *Rasatanmātra* (रसतन्मात्र) plus one-eighth of each of the four *tanmātras* form Water. One-half of *Gandhatanmātra* (गन्धतन्मात्र) plus one-eighth of each of the other four *tanmātras* form Earth.

In the above manner the *Pancha tanmātras* (पञ्च तन्मात्र) by their influence on one another produce what is called gross matter. According to *Kāpila* matter is nothing else but groups of attributes. In the *Shiva-Saṁhita* the five compound elements are defined as follow:—

स्रष्टेक गुणसाक्षात् द्विगुणोवायुर्व्यते ।

तथैव त्रिगुणं तेजो भवन्नर पञ्चतुष्ट्याः ॥

यद्दृश्यं रूपञ्च रसो गन्धस्तथैव च ।

एतत् पञ्च गुणा षष्ठौ कल्पकैः कल्पतेऽधुना ॥

Ether is equivalent to one attribute, viz., sound; air is composed of sound and touch; light is composed of sound, touch and color; water is composed of sound, touch, color and taste; and earth is composed of sound, touch, color, taste and smell. The *Sāṅkhyas* hold that if by any process the attribute, smell, be taken away from earth, or in other words, if the attribute becomes latent in earth, then the compound element earth will be reduced to water. Similar will be the case with the remaining four elements, if the respective attributes which predominate in each of them be made *latent*. If *taste* (रसः) be taken away from water, it will be reduced to Air; if *touch* be taken away from Air, it will be reduced to Ether; if sound be taken away from Ether, it will completely vanish; and so forth.

We have stated just now that the

material universe according to the *Sāṅkhyas* is composed of attributes only. These attributes have two conditions, viz., manifested and latent. The *latent* condition of an attribute is that in which it does not distinctly affect consciousness. For instance, the *latent* condition of sound is that in which sound can not affect consciousness as sound. On the contrary, in its manifested condition, *sound* affects our consciousness as such.

Out of the twenty-five categories of the *Sāṅkhya* system we have just now got only ten, viz., the five simple elements, *Sabdatanmātra*, *Sparsatanmātra*, *Rupatanmātra*, *Rasatanmātra*, and *Gandhatanmātra*, and the five compound elements known as Earth (ज्मिति), water (अप), Light (तेज), Air (वायु), and Ether (व्योम). Not only the external universe but also our physical body is composed of the above ten elements (तत्त्व).

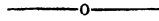
Though the compound elements are formed out of the combination of the simple *tanmātras*, yet in each of them only one of the five simple elements predominates. In Ether (आकाश), for example, sound (शब्दतन्मात्र) predominates; in Air, touch (स्पर्शतन्मात्र); in Light, color (रूपतन्मात्र); in Water, taste (रसतन्मात्र); and in Earth, smell (गन्धतन्मात्र).

Ether appeals to the organ of hearing only; air to the organs of hearing and touch; light, to the organs of hearing, touch, and sight; water, to the organs of hearing, touch, sight, and taste; and earth to the organs of hearing, touch, sight, taste and smell.

It is very curious to note that there are as many elements as there are senses. We have five senses or organs of perception and corresponding to the five senses there are the five attributes which compose the material world. This shows that

there is some peculiar affinity between each attribute and the particular sense by which it is cognized.

The explanation of this mystical affinity will form the subject of our next paper.



## OUR EXCHANGES.



SWAMI VIVEKANANDA.

**T**O the average American of twenty-five years ago the idea of a Hindoo monk traveling in this country as a teacher of the old Vedic religion would have seemed, if not presumptuous and ridiculous, at least in a startling degree unique. But as a nation we have been growing more and more cosmopolitan, hospitable, liberal, and enlightened, so that to-day we are rarely surprised at any new doctrine, and not only admit that there are good people outside the pale of Christendom, but that we may sometimes profit by hearing their own version of their beliefs.

As the Americans have broadened they have gained courage. As they have grown less suspicious of their neighbors they have become more generous. This was well illustrated in the Parliament of Religions held in Chicago during the World's Fair, where the subject of our present sketch first attracted attention by his eloquent and able presentation of Hindoo philosophy. Since that time he has made many friends in New York and elsewhere, and is now one of the most interesting figures in the constantly increasing circle of religious reformers.

There are many reasons why India should be the home of mysticism. It is a climate which invites repose rather than effort, and favors reflection and introspection rather than observation and analysis of nature's objective side. It is absolutely antipodal to America in this respect.

Here everything is in motion. With us all is life, energy, ambition. To an American the idea of rest is scarcely intelligible. To the Hindoo our impatience and eagerness for place and power seem almost like madness. Renunciation is probably the most unwelcome thought that is ever forced upon the American mind while for the natives of India it is often easy to sacrifice life itself. Even Nirvana in the old orthodox Buddhism meant extinction, and the later modifications of the term are said to be simply efforts to render the old idea more acceptable to occidental modes of thought. In view of these facts it is not in the least strange that the base of the Hindoo brain should be almost invariably narrow. Broad-headed nations like the Germans and English produce fighters and traders. Narrow-headed people are indifferent or averse to war and commerce. This is particularly true of the believers in the Vedas.

There are many elements of character among the sects of India that corroborate the principles of phrenology and illustrate how religious opinions are formed and modified by temperament and brain structure. It has long been noticed by phrenologists that not only nations show instinctive preferences for religions that correspond to their predominant faculties, but that for the same reason the individuals of each nation differ in their biases and opinions. Thus the proud Spaniards,

with their profound reverence and love of ceremony, have always favored Catholicism with its imposing ritual and uncompromising principles of obedience. The Germans, with their sturdy conscientiousness, large causality and moderate reverence, gave birth to Protestantism with all its ramifications of modern liberal thought. In our country Methodists are well known to be emotional, Presbyterians grave. Unitarians intellectual, and Universalists characterized by large benevolence and small destructiveness. The latter resemble the Hindoos as to the general form of brain, and the similarity of their views on punishment, the shedding of blood, etc., is certainly much more than a coincidence.

The Swami Vivekananda is in many respects an excellent specimen of his race. He is five feet eight and a half inches in height, and weighs one hundred and seventy pounds. His head measures  $21\frac{3}{4}$  inches in circumference by 14 from ear to ear across the top. He is thus very well proportioned as regards both body and brain. His temperament is mental-vital or vital-mental with considerably more of the lymphatic phase of the vital than the sanguine. In the old classification he would probably be called lymphatico-bilious. One of the most striking peculiarities of this man is the femininity indicated in nearly every contour of the figure, face, head and hands. He has probably as perfect a conic hand as could be imagined, although it should be described further as a refined rather than a heavy instance of the type. The Oriental nations generally have been noted for the conic hand. These extremely tapering fingers are ill adapted for mechanical work. They serve the orator and the opera singer in manipulating the atmosphere, but the points are too narrow to contain the

number of nerves which are so essential to success in dealing directly with material things. It would be difficult to find a woman in this country with a more typically feminine hand than that of this young monk. This means a great deal as a key to his temperament and the general direction of his mind.

The form of his head is also in keeping with the qualities to be inferred from the more general outlines of the figure, with the exception perhaps of the occiput. His back head is decidedly short. There is very little social adhesiveness of any kind, and the pleasure he finds in social life is due to the exercise of other faculties. He will be able to make his home wherever he can find agreeable employment for his intellectual powers, and such friendship as he manifests is chiefly the expression of gratitude for encouragement and appreciation of his missionary work. His instincts are too feminine to be compatible with much conjugal sentiment. Indeed he says himself that he never had the slightest feeling of love for any woman.

As he is opposed to war, and teaches a religion of unmixed gentleness, we should expect his head to be narrow in the region of the ears at the seat of combativeness and destructiveness, and such is the case. The same deficiency is very marked in the diameters a little farther up at secretiveness and acquisitiveness. He dismisses the whole subject of finance and ownership by saying that he has no property and does not want to be bothered with any. While such a sentiment sounds odd to American ears, it must be confessed that his face, at least, shows more marks of contentment and familiarity with gustatory delights than the visages of Russell Sage, Hetty Green, and many other of our multi-millionaires. The upper back head is wide at

caution and love of approbation. The latter is very strongly developed, and as self-esteem is moderate he will exhibit the negative rather than the positive phase of ambition; that is to say, he will be more sensitive to adverse criticism than eager for fame. Firmness and conscientiousness are fairly developed. The central top head is somewhat depressed at reverence. Spirituality and hope are also but little above the average. Benevolence, however, is quite conspicuous. The temples are narrow at constructiveness, which agrees with the form of his hand. He is not a mechanic, and will find but little to interest him in the arts of manufacturing. Imitation, which adjoins benevolence, helps greatly to expand the frontal top head.

The forehead is compact and gives evidence that the frontal brain convolutions are dense in texture and closely folded. The space between the eyes denotes accurate judgment of form, and the central arch of the eyebrow bespeaks a fine sense of color. He has only ordinary ability to estimate size, weight, time and number. The flattened outer angle of the eyebrow is an unmistakable sign of deficient order. This is also corroborated by the smooth tapering fingers. Music is well indicated in the width of the temples. The prominent eyes betoken superior memory of words, and explain much of the eloquence he has displayed in his lectures. The upper forehead is well developed at causality and comparison to which is added a fine endowment of suavity and sense of human nature.

Summing up the organization it will be seen that kindness, sympathy and philosophical intelligence, with ambition to achieve success in the direction of higher educational work, are his predominant characteristics. As the doctrines of the Vedas are not generally understood among our

people we will quote a few sentences from an address of this young Oriental philosopher :

"I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I belong to a religion into whose sacred language, the Sanskrit, the word seclusion is untranslatable. I belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: 'As the different streams, having their sources in different places, all mingle their water in the sea, O Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.'

"Sectarianism, bigotry, and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning will be the death-knell to all fanaticism, to all persecutions with the sword or

the pen, and to all uncharitable feelings between persons wending their way to the same goal."

#### BIOGRAPHY.

Very little has been published concerning the history of the Swami Vivekananda, and his own accounts of himself are very meagre. He is about thirty-two years old, and is said to have come from one of the best families in Bengal. He enjoyed exceptional advantages in the way of schooling and might easily have risen to a position of prominence in other professions than that of a religious teacher, but he preferred to take vows of celibacy and poverty, and to renounce all secular interest for the sake of serving humanity. The word Swami in his language means master, or rabbi, and is pronounced Swamee. His name, Vivekánanda, sounds almost like vee-vay-kan-an-da. Being a graduate of the Calcutta University, he speaks English almost as perfectly as if he were a native of London. He was a great favorite at the World's Parliament of Religions in Chicago where he began his propaganda in this country. If he does no more than to continue the development of that splendid spirit of charity which was displayed at the World's Fair his mission among us will certainly prove eminently successful.

*The Phrenological Journal.*

---

### IS MAN IMMORTAL ?

---

#### WHY I BELIEVE IN IMMORTALITY.

BY W. T. STEAD.

**Y**OU ask me to say why I believe in immortality.

But do I believe in immortality ?

That is surely a prior question,

and I am not quite certain how to answer it.

#### IMMORTALITY UNPROVABLE.

For immortality is a subject upon which mortal men or finite intelligences are not competent to speak. Only the Eternal can either assert or deny immortality. But, if I am right, what you are driving at is not the immortality of the soul, but the persistence of the individual entity after the dissolution of the body, through which that entity has manifested itself during its earthly life. That is a much simpler question, and one on which I can speak without hesitation or misgiving.

It would be a mistake to say that I believe in the persistence of the individual after death because of experiences of phenomena usually called spiritualistic. I believed it long before I subjected my faith to the test of experimental demonstration. But whereas once I believed, now I know, and that is a great difference. How do I know ?

#### HOW LIFE AFTER DEATH CAN BE PROVED.

Very much in the same way that we get to know of the existence of friends on another continent, severed from our own by an ocean which we have not the means of crossing—that is to say, we hear from them from time to time by letters or occasionally by telegrams. Travellers who have crossed the sea return to tell us of their welfare, and occasionally our friends themselves come back to assure us of their continued existence.

If we could imagine the regular postal service suspended, the ocean cables severed, a strict blockade established, preventing all access to or egress from the American continent, immigrants from Europe would be practically "dead" to those whom they left behind, and the moment

of embarkation on the emigrant ship would be regarded as that of final separation from kinsfolk and friends.

#### A HELPFUL ANALOGY.

If this interruption of communication lasted long enough, it would come to be commonly believed in the old world that the tradition of a continued re-energized existence of the immigrants in the western hemisphere was a mere myth or tradition of the ancients which no rational man could believe. If, then, we can suppose, after centuries of silence, the postal service were to be resumed, however fitfully; if the Atlantic cable were once more to pulse messages across the sea; if travellers began to appear among us, telling of the existence and well-being of our departed kinsfolk—nay, more, if now and then one or other of these immigrants returned on flying visits to their fatherland, it is easy to imagine the ridicule and contempt with which these renewed evidences of life beyond the Atlantic would be received by "Europe's wise men in their snail shells curled," who had settled it once for all to their own infinite satisfaction that human existence could not exist outside the confines of the old world.

#### DEATH AND THE ATLANTIC.

This analogy between the revelation of life beyond the grave, and the evidence which would be demanded to demonstrate the continued existence of our friends beyond the Atlantic, is very close and very helpful, and it will be found upon examination that most of the objections that are taken to the evidence of spiritualism would hold good as against the evidence which proves the existence of the American people. To ninety-nine out of every hundred denizens of Europe the fact of the existence of human life in America is not, and cannot, be a matter of

personal experience. They have never been in America: neither have they been able to see its shores across the heaving billows of the Atlantic. They accept the fact on trust on the authority of the minority who have been there.

#### DO EMIGRANTS SURVIVE.

A much larger minority have received letters from the other side, which they verify according to their own lights. If they can identify the handwriting, that is evidence. The fact that the writer can send the envelope to their address is further evidence, and the further fact that he can, and does, communicate to them freely about matters private and personal, unknown to any but the writer and the recipient, would generally be accepted as conclusive proof that the unseen immigrant still continues to live in his new habitat. The evidence from cablegrams is less conclusive, for it lacks the element of identification supplied by handwriting. Still, an intelligent answer received to a pertinent inquiry relating to matters of private concern would satisfy most men. But the most conclusive test of all is the reappearance in their native land of the returning emigrants. We see them changed, no doubt, bronzed by the western sun, their hair whitened by the snows of many winters, the young become old and the whole visage changed as much as their outlook on life, but, although transfigured, they are still recognisable as the same persons who amid tears and lamentation, bade us farewell many years before from the deck of the emigrant ship.

#### THE EVIDENCE OF JULIA.

Now, apply all this to the evidence that is accessible to any one as to the reality of the life beyond the grave, and you will find the analogy is very exact. My friend, Miss

Julia——, emigrated to the world beyond the grave scarcely four years ago. Before her departure she solemnly promised that if she could she would return and show herself to a most intimate friend of hers, with whom she had lived for years as a sister beloved. Hardly a month had elapsed from the time of the burial when she stood, radiant and loving, by the bedside of her friend. The latter was not sleeping. She saw her friend exactly as she had known her in life, only with a greater joy on her features. As she gazed, the form, which at first had seemed as solid as in life, slowly dissolved into a vapour and disappeared.

Six months later the same apparition delighted but awed her friend, who, on this second occasion, like the first, could not speak until the form had dissolved away. I happened to be in the house at the time. My hand had then begun to write automatically. As I had known Miss Julia in her lifetime, I suggested that it was possible she might be willing to transmit any messages she might have for her friend through the agency of my automatic hand.

#### TESTS OF IDENTITY.

On the following Sunday morning, before breakfast, when I was sitting alone in my bedroom, leaving my pen full freedom to move as my right hand, under the unseen influence, directed, I received a message signed by my deceased friend, accompanied by a comparatively trivial, but very conclusive test, a reference to a death-bed message, of which I was completely ignorant, accompanied by the use of a pet name unknown to any but my friend on the other side and her friend here, to whom the message was delivered.

The test was simple, but it seemed to me so ridiculous that I hesitated to deliver the message. When how-

ever, I had done so, I learned that what had seemed to me an absurdity was one of the most clinching proofs of the identity of the invisible presence from whom I had received the message.

A still more conclusive test in the shape of a reference to a trivial accident which had occurred seven years before in a place, the name of which I had never heard, was then furnished me. My friend had forgotten the circumstances, and denied that such an accident had occurred. Miss Julia, writing through my hand, gave particulars of time, place and circumstance that brought back the fact to the memory of our friend.

#### LETTERS FROM THE OTHER SIDE.

After this, for many weeks, the invisible intelligence used my hand to write long, loving letters to her friend, beginning and ending with the familiar affectionate phraseology with which, unknown to me, they had always corresponded. In these letters she showed an intimate knowledge of the circumstances and anxieties of my friend which I could by no possibility have possessed, and on more than one occasion informed her confidently of events which were to occur—events which were scouted at the time as impossible, but which nevertheless actually took place. By the agency of my automatic hand she wrote the name of the nurse in the public hospital where she had died, the name of the friend on this earth whom she visited after death and the names of four friends or relatives who received her on the other side. None of these persons were known to me. They were all—or all but one—recognised as correct by the friend to whom the letter was addressed.

The writing thus begun has continued down to the present time. To me Miss Julia is as real an entity, as distinct a personality and as constant a friend as any of the men and

women in my own family or in the circle of my acquaintance. The only difference is that she is more uniformly affectionate, hopeful and sympathetic than any friend who is still encumbered with a body.

#### THE EVIDENCE OF CLAIRVOYANTS.

But I am not clairvoyant. Although I can receive communications from her by automatic writing, I cannot see her, but others possessing clairvoyance have seen and described her repeatedly. Total strangers both to her and to me have described her personal appearance and told me her name. Only once, however—and that with considerable effort—did a clairvoyant tell me Miss Julia's surname. She was a stranger whom I had met for the first time in a distant city, where I was quite unknown. On another occasion a clairvoyant acquaintance who spent an evening with me told me that "the lady who writes with you had called upon her the previous night. I said nothing. Shortly after my friend picked out Miss Julia's portrait from twenty others that were standing side by side on the mantel. "There!" she exclaimed, "there is the portrait of the lady I saw last night!"

Other clairvoyants have at various times and in places widely removed from each other, both in England and in America, described her personal appearance, have given details of her dress which were quite unknown to me, but which, on comparing notes with ladies who had known her intimately, I found were quite correct. Telepathy, or mind reading, fails to explain how one clairvoyant was able to give me particulars on one important matter of detail which I believed were quite wrong, but which I found afterwards were quite right.

I have also had writing from Miss Julia in a closed slate, which I was holding in full light on the top of a small table. The writing somewhat

resembled hers, although it was smaller.

#### WHAT I BELIEVE.

Now I feel that it would be quite as absurd for me to doubt the persistent existence of my departed friend merely because I cannot see her physical frame, as it would be for me to refuse to admit my cousins are living in Canada because I cannot see them from Trafalgar Square and I have to be content to rely for evidence as to their existence upon the memory of a flying visit, the receipt of an occasional letter or the testimony of some traveller who has visited Toronto.

I have given my own experience not because it is any way extraordinary or out of the common, but because when I am asked for the reason of the faith that is within me I think it better to state simply and briefly what I know to be the truth. My communications with my friend are direct. No medium, professional or otherwise, has been employed—save in the experiment for direct writing in a close slate—to secure any of the messages to which I have referred. The usual hypothesis of fraud is therefore out of the question. If I am deceived, I am self deceived, and as to that I can only say that I feel exactly the same certainly about reality of Miss Julia's existence, and that I receive communications directly from her, as I do about the existence of the editor of *The Times*, by whose agency I learn the news of the world before breakfast.

#### SCIENTISTS WHO HAVE BEEN CONVINCED.

It will be said, no doubt, that my evidence is not worth anything because I am not a man of science; that I am credulous, a journalist and possibly a madman. Therefore let me dismiss the evidence of my own senses, the mature convictions of my own judgment, arrived at in direct



opposition to my own material interests and personal convenience, and turn to the evidence of men whose reputation stands in the forefront among men of science. There is no living naturalist of higher reputation than Alfred Russel Wallace, who divides with Darwin the honours of discovering the law which bears the name of the latter. There is no living chemist of greater fame than Professor Crookes, F.R.S., the discoverer of thallium. There is no living astronomer better known than M. Camille Flammarion of the French observatory. Among English physicists there are few whose standing is higher than that of Professor Oliver Lodge. Yet one and all of these supreme scientists of our time have been compelled—and in most cases very reluctantly compelled—to admit that the facts that can be endlessly verified by experiment prove beyond gainsaying the survival of the individual after the change which we call death.

#### ALFRED RUSSEL WALLACE'S TESTIMONY.

Professor Lodge indeed has stated as the result of his prolonged study of the subject that the persistence of the individual after death can be verified by the patient investigator like any other fact in nature. Professor Crookes' testimony is well known. So also is Professor de Morgan's. But I prefer to conclude this brief statement of some of the reasons why I believe in the survival of man's personality after the death of the body by quoting the testimony of Dr. Wallace:—

"Spiritualism, if true, furnishes such proof of the existence of ethereal beings and of their power to act upon matter as must revolutionize philosophy. It demonstrates the actuality of forms of matter and modes of being before inconceivable; it demonstrates mind without brain and intelligence disconnected from what is termed a material body,

and it thus cuts away all presumption against one continued existence after the physical body is disorganised and dissolved. Yet, more, it demonstrates as completely as the fact can be demonstrated that the so-called dead are still alive; that one's friends are still with us, though unseen, and guide and strengthen us when, owing to absence of proper conditions, they cannot make their presence known. It thus furnishes the proof of a future life which so many crave and for want of which so many live and die in anxious doubt, so many in positive disbelief."

#### HOW HE WAS CONVINCED.

That, Dr. Wallace tells us, would have been his own experience but for the proof afforded by spiritualism. He says:—

"From the age of fourteen I lived with an elder brother of advanced liberal and philosophical opinions, and I soon lost—and have never since regained—all capacity of being affected in my judgment either by clerical influence or religious prejudice. Up to the time when I first became acquainted with the facts of spiritualism I was a confirmed philosophical skeptic, rejoicing in the works of Voltaire, Strauss and Carl Vogt, and an ardent admirer—as I am still—of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence or for any other agencies in the universe than matter and force. Facts, however, are stubborn things.....The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them. There was at that time no place in my fabric of thought into which it could have fitted. By slow degrees a place was made, but it was made not by any preconceived or theoretic

tical opinions, but by the continuous action of fact upon fact which could not be got rid of in any other way.....That theory is most scientific which best explains the whole theory of phenomena, and I therefore claim that the spirit hypothesis is most scientific. Those who believe as I do—that spiritual beings can and do, subject to general laws and for certain purposes, communicate with us—must see in the steady advance of inquiry the assurance that so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers.”

That is briefly stated in the words of the most eminent living scientist—“the argument for immortality from spiritualism.”

#### THE BODY AS THE TELEPHONE OF THE SOUL.

In this materialistic and scientific age it seems to me to have more “bite” in it than any of the others. But although I believe that we can demonstrate experimentally the survival of the soul after the dissolution of the body, we as yet cannot even conceive the possibility of proving scientifically that the soul will persist for ever. All that we can say is that it certainly survives the dissolution of the body. But as to whether it is proof against a subtler decomposition which in the future æons may consign our personality to oblivion or merge it in the abyss of the infinite, spiritualism can afford us no answer. It is sufficient, however, if it satisfy a sceptical and materialistic generation that the personality of man no more perishes when it is disengaged from the body than we vanish into nothingness when we ring off the telephone with which we have been holding converse with our friend. The body, after all, is only a portable two-legged telephone through

which the soul, or part of it, communicates with other souls which, for purposes of education and evolution, are temporarily imprisoned in these cumbrous and ingenious but very inconvenient physical machines.

#### PRENATAL INFLUENCE.

(Concluded from Vol. III. page 172.)

**H. PENDLETON**, author of “Parents’ Guide,” is authority for the following case:—

“Mrs. A. was a melancholy instance of strength of mind perverted to selfish ends. Ambitious of power and influence, she was unscrupulous in the means by which they were obtained. Owing to her plausibility and pertinacity, she once was elected to an office of trust in a benevolent society of which she was a member. This was a situation of great temptation to one whose selfish sentiments predominated, as the event proved; for at the expiration of a year she was dismissed under the imputation of having appropriated a portion of the funds of the society to her own use. During the year in which she held this office, Mrs. A. gave birth to a daughter, whose first characteristic manifestations were a marked tendency to theft.”

The author of the last case is also authority for the following, and it illustrates well the evils on the child’s side of attempting to produce abortion:—

“The lovely Lousia M., an intimate friend of the writer, remarkable for her good sense and kindness of disposition, at the age of twenty-five married a man of superior abilities, enjoying the advantages of an ample fortune and the best society. Their residence was charmingly situated, overlooking a noble river, great extent and variety of country,

and surrounded by many beautiful objects of nature. The interior arrangements comprehended all that was desirable in the way of literature and the arts; noted, also, as the abode of hospitality and the kindest feelings. Thus situated their children were born under the most happy influences—were beautiful, bright, and some of them highly talented. At the age of thirty-eight the mother ceased bearing children, and felt happy at the thought of being at length free from the confinement attending the cares of infancy. This state of things continued for a few years, but was unexpectedly changed by symptoms of pregnancy. This was a most unwelcome prospect for one who had entered into the dissipations of fashionable life, and was determined in future to enjoy and not suffer. To avoid the approaching calamity, various means were resorted to, but were unsuccessful. After much discontent and repining a girl was born, inheriting a large portion of the unhappy, repining and bitter temper which possessed the mother for months previous to her birth. The attempt to violate the laws of the Creator in this instance has been most signally punished, for in the perverse, rebellious spirit and cloudy brow of her unhappy daughter, the mother now recognizes the temper in which she so imprudently indulged during her pregnancy.

The great harm to the child of attempting abortion, if unsuccessful, can readily be seen. The case of Guiteau, the assassin of President Garfield, illustrates this. It will be found with others of its kind, in the part on "Limitation of Offspring" in *Ædæology*. While abortion is undoubtedly wrong from a moral, physiological and legal standpoint, the prevention of conception, on the other hand, is equally, undoubtedly right when for

different reasons children are not desired and when there are simple, harmless, hygienic, yet entirely effectual, methods of preventing conception; and every parent or prospective parent should be informed as to their proper use.

The next case is that of a child whose amiable disposition is unequalled by that of any I have ever met with among the young or old. He was the younger of two boys, aged six and eight at the time my attention was called to them. In 1890 first one and then the other of these boys, was stricken down with scarlet fever complicated with diphtheria. For several weeks I was constantly in attendance upon them. I saw them at all times and under all conditions and had ample opportunity for noting their different characteristics. The younger boy was the most amiable, cheerful child I had ever known. If he could speak at all he would always greet me pleasantly and, when necessary, would go through the most trying ordeals without the least complaint or murmur. He was not only amiable with me but with the nurse, his mother and those around him. He was beloved by all who knew him, and from his parents I learned he was so at all times; his mother's own words were, "He is the sunshine of my life." He was not what could, in any way, be termed a goody-goody, submissive child, but a bright, active, merry little fellow. From his mother I learned the following history. When she was pregnant with him, an old school-mate, to whom she was very much attached, visited her. They used to go over the old times of their childhood days. The friend was very jolly and witty, and, as the mother expressed it, "a jolly time we had. I would laugh by the hour over the stories R. would tell, and we were constantly in a state of merriment. When we were not

together I would often laugh to myself when I thought of the good times we had." It is not to be wondered at that her boy should have such a lovely disposition. It was purely a matter of accident, as the mother had no idea of the influence she had over her child while yet unborn; although it is to this mighty influence, and this alone, that her child's disposition was due. The other boy was of a quiet, retiring disposition—a book worm—and like his father, who was sullen and morose, by no means a favorite with his associates; while the mother was of an even disposition.

Would that all mothers could be so situated during the most critical period of a child's life! Even if a woman has to sacrifice other things—her pleasure as well—it is nothing more than should be expected of her. What are nine months of a little self-denial compared with years of tiresome toil with a fretful, peevish child; and can a few months of the mother's life be compared to the lifelong happiness and success of her child, and that of future generations?

There are times, of course, when an expectant mother is surrounded by circumstances not most favorable, which she may not be able to control; or she may be abnormally irritable and morbid at this time. But she should not allow this to work to her child's detriment, for if she will only struggle against it, even if not altogether successful, her child will certainly reap the benefit. How many cases there are where mothers have been in an unhappy state of mind during pregnancy, yet who have had amiable, cheerful children, because they consciously or unconsciously fought against it.

We have many more illustrations, but it would be impossible to give them here; for further cases we must refer to *Ædœology*.

In the above cases we have seen instances where parents entirely lacking in any special talent have had the most gifted children. Nor was this due to education, for in nearly every instance this latent talent developed itself strongly in early life. That the cultured and able minded have children entirely wanting in their parents' good qualities, is a well-known fact. There are cases where the children possessed beauty of face and form, the parents of whom were entirely devoid of it; we have also seen that through prenatal influence a child can be almost perfect in physique and constitution whose parents are far from being so. We have seen instances where virtuous, refined parents have had the most depraved children; where those of happy disposition have had the most unhappy children; and where those not remarkable for their amiability have had the most amiable and cheerful children. To sum up, we have seen instances in which physical, intellectual and moral characteristics have been imparted to the off-spring of parents who have been wanting entirely, or to a great measure, in such attributes, and in every instance it has been due to prenatal influence. Like two chords strung in unison, if we strike one the other vibrates; so the fœtus responds to the maternal tension.

With the facts before us the following conclusions are warranted.

By the rightly directed use of prenatal influence we are able to form and mould the physical, mental and moral characteristics of our children. All future parents are under a solemn obligation to their Maker, to society and to future generations for the physical, intellectual and moral characteristics they impart to the offspring they bring forth.

*Arena*:

S. B. ELLIOT, M.D.

## BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 376.)

**LEAVING** to **ME** [all thought about] work, [and performing all such actions as present themselves] with the conviction [that you perform them] because I send them, fight, banishing all desire, all affection, and all grief. 30.

Sankara. The way in which the ignorant desiring for liberation should discharge their duties is stated. Having left to **ME** the care of thinking about or finding out for your performance all works, and performing all works as they present themselves with the firm conviction that you discharge them in the capacity of a servant, for God your Master, and getting rid of all hopes and desires, all affections and leanings, fight, free from all mental gloom and tribulations.

Those persons who always abide by this principle (of conduct) laid down by **ME**, faithfully and without cavil, are also freed from the fetters of *Karma* (cause and effect). 31.

Sankara. These persons who live and work according to the method stated by **ME** with reasons and authorities, as the duty of all, in a spirit full of faith [ *अव्यापनः* of the original, means full of *Sraddhā*, which word according to *Vedānta Sāra* means, *सुखेदान वाक्येषु विश्वासः* or complete faith in all the teachings of Guru and *Vedānta* regarding matters both sensual and *supersensual*], and without trying to find

fault with **My** teachings,—the Supreme Guide Vasudeva, who lives in the heart of all beings, both animate and inanimate—soar above the influence of the pair of opposites, virtue and vice, happiness and misery &c (relativity).

On the other hand, those who find fault with **My** aforesaid principle and do not follow it, know them (confounded in all knowledge and devoid of understanding) to have accomplished their ruin. 32.

Sankara. Those again who are the opposite [of those spoken of in the preceding *Sloka*] and carp at this (aforesaid) **My** teaching and do not abide by it—know those persons confounded in and bereft of all knowledge [regarding the reasons, proofs and authorities respecting the Attributeless and Attributeful] and devoid of the intelligence (which looks through the surface to the inmost essence of things)—to be undone.

Even a person possessing true knowledge acts according to his nature. All beings follow Nature. What (then) should be restrained? 33.

Sankara. Why then men, instead of abiding by the principle of conduct laid down by you, take upon themselves other people's duties and give up their own, disregarding the risk under which they

thus place themselves by disobeying your rule? Lest Arjuna asks the above question, Bhagaban introduces this Sloka to meet his query. A person acts according to his own nature, which is the effect of good and bad thoughts and deeds of previous lives, manifesting and growing up from their germinal state into the sharp, objectified and well-defined forms (body and character) of his present birth. Even the intelligent person possessing true knowledge acts according to this, his nature. [Cp: Sṛṅti, तं विद्याकर्म्मणो सन्धारयेते पूर्वं प्रज्ञा च, a person learns and acts in the way in which the inner light is

received by him from his past birth or by the mind manufactured from the thoughts and deeds of the past birth. Cp: ]

पूर्वजन्मनि वा विद्या पूर्व जन्मनि यद्वनम् ।  
पूर्वजन्मनि वा नारी कर्मे भावति भावति ।

The culture attained, the wealth acquired and the woman beloved by a person in the last birth, run beforehand to meet him in his new body. The case of the ignorant needs no mention. Thus all beings follow their natures [even against their will. *Anandagiri*]. Of what avail then, are the restraints and prohibitory orders of Mine or any other? .

—0—

## ASTROLOGY.\*

### PARASARA'S SUSLOKA SHATAKAM.

महेशं प्रणिपन्नादौ स्मृतं पाराशरं मतं ।

करोमि तु सवोपायं तु लोकयतकं सदा ॥१॥

Having saluted Mahādeva, I begin to write this astrological work for the enlightenment of the learned.

सर्वगुहाः प्रपश्यन्ति सप्तमं निजराशितः ।

यदि सप्तमं गुरुः कोणञ्च चतुरस्रं महीसुतः ।२।

[The preliminary lessons in astro-

logy are not given in this work. For the elementary information the reader is referred to the Astrological Primer by Mr. B. Suryanarain Row B A. Bellary, India, Price Ans. 10].

The above Sloka means: Every planet aspects in direct line the seventh house from its own place. But there are some exceptions to the above rule. Besides aspecting the 7th house Saturn also aspects

\* With the publication of the present Astrological series we have arranged, for the benefit of the public, to undertake the examination and preparation of the astronomical portion of each horoscope which may be sent to this office, the only data required being the exact time of birth and the name of the place where the native is born. As for the astrological portion, we also undertake to have the horoscopes examined by competent astrologers about whose merit we can personally certify. The statements of the astrologers regarding a particular horoscope will be translated into English and sent to the owner within a month from the date of receipt. The truths of astrology at once prove that there is such a thing as past Karma. For the average man, there is no other way to realise this practically. For this reason we are willing to undertake a task which Mr. Stead of the Borderland has undertaken in England and which, we hope, will save the science of the stars from the hands of ignorant astrologers. For charges and other details the reader is referred to the title page under the heading "Astrological Bureau."

the 3rd and the 10th houses fully ; Jupiter, the 5th and 9th houses ; Mars, the 4th and 8th houses. By full aspect is meant an aspect of 60 *Kala* (कला). Leaving out the special aspects mentioned before, the following ordinary aspects of planets should be borne in mind. In the 3rd and 10th houses the planets send one-fourth of their full aspect, i. e., of 15 *Kala* (कला). In the 5th and 9th places, they send an aspect of 30 *Kala* (कला) i. e., half aspect. In the 4th and 8th places they send an aspect of 45 *Kala* (कला) i. e., three-fourths of their full aspect.

गृहाः स्वलाः स्वलानाम् सौम्याः सौम्याः  
कदाचन । १ ।

तत् तत् स्वानामुपारेण भवन्तीह स्वलाः शुभाः ।  
शुभाः स्वलास्तथा बोध्याः सन्निधेयं मय  
गृह्यु । २ ।

In ordinary astrological works Saturn, Mars, Sun, Rahu, Ketu and Moon (from the 9th day of the waxing moon to the 5th day of the waning moon) are known as evil planets; the rest are considered auspicious. But according to the scheme of Parásara planets become good or evil according to the places which they occupy at the time of birth.

केन्द्राधिपतयः पापा भवन्त्यत्र दया दतः ।

शुभाः पापास्तथा बोध्याः प्रवलाचोत्तरी  
चराः । ३ ।

स्वमेवराक्षस्यैयसाभ्यां स्यात् समेश्वरः ।

यतो कर्त्तृवर सोमस्यार्द्धेयः कुतेवरात् । ४ ।

When the planets which are ordinarily known as auspicious become the lord of the Kendra (केन्द्र) places, i. e., 1st, 4th, 7th, and 10th places from the rising sign (Lagna) at the time of birth, they must be regarded as

evil planets. Here the lord of the 4th place is more evil than that of the 1st ; and the lord of the 7th place more evil than that of the 4th ; and the lord of the 10th place more evil than that of the 4th. On the other hand, when planets which are ordinarily known as evil become the lord of the Kendra (केन्द्र) places above mentioned they must be regarded as auspicious, and the lord of the 2nd Kendra (i. e., the 4th place from the Lagna) is more auspicious than the lord of the 1st ; the lord of the 3rd Kendra (i. e., 7th place from the Lagna) more auspicious than the lord of the 4th ; and the lord of the 4th Kendra (i. e., of the 10th place from the Lagna) most auspicious of all. The planets ordinarily known as evil are Sun, Mars, Saturn, Rahu, Ketu, and the weak moon.

Again, the lords of the 5th and the 7th places which are technically known as Trikona (त्रिकोण) are always regarded as auspicious in the Parásari Shástra, be they good or evil according to the ordinary Shástra.

A planet occupying the 10th house from the Lagna is considered most powerful. Even if a planet occupies a debilitated sign in the 10th house, it is as much powerful as a planet occupying its exalted place in other houses. The lord of the 9th house from the Lagna (स्वन्म) is more powerful than the lord of the 5th.

विक्रमेयाश्च षष्ठेयः षष्ठेयाश्चाभयवतः ।

शुभेवा यदि वा पापी भवेत् कोणाधिपः

शुभः । ७ ।

त्रिकोणाधिपतिः पापश्चाच्छ्रेयः स्वधाधिपः

न च्छ्रेयस्यैवाधिपः शुभांशुभुतौ गृहीतौ । ८ ।

The lords of 3rd, 6th, and 11th houses from the Lagna are not auspicious, and the lord of the 6th house is

powerful than the lord of the 3rd house, and the lord of the 11th house is more powerful than the lord of the 6th house. The lord of the 8th house from the Lagna is very inauspicious.

The lords of the 2nd and 12th houses from the Lagna become auspicious or inauspicious according to the nature of the places which they occupy or according to the nature of the planets with whom they happen to be at the time of birth.

पापः कुजोऽर्धमाथो यदि नो पञ्चमाधिपः । ६।

It has been mentioned before that a planet which is ordinarily known as evil becomes very auspicious when it happens to be the lord of the tenth house. But there is an exception in the case of Mars (मङ्गल). Mars, even when the lord of the 10th house, is not auspicious if it be not at the same time the lord of the 5th house.

कुम्भलग्ने यदा जन्म कर्मनाथः कुजो भवेत् ।

तदा पापविशेषेण न कदाचित् शुभप्रदः । १०।

The lord of the 10th house of a person who is born in *Kumbha Lagna* is Mars (मङ्गल). Such a Mars is very inauspicious and is never productive of good.

कर्कलग्ने कर्मनाथ कुजस्तत्फलदायकः ।

अष्टमे योधिचशुभो यदि सप्तम्यत् ततोऽपति । ११।

A person whose rising sign (लग्न) at the time of birth is Cancer (कर्कट) has Mars (मङ्गल) as the lord of the tenth house. Such a Mars (मङ्गल), is very auspicious in as much as it is the lord of the 5th house (त्रिकोण) also.

It has been mentioned before that the lord of the 8th house is very inauspicious. But there are two exceptions to the above rule. The lord of the 8th house from the

Lagna (जन्मलग्न) will be auspicious if it is also at the same time the lord of the *Lagna*. It will also be auspicious if it occupies its own house (स्वकोण).

नेपलग्ने यदा जन्म चाष्टमेशोऽपि शोभनः ।

तुलालग्ने गमः शुक्र वृषलग्ने शुक्रः खलः । १२।

According to the above rule the Mars (मङ्गल) of one who is born in the *Mesha Lagna* (नेपलग्न) is auspicious, and the Venus (शुक्र) of a person who is born in the *Tula Lagna* (तुलालग्न) is also auspicious. The Jupiter (बृहस्पति) of one who is born in the *Brishu Lagna* (वृषलग्न) is specially inauspicious.

अष्टमेशोविधुवाकीर्णोपापः शुभ एव सः ।

धर्मस्य वाठमस्यैव पतिरेकः खलः

अतः । १३।

The sun (रवि) and the moon (चन्द्र), even when they become the lord of the 8th house, are not so inauspicious as other planets in similar situation.

If the lord of the 9th house be at the same time the lord of the 8th house, then it becomes inauspicious. For example, Saturn (शनि) of one who is born in *Mithune* (मिथुन).

केन्द्राधिपः शुभश्चेत् सप्तम्यत् एव त्रिषङ्गायपः । १४।

पाप एव सविशेषः पापश्चेन्मोभनः अतः । १५।

If an ordinarily auspicious planet be the lord of the *Kendra* and the lord of the 3rd, 6th, or 11th house at the same time, it should be considered as inauspicious. On the contrary, if an ordinarily inauspicious planet be the lord of the *Kendra* (केन्द्र) as well as of the 3rd, 6th or 11th places at the same time, it should be considered auspicious. For example, the Venus (शुक्र) of one who is born in *Cancer* (कर्कट) is



inauspicious, and the Mars (मङ्गल) of Makara (मकर) is inauspicious.

In the above Sloka the good and the evil effects of the lord of the Kendra (केन्द्र) is discussed. As regards the lords of the *Trikona* (त्रिकोण) the following considerations should be borne in mind. The lords of the *Trikona* (त्रिकोण) are the lords of the 5th and the 9th places. If the lords of the 5th or 9th place be at the same time the lord of the 2nd or the 12th place then it should be regarded as inauspicious. But this should be considered in *Rāja Yoga*.

यस्मिन् भावे स्थितः खेटः तद्वान्मित्र स्वकं फलं  
ददातीह न सन्देहः शुभो वायव्यभोगिवा ॥६॥  
नेषसमन्वितोभौमः सोम्ये भ्रात्रादितः शुभं ।  
गुरुर्धन्येश्वरः सोम्ये दुःखं भ्रात्रादितो  
दिशेत् ॥७॥

Every planet does good or evil to the native *through* the *Bhāba* (भाव) in which it is situated at the time of birth. Suppose the rising sign at the time of birth of a native is *Mesha* (मेष). Also suppose that his Mars (मङ्गल) is situated in *Mithune* (मिथुन), the third place from *Mesha* (मेष). We have seen before that the Mars (मङ्गल) of one who is born in *Mesha* Lagna is very auspicious, and this Mars is situated in the 3rd house, the house of bre-

thern. We accordingly infer that some good will accrue to the native from his brothers. But the strength of Mars should also be considered in this case.

Similarly, the Jupiter of one who is born in *Dhanu* Lagna (धनु) is inauspicious. If such Jupiter (गुरु) be situated in the 7th house from *Dhanu* technically known as the house of marriage then we may predict that some evil or sorrow will accrue to the native from such Guru (गुरु).

यत्र भावे स्थितो राहुर्केतु तत्फलदायको ।

यद्गुरुर्धने सन्धन्यो तत्फलदाय ततोऽगुरुः ॥८॥

यद्गुरुः सप्तमो यस्मात् तत् सन्धन्यो

ततोऽगुरुः ॥९॥

*Rāhu* (राहु) increases the good or evil effects, whatever that may be, of the *Bhāba* (भाव) in which it will be situated. For example, if from astrological considerations, it appears that the 10th *Bhāba* (दशम-भाव) of a person is bad and if *Rāhu* be situated in that *Bhāba* (भाव), then the evil effects of that *Bhāba* will increase. It also increases the effects, good or bad, of that house (भाव) from whose lord it is placed in the seventh place, or with whom it is situated in the same house.

Similar is the case with *Ketu* (केतु).

(To be continued.)

Editor.

## TEACHINGS OF TWO MAHATMAS.

"A book is good or bad, sound or unsound, instructive or silly, as a book, and all the gods of Olympus, and recluses of all the Holy Mountains or Deserts, cannot make falsehood truth, or imbecile nonsense divine revelation."—H. S. OLCOTT.

*Blavatsky No. 1.*

I.

"I am an atheist."—*La Nouv. Rev.* Oct. 1892, p. 780.

II.

"Is it [theosophy] a religion? It is not."—Key, p. 1.

III.

"Theosophy is not buddhism."—Key, p. 15.

IV.

"Nature is triune...man is also triune...The trinity of nature is the lock of magic, the trinity of man the key that fits it."—Isis, ii, 587, 588, 635.

V.

"In Isis Unveiled...had I adopted the Septenary division...no one would have understood it."—*Theosophist*, Apr. 1887, 450.

"The Seven Principles...had not been explained when 'Isis' was written."—S. D., i. 197.

VI.

"Man will remain forever the trinity...throughout all the spheres."—Isis, i. 328, 329.

VII.

"Re-incarnation...is absurd and unphilosophical, doing violence to the law of evolution. It is as unphiloso-

*Blavatsky No. II.*

I.

"The existence of God...may be demonstrated like a problem of Euclid.....Man-spirit proves God-spirit."—Isis, i, vi.

II.

Theosophy...is the wisdom-religion...and will survive every other religion."—Key, pp. 13, 7, 8.

III.

"The northern buddhist church...teaches all that is now called theosophical doctrines...The ethics of theosophy are identical with those taught by the BUDDHA."—Key, p. 14.

IV.

"The Seven in nature...The Sevenfold nature of man."—S. D. ii, 627; i, xxxv.

"Everything in the universe is Septenary."—S. D. i, 158.

V.

"In 'Isis Unveiled' are many passages in which the Septenary constitution of both man and chain is openly mentioned." S. D. i, 231.

VI.

"The triple nature of man...material body, astral body, and pure soul...After the death of material body we lead a dual existence."—*Theosophist* March 1885, Supplement p. 8.

VII.

"The occult doctrine teaches that...there are rebirths, or periodical re-incarnations for the immortal Ego

phical as to fancy that the...child after birth could re-enter its mother's womb."—*Spiritualist*, March 10, 1876; *Spiritual Scientist*, Apr. 6, 1876.

"Re-incarnation...is not a rule in nature. It is an exception...in cases of abortion, of infants...and of congenital and incurable idiocy."—Isis, i, 351.

## VIII.

The Elementary, dying in the astral light, goes to make the human being, the fœtus." *Spir. Sci.*, Apr. 6, 1886, p. 57.

"The Elementary, or *Future* man...are reborn on this planet, and thus begins the immortal man."—*S. S.*, July 22, 1875.

[By Elementaries are meant the non-human spirits of the four elements; afterwards and now called Elementals.]

Every 'spirit' so-called is either a disembodied or a future man...the inferior, semi-intelligent and non-intelligent Elementals are all *future* men."—*S. D.*, i, 277.

## IX.

"Man lives on many earths before he reaches this...the glorious function of which is to confer self-consciousness. At this point only is he man."—Isis, i, 368.

## X.

"The Monadic Essence in the mineral, vegetable, and animal...differs in the scale of progression...It begins to differentiate imperceptibly towards individual consciousness in the vegetable kingdom...the state of the monadic consciousness through all the kingdoms up to man...The Monad is first in the mineral. After a sevenfold gyration in the stone it creeps out, say, as a lichen. Passing thence, through all the forms of vegetable matter, into—animal matter, it has now reached the point in which it has become the germ—of the animal, that will become the

...after 1,500, 2,000, and even 3,000 years of devachanic life."—*Path* Nov. 1886, p. 234-5.

"Re-incarnation, this truth of truths."—*Key*, 142.

## VIII.

"The Elementals (formerly called Elementaries) never become men...Elementals...never evolve into human beings."—Isis, i, xxix, 311.

## IX.

"This earth, the fourth in a series of seven; in the three preceding ones each soul is incarnated many times as man, self-conscious man, before he reaches our earth."—*S. D.* i, 158 *et seq.*

## X.

"A Monad cannot either progress or develop."—*S. D.* i, 174.

physical man."—S. D. i, 178-9, 246-7.

## XI.

"The Higher Self being formed of the union of Buddhi (the 6th) and the spiritual efflorescence of Manas, the 5th principle."—S. D. ii, 230-1. (6th and Higher 5th.)

"The Higher Self of Ego (the 5th) gravitates towards—the Monad (6th and 7th)."—S. D. ii, 110.

(5th only.)

## XII.

Manas -5th- unqualified (independent of Buddhi or the 6th Principle) is the Higher Ego."—Glossary, 202.

"The Higher Ego is Manas, the 5th Principle—independently of Buddhi,"—Key, 176.

## XIII.

The babe is a duality at birth, and till the sixth or seventh year, when the Divine Spirit is united to it, completing the trinity; the latter, the Spirit, *overshadowing* the man through life.—*Spiritualist*, Feb. 8, 1878.

## XIV.

"I was born in 1834,"—*New York Graphic*, Nov. 13, 1874.

"I was born in Ekaterinoslav."—*ibid.*

My father, colonel Hahn-Hahn, was governor of Ekaterinoslav."—*ibid.*

"When my father died, I went to Tiflis, where my grandfather was."—*ibid.*

## XI.

"The Higher Self, the Divine Monad Atma-Buddhi (6th and 7th)." —*Vahan*, March 1, 1892, 1. (6th and 7th.)

"Do not confuse the Ego with the Higher Self, which is Buddhi (6th)." —*Lucifer*, August, 1890, 505. (6th.)

"The Higher Self is Atma" (7th.) —Key, 175. (7th.)

## XII.

"The Higher Ego is the Higher Manas (upper 5th) illuminated by Buddhi (6th)" —*Trans. Blav. Lodge*, Pt 1. p. 52.

"The three higher principles (5, 6, 7) grouped into one...the Higher Ego." —Glossary, 172.

[Is it the 5th, Higher 5th, and 6th, 6th alone, 6th and 7th, 5th 6th and 7th, or 7th alone?]

## XIII.

"When the fœtus is prepared to receive it, comes in the influx of the Divine Breath," completing the trinity. *Spiritual Scientist*, April 6, 1876, 57.

"The fœtus...moves, and the Divine Essence settles in the infant frame, which it will inhabit until... physical death."—S. D. ii, 188.

## XIII.

"I was not born in 1834,"—*Banner of Light*, February 17, 1877.

"Ekaterinoslav cannot claim the illustrious honor of my birth-place." —*ibid.*

[She was born at Ekaterinoslav. See Sinnett's "Incidents of the Life of Blavatsky," p. 13.]

"My father's name was not Hahn-Hahn. He was not governor of Ekaterinoslav."—*Banner of Light*.

"My grandfather (the same one) died some 12 years before my father." —*ibid.*

"They married me to M. Blavatsky when he was seventy-three."—*ibid.*

xv.

"I am a spiritualist of many years' standing."—*Graphic*, Oct. 30, 1874.

"For over 15 years have I fought my battle for the blessed truth. For the sake of Spiritualism I have left my home, and become a wander on the face of the earth. I will defend it—Spiritualism—as long as I have a breath of life in me."—*Spiritual Scientist*, Dec. 3, 1874.

"To my best medium."—Inscription of the spirit "John King" on a painting of himself, produced, as alleged, through Mme Blavatsky's mediumship.—*S. S.*, April 29, 1875.

"In 1858, D. D. Home converted me to Spiritualism."—*Graphic*, Nov. 13, 1874.

In Cairo, in 1872, Mme Blavatsky "surrounded" herself with mediums in a Spiritualistic Society founded by herself.—*Sinnett's Incidents*, p. 159.

"During the past 20 years—1857-77—we have received through various mediums, messages purporting to be from Shakespere, etc."—*Isis*, i, 320.

"Until some 30 years or so back—we were as ardent a Spiritualist as any; 1 year in America [1853?] killed the vain hope.....forever."—*Theosophist*, July 1883, p. 258.

"For many years [prior to 1877] we have watched the development of Spiritualism: familiar with its literature both in Europe and America, we have closely and eagerly witnessed its controversies and compared its contradictory hypotheses.... The opinions in this work are based upon many years' study of modern Spiritualism."—*Isis*, i, 40, 42.

"Spiritualism...the glorious Truth

"Mons. Blavatsky was not seventy-three when he married me."—*ibid.*

xv.

"I never was a spiritualist."—*Light*, Oct. 11, 1884.

"I never made the slightest claim to be a wonderful medium. I neither practised mediumship, nor pretended to it."—*Spiritual Scientist*, March 23, 1876.

"I had never known, nor even seen a medium, nor even found myself in a seance-room before March 1873, when I was passing through Paris."—*Light* Oct. 11, 1884.

"It was in August 1873, that I learned, *for the first time in my life*, what was the philosophy of the spiritualists."—*Light*, Oct. 11, 1884. (The italics are hers.)

"Spiritualism is the degradation

...Spiritualism, the New World's conqueror...Spiritualism, this purest of the children of Ancient Magic... with its brilliant light pours forth upon awakening humanity its dazzling rays...It will unite forever in one Immortal Brotherhood all races.'—*Spiritual Scientist*, July 22, 1875.

"In any case, Human Spirits can never materialize themselves."—Isis, i, 67.

of the Human and the Divine Souls. Believers in it are simply dishonoring the dead and performing constant sacrilege. It was well called Necromancy."—Glossary, 307.

"All who have ever witnessed our modern materializations of genuine Spirit forms have become the initiated neophytes of the Ancient Mystery; for each and all have solved the problems of Death; have 'lifted the Veil of Isis.'"—*Spiritual Scientist* July 22, 1875.

## XVI.

"The Brotherhood of Luxor's ramifications extend widely throughout the great republic of the West. It has been long and hard at work."—Isis, ii, 308.

## XVI.

"The Brotherhood of Luxor, whose Certificate of Membership is held by col. Olcott alone among modern men of white blood."—*Lucifer*, Oct. 1888, p. 90. 2675

(Is it widespread "throughout the great republic of the West," with Olcott alone as a member?)

WM EMMETTE COLEMAN.

## PARASARA'S PRAYASCHITTENDUSEKHARA.

(Continued from page 384.)

**P**ANCHAGAVYA on the first day and a fast on the next constitute a Santapana Krichra. A person unable to do this should give a free gift of a Purāna. Panchagavya for three days with fast on the fourth is called Athisantapana. A sacrifice should be made at the place of the Panchagavya. Panchagavya for five days with fast on the sixth is also called by the same name. A Mahasantapana is observed for seven days where on the first day cow's urine is taken; on the second, cow's dung; on the third, milk; on the fourth, curd; on the fifth, ghee; on the sixth Kusa water; and on the seventh, a fast. Where this cannot be performed, two cows should be presented. In other Santapanas

money equivalent in value to one and a half cows should be presented. This is one view. The other view is to fast on the first day and to take the various products of the cow on the next six days. A third view is to take cow's urine for three days, cow dung for three days, milk for three days, curd for three days, ghee for three days, kusa water for three days and fasting for three days. Where the man is incapable of doing this he may take Panchagavya for three days at a time and observe the same for fifteen days. An Athisantapana is taking cow's urine for two days, cowdung for two days, milk for two days, curd for two days, ghee for two days, and Kusa water for two days.

Taking fourteen gulps on the first

day of the black fortnight and continuing the same in a descending order throughout the fortnight with a fast on the new moon day and taking one gulp on the first day of the white fortnight and continuing the same in an ascending order throughout the fortnight with a fast on the full moon day, such an observance for a month is called a Pipilikamathya Chandráyana. It is called Ayavamathya Chandráyana when the gulps are taken in the reverse order with a fast on the new moon day. The gulp should be of the size of an egg or of the fruit of the emblic Myrobalan. Where a man is unable to observe this he should present eight cows, a bull, and a cow. If he is very poor he should perform three Prajapatyas. When the Chandráyana is observed, fast on the Ekadasi day need not be kept up. In the course of the month if the sacrificial remnant is used as eight gulps it is called an Athi Chandráyana. Where this cannot be kept up, four Prajapatyas should be made. Where four bolusses are taken in the morning and four more in the night and this continued for a month, it is called Sisuchandráyana. It is a Rishichandrayana when three are taken with sacrificial remnants and the passions are controlled. Where this is impossible, three or four cows may be given instead. Feeding on milk from the four udders of a cow for seven days, on three from the eighth to the fourteenth day, on two till the twenty-first day, on one for six more days, and on air for three more days is called a Somāyanavratā. Taking indiscriminately two hundred and forty bolusses in three months is a Chandráyana. It may be reduced to two hundred and twenty-five. Pipilikamathya and Yavamathya Chandráyanas should be observed only in black and white fortnights. The rest can be observed at any time.

Eight máshás of cow's urine, sixteen of cowdung, twelve of milk, fifteen of curd, eight of ghee, five of kusa water, these should be consecrated with the Tárakamantra, mixed with it and drunk along with it. The products of the various sorts of cows should be used as aforesaid wherever the word 'vrata' is ordinarily mentioned in the work. Where the word is simply used, cow's urine with rice-water should be used. Wherever daily observances are enjoined there it should be understood that they mean merely morning observances, unless stated otherwise. A fast means not taking meals both in the morning and evening.

A month's fast is equivalent to fifteen Prajapatyas, a year's Krichra to thirty cow-gifts, a month's drinking of rice-water boiled in cow's urine to twelve Prajapatyas, taking cow's urine after cooked food to two Krichras, taking only a night meal for thirty days to ten fasts and to four Krichras. If any thing which mars the observance occurs at the time of fasting, one or two Brahmanas should be sumptuously fed, or twelve Pránayamas or a thousand Gáyatri should be done. Such Japa should be done through Brahmans by women and Sudras. If a Práyaschitta extends for twelve years, a Prajapatya as aforesaid should be done in it at least once in twelve days. For Mahápátakas other than Brahmahathya i.e., drinking, congress with a Guru's wife, stealing a Brahman's gold, a Krichra for six years should be done. A person unable to do this should make a gift of one hundred and fifty cows and if unable to do even that, eighteen lakhs of Gayatri. Sudras and others should do them through Brahmans. A doer of Brahmahathya should do a twelve year's Krichra and, if unable to do it, a crore of Gáyatri Japa. A Práyaschitta for three months is equiva-

lent to seven Prajapatyas and a half, a months' Prayaschitta to two Prajapatyas and a half, which is also equivalent to taking Panchagavya or taking milk for a month, a six days' fast to one Prajapatya, an expiation for killing a cow to three fasts and a gift of eleven oxen, a gift of ten cows to eleven Prajapatyas and a half, a three months' expiation for killing a cow to seven Prajapatyas and a half, a months' Prayaschitta to three Prajapatyas or a Chandráyana, a Brahmahatya Prayaschitta to one hundred and eighty Prajapatyas or the same number of cow gifts. Where the person is unable to observe such fasts or make such gifts he may instead go on a pilgrimage to various bathing places. A person going and bathing in Ganga six hundred miles afar off will reap the same benefit as one who does a six years' Prayaschitta. The benefit of doing as many Krichras will be derived as the number of miles to be traversed increases. Where the distance does not exceed ten miles but with a mountain in the middle, traversing this is the same as doing three Krichras. Where the person feels duty bound to bathe in Gunga although the distance traversed is short, this would be equivalent to his doing one Krichra. Bathing at Prayága in Gunga would be doubly rewarded than bathing anywhere else. Bathing in Gunga at the place where it joins the sea will make a man doubly holy and bathing in it at Kási immeasurably holy. There is no sin at Kási. When a person resorts to public baths he must go to a new place where a new language is spoken, or to a place intercepted by a huge mountain. Such places ought to be at least one hundred and twenty miles afar off. Where the person is unable to make such a long pedestrian tour, he should traverse eighty, forty, twenty or at the least ten miles. Bathing at

the Jumna or Saraswati after traversing one thousand and two hundred miles is the same as a year's Prayaschitta. Some are of opinion that it is equivalent to a two years' Prayaschitta. Visiting such sacred places as Mathura, Dwaravati &c. would make a man doubly holy. Bathing in the following rivers after coming from a distance of three hundred miles—Vrishadwati, Vipasa, Vithastha, Saraswati, Kaveri, Pinakini, Mathumathi, Payaswani—is the same as a years' Prayaschitta. Some are of opinion that bathing at Kaveri &c. after traversing a distance of one hundred and fifty miles is the same as a year's expiation. Bathing in the following rivers after traversing one hundred and twenty miles—Chandrabhaga, Vathravathi, Sarayu, Gomati, Devika, Kausiki, Mandakini, Puna, Purna, Punya, Babu, Varuni, and Gandaki—is the same as doing sixteen Krichras. It will be doubled when bathing takes place at the junction of any two rivers. Bathing at a place where these rivers join the sea, after the person traversing one hundred and twenty miles, is the same as six Krichras. Bathing at Mahanadi would be the attainment of half the holiness; at the river Soni, half that of Ganga; at Pushkara, the same as Prayaga; at Nabada after coming from a distance of two hundred and forty miles the same as doing two hundred and forty Krichras; at the junction of Kubja, twice as much; at Sukla, four times as much; at Godaveri after traversing six hundred miles, the same as a three years Prayaschitta; at Panjára and Pranita after traversing two hundred and forty miles, the same as as twenty-four Krichras; at Purna after traversing two miles, to one Krichra; at Krishnaveri and Tungabhadra, one Krichra for every ten miles traversed; at the waters of the Tungabhadra in Pampasaras, two Krichras for every ten miles traversed. (*To be continued.*)

G. R. S.