

“ तत्त्वमसि । ”

Chhandogya-Upanishad.

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

THE LIGHT OF THE EAST.

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KEYNOTES.

THE spirit of the teachings of the ancient Rishis is more likely to be understood in a perverted sense by their fallen descendants, and the rules which they framed for the guidance of mankind are interpreted in a sense which seems to preclude the *Moksha* (emancipation) of the *Grihasta* (house-holder) for ever. Such an interpretation of the *Shástras* is evolved from brains which pre-eminently lack the sense of proportion and which are eager to impress their own whims upon the character of the world. For, be it remembered, that each individual has a peculiar set of Karma of his own, and this Karma works itself out till the final moment of emancipation. No two travellers in the path of *Moksha* are alike, and sometimes you will find two characters diametrically opposed to each other wending their way to the same goal.

The prince of sages, Bashista, in his “*Yoga Báshista Rámáyana*,” says: “O Rama! king Janaka (जनक) and your grand-father Dilipa (दिलीप), Manu and Mándhata (मन्वता) have prepared themselves for the supreme state even while fighting for their kingdom and looking to its minutest affairs. Namuchi (नमुचि) the king of the *Dánavas* has attained *Moksha* even while fighting against the *Devas*. *Prahláda* (प्रह्लाद) and *Bali* (बली), two of the most eminent *Dánavas*, have broken asunder all ties of bondage even while ruling a kingdom. The great *Kusala* (कुशल) has reached the absolute state even while fighting against Vishnu Himself. Vishnu, Brahma, and Shiva, even though free, are ruling and enjoying the universe. There are

thousands of others who have attained freedom, similarly.

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What does the above signify? Does it not clearly show that there is no hard and fast line laid down for *Moksha*. Some beings may not attain *Moksha* without shutting themselves up within the caves of ice-clad mountains, while others may get it while sitting upon thrones of gold. It is mentioned in the *Mahāvārata* that *Drona* (द्रोण) attained *Brahmaloka* though he died fighting against Arjuna. It is also mentioned in the *Shānti-parva* (शान्तिपर्व) that a certain merchant *Tuladhāra* (तुलाधार) though engaged in selling his goods daily, possessed more wisdom than a certain sage who passed his whole life in divine contemplation in the jungle.

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All this shows that neither homeless poverty nor forced asceticism can produce *Moksha*. Asceticism, which is the offspring of repulsion (*वैराग्य*), becomes natural to the individual, and he becomes accustomed to feel its want as we do the absence of free air. Neither vegetarianism nor fasting, neither the suppression of breath nor the forced restraint of the senses is able to place the individual in a position which is above pain and pleasure and which is illuminated by the light of consciousness only. When the force of repulsion (*वैराग्य*) overcomes the strength of the attraction of previous births, then the state of spiritual equilibrium is reached which is technically termed *Moksha* (मुक्ति).

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That the human mind has potencies and powers dimly understood and as yet feebly developed there can be no doubt. The human *will* is a tremendous engine of forces that in its action may accomplish vast results for good or ill. Year by year man gains knowledge of the latent powers of being, and just as the electrician who studies and experiments in the realm of electrical force, is constantly making new discoveries of the operation of law, and learning how to apply these operations to the realm of mechanics for utilitarian purposes; so the metaphysician and students of occult lore are constantly making new discoveries of the operation of psychic power, and learning how to conduct it through mental and physical channels to the blessing of the race.

Human magnetism is, however, a subtle agent in the accomplishment of marvelous works, and without this servant the *mind* would be handicapped in its operations upon physical objects and upon human beings, even though the *will* itself was exerted over so powerfully upon them.

The magnetic *aura* generated by human beings is a real substance composed of forces, elements and atoms which may be poisonous or healthful according to their constituent quality. The *aura* may be imparted to other bodies—human or inanimate—by either the direction of individual mind as its generator, or by the will-force of unseen, perhaps unknown intelligences. That this magnetic force—as potent, subtle, and diffusive for practical results as is the electric fluid—may often be unconsciously supplied to other human beings by its possessor is a reasonable supposition.

The following instance of cure may have been the result of the unconscious outflowing of a healthy magnetic *aura* from one sympathet-

tic person to the receptive mind and absorbent body of another, under the dominant influence of mental suggestion partly operating in the mind of the mortals, and partly directed by decarnated spirit intelligence. Such a conclusion is rational and logical to a scientific degree :

From Montgomery, Fayette Co., W. Va., the heart of the Kanawha coal region, a remarkable case is reported. About four years ago John Carney was suddenly stricken blind while at his work in the mines. The eyes gave no indication of weakness so far as a casual observer would notice. They retained their brightness and the muscles showed no sign of paralysis or weakness. Among Carney's friends who frequently called upon him and talked and read to him was Mayor J. C. Montgomery. Although Montgomery and Carney were hardly of the same class mentally, there seemed to be a strong bond of sympathy between them.

Mayor Montgomery told Carney's wife that he believed he could restore her husband's sight and she consented to the experiment. The work was successful in a small way at first and improved from day to day, till after two weeks Carney was able to see a little all the time, even when Montgomery was absent. The visits were continued regularly, till a few days ago Carney declared his intention of going to work. This he did last Wednesday and he seems as well as ever in his life.

His eyesight is apparently permanently and perfectly restored. Montgomery does not believe he has worked a miracle, but that it is simply the exertion of will-power on the part of himself and Carney, and that he was successful on account of the deep sympathy he felt for Carney, and the mutuality of their desire for the restoration of his sight.

The Light of Truth.

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The Theosophical Society has received a shock by the resignation of Mr. Herbert Burrows. The name of Mr. Burrows stands next to that of Mrs. Besant in the rank of theosophists and for some years he was one of the stoutest defenders of the Society. Mr. Burrows publishes the following letter in the October *Borderland* :

To the Editor of Borderland.

Sir,—During the past few years I have publicly advocated Theosophy in connection with the Theosophical Society. Will you allow me to say as publicly, through your columns, that I have felt compelled to resign my membership of that body.

The recent disclosures of fraud which have split the Society led me to further investigations impossible before, which have thoroughly convinced me that for years deception in the Society has been rampant—deception to which Madame Blavatsky was sometimes a party.

Both Col. Olcott, the President of the Society, and Mr. Bennett, the Vice-president, believe her to have been partially fraudulent. To the charges of fraud brought by Mrs. Besant against Mr. Judge, the late Vice-president, may be added the accusations.....against Col. Olcott laid before him by Mrs. Besant and Mr. Judge, and in consequence of which the Colonel resigned his presidency.

To this organization, in which these and other questionable things take place, I can no longer give my recognition and support, and although I do not in any way give up the essential ideas of Theosophy, I leave the Society ; for, as it now exists, I believe it to be a standing danger to honesty and truth, and a

perpetual open door to superstition, delusion, and fraud.

Faithfully yours,

HERBERT BURROWS.

68, Aberdeen Road, Highbury Park,
October, 2nd. London, N.

Mr. Burrows' letter of resignation is a serious indictment of the Theosophical Society as it now exists.

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Says Prof. De Morgan, the great mathematician: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. The physical explanations which I have seen are miserably insufficient."

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In the current number of the *Borderland* Mr. Stead publishes several spirit-photographs which were taken during seances held under test conditions. It is alleged that they are the photographs of dead persons not visible to the sitters who conducted the experiments. Mr. Stead certifies that most of the photographs were afterwards recognized by the sitters to be of their dead relatives whom the artist had no chance of seeing during their life-time. But we will let Mr. Stead speak for himself. He says:

"I have had several sittings with Mr. Z. (photographer). Mr. Z. was at first very reluctant to meet me, but he informed me that his control told him I would write to him, and that he had to consent to a sitting. He was very nervous, and said that he would much prefer I did not sit, but ultimately he consented, and said that he would take two pictures.

MY FIRST SITTING.

He asked me if I would mark my plates, I said that, in the first instance, as a preliminary sitting, he could use his own plates, as I was not a photographer, and I hoped after he got used to me he would let me bring my own camera and plates and provide for genuine tests. The first photograph procured proved to be one of Philemon. He was clad in drapery, and wore turban, and was apparently handing me a roll of paper. Mr. Z. described his appearance and his attitude just before exposing the plate. I saw nothing. We were alone, he and I in the studio. There is nothing special about Philemon's picture, excepting that it is almost exactly identical with one previously obtained by Mr. Evans. There is a change in what is worn on head. That is all. Otherwise the figures might have been photographed from the same mould.

A PHOTOGRAPHIC MYSTERY

The second picture is much more remarkable. I wanted very much to obtain the photograph of Julia. Julia herself was very keen about it, and had promised to do her best to be photographed. Mr. Z. told me that he could distinctly see a lady present and she was coming to stand on my left-hand side. He gave me no description of her but said she wanted him to put a pedestal in front of her together with a pot of ferns. This he did. The pedestal is of wood and stands about three feet high. Its foot stood on the ground side by side with the chair in which I was sitting. The flower jar was put on the pedestal and behind the pedestal there hung the ordinary double screen or curtain which you will find in most photographic studios. That is to say, the curtain which is figured with flowers, and a staircase

behind a perfectly plain curtain which dropped over the figured one, but did not quite come to the ground. The bottom of the two sheets are seen distinctly on the photographs. I am particular about mentioning this for reasons that will appear presently. After placing the pedestal Mr. Z. said, "I am going to go quite through this lady, as she is like a cloud or mist." So saying he came around the pedestal, and, standing behind it, shifted the jar so that it would not interfere with the face of the shadow or spirit. He then went back to the camera and exposed the plate in the usual way. I was sitting beside the pedestal and saw nothing by me but the pedestal and the plant in the pot. But when the negative came to be developed there was visible that which can be seen in the photo. There stood the shadowy form of a lady visible behind the pedestal and the curtains exactly as he had described. The hand of the figure was resting on the side of the pedestal, a circumstance which the photographer had also mentioned. But the oddest thing about it was that the picture shows through the pedestal the bottom of the double curtain, which I have already mentioned, and through the centre of the pedestal there is plainly visible a small rent which had been made in the curtain immediately behind it!

On showing this to practical photographers they say that they are at a loss to explain how such a phenomenon could possibly occur. I am absolutely certain the pedestal was there. It was solid and about twelve inches in diameter. No human eye could see through it the hole in the curtain behind it, nor the bottom of the two curtains. Yet the camera photographed through it as if ignoring the very existence of the bottom of the pedestal. The photograph is reproduced, and the curious can see for them-

selves what I have been trying to describe.

In order to enable the reader to understand exactly the nature of this phenomenon, after writing the above I went again to the studio and sat as nearly as I could remember in the same position as when the portrait of the lady with the ferns was taken. The camera was in the same place, the pedestal was put just behind the chair in which I was sitting, and was in direct line with the hole in the curtain and the lens of the camera. The jar of ferns was then placed as it had stood before. I am perfectly certain the pedestal stood just where it did. It may, of course, have been an inch or two to the right or left, or it may have been a couple of inches nearer to the curtain or farther away. It was fixed on the previous occasion by the photographer, who passed round and stood in the centre of the shadow form while he adjusted the flower-jar to suit her convenience. I remember particularly his turning the jar around, saying she was not pleased with it as it at first stood, as the leaves of the ferns obscured her face. So far as I could see, the scene presented to the camera on the second occasion was as nearly as possible identical with that which was photographed on my first visit. But, comparing the two photographs, this extraordinary result is manifest. The pedestal on which the plant jar was standing in the latter picture comes out clear and distinct, standing some inches higher than the chair on which I was sitting. It also entirely obscures the curtain in the background for its whole length from the floor to the plant jar. Compare this with the way in which the pedestal appears in the psychic picture. The pedestal, instead of being higher than the chair, is several inches lower, and the top of the jar is on a level with my arm. Not only so,

but the pedestal itself has become transparent, so that the hole behind it is quite visible; instead of standing down to the ground, it ends where the double fold of the curtain is seen through it. How this was achieved I do not know.

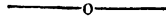
OTHER PECULIARITIES OF THE PICTURE.

This photograph differs from all the rest of those that were taken with me, in that the figure is not in white, but is photographed as if it were an ordinary person. Some of the photographs taken by Mr. Z. have the same appearance, notably that of the Indian servant with the colonel, which had nothing spectral about it. Note also that the wrist

of the psychic figure wearing a bracelet is distinctly visible through the sleeve of my left arm."

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A little pamphlet entitled the "Five Great Duties" of the Aryans is lying before us. It sets forth clearly what is meant by Pancha Yagnas in our Shástras. In a very short compass it gives some of the leading methods which the Hindu sages adopted for securing the higher evolution of the soul, and the Sanskrit texts with translations have enhanced its value. The author is Mr. Durga Prasad, Editor Harbinger, and it is published in the Virajanaud Press, Lahore.



THE NEW AGE.



THE closing decade of the nineteenth century is pregnant with important events. It has some peculiar characteristics of its own which is absent in the preceding ages. The first five thousand years of the *Kali* age is about to close and it has not failed to imprint its characteristics upon us. The Hindu sages found that there are certain events which invariably take place within a definite period of time. The repetition of a particular cycle of time brings in its train particular sets of events with very little alteration, if any. There is cycle within cycle, each larger cycle covering with-^{*}in its fold the smaller. For instance each day of twenty-four hours is the smallest cycle of time which rolls before us. In whatever respect the present day may differ from the preceding day it is certain that there are some features which are common

in any number of days. The rising and setting of the sun, the rotation of the earth in its axis, the advent of day and night and their influence upon the animate and the inanimate kingdoms,—all these are the common features of every day without exception. The larger circle within which a number of days is embraced is called month, and any two months have certain common features which never leave them. Every month is divided into two halves or fortnights in which peculiar changes of the moon become visible. And the effect of the lunar changes affects not only the tides but also our circulation and breathing and consequently our thought. Passing on from the cycle of time known as month, we approach a still longer cycle called year which is sub-divided into two *ayanas* (अयन) in which the seasons succeed each other.

Each season has its peculiar influence not only upon the vegetable and the animal kingdoms but also upon the mind of man. The general state of our mind is certainly different during the hottest summer, the coldest part of the winter, and during the lively spring. Thus we see that there is the smallest cycle (day) the larger cycle (month) and the still larger cycle (year), each with its peculiar characteristics. But what is an year in the face of the vast infinity of time. Is there no larger circle which includes a vast number of years and the repetition of which produces similar trains of events? This is the problem to the solution of which the Hindu Sages set themselves. And as the result of their investigation they found that the general events of the history of mankind are repeated after the lapse of a definite number of years. This interval of time was termed a *yuga* (युग).

But what is the proof it may be asked by which the existence of such a vast cycle of time is established in which events are repeated in the same manner as they are repeated in smaller cycles of time? The following reasons may be adduced in support of the above statement:

(1). The existence of vast cycles of time in which events are repeated is a matter of inference. The existence of days, months, and years in which common features are visible is a fact of experience; and as time is infinite it is almost certain that there must exist larger cycles of time which comprise a number of years and in which events are repeated.

(2). The *yugas* (युग) are vast astronomical periods of time. For instance when all the planets meet one another in the first degree of *Mesha* (Aries), a particular *Yuga* begins. Even recent European astronomical

investigation has proved that the Hindu cycles of time called *Yugas* are no myths, but they cover vast astronomical periods.

(3.) The existence of *Yugas* is mentioned in the inspired writings of the Hindus.

(4.) It is also mentioned that among the Rishes there were persons who lived for several *Yugas*, who witnessed the events which transpired during that period. Compare *Mahábhárat Bana Parva* chapters 186 to 190.

The *Yugas*, therefore, are no myths. They are vast periods of time in which similar events take place in a regular succession.

But it may be asked what part of the great *Kali Yuga* which covers a period 4, 32,000 years has passed away? According to the ordinary almanacks about five thousand years of the *Kali* has passed. But this is against the numerous text of the *Shástras* according to which Sree Krishna was born in the *Sandhánsa* (सन्ध्याय) between *Dwapara* (द्वापर) and *Kali*. It is written in *Vishnu Purána* part 4, Ch. 24, that just after the passing away of Bhagaban Sree Krishna the *Kali Yuga* became predominant, and the period of this "predominant" *Kali* amounts to 3, 60,000 years. Now according to *Vishnu Purána*, the beginning of *Kali* (सन्ध्याय) amounts to 36,000 years, and its end amount to 36,000 years also. Bhagaban Sree Krishna was born in the *Sandhánsa* (सन्ध्याय) of *Kali*, that is at the end of the first 36,000 years of the *Kali Yuga*. At present according to the current almanacks 4995 years have passed since the disappearance of Sree Krishna. Adding the above number of years to the first 36,000 years of the *Kali Yuga* we get 40,995 years from the date of the first entrance of *Kali*. From the above we see that though

only 4995 years have passed from the time of Sree Krishna's disappearance, not less than 40,995 years have rolled away from the advent of the *Kali Yuga*. The *Kali Yuga*, according to the Puránas consists of opening *Kali* (36,000 years), middle *Kali* (3,60,000 years), and the closing *Kali* (36,000 years). The middle *Kali* covering a period of 3,60,000 is subdivided into 72 sub-cycles of 5,000 years each. We are just now at the close of the first sub-cycle of 5,000 years. The close of each sub-cycle is characterized by social, political, or religious upheavals. The close of the first sub-cycle of 5,000 years, we characterize as the "New Age." The New Age has the following characteristics:—

(1). It is characterised by a religious agitation all over the world.

(2). The sudden unfoldment of the latent psychical powers of the human-mind especially in *mlechha* countries, *i. e.*, in the western world.

(3). An attempt all over the world to construct a scientific basis of the mystical phenomena of nature.

The signs of a great religious revival are visible all over the world both old and new. Brahmanism and Buddhism are playing an important part in the new revolution. Not only in India but also in Europe and America a wave of spirituality is just now passing. The success of the Parliament of Religions, the warm reception which Vivekánanda has received in America, the enthusiasm with which Mrs. Besant was received in India, the appearance of numberless religious societies and periodicals all over the world—all these clearly show that the world is passing through a great spiritual crisis. Such a wide spread agitation covering the whole world was never seen before. This is the first characteristic of the New Age.

But the most marked feature of the present time is the sudden appearance of psychical powers among

western nations. It can not be denied that the most important feature of the psychical movement in the west is Spiritualism. Those who have watched the steady growth of Spiritualism in Europe and America during the fifty years cannot deny that this movement alone will ultimately change the materialistic tendency of half the world. He who denies the truth of spiritualism at this stage of its progress is either ignorant or a fool. Scientific men like Prof. Wallace, Prof. Crookes, Prof. De Morgan, Prof. Zollner, Dr. Hare, Prof. Lodge and a host of others have made experiments in spiritualism on test conditions and became convinced of its truth. To say that the above-named first class men of science were duped by fraudulent mediums is simply to utter a lie. The senses of scientific men are sharpened and made acute by repeated experiments and researches and their opinion on any fact is valid than that of an ordinary man. In the second place, they start with the conviction that spiritual phenomena do not exist as a fact in nature. In the third place, their minds are free from prejudice and all pre-conceived ideas. For the above reasons their opinion is of more value than that of the layman who, in most cases, is a bundle of prejudices and preconceived notions.

The startling facts of spiritualism show that the mediums through whom the spirits materialize are possessed of extraordinary psychical gifts which have made their appearance suddenly to serve some secret purpose of nature. These gifts were very rare about fifty years ago, but now almost every city of America possesses a gifted medium. This shows clearly that a new psychical feature has been developed which is destined to play an important part in the spiritual evolution of the race.

The attempt to construct a science of religion is the main feature of the present age. The establishment of the Society for Psychical Research in London comprising some of the best scientific men of the day marks a new era in the history of psychical thought. Other societies of a similar nature are sprinkled over the United

States whose sole aim is to construct a science of the mind.

Hitherto only physical science occupied the field but now psychical science has joined hands with it, showing that at no distant date the world will turn over a new page of its history.

OUR EXCHANGES.

A PSYCHOMETRIST'S VISION OF THE CRUCIFIXION.

THE power which the above delineations show is possessed by Miss Ross in relation to the character of unknown and far distant individuals, is also capable of being employed to recall the associations of the past. Mr. W. Denton, in his "Soul of Things," gives numerous illustrations of this, and encourages the hope that psychometrists would enable us to rewrite the history of the world. These high hopes have not been fulfilled, but undoubtedly psychometry does enable the percipient to recall in a more marvellous fashion the vanished scenes and the silenced voices of the distant past. For instance, Miss Rowan-Vincent, in *Light* of October 5, gives the following instances of her own psychometry:—

"I first found I had the gift of psychometry when a gentleman put into my hand a ring, and asked me what I could tell him about it. The first impression was that it had formed an ornament other than a ring, and then a scene of bloodshed and great horror arose, which I had no difficulty in recognising as the Indian Mutiny. I saw the jewel in the hands of a soldier, who had it made into a ring and brought it to England. The

idea of hunger then came into my mind, and I felt as if I wanted my breakfast, dinner, and tea all at once. The gentleman, I found, knew less about the ring than I told him, but he knew this much, that it had been brought over from India by a soldier, after the Mutiny, and subsequently came into the possession of the soldier's brother, a waiter. Another case. A lady of France brought me a small piece of limestone. First I went to the quarry, then to a magnificent building destroyed by shot and fire. I found myself in a spacious and beautiful apartment, with balcony, terraces, and fountains. The room was thronged with ladies and gentlemen in Court dress or uniform. Going upstairs into a small room I found myself in the presence of one I knew at once to be Napoleon. My visitor then told me that the piece of stone was from the ruins of St. Cloud."

One of the most extraordinary cases of psychometry that has come under my notice in recent times has been that which Miss Hall reported to me. Miss Hall is a lady who, during her travels in Palestine, picked up some relics, stones from the Dead Sea, Bethlehem, and the Garden

of Gethsemane, and the usual carved work that tourists buy in the bazaars. These stones she has submitted from time to time to natural, trance, amateur and professional psychometrists with some very astonishing results.

They have described, with many variations, some of the most sacred scenes in the Scripture narrative. They have, when holding the stones from Golgotha, which were given them without any clue as to their origin, described the Crucifixion. A stone from the Dead Sea brought to the vision of the psychometrist the destruction of the cities of the Plain, while another stone brought up a vision of the Resurrection. One of Miss Hall's most treasured relics is a cup, which, in her belief, was made from the wood of the true cross. Here is what Mr. Lees said, when, under control, the cup was handed to him, with a request that he would tell Miss Hall what he saw. He began:—

"There is a good deal of pain connected with this; agony, brutality, mangled bodies—"

He seemed to be coming to it at once, then he drifted off into Yorkshire. This had come from Yorkshire, he told me, and he described a room with things high upon shelves, and an old woman whom he imitated. I waited impatiently until he got out of this room, then at last he got to foreign countries, talked of Mexico and Spain.

'This has passed through many hands.' He seemed to be working his way through the rubbish of centuries, then, after rambling on like this, he stopped and delivered his dictum.

Holding out the cup, he said, 'This has been held as a very sacred relic from very early times, many traditions are connected with it, it has been taken from a tree used for executions, it has been connected with the death of an eminently bad man, and it

has been connected with the death of an eminently good man.'

'Find out about the eminently good man if you can—all about him.'

Round and round went his finger in the cup again, at last out went his arms wide as if stretching himself. "Crucifixion," came the next word. I sat breathless.

'You will think me romancing,' he said, at last.

'No, I shall not,' I said. 'Tell me everything you see, or think you see—any impressions, however vague.'

'It has been connected with the Crucifixion of the Nazarene.'

'That it exactly what the other psychometrist said, and she saw it twice.'

'I see the whole scene, scourging, flogging; he has fainted, poor fellow (very low), hair all matted with blood—dark, chestnut hair falling on shoulders—but they have tied it up high to fasten on the crown of thorns with.'

'Can you see his face?'

'Oh yes.'

'What is he like?'

'Deeply bronzed from exposure to all weathers. He has been very brutally treated. They won't even wash the blood off. He was led out at eight o'clock in the morning,' I think, he said. He tried to put the cup down several times, but I kept him to it as long as I could. He said, in answer to my questions, he saw the storm and the darkness.

'That is a very sacred relic,' he said, when he gave it to me back."

So far Mr. Lees. Some months afterwards the cup, in the presence of one of my staff, was handed to Mrs. Bliss, who was under control. The following is a stenographic report of what passed when the cup—in appearance an ordinary wooden egg-cup—was grasped by the psychometrist:

"I see on this 1413. It is the only thing I see.'

'Turn it on the other side; the other end.'

'I get the same thing, 1413, Paul Burnett, and I believe it is the maker's name. I see a little instrument in his fingers.'

'Can you go back to more ancient time with that?'

'With that. I see large table; many sitting round it; wine in peculiar glasses; men very, very ancient, more like biblical type. Table being cut into pieces, and I should say that this came out of the table of the Lord's Supper.'

Miss Hall then handed Mrs. Bliss a necklet of shells.

'I go very far back, now,' said Mrs. Bliss. 'To the time of the Crucifixion of Christ.'

'What do you see?'

'I see a very beautiful building; men sitting down, dressed in garments, some white, or dirty-looking white; others kind of blue gown, sitting down on some small tablets, and there is another—see a woman dressed in a very pale blue dress; the front and upper part of dress blue, white following from sleeves. This belonged to long chain around her neck, and fastened to left wrist. Enters this large building, which is built of stone; goes straight to one of the people; takes this off her neck, and gives it to a dark man, who has long hair, long beard and moustaches. Offers it to the man.'

'How do you know this is the Crucifixion?'

'I saw Christ, and I believe the stone comes from the cross.'

'How very nice! You see beautifully, Mrs. Bliss.'"

After looking at the cup again, Miss Hall returned to the shells, saying:—

"Will you look at these shells once more? I should like you to see the Crucifixion.'

'Now, my opinion is that this necklet was offered for sale to save, if it were possible, the death of Christ.

The necklet was not handed over, and I see now the three crosses, and our Saviour in the centre; and I see a woman, Mary, at His feet, and she is counting the shells. It appears to me that the necklet was offered for sale to defend Him or to save His life.'

'Can you describe Him?'

'I should describe Him as a man apparently more about forty than the age, as the hair is just at the top a little grey, just at the sides, and I see Him; His eyes are open, and were what we call a blue grey, of a very beautiful tint; the face is very pale indeed, and the moustache and beard are inclined to auburn; rather pointed beard.'

'Does He appear to be suffering?'

'The face is pale, but He does not look suffering. His eyes are open.'

'Is He on the cross?'

'Yes, on the cross. The crowd of the people on the back, and by their expression they are hooting at the back, but there is a cluster round about the three crosses.'

'Can you see the letters over the inscription?'

'No, I do not see the inscription. The cross is quite black, black as that stone (pointing to a stone); the centre cross is black, but the other crosses are of a brownish tint.'

'What time of day is it? Noon?'

'I should say it was early morning; it looks more like early morning by the atmosphere; but 7 o'clock in the morning. Of course I cannot guarantee that that would be right.'

Again Miss Hall handed her the cup.

'Mrs. Bliss asked. 'Has this cup been in the hands of a lady, dark, with slim features? I get her influence first. This cup is very difficult. I am positive it is connected with the crucifixion of Christ, either taken out of the cross, or the Supper Table.'

'I have been told that that is part of the true cross,' said Miss Hall.

"Can you see the Crucifixion with that, Mrs. Bliss?"

"I tell you what I get. I hear a voice clairaudiently say to me, 'The egg-cup was out of the cross that Christ paid the penalty of sin upon.' I can depend upon that."

It would be advisable to make one or two more crucial tests, under conditions which exclude telepathy.

I have a mass of other readings by Mr. Lees, Mrs. Bliss, and Mrs. Graddon, as well as some by friends and children, but for this number the above will suffice.

There is no reason to doubt the good faith of Miss Hall. The usual precautions were taken to prevent the medium knowing anything about the nature of the relic. Sometimes the stone was wrapped up in paper. In all cases it was only designated by a number, yet the above was the result.

The only explanation that can be hazarded is that the mediums received telepathically a suggestion from Miss Hall as to the character of the relic, and that she responded to the suggestion as mediums do. Miss Hall is in revolt against this suggestion. But there is this much to be said in support of it.

I have seen Mrs. Bliss when under control describe as if it were an actual scene passing before her, the details of a wholly imaginary incident which I had written, but had not yet printed, a short time before. I gave her no suggestion consciously. But my mind was full of the scene, and Mrs. Bliss read it as if she were reading a printed page. It was the thought impression which she visualized, and visualized with an ease and an exactitude which was not in the least impaired by the fact that the whole thought picture was purely imaginary. What I did unconsciously in that instance Miss Hall may have done unconsciously in the other case. I do not say that this is so, I only point out that the telepathic

hypothesis by our sub-conscious, subliminal self, offers an explanation less incredible than the theory that (1) Miss Hall's cup was actually made out of the original cross and (2) that this wood was thereby impregnated with such power as to make the whole memorable scene live before the eyes of the psychometrist after the lapse of nearly twenty centuries.

I would like to try the experiment with a psychometrist when Miss Hall was not present. Pending such a test, I hold over the results obtained in experiment with the other relics.

PSYCHOMETRY IN MEDICINE.

Dr. J. R. Buchanan, of California, the original discoverer of and chief authority on Psychometry, has an article in the *Arena* for September, which he entitles "Marvels of Electricity;" but which, in reality, is an exposition of the possibility of the application of the laws of psychometry to medicine. The potency of the medicine, he declares, can be transmitted without its substance by the aid of electricity, and he illustrates this by referring to the transmission of thought by psychometry without the aid of electricity or wires. Dr. Buchanan says:—

"For many years (over forty-five) I have been familiar with the fact that medical potencies proceed diffusively from medicines, without their being received into the body, or being even in contact with the surface. I have also for many years known that an electric current through the medicine would carry its influence into the constitution, and even into that of another person, through whom the current was made to pass. Thus, in a group of ten or a dozen persons who joined hands, the medicine through which a positive current was passed at one end of the group would be recognised by the whole group through which the current passed,

with different degrees of distinctness, according to their impressibility.

"The medical profession has believed that medical effects could be produced only when the substance of the medicine was carried into the body by the current, and the possibility of this was long denied. The possibility of carrying in the potency of a medicine without any of its substance, by a current which traverses metallic conductors before entering the body, would be universally and perhaps scornfully denied in medical colleges, though I have for some years been demonstrating its practicability in my courses of lectures, and sensitive individuals have often detected the character and given the name of the medicine affecting the current, when it was one with the effect of which they were familiar."

My psychometric experiments with medicines, showing that millions who have a moderate psychometric capacity can feel the influence of any medicine held in the hands, enveloped in paper, or even contained in a hermetically sealed vial, have been verified in France, not according to my simple and easily demonstrated method, to which millions can respond, but by selecting hysterical psychics, and holding the medicine behind their heads, without contact. This was the method of Drs. Bourru and Burot, which was reported to the National Scientific Association of France at Grenoble a few years ago, after having been well verified by the investigations of several medical professors.

When these facts become generally known, they will refute the common objection to homœopathic infinitesimals, that they do not contain enough medicine, as my experiments prove that we may receive the potentiality of a medicine without a particle of its substance.

If the question should arise, Can not the electric current which trans-

mits medical, physiological, and pathological influences, transmit as easily psychic conditions, thoughts, or emotion? I reply that it certainly can. In 1841 I made a set of experiments with the late David Dale Owen, the well-known geologist, in his laboratory at New Harmony, to determine the conductivity of various substances for the *nerve-aura* of the human constitution. The record was written out by him, but lost soon after in a stage robbery in Ohio. The law of conductivity was closely similar to that of electricity. But for the higher psychic forces the conductivity is much greater, and one effect of it is seen in the strange sympathies that have sometimes occurred between telegraphers at connecting stations, especially when of different sex.

I have not felt much interest in this metallic transmission because the psychic transmission is just as practicable without the aid of wires, as is shown by psychometry. Friends or conjugal partners may know of each other's death (like Lord Brougham), no matter if on the other side of the globe. The late Dr. Grey, of New York, had this power with his patients; so have several hundred practitioners in this country; and I have realised the illness of a friend at the moment, in one instance two hundred miles away. From Louisville I sent a letter to a friend at New Orleans, writing in it three words by touching the pen lightly without ink or mark. In her reply she gave me the words. Any good psychometer can catch the impression that another would give through a wire, and perhaps there will be less disposition to doubt this since it is proved that electricity can be sent in any direction through earth, water, or air, and Mr. Stead has shown that messages can be sent without any apparatus whatever. Wires are not necessary—the atmosphere does not

hinder. A few day ago, about 9 A.M., Mrs. S. said to her friend: "Mrs. G. is talking about me, and she knows that I know it. She is thinking of going to the seaside!" The friend wrote this to Mrs. G., who lived about eighty miles away, and Mrs. G. brought me the letter and said it was all true.

The marvellous experience of Mr. Stead, in which it seemed that a friend at a distance could write through his hand, are not as mysterious as they seem. They simply reproduce the phenomena of psychometry, which I have been publishing for fifty years, and add thereto an automatic action of his hand, accustomed to obey the current of his thought, without any conscious action of the mind with which his psychometric power brings him *en rapport*. But the control of his hand by another is not impossible, for as disembodied spirits do thus control and write through the hands of mediums, I have no doubt that Mr. Stead can thus receive messages from the departed, and even from the living, whenever he shall come in relation with some one of great psychic forces. If Mr. Stead should read these lines I hope he will make the experiments I suggest, and not be sceptical if his messages should come from eminent historical characters, for it is as easy to communicate with Cæsar or Socrates as with John Smith if one lives on their higher plane.

Telepathy is beginning to be understood. It requires no wires. It is practicable now, and will be practised some time, to establish telepathic stations round the world, by which a great amount of intelligence can be instantly sent.

Thus it seems to be coming about that all things are tending to unification. Psychometry merges into telepathy, and both are combined in thought healing, and, in a strange

way, electricity seems to serve as the link between conscious thought of man and the central energy manifested in the aggregate of dynamical systems into which science has analysed matter.

THE LAW OF PSYCHIC HEALING.

A COMPENDIUM FOR CURING THE BODY BY THE SOUL.

MRS. GILLEN'S "THE LAW OF EXPRESSION."

By MRS. ABNEY-WALKER.

THE title of this little brochure is a very good one, and gives a compendium of what Spiritual Healing, Christian Science, Mental Harmony (or whatever name best appeals to the reader), would teach.

If, however, this pamphlet is meant for the unlearned (as we gather), its terminology and explanation are not quite so clear as its author imagines, even to those long conversant with this system of teaching. And though technicalities are supposed to be avoided, we have a good deal which reminds us of Sydney Smith's story of the young lady in a Scottish ball-room whom he overheard saying to her partner, apparently in reply to a proposal: "That, my lord, is love in the *Abstract!*"

A PRELIMINARY CAUTION.

We are sure the writer is much in earnest, but in the recent flood of American literature on this fascinating subject—the power of mind over body—we have far too much of wholesale assumptions which presuppose every person to be in the same state of mental evolution. As a modern writer well puts it, with

* "The Law of Expression, or Order of Creation." By Alma Gillen.

regard to Pantheism, when its votaries say: "All matter is God," they forget that, although all matter is of God, all matter is not in the condition of God; so with the teachers of Christian Science, the most unwarranted assertions are sown broadcast among the widely-differing units of an audience, to the effect that "they can *all* go home to heal themselves and every body else!"—allowing nothing for the "bushel-cover that is, alas! over too many of our candles," so that the Divine Spark is hardly as yet even visible. They are told that by the repetition of certain formulæ (most true and excellent in themselves), they are certain to heal, and that it is a lack of faith to suppose this depends on anything of relativity in the patient or of development on their own part, as if they all presumed to think they had attained to the Perfect Humanity of the one sinless Christ. Some of this current teaching appears like an approach to the perilous rocks of Calvinism, as once set forth by a lady who blasphemously said: "I may commit murder, or my little boy may tell any number of lies, and it cannot touch our salvation, because we know that we are among the elect!" There was no thought there about "working out Salvation," or of St. Paul's gentle words: "I count not myself to have attained," and "lest I be a castaway." This is terribly paralleled by the way in which some teachers interpret. "There is no evil," and in which some thoroughly well-intentioned people even say, "we must not resist or denounce it, because we thereby give it a positive existence"; not seeing that the denial of its power is mighty to the pulling down of strongholds of iniquity, which *must* take place ere we can help to build the Palace of Goodness and Truth in their place—that we must "deny" the genuineness of the counterfeit coin, if we would put it out of circulation.

STUBBORN LIMITATIONS.

Christian Science is in itself a beautiful and elevating doctrine, and its fundamental doctrines—"All is love"; "There is no dominance in Matter or Evil"; "The good is the victorious": "I am Spirit from the one divine source of all"—are most soul-stirring truths, which no one who had once grasped them in the depths of his being could ever again let go; but *how* can the light shine through a dusty pane, or when still covered by the "bushel measure" of the undominated lower nature? The light is there all the time in every man, thank God! however latent; but it will save us many a heart-break if we do accept the fact that all are not yet "spiritually discerning," and that although many and many a hard layer of mental accretion and false concept will undoubtedly yield to our "Denials and Affirmations" in Spiritual Healing, there *are* people like those of Capernaum of old, in whom we "can do no mighty work," because of their wholly unspiritual condition, so that their "radiant point" is as yet unreachably by human effort.

WHO CAN BE CURED?

It may here very naturally be asked:—"How are we to know when this is the case, or when those we 'treat' will prove responsive?" And unfortunately this can be known to very few but the psychic or the clairvoyant. Intuition, however, will often come to the Healer's aid when he or she has a joyous conviction that a particular case can be much helped, or that another might prove hopelessly obstructive to *them*, though very possibly not to someone else. One blessing, however, in Psychic Healings that we can certainly do no harm by it, unlike the giving of a drug, which one can perhaps assimilate, and from which another derives only injury. It rarely hap-

pens that any earnest effort to make the True Self manifest does not result in *some* form of benefit, for even if no physical good accrue, the treatment is often found to translate itself on to the higher moral plane, with marked benefit to character, or softening of asperities; while the fact that there may be no *visible* result of the kind aimed at must not too much discourage us, or make us think that there is no use or truth in so Spiritual a mode of Healing.

Those who have given it up in despair and gone empty away, have been often unwisely led to expect universal and equal success with every one, which is contrary to all experience of special rapport and magnetic relativities on the more physical plane, Natural Law being so markedly seen to work in the Spiritual world, just as much as does Spiritual Law in the Natural world, their source being one, and their working interpenetrative.

The most helpful settings forth of this system of healing have been found by many to be Evans' various lucid and useful volumes, and Miss Frances Lord's "Christian Science Healing," published both in England and America, procurable through Redway, 9, Hart Street, Bloomsbury, and to be found in "Borderland" Library by those who wish for a very full and interesting presentation of the subject.

MRS. GILLEN'S TEACHINGS.

To return, however, to Mrs. Gillen's pamphlet, a slight *résumé* of which may give a general idea of its scope. She opens with some useful introductory remarks, saying that people are gradually beginning to recognise the potencies within themselves, as evinced by a belief in many branches of occult study, but that they have much need to understand the *rational* of their inner powers, if they would not bring discredit on the sub-

ject; and to grasp the unity of the spiritual and physical nature as both coming from one fountain, understanding what a lever for the difficulties of life is to be found in the Spiritual part of us. All "expression" must be from the inner to the outer, and a practical grasp of this opens the door to endless new meanings and possibilities, through the avenue of what the writer calls the "Mentality" or "Soul," though it is a little confusing to class these together as *the part which thinks*; the word "Soul or Psyche" being so constantly understood in different senses, and at, different times even by the pre-Homeric and post-Homeric Greeks.

MENTALITY.

Expression being from the inner to the outer is what can be cognised by any of the senses, the examples of Mathematics being the "expression" of its principles, not their cause, but their effect. To make this thought of practical application to the Life-principle we must further see that "every Expression must have at least two causes." To revert to the illustration from Mathematics, if the Principle be the primary cause of the example, and the latter be the "expression or finished proof" of the Principle, there must always lie between them something else, in unvarying sequence, which is the problem. The problems and examples of the Life-principle are human beings, to whom we seek to apply the "Law of Expression" for their own benefit, reasoning from the Principle of Life as the cause, to the body as effect, between which lies the "Mentality," or that part of us which *thinks*. It is a common error that we think with the brain, though being itself a merely physical thing, it can only act as an instrument, in response to an invisible cause, as mental action which *precedes* the

physical. Just as our various members have each their special work, so is it with the "Mentality," which consists of Memory, Imagination, Will Power, &c., &c., in a highly complex way.

THE TRINITY IN MAN.

Thought is a far more wonderful thing than the unreflective are aware in its capacity of speed *e. g.*, Time and Space being no barriers to it, bringing the Spirit into absolute *presence* of the object of Thought, and in its power of multiplying, as set forth by that little realised word *brooding*, till we often come to see "the reason why" for anything we are contemplating. Every "expression" is a "three in one," and so is Man, because, if he consists of body and of Mentality, there must be something *behind and beyond* these, which *does* the Thinking, thus making him to consist of Thinker, Thought, and Body.

But as the Principle in Mathematics never changes, however much the problems and examples vary, so the Life-Principle or Spirit in man is unchangeable, whatever be the condition of the mind or body. If anything be wrong with the Expression or physical part, it is traceable to the Mentality, which must first be set right, so as to harmonize its Expression or body. But no bold theories are of value unless we can bring them to a practical application. Thus we see that the "Law of Expression," being "the order of Creation," is therefore universal, and the Wondrous Oriental Thinker is the Great First Cause, God, the ultimate concept of all.

Man being the microcosm, we judge of some at least of the Great Thinker's attributes by what He has put within us; *e. g.*, "the body displays force, which shows Him to be Power; the brain formulates reasons, which proves Him to be Wisdom; the body expresses affection, which

shows Him to be Love." Thus Man, *the thinker*, comprises in himself Love, Wisdom, Power, besides his Mentality, with its complex gifts, and his body.

Thus we do not think of his mere physical part as *himself*, but that he is a Thinker *with* a mental and physical nature, or, as in the striking phrase, "I am Spirit, *having* a Soul and body."

The Thinker only acts on the body through his Mentality, so that it becomes his "expression," and the question at once arises, How can this express Love, Wisdom, and Power, if the mental action be the direct opposite of these, in hate, ignorance, weakness, or fear? For the natural result of these will be to land it in disharmony and feebleness.

Here we should remember the "multiplying" faculty of Thought, whether from ourselves or others, when it "broods" on inharmonious things, and positively develops them. It is the fatal separation in our minds between God and man that causes all the evils in the world and in ourselves.

Thus Spirit, Mentality, and body must work in the "harmony" originally intended for them, setting forth Love, Wisdom, and Power; as if they work in contradiction they jar upon each other, and both misery and illness may naturally be expected to ensue.

TRINITY IN UNITY THE SECRET OF HEALTH.

Our writer concludes that the grasping of this triune principle, so as to bring our whole being into Unity, is what is needed for the understanding of all Truth and the healing of all sicknesses. We cordially agree with one of her closing assertions, that a spiritual concept of Man in matters of healing "would enable scientists to find out all they want to know about the life-principle without the aid of vivisection." One

thing which has greatly attracted some of us to the study of Psychic healing being its vital divergence from any such blinding and confusing methods of torture, leading the experimenters to false conclusions, violating alike the Love Principle and the Unity of Being, *all* Life and Sentence having its own "rights," and to the exemption from torture of the weaker and lower at the hands of the stronger, "Might" never being truly "Right."

Only by the Law of Love and Harmony can the nations or individuals be healed, as all life is on its upward path of evolution, which we may well seek to aid, and not impede by cruel methods which rebel against Creative Unity.

The pamphlet ends by the reminder that "now all things are possible, and that to live for the future does not necessitate the crushing and eliminating out of the present what beauty and happiness rightly belong to it."

There is much in the argument which is valuable and thought-stimulating, though some passages are not so clear in "expression" as might be desired; but it goes much deeper than many superficial American papers we have seen, which sin against all logical presentment by assuming their premises, and then basing a heavy superstructure on a sandy foundation.

THE TRUE ECLECTICISM.

As Christian Science began there with an idea of emancipation from all sectarian beliefs, it is painful to see how it all tends to become a "sect" of its own; the "Eddyites" being somewhat "Mahometan" in the strength of their denunciations, and their prophetess's dreary book the sole Koran for the "faithful" in *her* sense, so that those who are not of her disciples do not apparently obey the truth! We have happily no such

Christian Science papacy in England, but even here we have an inclination to think no other method of healing of any value, if once accepting this system. It is a curious spectacle how all human tendency is to think "orthodoxy is *my* doxy, and heterodoxy everybody else's doxy!" Yet Faith-healing, devout prayer, and concentration at Lourdes, St. Winifred's, or any other shrine of healing, and a restoring gift of Touch or Magnetic current, may *all* be of real help and value if the individuals are in a responsive state; though we are far from agreeing with Zola's most painful and pessimistic view after so glowingly describing some of the wonderful answers to prayer before the shrine of Lourdes, that, considering the misery of humanity amid all its sicknesses and sorrows, it needs to have set before it "the eternal *le* of Paradise," and the "moral police" of an ideal! We thank God, on the contrary, that these things are *no* "eternal lie," but eternal *truth* that the "redemption of the body from the bondage of corruption," and the distresses of suffering, is an actual reality, beginning here and now, where the spiritual has sway, and the true self is brought into manifestation.

THE TRIUMPH OF THE SPIRIT.

Christians who rejoice over gloom, and not over that which dissipates it, forget that Healing, whether of soul or body, is just as much a "gift of the Spirit" as "Love, or Joy, or Peace"—and that we are therefore right to seek it, and to believe in it. There is a striking expression in one of the collects which shows the recognition of our three-fold nature—body, soul, and spirit, where it says, "We offer and present unto Thee *ourselves*, our souls and bodies"—thus clearly setting forth that soul and body are not the

all of our complex being. Thus we gladly hail all that brings home to us the Spiritual nature of man, or which helps to bring out in glowing colours some half-forgotten truths where the dust has gathered on the original picture of our Being, dimming the lustre of its Spiritual part. A *real* understanding of its "Law of Expression" would help many of us to rise above the bondage of matter into "the glorious liberty of the Children of God," and to include in this possibility the whole of the groaning creation, animals as well as men—those dumb brethren of ours, who too often endure such undeserved sufferings at our hands, very suicidal for those who inflict

them, because violating the Law of Unity, and so retarding their own evolution.

If we once grasp the Unity of Substance and the truth of that good old saying, "The All is the One," we can never be found among the violators of others' rights, human or sub-human, but it will guide us into the Law of Harmony, and how we can, each in our little measure, practically help to apply it, whether in consolation, in uplifting, or in healing—in union with that 'Everlasting yea' which rings through the ages—"Behold I make all things new!"

E. E. ABNEY-WALKER.

Borderland.

BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 50.)

THE senses are superior (to the body); the mind is superior to the senses; the intellect is superior to the mind; that which is superior to the intellect is It (*Atman*). 42.

Sankara. "You tell me to control the senses first and then to eschew desire. By what means then—with whose help—am I to cast it off?" The five senses, beginning with that of hearing (this includes the other five also, beginning with that of speech. *Anandagiri*) are called superior by the wise, as they are subtler, more internal and have a wider field of action, than the gross, external and confined body; in the same manner, the mind which desires and thinks (and has the power of moving and guiding the senses) is called superior to

the senses; the intellect which reasons and determines and guides the mind is called superior to the mind, and that which is the perceiver of all objects, the innermost *Dehin*, whom desire deludes by means of taking possession of the senses &c., and throwing a veil on its native condition—that of true knowledge, is superior to the intellect; it is the witness only of intellect, *Paramâtma*. Cp: Text

II 41 and इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसश्च परा बुद्धिर्बुद्धेरात्मा महान् परः ॥ महतः परमव्यक्तमव्यक्तात् पुरुषः परः । पुरुषात् परं किञ्चित्सा काया सा परा गतिः ॥ *Katha Upr.* III. 10-11. Objects of the senses are superior to the senses; the mind is superior to the objects; the intellect is superior to the mind, the *Mahân Âtmâ* (the

first manifestation of *Avyakta* ; individual consciousness or the collective ego of the universe) ; *Avyakta* (the unmanifested material basis of the creation) is superior to *Mahat* and *Purusha* is superior to *Avyakta*. There is nothing superior to It, there is nothing beyond It, it is the last and highest state of being.

Strong-handed ! Thus knowing the superior of the intellect and stilling down self (the mind) by self (the intellect), destroy this unconquerable enemy, desire. 43

Sankara. What next ? The next thing is to know the superior of the intellect, *Atman*, after which, pacifying the purified mind perfectly, kill this enemy, O thou strong-armed warrior ! desire, to seize which is difficult in the extreme and whose ways are very hard to be determined. (Cp: यच्छेद्द्वारं, मनसि प्राप्सुस्तद् यच्छेज्ज्ञानं आत्मनि । ज्ञानमात्मनि सद्गतिं निश्चिच्छेत्तद् यच्छेच्छानं आत्मनि ॥ *Katha Upa.* III. 13.) The wise person should control his speech, by the mind, the mind by the intellect, the intellect by the pure individual consciousness, and the pure self-consciousness by the unchangeable consciousness).

END OF CHAPTER III.

CHAPTER IV.

I explained this principle of conduct (leading to the) unchangeable condition to *Vivaswata* (Sun-god); *Vivaswata* handed it down to *Manu* and *Manu* in his turn passed it on to *Ikshaku*. 1.

Sankara. *Sree Bhagaban* said : The principle of conduct, charac-

terized by devotion to *gnanam* (true knowledge) is explained in the two preceding chapters, the path of renunciation [*सद्गमनः*] or the path of desireless action, which is the conclusion arrived at and the essence of all Vedic teachings, in their two main divisions, viz., in respect of the path of desire (attachment and world) and of restraint (non-attachment and *moksha*) and which *Bhagaban* teaches throughout the whole of the Gita. Now to show further the high merit of the system which is regarded as the cream of Vedic teachings *Bhagaban* alludes to the persons who practised it hereditarily and attained to perfection by it. This system of *yoga* stated in the foregoing two chapters I explained to Sun in the beginning of creation, that the rulers of the world, the *Kshattrias*, might be strengthened, so that endowed with *Yogavala* (powers resulting from the concentration of the will-force) they might protect the *Brahmans* (which done, i. e.), once the *Brahmans* and *Kshattrias* are well off, the well-being of the world is secured. The system has been called *Aryaya* (अर्यय), not because the blessings accruing from it are inexhaustible (for such a thing is absurd), but because it leads to omniscience, or *moksha*. He, *Vivaswatu*, told this to *Manu*; *Manu* again taught it to his son *Ikshaku*, the first king since creation.

O terror of foes ! thus the *Rajarshis* (kings) who without leaving their cast-duties attained the spiritual heights of (*Rishis*) were heirs to the knowledge of this (*Yoga*) from generation to generation, (until) in course of time, this noble system was lost (to the world). 2.

Sankara. Thus among the *Kshatriya* race, from generation to generation, the kings who were *Rishis* as well, knew this system of *Yoga*. That *yoga* by long lapse of time died out from the families, in which it was handed down from father to son as a hereditary possession since the beginning of creation. (Know it to have so happened), O thou, who scorch thy enemies with the rays of your valour, like the Sun (परन्तप).

(You) are my devotee and friend, I have revealed this hoary system of *yoga* to you today, because this occult knowledge is supreme (of all occult sciences). 3.

Sankara. Falling at the hands of persons who were weak-minded and had no control over their senses, this *Yoga* was lost, but as there is no better means for securing the final emancipation than it, I have now told you this ancient system, (this *Yoga* is called old because it exists in the Veda, which is beginningless. *Anandagiri*). You are also my devoted worshipper as well as a friend and this *Yoga* is the best of all occult systems of knowledge. (This signifies that the knowledge has been imparted to a fit person).

Your birth is recent (while)

Vivaswata was born long ago. How am I to know that in the beginning you told it? 4.

Sankara. Lest any one thinks *Bhagabán's* words to be self-contradictory, Arjuna devises this question, to remove the doubt. You are born as the son of *Vasudeva* far beyond the time of the birth of *Vivaswata*, who was born in the beginning of creation. But you say, that the *Yoga* you revealed to me just now, was first explained by you to *Vivaswata*. How am I to understand this contradictory statement?

Arjuna! Many births of mine and yours have taken place. I know them all, (while) you, O terror of foes! do not know them. 5.

Sankara. To remove the doubt of the foolish, who question the Godhood and Omniscience of *Vasudeva*, which was also the object of *Arjuna's* question, *Sree Bhagabán* introduces this *Sloka* in reply. You are unconscious of your previous incarnations because your eye of knowledge is veiled with the pair of opposites, good and evil &c., while I know them all, because, I am one with constancy, purity, omniscience, emancipation and truth, and therefore MY knowledge is never veiled by anything.

THE SHASTRIC METHODS OF SUBDUING INDRIAS AND THE MIND.

(Continued from page 311.)

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NOW by Brahmacharya we mean continence in mind, word and deed and the study of the Vedas and other sacred Shástras; though in the Yogashástra continence is particularly indicated; but the study of the sacred literature falls under the separate category of Swádyahya (स्वाध्याय) which is reckoned as one of the principal accessories of Niyama Sadhana of the Astánga Yoga.

As we have gone very far on Brahmacharya in this article we will not go through all its details but will only dwell briefly on the subject:—

There are two sorts of Brahmacharya—one for the whole of life and the other for a certain period of life. Sanak, Sukracharya, Sanakaracharya and others observed *Brahmacharya* throughout their life. The second form of Brahmacharya is divided into three classes viz., the *Kanistha* or the lowest, the *Madhyama* or the middle and the *Uttama* or the highest. The continence observed by males and females up to the 24th and 16th year of their age respectively is called the lowest form of Brahmacharya. This *Kanistha Brahmacharya* is essential for all sons of Dwijas. According to our Shástras a son of a Dwija or rather a Dwija ought not to enter the Asram of Grihastha or enter the married life before he performs the duties of a Brahmacharce. Bhagawán Manu says—

वेदानवीत्य वेदोवावेदं वापि यथाक्रमम्
अविद्यत ब्रह्मचर्यीं गृह्णत्यात्ममाविशेते

युष्मालुमतः स्नात्वा समावृत्तो यथाविधि
उद्वेते द्विजभार्यां सर्वर्षींस्त्वप्याश्रिताम् ।

मनु

A Dwija (twice born) should after observing Brahmacharya according to the principles laid down in the Shástras and finishing the study of Vedas four, three, two, or at least one with all its parts enters the Grihastha Asram; and having obtained the permission of his Guru and performed ablution (in token of his having finished his sacred task) he should duly return home and take an accomplished wife of his own cast. This sort of *Brahmacharce*, before he enters the Grihasthasram, is called *Bidyabrata Snataka* (विद्याव्रत स्नातकः), i. e. one that does *Snan* after completing the *Brata* of *Brahmacharya* and the study of the Vedas. He who only observes Brahmacharya successfully but could not go through the Vedas thoroughly and then leaves the Brahmacharya Asram is called *Bratasnataka*. One that completes the study of the Vedas and other sacred Shástras but could not observe Brahmacharya thoroughly and then enters the Grihasthasram is called *Bidyasnataka*. The performer of this lowest form of *Brahmacharya* gets strength of body and mind and generally lives from 70 to 80 years of age without any disease with all his organs of perception and action in full vigour and gets healthy issues.

The second or the middle form of *Brahmacharya* is the performance of continence by thought, word and

deed and the study of the sacred Shástras up to the 44th year in the case of man and in cases of woman up to her 32nd year. The Yogi or the Brahmacharee or any other person who performs this sort of *Brahmacharya* gets not only the vigour of his body and mind but of *átmá* also. The practiser of this middle form is easily able to drive out all his bad inclinations and foster all the godly virtues in him. He is then called a *Rudra*, on account of his being able to bring to tears i. e., subdue the bad inclinations and the badly inclined propensities.

The third form of Brahmacharya lasts till the 48th year of his age in the case of man and in cases of women up to her 36th year. A Brahmacharee of this class over and above the acquirements of the first two classes attains *Bidyá* (knowledge in all its branches) and peace of mind. He can easily enter the world as a *Nishkama* Grihastha. Continence from early youth to mature age gives him strength of body and mind and his passions being subdued he enjoys peace of mind and in consequence of these the children he begets are not only healthy in body but are also virtuously inclined.

We said before that the observance of continence often helps a *Chela* to understand and to realize the spiritual truths. It sometimes becomes essential even for an advanced *Chela* to observe Brahmacharya again after his first course in order to understand the higher truths of the sacred teachings. To illustrate this we quote the following from the Prasopanisad—

युक्तोप भारद्वाजः शैवश्च सत्वज्ञानः सौर्या-
यथोच मार्गः कैवल्यसाधनायनो भार्गवो
वैर्हिः कवन्धी ज्ञानायन सो ह्येते ब्रह्मपरा
ब्रह्मनिजाः परं ब्रह्माशेषनामा एव ह्ये

ततसर्वं वक्षतीति ते ह् सन्ति पाण्डी भगवन्
पिपुलादसपसन्ताः ११।

तानहेस ऋषिर्वाच भूयएव तपसात्रह् चयर्षि
अह्वया मन्वसरं संवत्सत्रय यथाकामं प्रश्नान्
पृच्छथ &c &c.

Bharadwaja's son Shukeysa, Shibus son *Satyakama*, Sourya's son *Gargya*, Aswala's son *Koushatya*, Bhrgu's son Bydarbhi, and Kalya's son Kabandhi were all Brahma-parayanas and Brahmanisthas devoted heart and soul to Brahma with a yearning heart to seek the *Para-brahma* they repaired with Kusa in their hands to Bhagawán *Pippalada* as the proper man who would tell them everything. The Rishee (*Pippalad*) directed them to practise Tapas, Brahmacharya and Shardhya again for one year and then to come to him and put any questions they liked..... This shews that for the understanding of the highest truths Brahmacharya is required even of those who have become *Brahmanisthee* after one course of *Brahmacharya*. Thus it is proved from some of the greatest authorities in our Shástras, beyond the shadow of a doubt, that *Brahmacharya* is a great help to, and sometimes absolutely necessary for a Yogee to attain Samadhi in one life.

Next we come to (अपरिग्रह्) *Aparigraha*. *Parigraha* means the desire to get this thing or that thing and the abstinence from that desire is (अपरिग्रह्) *Aparigraha* or non-covetousness.

The desire to get this thing or that thing is the result of Prabrittty (*प्रवृत्ति*) or is Prabrittty itself. Maharshée Gowtama says in his Nya Shástras, "Ignorance begets folly, folly begets desire and desire leads to birth (succession of births) which begets sorrow." The removal of one cause removes another. To

explain this clearly. Though desire is confined to the objects of enjoyment virtually it is not so confined; it extends to the soul's desire to have a body since body is needed for enjoyment, and as our desires are disposed outwards and to the objects of the senses so we get sorrow from the body which is the result of our selfish desires. If we can make up our mind to give up all sorts of desires, (i. e.) become indifferent we can put a stop to our births and rebirths and the sorrows consequent thereto. So long as a man is subject to desire he is subject to Prabrity which is the outcome of *Abydyā* and he cannot

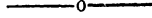
have Swarupa Gyanam (**स्वरूपज्ञान**) (i. e.) the knowledge of self. But *Abydyā* must be first destroyed to destroy Prabrity and the destruction of Prabrity leads to cessation of rebirths. Then he attains (**स्वरूपज्ञान**) Swarupa Gyanam and he can know his past, present and future. It is for this reason Patanjali says :

“अपरिग्रह स्थिते जन्ममृत्युनासम्बोधः”

On non-covetousness being confirmed there comes knowledge of all births.

(To be continued.)

SHUNKERNATH PUNDIT.



THE MAHIMNASTAVA.

MAHIMNASTAVA or “a hymn of the Glorious” purports to have been composed and sung by Pushpadanta, king of the *Gandharvas*, under the following circumstances. He was in the habit of stealing flowers for the purpose of worshipping Siva with them from the pleasure-garden of king Vahu. The guards of the garden, seeing that in spite of all their watchful vigilance, flowers were stolen every night, came to the conclusion that the crime was perpetrated by a being who possessed the power of walking in space. So, one night they scattered on the ground near the flower-trees some flowers after Siva had been worshipped with them, in the hope that the thief, whoever he might be, would unconsciously trample on them and thus lose the power of movement. The plan had the desired effect and the very night in which the sanctified flowers were strewn, the king of the *Gandharvas* after walking a few steps found him-

self wanting in the power of moving himself from one tree to another. Thus endangered, he broke forth into a hymn of praise of ‘the Glorious’ in the hope that He would save him from shame and fear.

The hymn is generally regarded as one addressed to Siva and no doubt it manifestly is. But the high and majestic conception of the ideal, conveyed in a style equally grand and impressive, bids fair to leave all limitations behind and partakes of the nature almost of the praise of the Impersonal. Partly owing to this reason it is maintained by some that the hymn is equally applicable to Vishnu also and there is a scholium which interprets it in both ways. Thanks to the elasticity of the Sanskrit language, this has been made practicable, but still, the statement that such a purpose of double significance lurks between the lines, could, in our opinion, hardly recommend itself to an impartial reader

after a careful perusal of the original.

Below, we give the text in original and translation, mainly compiling the notes from the *Siva Vishnu Parātica*, a note which, as its very name signifies, explains the hymn both as applying to Siva as well as Vishnu.

महिम्नः पारने परमविदुषो यद्व्यसहयो
 कृति र्ब्रह्मादीनामपि तदवसद्धा स्वयि गिरः ।
 अज्ञावाच्यः सर्वैः क्षमतिपरिष्णामावधि गुणम्,
 ममाप्येव स्तोत्रे ह्यर निरपवाद परिष्करः ॥१॥

If the offering of praise of one who is ignorant of the limits of thy glory be unworthy of Thee, then the words even of Bramhā and other gods must fail far short of You. If one, who praises according to the measure of his understanding be not guilty, then O destroyer of all misery! this my attempt to celebrate thy praise, might not also be deprecable.

[The word *Hara* (ह्यर) is usually applied to Siva, but it may also refer to Vishnu in the sense of the translation].

क्षतीत पम्बानं तव च महिमा वाङ्मनसयो
 रतद्द्वीवत्सा यं चकित मभिधत्ते श्रुतिरपि ।
 स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः
 पदे त्वर्धाचोने पतति न मनः कस्य न वचः ।२।

Thy glory, which the Vedas, awe-struck at its majesty, proves to be non-dual and undifferentiated, shines unapproachable even by the utter most stretch of thought and expression. Who can set forth its praise duly? Who can ascertain its nature and properties? Who can cognise it as an object? Yet who would not merge his mind in and raise his voice in praise of the fresh forms which it ever assumes to bring joys and blessings into the hearts of Thy sincere devotees?

[The forms alluded to above are

in the case of Siva His Form, with the Bull, Trident, His wife Parvati and many others; and in the case of Vishnu, His blue form adorned with Lotus, conch and many others].

मधुस्कीता वाचः परमवृतं निर्दिप्तवतः
 स्तव ब्रह्मणकिंवागपि सु रयुरोर्किञ्चयपद् ।
 ममत्वेतं वाणी गुणकथनपुण्ये न भवतः
 पुनामीत्ये तस्मिन् पुरमथन बुद्धिर्वरपसिता ।३।

O Bramhan! can the language even of the chief of the gods be a matter of wonder to Thee, Who hath produced (breathed out) the immortal Vedas full of honey? My mind is thus bent, O destroyer of Tripura! to purify this my language by the merit of recounting Thy virtues.

[*Puramathanu* (पुरमथन) has been translated as the destroyer of Tripura, the notorious *Asura* whom Siva killed. In the case of Vishnu the word is to be interpreted as addressed to Him Whose abode (पुर) is in the place of churning (मथन), thus Gokoola (Vrindāvana) or the Kshira Samudra].

तवैश्वर्यं वक्ष्यजगद्वररक्षाप्रसयज्ञत्
 तयोवस्तु व्यस्तं तिसृषु गुणभिन्नासु तद्वषु ।
 अभवप्रानामस्मिन् वरद् रमनोयारमणी . .
 विहन्तुं वराक्रोशीं विदधत रक्षेके जाङ्घधियः

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O fulfiller of desires! Some dull-witted persons here, who take the ugly for the beautiful (or the pleasant for the good) and are destined to meet with nothing but evil in the three worlds try to disprove, by taking recourse to cavil, Thy Godhead, which is the aim and end of the three Vedas, which is manifested by the three-fold forms of Bramhā, Vishnu and Maheswara, distinguished severally by

the three properties (or forces) of *Rajas, Satva* and *Tamas* and which is the agency from which flows the creation, preservation and destruction of the universe.

किमीहः किं कायः सखलु कितुपाय तिसुवनं
किमाधारो भाता सृजति कितुपादान इति च ।
अतर्के चयत्रे तयग्नवसरदुस्यो इतिथियः
कुतर्कोथं कांसिन्दुखरयति मोहाय जगतः ॥१॥

What is this attempt? What is His body? Supported on what does the creator create the three worlds? What are the implement and materials He takes in aid? These vain questions utterly inapplicable to Thy incomprehensible glory are asked by some senseless persons for the delusion of the world.

अजन्मानो लोकाः किमवयववन्तोपि जगता
अधिष्ठातारं किं भवविभ्रिनरादव्य भवति ।
अनीयोवा कुयार्दुसुवनजनने कः परिकरं
अतो मन्दा स्नां प्रत्यसरवर संशेरत रमे ॥१॥

O Supreme of the immortals! could this embodied universe be uncreate? Could its creation occur independent of an agent? Or what non-God could attempt the creation of the world—that the stupid should regard Thee with scepticism?

तयो हांस्वै लोमः पशुपतिमतं वैष्णवमिति
प्रविशे प्रस्थाने परमिदमदः पथ्यमिति च ।
स्योचां वैश्विप्रादजकुटिख नावा पशुजुषां
अवाजेको मव्य सुमलि पववा मनवपव ॥३॥

Though men, according to their variety of tastes, follow different paths, as pointed out in the three Vedas, the Samkhya and Yoga philosophies, the Páshupata and

Vaishnava systems, each one considering his choice to be the best, yet all of them, whether they walk straight or zig-zag, will at last reach Thee, as all rivers, (irrespective of their rise and course) flow into the one Ocean.

[The three preceding slokas and thus, may equally apply to Siva and Vishnu].

महोद्यः सदाङ्गं परशुरजिनं भस्म फणिनः
कपालश्चेतीयस्तव वरदं तन्त्रोपकरणं ।

सुरास्ता न्ना र्हाङ्गिं दधति च भवदुष्प्रसिंहितां
नहि खात्मारामं विषयमृगलक्षणा भ्रमयति ॥२॥

O fulfiller of desire! an old bull, a wooden staff (part of a bedstead, an axe, a piece of hide, ashes, snakes and a human skull,—these seven are thy household furnitures and requisites. One glance of Thy eye has given the other gods their various objects of pleasure, but the mirage-like objects cannot attract the mind of (Thee) the Self-contented.

[The above rendering applies to Siva. In the case of Vishnu, *Mahokshah* (महोद्यः) means the radiant *Sudarsana chakram*, a weapon of Vishnu; *Bhashma funinah ujinam khatwángam* (भस्म फणिनः अजिनं सदाङ्गं) whose bed is the serpent (Sesha) and sheet its skin, which is white and soft like ashes; *kapálam* कपालं केन जलेन पात्रयत इति, (that which is nourished by water) Lotus or conch; and *Parasuh* (परशुः) an axe, the weapon used by Parasurami, an incarnation of Vishnu, hence one of His weapons. The other words are commonly applicable to both Siva and Vishnu. A. H. B.

ASTROLOGY.¹

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PARASARA'S SUSLOKA SHATAKAM.

(Continued from page 63.)

केन्द्र भायो युद्धदृष्ट स्तथा दैतयुद्धः कृतः ।
ततोन्मूलं सोमसु तः सोमशाल्यतरस्तथा ॥ २०

It has been mentioned before that the planets ordinarily known as auspicious become evil if they own *Kendra* houses. According to the above rule* Jupiter (वृहस्पति) owning the *Kendra* houses becomes most inauspicious, then comes Venus (शुक्र) then Mercury (बुध) and last of all the Moon.

Mercury and the Moon become less inauspicious than Jupiter and Venus by owning *Kendra* houses. For example, when Jupiter owns the 10th house from *Lagna*, it becomes most inauspicious; Venus less; Mercury still less; and the Moon becomes the least inauspicious. The power of the moon for good and evil also depends upon its fulness or its contrary.

The 2nd and the 7th *Bhavas* (भाव) from the *Lagna* are known as *Marakas* (मारक) places. If Jupiter or Venus occupies those places at the time of birth, they can even go so far as to cause death during their planetary periods.

सुखप्रज्ञान्बोनामे खेटौ चान्द्रोऽनं

वापिपद्यतः ।

सम्बन्धी मघमचान्द्रौ ह्योरे कतरो यदा ॥ २१

The planets become bound to each other under four different relations. When two planets exchange their houses, they form a relation of the first degree. For example, Jupiter occupies *Mesha* (मेष) the house of Mars, and Mars occupies *Meena* (मीन) the house of Jupiter.

The relation of the second degree is established when one planet is posited in the 7th house from another each receiving the full aspect of the other. For example, Saturn (शनि) is posited in *Makara* (मकर) and Jupiter (वृहस्पति) in *Karkata* (कर्कट) .

The relation of the third degree is established when one receives the full aspect of another without aspecting the other in its own turn. For example Jupiter aspecting Saturn from *Karkata* (कर्कट) which is placed in *Brischika* (वृश्चिक) .

The relation of the fourth degree is established when two planets occupy the same house. For example,

* 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 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 the law of Karma. For the average man, there is no other way to realize 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 hand of ignorant astrologers. For charges and other details the reader is referred to the title-page under the heading "Astrological Bureau."

Mars and Jupiter occupy *Aries* (मेष).

If the lords of any two *Bhavas* (भाव) become bound to each other in any of the above four relations, the effect of those particular *Bhavas* (भाव) is strongly felt by the native.

But the relation of the second degree is weaker than the first, the relation of the third degree is weaker than the second; and the relation of the fourth degree is weaker than the third. The relation of the lords of the auspicious houses produces good, and of inauspicious houses evil. If two planets exchange the houses of each other the effect of those particular houses is especially felt by the native. For instance, if the lord of the seventh (जाया) and the ninth (धर्म) *Bhavas* change places, the signification of those two houses will be specially auspicious.

If the Lord of the birth sign (लग्न) be placed in its exalted position as well as in one of the *Kendra* or *Trikona* (त्रिकोन) places, and the lord of its exalted house be also placed in one of the above places, then all those planets lead to the prosperity of the native. If the lords of the auspicious houses, especially those of the fourth and tenth places, be posited in their own houses, then those planets lead to the prosperity of the native.

If at the time of birth five planets occupy their exalted positions, or some their exalted positions and some their own houses, then those planets lead to the prosperity of the native. If at the time of birth the lord of any auspicious house occupies its debilitated place, and the strong lords of the debilitated and exalted signs of that planet occupy any of the *Kendra* (केन्द्र) places, then all those planets lead to the prosperity of the native.

Any planet occupying the tenth *Bhava* (house) from the *Lagna* (लग्न) is said to occupy its exalted position. If Saturn, Mars, or Sun occupies such a place and is aspected by Jupiter or if Jupiter be placed in the tenth place occupying an auspicious constellation, then those planets advance the prosperity of the native.

If some planets especially the lords of the first or the tenth houses occupy their debilitated places, and the lords of the exalted and debilitated signs of that planet occupy inauspicious houses, then those planets bring about the adversity of the native.

If the Lords of the 3rd, 6th, 8th, and 12th places occupy their own houses, they lead to the adversity of the native. If three evil planets occupy any of the *Kendra* (केन्द्र) places they lead to the adversity of the native.

If Saturn, *Ráhu* (राहु), or *Ketu* (केतु) occupies any inauspicious house being joined with the lord of an inauspicious house then those planets tend to lower the condition of the native.

If the motion of the lord of the *Lagna* (लग्न) be retrograde (वक्रो) at the time of birth, it becomes inauspicious.

CHAPTER II.

RAG YOGA.

केन्द्रेष्वग्नयतनः कश्चित् कोनेष्वग्नयतरेष्वेत् ।
सम्भवमाचरन्, खेदो राञ्च यच्छतित् निश्चित् ॥१॥

Various kinds of *Raj Yogas* (राज योग) are mentioned by Maharsi Parásara, viz. (1) *Bijae Samráta* (बिजयी सच्चाट); (2) the *Raj Yoga* of one who is a born prince; (3) the *Raj Yoga* of a ruling prince but not

a conqueror; (4) the union of power and wealth in a private individual. In the present chapter only the *Yoga* of a private individual is being considered.

The above Sloka means: If a lord of any of the *Kendra* (केन्द्र) places becomes related with any lord of the *Trikona* (त्रिकोण) places in any of the four relations mentioned above they form what is called a *Raj Yoga*; and the time of the *Raj Yoga* will be in the period (दश) of the lord of the *Kendra* and the *Antardasa* (अन्तर्दशा) of the lord of the *Trikona* (त्रिकोण *i. e.*, the 5th and the 9th houses) from *Lagna* (लग्न).

According to this Shástra, the *Lagna* (लग्न) and the 4th, 7th, and 10th places from it are called the places of power, and the 5th and the 9th places from the *Lagna* (लग्न) are called the places of wealth. The combination of the lord of the *Kendra* (केन्द्र) with the lord of the *Trikona* (त्रिकोण) in any one of the four relations forms *Raj Yoga*.

The second *Kendra* (4th house) is more powerful than the first (लग्न), the third (7th house) than the second, and the fourth (10th house) than the third; of the *Trikona* (त्रिकोण) places, the 9th house is more powerful than the 5th. The four kinds of relation of the lords of the 9th and the 10th places are superior to the relations which the lords of the 9th and the 7th houses form with each other. The relations of the lords of the 7th and 5th places are still inferior. The relations of the lords of the 5th and the 4th places are still more powerful; and the relation which is established between the lords of the *Lagna* (लग्न) and the fourth place is the least powerful.

आयुस्त्रिवर्षसाभेयः सनन्त्विच ली गृहः ।
 पुन साद्दृशकेन्द्रेय सन्त्वि स ह राजाग्रः ॥११
 चन्द्रय युक्तावगानं मधेयः केन्द्रनामकः ।
 सङ्घोपि च कोनेय सन्त्वि राजाग्रायकः ॥१२

It has been mentioned before that if the lords of the *Kendra* (केन्द्र) and the *Trikona* (त्रिकोण) places be also the lords of the 3rd, 6th, 8th, and 11th places from the *Lagna*, then those planets are known as vicious (सदोष) lords of those places. If any planet becomes related with the lord of the 3rd, 6th, 8th, or 11th place as well as with the vicious (सदोष) lords of the *Kendra* (केन्द्र) or *Trikona* (त्रिकोण) then even that planet tends to bring on the prosperity of the native.

The planets ordinarily known as auspicious, viz., Moon, Mercury, Jupiter and Venus become evil simply by owning the *Kendra* houses, as has been stated before; if they also own the 3rd, 6th, 8th, and 11th, houses from the *Lagna*, they become doubly vicious. So powerful is the relation between the lords of the *Kendra* (केन्द्र) and *Trikona* (त्रिकोण) that even these planets lead to the prosperity of the native by being related with one another in any one of the four relations mentioned above.

आयुस्त्रिवर्षसाभेयः सय यदि कन्दुपः ।
 दोषयुक्तोऽपयंराजं दत्ते सन्त्वि त सतः ॥११
 एव त्रिकोण नाथोपि दोषयुक्तोपि राजाग्र इः ।
 एव त्रिकोण केन्द्रेयो द्वावपि हस्त राजाग्र दो ॥१२

The vicious (सदोष) lords of the *Kendra* (केन्द्र) and *Trikona* (त्रिकोण) as well as of both bring about prosperity when they become bound in any one of the four relations; and the faultless (निर्दोष) lords of those places do the same, with this difference that if both the planets forming a *Yoga* be faultless the native becomes prosperous by honest means; if not, he gains his end by crooked ways.

Editor.

WHAT IS RELIGION ?

TO take thought of Religion is to examine all that Religion teaches. Seekers after Truth recognise such investigation as a duty both imperative and binding. Religion comes not "as" having anything new for its object. It has from olden times set itself up as supplying the medium to a certain knowledge of what does not meet the eye, as drawing aside the veil from before that which has been hidden from days of yore. Each teacher of Religion has set forth this method as the only true means of attaining that knowledge; each has claimed to be the discoverer of the unseen. These are bold statements, the claims of which have engaged the attention of practical men and commanded the study of serious thinkers. Investigation demands the determination of what is Religion, and those undertaking the enquiry have to guard carefully against inclination or bias; setting aside all prejudices, honestly examining and criticising so as to make sure of each step taken, they have before them what may at first seem an insurmountable difficulty or an unpleasant task, but as they proceed on the way they reap the delicious fruit yielded in "proving all things, and holding fast that which is good."

Professor Flint in his article on "Religion" in *Chamber's Encyclopedia*, writes—"General terms equivalent in meaning (to the English world 'religion') are not to be found even in such languages as Chinese, Sanskrit, Hebrew or Arabic, and need not of course be looked for in the languages of uncultured peoples. There is no definition of religion in the Bible, nor any designation or description of it which applies to the heathen religions. The Fathers and Schoolmen attempted only to give a definition of *true* religion." Here then it is distinctly stated where we may look for the definition of

the term, and no hesitation may be felt in accepting the meaning attached to the word by European writers.

"The difficulty of framing a correct definition ought to apply to nothing but religion, and to differentiate religion from everything else, as, for example, from imaginative idealisation, art, morality, or philosophy. It should apply to everything which is naturally and commonly called religion; to *religion* as a subjective spiritual state, and to all *religions*, high or low, true or false, which has obtained objective historical realisation. And it should neither expressly or by implication exclude in a general way all that is necessarily included in its nature, indispensable to this notion." A large order, indeed, and Professor Flint acknowledges the difficulty to comply with it, for he goes on to say that "numerous attempts to supply it have been made, but few, if any, of the definitions of religion as yet proposed fulfil all the requirements." Without entering here into a digest of all the subtleties offered us by Kant, Fichte, Schleiermacher, Hegel, Strauss, Wundt, Pfleiderer, Herbert, Spencer, Mathew Arnold, Tylor, John Caird, and Max Muller, we may turn our attention to the popular sense in which the word is used by writers on the religions of the day. Here we will find one idea underlying and being regarded very essential as the object of religion.

Auguste comte and his followers have endeavoured to give the word a meaning which Mr. Bradlaugh in *Free-thinker's Text book* has very truly remarked, would not find acceptance among many outside their own ranks. They strive to retain the term as applicable to the system of which they are zealous adherents; most notable among them is Mr. Frederick Harrison who, however much he may be "regarded by some

Comtists as a profane amateur or mere schismaticist,"* has found a place among the specialists obtaining a hearing at South Place Institute, whose lectures compose a volume† descriptive of the various religious movements of the day.

"The inner object of all religions," Mr. Harrison tells us "is alike. All men seek in religion the highest ideal of love" (p. 732). "That which marks off the Positive scheme from all purely scientific systems of thought is this: that it makes religion the beginning and end of life, seeking to inspire every corner of life with a living sense of devotion to an over-ruling Providence" (p. 740). Religion in its widest sense, means the combination of *belief* in and *re-neration* for, the Power which man regards as exercising the dominant influence over his whole life. In the theological epochs or systems this has been taken to mean some kind of god. But the idea of god is not an essential part of religion. The essence of religion lies in the belief in a power which dominates man's life, and determines it for good or bad—such belief strong enough to generate veneration for that Power and habitual submission to what is thought to be its will." (p. 741.) It is difficult to realise what Mr. Harrison would have us believe this "Power" to be, for in his endeavour to retain the use of terms restrictively theological, he strays into a confusion thought which cannot be got rid of without causing words to lose their practical value. A criticism of Mr. Harrison's belief would be out of place here; sufficient for our purpose will it be to show that his religion has for its worship a Being to whom, though he may deny the names, "God" or "Creator" re-

mains as indefinite as the personage usually implied by those terms. The "Power which dominates man's life is", Mr. Harrison expounds, "Humanity," "a power in no absolute sense supreme; in no literal sense mighty, or wise, or good. It has not created the world; it does not control the world; it is not responsible for the world, with its terrible waste and ruin." (p. 743); and yet we have Mr. Harrison recognising this Power as "an over-ruling Providence." This Power grows as Mr. Harrison wanders in his maze of words, from an impersonal "It" into the personal "Him;" a "Power" which resolves itself into one of two Forces, the World and Humanity," (p. 744.), and springs high, presto! into "the great Being, whom to love is to serve, and whom to know is to worship.....Serve him by living aright. He, like ourselves, is subject to the world we live in." (p.744). A Being not the concrete object of worship of the ordinary religious mind, and yet not an abstraction, for Mr. Harrison exclaims: "It is difficult to understand the state of mind which rejects humanity as an *abstraction*, and clings to God because, He is real. In what sense can Humanity be called an abstraction if God is not an abstraction?" (p. 746); not concrete, yet not abstract; a Power which controls human life, yet is not without but "is incarnate in every man and woman alike." (p. 745). Human life thus becomes the power and the object on which power is exercised. Can we wonder that Mr. Harrison has met some who have asked, "if Humanity is real?" Mr. Harrison is but a transcendentalistic godite, who in his efforts to write the name Humanity spells it as G-O-D. †

* Mr. Stead in the *Review of Reviews*, November 1890.

† *Religious Systems of the World*—Swan Sonnenschein.

‡ The reader will find in the *National Reformer* of the 23rd October 1892 an excellent criticism on Mr. Federick Harrison entitled "Mr. Harrison and Professor Huxley" by Ernest Newman.

Mr. John Stuart Mill has also attempted to force away from religion the belief in a god.*

On an examination of the word from its origin, and comparing the sense in which it was then used with that which it is put in the present day, we find that "the word religion must always be taken, and except in the case of Positivists, has always been taken to involve some assertion of the supernatural." †

The ancients spent much time in seeking the derivation of the word, and though opinion is still divided as to whether it obtains to the "carefulness and attention to what concerns the gods," or to "a sense of dependence on or connection with Deity by the bond of piety," we find the difference is not in the object towards which certain acts were performed but in the purpose or bearing of such acts. The gods are acknowledged and religion consisted in the regard in which they were held.

Schleiermacher, who is considered the Luther of modern theology, "makes religion to consist in feeling, notably in our feeling of dependence on a Higher power; and his influence has won for this representation a wide acceptance in modern Protestant Germany. Such in England is, or has been at times, the practical instinct, if not the decision of Wesleyanism and kindred systems." Canon Liddon following out this view in *Some Elements of Religion*, writes: "Religion is not a sentiment, or an idea, or even a code of moral practice. It involves the establishment and maintenance of a real bond between God on the one hand and man on the other. To the perfectness of this bond, feeling, thought, and moral earnestness on the part of man, contribute elements which are indispensable to it;

so that religion in itself, although beyond each of them is dependent upon all. Its object, as we have also seen, is the Personal and Moral God." (p. 80).

In the *Grammar of Assent*, Dr. Newman tells us: "By Religion, I mean, the knowledge of God, of His will, of our duties towards Him."

Passing on now in our work of comparing the various definitions given of Religion from the views of two writers of the most orthodox and distinctive churches, we turn to the use of the word as applied to systems without the pale of Christianity.

The Rev. Henry W. Crosskey, L. L. D., F. G. S. of the Church of the Messiah, Birmingham, and President of the British and Foreign Unitarian Association, in his lecture on Unitarianism, ‡ says: "To me, as a Unitarian, Religion is solely concerned with the soul's attitude towards god" (p. 613.) and the Rev. Charles Voysey, B. A., lays down the first belief of the Theists§ to be, "a belief in a god who is supreme over all the universe in power, wisdom, and goodness," (p. 620); this belief he terms, "a practical religion and not a mere intellectual conception," (p. 631).

Thus Christians, Unitarians, and Theists agree in regarding religion as connected with some idea of God. Further proof that in religion is involved an idea of a god may be adduced from the extracts from the writings of the principal exponents of the teachings of Confucianism, Taonism and Buddhism. In the arguments put forward as to whether those systems may, or may not be classed as religions, we are able to trace the question as resting primarily on the position as to whether or not some Deity is acknowledged. E. H. SEPPINGS.

* Auguste Comte and Positivism.

† *Free-thinker's Text-Book* Vol. 1. Part II.

‡ *Religious Systems of the World*.

§ Theism. *Ibid.*