

because of the many passages now walled up, and the rounded and zigzag course taken by the walls. These are in some places ten feet, in other places only seven or eight feet thick. These ruins, moreover, were found by the Portuguese, when they entered the country three hundred years ago.

The *New Review* for this month contains two interesting fragments by De Quincey recently discovered, and never before published. One of these has an especial attraction for Theosophists and mystics; it is headed "The Dark Interpreter," and deals with the creative power of thought, and that in a strain quite in accordance with the Eastern teaching, and ideas on the subject. A few extracts will, I think, prove not uninteresting. The fragment commences:

"Suffering is a mightier agency in the hands of nature, as a Demiurgus creating the intellect, than most people are aware of Perhaps you are aware of that power in the eye of many children by which in darkness they project a vast theatre of phantasmagorical figures, moving backwards or forwards between their bed-curtains and the chamber walls. In some children this power is semi-voluntary—they can control or perhaps suspend the shows; but in others it is altogether automatic, I myself, at the date of my last confessions, had seen in this way more processions, generally solemn, mournful, belonging to eternity, but also at times glad, triumphal pomps that seemed to enter the gates of Time, than all the religions of Paganism, fierce or gay, ever witnessed. There is in the dark places of the human spirit, in grief, in fear, in vindictive wrath, a *power of self-projection* not unlike to this The fact is, in point of awe, a fiend would be a poor trivial *bagatelle* compared to the shadowy projections, *umbras* and *penumbras* which the unsearchable depths of man's nature are capable under adequate excitement of throwing off, and even to *stationary forms* *There are creative agencies in every part of human nature, of which the thousandth part could never be revealed in one life.*"

The italics are mine. De Quincey must indeed have seen "beyond the veil," to have *evolved* the ideas contained in these sentences. They express identically the same truths, as are to be found in the "Secret Doctrine," and "The Voice of the Silence." For what says the latter? "If thou wouldn't be slain by them, then must thou harmless make *thy own creations, the children of thy thoughts*, unseen, impalpable, that swarm round humankind."

A. L. C.

ओं

THE THEOSOPHIST.

VOL. XII. NO. 6. MARCH, 1891.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

BURMA REVISITED.

TOWARDS the end of the year 1884 I received from King Theebaw an invitation to visit him at Mandalay to discuss Buddhism. The intermediary was his Italian physician Dr. Barbieri, F. T. S. Being anxious to get His Majesty to help the Sinhalese to build schools for their children and generally to revive their religion, I notified my acceptance of the invitation, and in January 1885, accompanied by Mr. Leadbeater, went to Rangoon. I had been there but a week, when I was telegraphed to return as Madame Blavatsky was apparently on her dying bed. By the time I reached Madras her illness had taken one of those astounding, one might almost say miraculous, turns, which happen with her alone, and after a week she was so far convalescent that I could safely return to Burma. So once more I reached Rangoon, rejoined Mr. Leadbeater, and lectured at the world-famous shrine, the Shway Daigon Pagoda. A Burmese Buddhist Theosophical Society Branch was organized, as well as a Hindu one, and a third composed of Europeans and half castes, who were specially occupying themselves with the practical study of mesmerism. While this was going on, I made careful enquiries (among Burmans, of course) as to the King's character, and the conclusion I reached was that he was a hen-pecked despot, whose hands were dyed in innocent blood, whose mind was full of plots, stratagems and politics, and who was not likely to do any good to my wards, the Buddhists of Ceylon, though he might make me personally presents that I should not care to receive. I had therefore almost decided to abandon the Mandalay trip, when a second and urgent telegram from Damodar recalled me to what was again supposed to be H. P. B.'s death-bed. Thus ended my first visit to the fertile land over which the Alompara kings had so long reigned in barbaric splendour.

The circumstances under which my second journey to Burma was undertaken were mentioned in last month's *Theosophist*. Quite unexpectedly, when making ready to sail for Colombo and Brisbane, a Burmese delegation came to Madras, bearing so urgent a request to come there and confer about the sending of a Buddhist commission to Europe, and so vehemently protesting against my putting off the question for a whole year, that I decided to go,—time not being any object with me just now. Accordingly I sailed from Madras for Rangoon on the 17th January, in company with the Burmese Commissioners, Messrs. U. Hmoay Tha Aung and Maung Tha Dwe, and reached our destined port on the 21st at 2 p. m. after a smooth voyage. I was put up in the elegant house of a Burmese gentleman, the Asst. Superintendent of Police, and was called upon by a large number of the Elders (*Lugyies*) of the town, some old, many new acquaintances. That night and the following one were bright as day with the light of the glorious moon of the Tropics, and to a Westerner it would have been a novel picture to have seen us squatted on mats on the flat roof of the house, discussing the subtle problems of Buddhistic metaphysics. They are a clever people, the Burmans, and as every man of them had passed his term in a *Kyong* (monastery) according to the inflexible national custom, the questions they put to me were such as to require distinct and thoughtful answers. I embraced the opportunity to test the reasonableness of the scheme I had drafted at Madras for a common platform of Buddhistic belief upon which the Tibetans, Japanese and Chinese might fraternally meet and work with their Burmese, Sinhalese and Siamese co-religionists, despite the wide divergences in religious concepts which exist in certain particulars between the followers of Mahayana and Hinayana. The discussion led us far afield and brought up the true and the false views of Nirvana, Karma and other vital questions. One old *lugyie*, a veteran wrangler, whose furrowed face, sunken cheeks and emaciated body showed the ascetic training to which he had long submitted himself, was particularly vehement. When a point was raised he went at it as though he would not stop short of the complete dismemberment of his gaunt frame, and his nervous gesticulations and head-shakings threw such a tangle of black shadows on the moonlit terrace as to produce a queer and uncanny effect. As it turned out, he was backing up my positions, and it was down the throats of the others, not mine, that he seemed ready to jump. The upshot of the two nights' talk was that my several propositions were found orthodox and according to the Tripitikas: I had no misdoubts after that as to what would happen in Mandalay when I should meet the greatest of the Burmese monks in council.

On the 23rd January I left Rangoon for Pantanaw, an inland town, situate on an affluent of the Irrawaddy, in a small double-decked stern-wheel steamboat. With me were my Madras escort and a large committee of leading men of Pantanaw headed by Moungh Shway Hla,

Head Master of the Government School in that place; a genial, courteous and kind-hearted gentleman. There were no cabins nor saloons on the little steamboat, only the open deck crowded in every part with Burmese men, women and children and their personal belongings, together with a mixed cargo of sorts, including the fragrant *n'pee*, a condiment made of pounded shrimps and ripened by long keeping up to that acute point, where the Limburger cheese, the perfected saurkrout, and the air-tainting garlic come into odoriferous competition with the verbena and the tuberose to subdue man's olfactory nerves to their intoxicating influences. To a veteran traveller like myself, the prospect of a night's sleeping on a blanket on a hard deck, in such a mixed company and such an atmosphere of spoilt fish, was a trifle,—but one out of scores of such experiences. So with my Pantanaw committee-men near by and Babula at my side, I got through the night very comfortably. We reached Yandoon at 8-30 a. m., and from thence went on in sampans—those buoyant, easily-oversetting, two-sterned boats that are rowed by one man who stands to his work and faces forward. In such frail craft we crossed the wind-swept Irrawaddy, ascended Pantanaw creek, and reached that place at 3-30 p. m. At the wharf the Buddhist flag was flying in welcome, and the chief officials and elders of the town, headed by Moungh Pé, the Extra Asst. Commissioner, received me most cordially. Moungh Pé is one of those gifted, well-educated, well-born and bred Asiatics, of whom Messrs. Ramanathan, Arnachalam and some Ceylonese gentlemen are familiar types. His name I heard mentioned with greatest respect wherever I went; his private character being blameless, his education excellent, and his devotion to Buddhism most complete.

At Pantanaw I was lodged in the upper story of the Government School building—there being scarcely any travellers' rest-houses as yet in Burma, and was most kindly treated. I availed of some leisure time here to draft a scheme for a National Buddhist Society, with a subsidiary network of township and village societies to share and systematize on a national scale the work of Buddhistic revival and propaganda. My hosts and I found no difficulty in reaching a perfect mutual understanding, and in time the public will learn what it was. On the 25th, at 6 a. m., I lectured at the Shwe-moin-din Pagoda, the most graceful in outlines, I think, that I saw in all Burma. The next day I left Pantanaw for Wákema in a long Burmese boat, propelled by three rowers, and with a cabin (!) made by arching across the boat some mats (*chicks*) of split bamboo. In that blessed place I and my party—U. Hmoay, Moungh Shway Hla, and two servants—had to stop for twenty-two long hours, after which with aching bones we came to Wákema. We were accommodated in a suite of rooms in the Court House. At 5 p. m. I lectured to a large audience, whose gay silken turbans, scarves and waist-cloths made them look perfectly gorgeous. Shway Yoe (Mr. J. G. Scott), the historian of Burma, says of such a

crowd, "Wind-stirred tulip-beds, or a stirabout of rainbows, or a blind man's idea of a chromatrope are the only suggestions which can be offered." At Wákema I saw for the first time one of their national marionette-plays, in which are represented the tribulations and final blissful union of a prince and princess, children of two kings who had had other designs in their heads for the young people. The play began at 10 P. M. and was kept up until 5 o'clock in the morning, that witching hour when the mower is heard whetting his scythe and nature bathes her face in dew. The village was crowded with people come for the raising of a new temple, a congenial work to which all devote themselves with positive enthusiasm. My stay here was protracted until the 30th, as I had to wait for a steamer to take me back to Rangoon. She came at last, and on the "Syriam," a swift and perfectly appointed boat of the Flotilla Company, I made a pleasant night passage to the city, which I had left a week before in the little stern-wheeler. That same evening I took the train for Mandalay, and reached it on the 1st February at about the same hour. The railway is in a wretched condition, giving one, as poor Horace Greeley said of a similar road, more exercise to the mile than any other in the world. My head ached and my bones were weary when I came to the journey's end, but, at any rate, here I was in Mandalay at last. And a forlorn, dusty, comfortless place it is; while, as for Theebaw's Palace, it is a gilded wooden barn, with not one comfortable room inside where one would care to live, but with a series of roofs and towers that give it a lovely architectural appearance. Seen from a little distance, the mass of buildings composing the Palace are extremely pretty, an effect due to the curved roofs and the delicately carved eaves, gable-joints and finials, where the carver has succeeded in imitating the flickering of flames as rising from the roofs under which those sons of splendor and sources of light, the King and Princes dwelt, like so many Nats in a Palace of Fairyland!

The brotherly kindnesses I received at Mandalay from the Elders and others were such as linger in the memory for years. Truly the Burmese are a loveable people, and a manly, self-respecting, albeit awfully lazy, people. Nothing delights them more than to bestow hospitality, and all writers agree in saying that with noble and peasant, rich and poor, the same spirit prevails. I was told that if I had but visited the capital in the time of Min doon-min, the pious predecessor of Theebaw, I should have been treated right royally, and experienced what Burmese hospitality means.

The purpose of my visit being known, I had first to undergo a close questioning by the leading laymen before my visit to the Sangha Raja (Royal High Priest) could be arranged. All doubts having been removed, the meeting was fixed for 1 P. M., on the 3rd February, at the Taun-do-Seya-do Temple, the shrine and monastery where His Royal Holiness—if that is the proper title for a King's brother turned monk—lives and officiates.

The Sangha Raja is a venerable man of 70 years, of an amiable rather than strong countenance, and with the wrinkles of laughter at the outer corners of his eyes. His head is high, his forehead smooth, and one would take him to have his full share of brains packed together under the skull. His orange robe was of plain cotton cloth like that of the poorest monk in the Council;—a circumstance which made me, thinking of his royal blood and of the show he might be expected to indulge in, recall the splendid silken brocades and embroideries of certain High Priests in Japan, who are supposed to typify the Tathagatha himself in their temple processions, but who must resemble him rather as Heir Apparent of Kapilavastu than as the homeless ascetic of Isipatana. The old priest gave me a copy of his photographic portrait in which he appears seated on a gilded *gadi*, but still with his yellow cotton robes wrapped about him, leaving the right shoulder bare.

The other ranking priests were similarly enrobed as he, and I found upon enquiry of themselves that their ages ran from 70 to 80 years each. Behind the chief priests knelt a number of their subordinate monks, and the *samaneras*, or young postulants, filled all the remaining space to the walls, right, left and back. I and my party knelt facing the Sangha Raja, to my right was the ex-Minister of the Interior under Theebaw, a cultured gentleman and earnest Buddhist, who being very conversant with French from a long residence in Paris, kindly served as my interpreter: he taking my remarks in French and translating them fluently and admirably into Burmese. The Council opened at 1 and broke up only at a quarter past 5 o'clock, by which time my poor legs and back were so tired by the, to me, unaccustomed and strained position, that I felt as if I had been run over by a herd of Shan ponies.

Before reporting the proceedings of the Council I must say a word or two about the room in which we met. Like most of the monasteries in Burma and Japan, this Kyoung was built of teak-wood. The lofty ceiling was supported on straight shafts of teak, without flaw or blemish, chosen for their perfection of shape and freedom from knots or flaws. They are painted or lackered in Venetian red, and embellished in parts with girdles of gold-leaf laid on in graceful patterns. Ceiling and walls are panelled in cunning carpentry, and the whole thickly covered with the pure gold leaf of Yunnan and Sou-ch'uen, whose rich tone gives a beautiful effect without the least gaudiness or vulgarity. The various doors of the great apartment are bordered with exquisite specimens of the woodcarver's art, which in Burma is carried to a high pitch of perfection. The planks of the floor are spread with glossy, strong and finely-woven mats of split rattan or bamboo, which come from the jungle-dwellers of the Shin district. I think they are the best floor covering for the tropics I have ever seen.

Speaking of kneeling, it should be observed that this is the national posture in all social as well as ceremonial gatherings, and in daily life,

as the cross-legged posture is in India. Like the Indians, the Burmans learn from childhood to sit on their heels, in which position they find themselves quite as comfortable as the European does on his chair or sofa. There were three or four chairs put away in a corner, and if I had been a British official, I should, no doubt, have been given one and the chief priests would have taken others. But, considering me as belonging to their own party and religion, they treated me in this matter exactly as though I had been a Burman born, and I took it as meant, viz., as a compliment, and sacrificed my muscles to the exigencies of custom, as the young damsel of the West does her feet and ribs to be in the fashion, and her fortitude to try to seem to like it.

The proceedings of the Council were opened by my giving a succinct account of the work of the Theosophical Society in the field of Buddhistic exegesis and propaganda. I told about our labors in Ceylon, of the state of religious affairs when we arrived, of the obstructive and often disreputable tactics of the Missionaries, and of the changes that our eleven years of effort had wrought. I found copies of the Burmese translation of my "Buddhist Catechism" in the hands of persons present, I spoke of the general adoption of this little work as a text book in the Ceylon monasteries and Buddhist schools. I told them about our Sinhalese and English journals, the *Sandaresa* and the *Buddhist*; and about the tens of thousands of translated religious pamphlets and tracts we had distributed throughout the Island. The statistics of our Buddhist boys' and girls' schools I laid before them. Then as to Japan, I dwelt upon the various Buddhist sects and their metaphysical views, described the temples and monasteries, and did full justice to the noble qualities of the Japanese as individuals and as a nation. I did wish I had had some good photographer with his camera behind me to take a picture of that group of old, earnest-faced Burmese monks as they leaned forward on their hands or elbows, with mouths half opened drinking in every word that came from my interpreter's lips! and above all it was a sight to see their faces where my narrative gave them points to laugh at. They share the sweet joviality of the national temperament, and anything I said which struck them as funny made them smile in the most large and liberal way—anatomically speaking.

From particulars I went to universals, and put to them very plainly the question whether, as monks of Buddha, professing his loving principles of universal human brotherhood and universal loving-kindness, they would dare tell me that they should not make an effort to knit together the Buddhists of all nations and sects in a common relation of reciprocal good-will and tolerance: and whether they were not ready to work with me and any other well-meaning person towards this end. I told them that, while undoubtedly there were very great differences of belief between the Mahayana and Hinayana upon certain doctrinal points, such, for instance, as Amitabha and the aids to salvation, yet there were many points of perfect agreement, and these should be picked out and drafted into a platform for the whole Buddhist world

to range itself upon. My interpreter then read, section by section, the Burmese translation (made by Moungh Shoung, of Rangoon, and Moungh Pé, of Pantanaw) of the document I had prepared as a statement of "Fundamental Buddhistic Ideas." As each section was adopted, I checked it off, and in the long run every one was declared orthodox and acceptable. I then got the Sangha Raja to sign the paper as "Accepted on behalf of the Buddhists of Burma," and after him, in the order of seniority twenty-three other ranking monks affixed their signatures. What the propositions are I shall not give out at present, but when they have received the approval of the chief priests of Ceylon, Siam and Japan, they will be given the widest possible publicity in all the chief languages of East and West.

The first stage having been passed in our discussion, I then submitted to their criticism a second document, consisting of a circular letter from myself to all Buddhist High Priests, asking them to co-operate in the formation of an international committee of propaganda; each great nation to be represented on the committee by two or more well-educated persons and each to contribute its share of the expenses. I point out in this circular the fact that the Burmese are quite ready to take the entire work and cost upon themselves, but that I did not think this fair as in so important a work the merit should in equity be shared by all Buddhist nations. A brief discussion, after several careful readings of the document, resulted in the adoption of the principles sketched out, and the Sangha Raja signed and affixed his official seal to the paper in token of his approval. After some desultory conversation, the expression of very kind good-wishes for myself, and the declaration of all the priests that I had the right to call upon them for whatever help I might need at their hands, the meeting adjourned.

That night I slept the sleep of the weary; but not before receiving the congratulations of many callers upon the successful issue of my visit.

The next morning I had my audience of farewell with the Sangha Raja in his private rooms. I wish somebody who is familiar with the luxurious apartments of Romish cardinals, Anglican bishops, and fashionable New York clergymen, could have seen this of a king's brother as he lives. A simple cot, an arm-chair, and a mat-strewn, planked floor, and he kneeling on it in his monastic robes, the value of which would not be above a few rupees. He was kindness personified towards me, said he hoped I would soon get out a new edition of the Catechism, and declared that if I would only stop ten days longer at Mandalay the whole people would be roused to enthusiasm. I could not do this, my other engagements forbidding, so he said that if we must part I might take the assurance that his blessing and best wishes and those of the whole Burmese *Sangha* would follow me wherever I might wander. As I was leaving, he presented me with a richly-gilded palm-leaf MS. of a portion of the Abidhamma Pitaka.

While at Mandalay I lectured at a splendidly gilt and architecturally lovely pagoda. After my discourse, I was given for the Adyar Library a silver statuette of Buddha, weighing about three pounds, and three volumes of palm-leaf MSS. in red lacker and gold; the former by the ex-Viceroy of the Shan States, the U. Kyaw-gaung-Kyaw, and the latter by three noble brothers, Moug Khin, Moug Pé and Moug Tun Aung.

I visited the gorgeous Arecan Pagoda, Maha-Mamuni, built by the Arecan Rajah, Sanda Suriya; also Atoo-Mashi-Kaoung-daw-gye, the "Incomparable Monastery." It well deserves its name, for neither in Japan, nor Ceylon, nor elsewhere, have I seen anything to match the splendour of the room in which sits the gigantic gold-plated, jewel-enriched statue of Lord Buddha. The image is 20 or 30 feet high, solid and composed of the ashes of silken garments given for the purpose by pious Burmese of both sexes. The *coup d'œil* of the whole chamber is like that of some djin-built palace of Fairy Land. Exteriorly, the building is constructed in solid masonry rising in terraces of lessening areas, and reminding one of the pyramidal terraced pagodas of Uxmal and Palenque. I must mention a circumstance in connection with this Kyoung, which redounds to the credit of the Burmese Buddhist monks. It was erected by the great and pious Alompara Sovereign Mindoon-Min, the immediate predecessor of King Theebaw had given the name it bears. He could get no monk to accept it as a gift or reside in it, because in their belief the title Incomparable should rightly be given to the Buddha alone. What do our fashionable Western prelates say to that? Yet this modesty and unselfishness is quite consistent with the whole character of the Burmese Sangha. Says Mr. Scott, the most authoritative writer upon the subject, save Bishop Bigandet, whose testimony agrees with his:—

"The tone of the monks is undoubtedly good. Any infractions of the law, which is extraordinarily complicated, are severely punished! and if a pohn-gyee, as the monks are termed, were to commit any flagrant sin, he would forthwith be turned out of the monastery to the mercy of the people, which would not be very conspicuously lenient. In return for their self-denial the monks are highly honored by the people.....Religion pervades Burma in a way that is seen in hardly any other country."*

I have good warrant, therefore, to expect great results from the auspicious commencement of my work in this land of good monks and pious people.

Another thing I visited at Mandalay was the Temple of the Pitakas, the Koo-tho-daw. This is one of the most unique, and at the same time noble, monuments ever left behind him by a sovereign. Its builder was Mindoon-Min the Good. Imagine a central pagoda, enshrining a superb statue of Lord Buddha, and 729 kiosks arranged in concentric squares, around it,—each of the little shrines containing one large, thick, up-standing slab of white marble, engraved on the two

* "Burma as it was, as it is, and as it will be." London, 1886.

faces with portions of the Tripitakas, in Pali in the Burmese character. Beginning at a certain point in the inner square, the slabs contain the text of the Sutta Pitaka, running on from slab to slab in regular order until that Pitaka is finished. Then, after a break, the next slab takes up the text of the Vinaya Pitaka; and, finally, the outer rows of slabs give that of the Abidhamma Pitaka, or Buddhistic Metaphysic—the life and soul of the Buddhistic religion, its enduring substance and unimpeachable reality; though this fact seems to be unsuspected by nearly all of our commentators and critics—Bishop Bigandet being one of the exceptions.

This Koo-tho-daw version of the Tripitakas is regarded by every one in Burma as the standard for accuracy. Before commencing the work King Mindoon-Min convened a Council of monks, who carefully examined the various palm-leaf MSS., available, and out of them selected and compiled the most accurate text for the King's use. Copies of these were then handed over by him to the marble-cutters for engraving. The project is entertained by Moug Shoung, F. T. S., to issue a cheap edition of this authenticated version. It would cost but Rs. 15,000 and he expects to be able to raise the money.

I have a bird's-eye photographic view of this grand temple, and future visitors to Head-quarters will have the opportunity of examining it.

For the second time—the first being in 1885, as above noted—I lectured at Shovay Daigon Pagoda. My audience was large, influential and attentive. It cannot be said that I was very complimentary to the priests or trustees of this world-known shrine. When last in Rangoon I found the trustees collecting from the public a lac of rupees (\$ 35,000) to pay for re-gilding the pagoda. Certainly it is a splendid structure, a jewel among religious edifices; but I urged it upon the attention of the trustees that a true social economy would dictate the raising of the lac for publishing the scriptures of their religion and otherwise promoting its interests, and then a second lac for the gilt, if they must have it. This time, I found the gilt of 1885 badly worn off by the weather, and the trustees talking about going in for another large job of gilding. This was too much for my patience, so I gave them some extremely plain talk, showing that the first thing they ought to do is to raise Rs. 15,000 for publishing the Mandalay stone-registered Pitakas, and after that, a variety of things before any more gilt was laid on their pagoda.

Setting my face homeward, I left Mandalay and its kind people on the 4th February, many influential friends accompanying me to the station for a last farewell. Here I had to bid good-bye to that excellent friend and loyal gentleman, U. Hmoay Tha Aun, who almost wept because he could not accompany me to Madras, or Australia, or the world's end. My party was thus reduced to Moug Shway Hla, myself and two servants. At Rangoon I had the great good for-

tune of passing an hour in friendly conversation with the venerable, and by-all-beloved Roman Catholic Bishop of Ava, Father Bigandet. The literary world know him by his "Legend of Gaudama," which is included in Prof. Max Müller's Sacred Books of the East series. I had had the privilege of forming his Lordship's acquaintance in 1885 while at Rangoon, and would not leave Burma this time without once more paying him my sincere homage as a prelate, a scholar, and a man. I found him physically feeble, somewhat afflicted with trembling palsy, so much so, in fact, as to make writing a very irksome task. But his mind was as clear and strong as it ever was. He told me that the first edition of his book being entirely sold out, Messrs. Trübner had received his permission to reprint it at their own risk, they to keep all the profits to themselves. I urged him to write one more such learned, exhaustive and impartial book as his first, upon Buddhism. He asked what subject I would suggest, to which I replied the Abidhamma as contrasted with modern philosophic speculations. He smiled and said, "You have chosen the best of all, for the Metaphysic of Buddhism is its real core and substance. In comparison with it, the legendary stories of the Buddha's personality are nothing worth speaking of." But, with a solemn shade coming over his kind and intellectual face, he said, "It is too late; I can write no more. You younger men (he is over 78) must take it upon yourselves." I felt great reluctance to part with him, for the chances of our meeting a third time are not so good as they were six years ago for this second interview; but at last, gladly receiving his blessing, I left his presence. He is a staunch Christian and I am an equally staunch Buddhist, but he deserves and has all my respect and affectionate regard, as he has those of the Buddhists of all Burma, who know of his unselfishness and loyalty to conscience. His portrait also, signed in tremulous characters by his own hand, is now added to the valuable collection at Adyar.

H. S. OLCOTT.

ZARAGH-GHRUNAH.

A Fragment of the Gospel of Life.

IT was the Feast of Tabernacles, and he passed by the gardens of Jewry, and his disciples with him. And the people came and besought him concerning the kingdom of God—for that his teaching was, "The kingdom of heaven is at hand."

And he spake unto them a parable, saying—

A certain husbandman was preparing a garden. And he planted a seed bed and sowed therein every kind of seed. And he placed nurserymen over the seed bed, and gave them strict charge concerning it. And he bade his steward visit the seed bed secretly and cherish the growing plants. And he departed, and did not return.

Now when the nurserymen found that the husbandman had departed and did not return, they said one to another, "Who is this hus-

bandman, and whither hath he gone that he doth not return? Behold he cometh not, and the plants grow wild and need restraint. Let us appoint labourers to prune and to train them, and to graff them, that their fruit may be agreeable to us. And let us prepare gardens for ourselves, and transplant into them all the plants cultivated according to our minds."

And the nurserymen appointed labourers to the seed bed. And they charged them to prune the plants, and to train them, and to graff them, and to dung them upon occasion.

And the nurserymen went and prepared gardens for themselves, in which to set out the cultivated plants.

And their work progressed. And they thought it unobserved by the husbandman; for the visits of his steward were secret, and neither they nor their labourers wist of his coming and going.

Now as the labourers were cultivating the seed bed they found—

(1). That many of the plants, preventing their will, responded to the pruning and, suffering themselves to be trained into any form desired, gave their whole strength to the graffs, especially after they had been judiciously dunged;—and these they took pride in.

(2). That others struggled against their efforts, sending out shoots below the trained branches and graffs, into which the stock sent all the nourishment, leaving the rest to perish; and, when these struggles were met by a more vigorous pruning and regrafting, by sending out suckers from the roots, sometimes to a great distance from the original plant, into which what remained of the innate force of the seedling went while the victim of cultivation perished, so strong was the impulse derived from the seed to grow in a natural way, according to its kind;—but of these in their wrath they destroyed the suckers and shoots of the stock.

(3). That some resisted all attempts at cultivation—and these cursing, they left, being powerless to act upon them.

Then the steward of the husbandman came unto the husbandman and said unto him, "Didst thou not plant a seed bed, and sow therein seeds of every kind? And didst thou not place nurserymen over this seed bed and give them strict charge concerning it? And didst thou not bid me visit the seed bed secretly and cherish the growing plants? And didst thou not intend the plants in this seed bed to grow naturally according to their kind, that they might be fit for the garden thou art preparing?"

And the husbandman said, "I did."

And the steward said unto the husbandman—"Behold, the nurserymen thou didst set over the seed bed are preparing gardens for themselves; and they have sent labourers into the seed bed to cultivate the plants; and they are removing the cultivated plants to their own gardens; and only a few plants grow naturally, according to their kind, as thou didst intend; while some resist the cultivation to which they are

subjected and endeavour to free themselves from it by sending forth suckers from their roots. But these the labourers destroy. Wilt thou that I take of thy servants and drive the labourers out of the seed bed, and fence it round against the nurserymen, and rescue the plants from their hands, that they may grow according to their several natures, and so be fitted for the garden thou art preparing, as thou didst intend?"

And the husbandman said, "Let be! Every husbandman that planteth a seed bed knoweth that only certain of the plants produced therefrom will grow as he desires and be fitted for his purposes. And therefore every husbandman so planting soweth much seed, that he may have as many plants as he needeth; and leaveth the rest till the seed bed is digged up, when all are destroyed together. Do thou continue thy visits secretly to my seed bed and cherish those plants that, resisting all attempts at cultivation, grow naturally according to their kind, not regarding the rest; for these will be sufficient for my purpose."

Now the husbandman had an only son whom he loved. And this son was grieved that the plants which struggled to free themselves from the training of the labourers, after falling into their hands, were not to be encouraged and helped by the steward, and fitted for his father's garden. And he said unto his father, "Father, suffer me to visit thy seed bed, and to encourage and help those plants which are struggling to escape from the toils of the labourers into whose hands they have fallen. And suffer me further to restore to the care of thy steward such plants as I am able to rescue and renew: that he may cherish them with the plants that have not so fallen?"

And his father said unto him, "Son, thou knowest that the only plants that can come into my garden are those which grow according to the nature impressed on the seed that I planted; that plants which have by cultivation had their nature taken out of them, and an artificial bent substituted for their natural growth, are not suited for the purposes for which my garden has been prepared; and that no plant could be brought under cultivation by the labourers unless itself submitted to their training. Why trouble thyself about the fallen plants, even though they struggle after freedom? Who promised to renew their nature if they lost it? Who shall now fit them for a place in my garden?"

And the son said unto his father, "Father, if thou sufferest me I will do this."

But the father said unto his son, "Son, thou canst not go to the seed bed secretly, as doth my steward. And if thou seekest to undo the work of labourers, they will despitefully use thee and cast thee out."

Nevertheless the father suffered him.

And the son clothed himself as a labourer and went into the seed bed and laboured there amongst the rest. But he loosed the bonds and cut out the grafts of the plants that were struggling to regain their natural freedom; and cleansed them from the dung that had been put

about them; and encouraged them to grow according to their several natures.

Now when the labourers found their work in these plants brought to nought they were surprised; and watching they saw that the new labourer was the undoer of what they had done.

And calling him, they asked him by whose authority he worked in the seed bed.

And when he said, by the authority of the husbandman, and reprov'd them for pruning, and for training and for grafting the plants, and for making them grow rank with dung, instead of letting them grow in the natural way according to their kind, they, being very wroth, shamefully abused him and cast him out.

Now when the husbandman heard what had happened he was greatly moved, and said unto his son, "My son, because thou hast done and suffered so much for the plants that have fallen and are struggling to renew themselves, and hast proved that they are capable of being restored to the state from which they had fallen or been led astray, and of being renewed therein, my steward shall henceforth take charge of and cherish all such plants as thine; and for thy sake they shall be planted in my garden at the appointed time. Yet, notwithstanding all thou hast done and suffered, and although the seed will continue to grow and the plants to thrive in the seed bed, the skill of the labourers will so increase, the art of the nursery men be so developed, that more and more of the plants will fall under their influence, and fewer and fewer of these be capable of renewing, until at length none escape from their grasp. When that time shall have arrived my garden will have been completed; and then my ministers will destroy the seed bed with its labourers and the nurserymen, with the gardens they have made for themselves. Yea, all shall be dissolved and return to the nothingness from which it sprang."

* * * * *

And when he had ceased from speaking the people were astonished at his words, for he spoke as one having authority. And yet, though he spoke as having authority, as did also the Scribes and Pharisees, he spake not as the Scribes and Pharisees, for his teaching was the contrary to theirs.

And when they were alone his disciples asked him the meaning of the parable.

And he said unto them, "O, slow of perception and dull of apprehension! How long must I wrestle with you, and until when will ye fail to understand!"

"The Scribes and Pharisees teach that the kingdom of heaven rests upon the Law, whose interpreters they are, and ye question not. I say that the kingdom of God is within you, and ye ask, one of another, 'What doth he mean?'"

"Can ye not perceive that the kingdom of God is the heart of man,

wherein the Divine Guide speaketh with a voiceless utterance to each one that heedeth, moving that heart to love ?

“ Ye have been taught that the worship of God can only be carried on in the Temple, in a prescribed manner and by duly appointed ministers, and ye question not. I say unto you that the open country, as a manifestation of nature, is more exalted than the Temple. That ye are the temples of God and that His service is perfect freedom, and ye say, one to another, ‘ How can this be ?’

“ Can ye not perceive that the service of God is the life of man made perfect in love ? That His body is the temple wherein and whereby that service is rendered ; the open country, which is the work of God, the place where it should be rendered ?

“ Ye have been taught that the breaker of the Law can only be reconciled to God by mediation and sacrifice. And ye question not. I say unto you that to seek the mediation, whether of those in heaven, of those upon earth, or of those under the earth, is to dishonour God, whose children ye are, and that sacrifice and burnt offering he willet not, but a return of the heart to love. And ye are troubled in mind.

“ Can ye not perceive that the only breaker of the law of God is the one that breaketh the law of love—of the love of God set forth in the love of man. And that reconciliation for such is only to be found through a renewing of the love that has been sundered ? The heart of every child of God is moved by Divine Guidance to seek for reconciliation with, and a renewal of the love of the one with whom the breach has occurred. And one so reconciled and renewed in love, the love of God is restored to him. And therefore is it that each one in whom the Divine Guide dwelleth needs no mediator.

“ Ye call me the Christ, the son of God. And I suffer it, although I—the son of Joseph and of Mary—am neither an anointed priest nor an anointed king, and therefore no Christ at all.

“ Can ye not see that I do this to show you that the Christ of God is no Christ at all. That all are equal in his eyes—equally his children—unction or Christhood counting for nothing. And that every son of God is taught of him by an insensible Divine Guidance, anointed or other would-be teachers being dispensed with as blinded and blinding instruments of error ?

“ When I said unto Simon (whom ye call ‘ *Peter*,’ the First-born, because he was the first to give up all and follow me, but whom I call ‘ *Peter*,’ the ‘ *Free*,’ because by following me he was freed from the yoke of the Law)—‘ Thou art the *Peter*. And upon this, the *Peter*, I will build my church, and the gates of hell shall not prevail against it’—ye thought that I was about to found a Church, and to give unto Simon *Peter* headship over that Church as my representative. And when I added, ‘ I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven,’—ye fur-

ther thought that I was vesting in the deputed head of that Church, and in those duly authorized by him, a power of binding and loosing, which, exercised on earth, was to be binding in heaven ; and that I was thus transferring to him, in a modified form, the power of binding and loosing claimed by the ministers of the Law, who have assumed the right of declaring, upon a statement of the facts or confession, when the Law has been broken, and the breaker thereof bound to expiate by sacrifice, and when it has not been broken, and the suspected breaker thereupon loosed or freed by this declaration from any such obligation.

“ Could ye not understand that in the name ‘ *Peter*’ I gave a sign that my Church was to be ‘ *free*’—absolutely free. That its several members were freed not only from the yoke of the Law, but from any and every semblance of authority which either might seek to exercise over the others, that all might have the power of agreeing amongst themselves while each had direct access to the Father of all ? How could the members of a Church be free to which a headship had been given—a headship power of binding and loosing ? Do ye now fail to perceive that in so designating him I gave *Peter* as a sign that the Church of God was no Church at all ? That, to my followers, priest and temple, sacrifice and burnt offering, mediation and administrative authority had passed away and were to be no more ?

“ I said unto you, ‘ Ye shall know the truth, and the truth shall make you free.’ This that I now declare unto you is the truth to which I call you. Ye have not yet received it in its entirety. When I am gone ye will understand and know, and then will ye be free indeed. But not all.

“ What I say unto you I say not unto all, for some need not this teaching. Only those who have been beguiled from the truth. And of these, yea, of all that think to follow me, only such as are drawn after me of the Father can receive it and be my followers indeed.

“ The Scribes and Pharisees sit in *Moses*’ seat, and for their much learning and great knowledge of the Law are called the light of the world. And such light they give forth by rule and measure and glorify themselves.

“ Ye are the light of the world. Ye that are not versed in the quibbles of the Law, and have not tasted of the forbidden fruit of the tree of knowledge.

“ Who lighteth a candle and putteth it under the bushel, that the light may be hidden from the most and measured out to the few ? Your heavenly Father offereth the Divine Light to all without measure and without price. Giveth it to all willing to be illumined thereby. To all who have not yielded to the temptations of the adversary or become captives of the Spirit of the Earth. These are the lights of the world and the children of God, whose is the kingdom of promise.”

“ The Scribes and Pharisees call themselves the salt of the earth,

for that they think that by their teaching they preserve the world from corruption. But I say unto you that in them the 'salt of the earth' hath lost its savour. But when salt hath lost its savour, wherewith shall it be salted? It is then good for nothing but to be cast out and trampled under foot."

"Ye are the salt of the earth, because, free from the impositions of the Spirit of the world, the trammels of the Law and the bonds of a delusive knowledge, ye are open to the teaching of the Divine Guide speaking silently in your hearts.

"Now the meaning of the parable is this:"

(To be continued.)

YOGA-KUNDILINI-UPANISHAD OF KRISHNA-YAJUR-VEDA.

(Translated by two members of the Kumbakonam T. S.)

CHAPTER I.

CHITTA^(1a) (fitting thought) has two causes, Vasanas (attraction of objects or desires) and (Prana)Vayu. If one of them is controlled, then both are controlled. Of these two, a person should control (Prana)Vayu always through moderate food, postures, and thirdly Sakti-chála.² I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritious food,³ leaving a fourth (of his stomach) in order to please Siva (the patron of Yogis). This is called moderate food. Posture (herein required) is of two kinds—Padma and Vajra. Placing the two heels over the two opposite thighs (respectively) is Padma (posture) which is the destroyer of all sins. Placing one heel below the Mulakhanda⁴ and the other over it and sitting with the neck, body and head erect, is Vajra posture. The Sakti (mentioned above) is only Kundilini. A wise man should take it up from its place (viz., navel) to the middle of the eyebrows. This is called Sakti-chála. In practising it two things are necessary, Saraswati-chálana⁵ and the restraint of Prana (breath). Then through practice Kundilini (which is annular) becomes straightened. Of these two I shall explain to you

(1) In this Upanishad are stated the ways by which Kundilini (Sakti) is roused from the navel up to the middle of the eyebrows and then to Shasrara (the pineal gland): this being the most important work which an adept has to perform by which he is able to destroy at will his lunar form as stated in the "Voice of Silence," page 9.

(1a). Chitta is the fitting portion of our consciousness situated in the navel.

(2). Lit., the moving of Sakti, which is Kundilini here.

(3). As regards the quantity of food to be taken, one should take of solid food half of his stomach full and water mixed with it one quarter, leaving the remaining quarter of the stomach for the air to occupy.

(4). Mulakandha is in the navel.

(5). The moving of Saraswati (nadi), which is one of the 14 nadis situated in the navel. (Vide Varaha Upanishad, Chapter V, August 80 Theosophist, page 607), Saraswati is situated on the western corner, and it is this nadi which has to be mastered by a yogi to raise up Kundilini.

first Saraswati-chálana. It is said by the wise of old that Saraswati is no other than Arundhati.¹ It is only by rousing her up that Kundilini is roused. When (Prana) breath is passing through (one's) Ida (left nostril), he should assume firmly Padma-posture and should lengthen (inwards for) 4 digits the akas of 12 digits.² Then the wise man should bind the (Saraswati) nadi by means of this Prana (breath), and holding firmly together both his ribs near the navel by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up Kundilini with all his might from right to left often and often; for a space of 2 muhurtas (48 minutes) he should be stirring (it) fearlessly. Then he should draw up a little when Kundilini enters Sushumna. By this means Kundilini enters the mouth of Sushumna. Prana (also) having left (that place) enters of itself the Sushumna (along with Kundilini). By compressing the neck one should expand the navel. Then by shaking Saraswati Prana goes above (to) the chest. Through the contraction of the neck, Prana goes above from the chest. Saraswati who has sound in her womb should be shaken (or thrown into vibration) every day. Therefore by merely shaking it one is cured of diseases. Gulma (a splenetic disease), Jalaroka (dropsy), Pleeha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Sakti.

I shall now briefly describe to you Pranayama (suppression of (Prana or breath). Prana is the Vayu that moves in the body and its restraint within is known as Kumbaka. It is of two kinds, Sahita and Kevala.³ One should practise Sahita till he gets Kevala. There are four bhedas (lit., piercings or divisions), viz., Surya, Ujjáyee, Seethali and Bhasthri. The Kumbaka associated with these four is called Sahita Kumbaka.

Being seated in a Padma posture upon a pure and pleasant seat, which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, which is of the length of a bow and which is free from cold, fire and water, one should shake (or throw into vibration) Saraswati; slowly inhaling the breath from outside as long as he desires through the right nostril, he should exhale it through the left nostril. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils in Vayu as also those caused by intestinal worms. This should be done often and often, and it is this which is spoken of as Surya-bheda.

(1). Saraswati is also called Arundhati. Arundhati is literally one who does not hinder good actions but helps them. She is represented in Puranas to be the wife of Vasishtha, bestowing good influence. Saraswati is Arundhati, since she helps one to this good work of raising the Kundilini.

(2). The occult principle is that when Prana (magnetic breath) (in exhalation) goes out, it goes to a distance of 16 digits or inches, whereas in inhalation it goes in only 12 inches; man thus losing 4 inches at every breath. When breath is taken in 16 inches, then it goes down to the navel, where Kundilini is and raises it up.

(3). Sahita, lit. associated with. Here (Kumbaka) cessation of breath is associated with expiration and inspiration; Kevala means alone, viz., cessation of breath alone (an advanced stage).

Closing the mouth and drawing up (the breath) as before through both the nostrils with noise, (so as to fill the space) between the heart and the neck, one should exhale it through the left nostril. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies him and increases the (gastric) fire within. It removes also the evils arising in the nadis, water-belly (or dropsy) and Dhatus (spiritual substances). This Kumbaka is called Ujjayee and may be practised (even) when walking or standing.

Drawing up the breath as before through the tongue (with the hissing sound of S) the wise man should slowly exhale it through (both) the nostrils. This is called Seethali and destroys diseases, such as gulma, pleeha (both splenetic diseases), consumption, bile, fever, thirst and poison.

Seated in the Padma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostril (s). Then he should inhale a little with speed up to the heart, so that Prana (breath) may fill the space with noise between the neck and skull. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril. If his belly is full of Vayu (air), then he should press well his nostrils with all his fingers except his fore-finger, and performing Kumbaka as before should exhale through the left nostril. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the Kundilini, produces purity, removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of Brahma-nadi (viz., Sushumna). It pierces also the three ghranthis (or knots) differentiated through the three gunas. This Kumbaka is known as Bhasthri and should especially be performed.

Through these four ways when Kumbaka is near (or is about to be performed) the sinless Yogi should practise the three bandhas.² The first is called Mulabandha, the second is Uddayana, and the third is Jalandhara. Their nature will be thus described. Apana (breath) which has a downward tendency is raised up by one bending down. This process is called Mulabandha. When Apana is raised up and reaches the sphere of Agni (fire), then the flame of Agni grows long, being blown about by Vayu (air). Then Agni and Apana come to, or (commingle with) Prana in a heated state. Through this Agni which is very fiery, there arises in the body the flaming (of the

(1). The three ghranthis are Brahmaghranthis, Vishnughranthis, and Rudraghranthis, situated in the plexuses of the genital organ, navel and heart respectively. These ghranthis or knots have to be pierced ere success can be obtained. They are presided over by Brahma, Vishnu and Rudra, who have the three Gunas,—Rajas, Satwa and Tamas respectively.

(2). Bandhas are certain kinds of position of the body to effect the desired ends. Siva Samhita describes these bandhas in full.

fire) which rouses the sleeping Kundilini through its heat. Then this Kundilini makes a hissing noise, becomes erect like a serpent beaten with a stick and will enter the hole of Brahma-nadi (Sushumna). Therefore Yogis should daily practice Mulabandha often. Uddyana (the 2nd bandha) should be performed at the end of Kumbaka and at the beginning of expiration. Because Prana goes up the Sushumna in this bandha, therefore it is called Uddyana by the Yogis. Being seated in the Vagra-posture and holding firmly the two toes by the two hands, he should press the Kandha by the two ankles. Then he should gradually wear (or take) the Thanna on the western side, first to Udara (the upper part of the abdomen above the navel), then to the heart and lastly to the neck. When Prana reaches the Sandhi (junction) of navel, it removes the impurities (or diseases) in the navel. Therefore this should be frequently practised. The bandha called Jalandhara should be practised at the end of Kumbaka. This Jalandhara is of the form of the contraction of the neck and is an impediment to the passage of Vayu (upwards). When the neck is contracted at once by bending downwards (so that the chin may touch the breast), Prana goes through Brahma-nadi on the western Thanna in the middle. Assuming the seat as mentioned before, one should stir up Saraswati and control Prana. On the first day Kumbaka should be done four times; on the second day it should be done ten times, and then five times separately; on the third day twenty times will do, and afterwards Kumbaka should be performed with the three bandhas and with an increase of five times every day.

Diseases are generated in one's body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in a crowd, the checking of the discharge of urine and fœces, the evils of unwholesome food and laborious mental operation. If a yogi is afraid of such diseases (when attacked by them), he says, "My diseases have arisen from my practice of yoga." Then he will discontinue this practice. This is said to be the first obstacle to yoga. The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep; the sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, instability;¹ and the tenth, the failure to attain the truth of Yoga. A wise man should abandon these ten obstacles after great deliberation. The practice of Pranayama should be performed daily with the mind firmly fixed on Truth. Chitta is absorbed in Sushumna and Prana (therefore) never moves. When the impurities (of Chitta) are thus removed and Prana is absorbed in Sushumna, he becomes a (true) yogi. Apana, which has a downward tendency, should be raised up with effort by the contraction (of the anus), and this is spoken of as Mulabandha. Apana thus raised up mixes with Agni and then they go up to the seat of Prana. Then Prana and Apana uniting with one another go to Kundilini, which is of the form of a ring and which is asleep. Kundilini

(1). The text is Anakkian, which has no sense here. It should be Anavishnam.

being heated by Agni and stirred up by Vayu, extends her body in the mouth of Sushumna, pierces the Brahmaghranthi formed of Rajas, and will flash at once like lightning at the mouth of Sushumna (in the navel). Then it goes up at once through Vishnughranthi (at the navel) to the heart. Then it goes up through the Rudraghranthi at the (heart) and above it to the middle of the eyebrows; having pierced this place it goes up to the Mandala (sphere) of the Moon. It dries up the moisture produced by the moon in the Anahata-chuckra which contain 16 petals.¹ When blood is agitated through the speed of Prana, it becomes bile from its contact with sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there? (Since) at the same time the white forms of moon is speedily heated.² Then being agitated it goes up. Through taking in this, Chitta, which was moving amidst sensual objects externally, is (restrained there). The novice enjoying this high state attains peace and becomes devoted to Atma. Kundilini assumes the eight³ forms of Prakriti (matter) and attains Siva by encircling him and dissolves itself in Siva. Thus Sukla⁴ (seminal fluid) which rises up goes to Siva and so also Maruta (Vayu), Pranava and Apana which are always produced. Pranas flow in all bhutas (elements), great or small, describable or indescribable, as fire in gold. Then this body which is Adiboutika (composed of elements) becomes Adidaiva (a spiritual one) and is thus purified. Then it attains the stage of Adhi-vahika.⁵ Then the body being freed from the inert state becomes stainless and of the nature of Chit? (consciousness). In it the Adhi-vahika becomes the chief of all being of the nature of that. Like the conception of the snake in a rope, so the idea of the release from wife and Samsara (mundane existence) is the delusion of time. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-o'-pearl, so is the idea of man and woman. The microcosm and the macrocosm are one and the same; so also the linga (or Astral body) and Sutratma (the spirit pervading it), substance and form, and the self-resplendent light and chidhatma (Atmic consciousness).

The Sakti named Kundilini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (*viz.*, the mouth) at the root of the lotus the Mulakhandha. Taking hold of its tail with its mouth it is in contact with the hole of Brahmahandara (of Sushumna). If a person seated in the Padma posture and having accustomed

(1). 12 seems to be the right number.

(2). The passages here are obscure.

(3). They are Mulaprakriti, Mahat, Ahankara and the five elements.

(4). Here it is the astral seminal fluid which, in the case of a neophyte, not having descended to a gross fluid through the absence of sexual desire, rises up, being conserved as a spiritual energy.

(5). A stage of being able to convey to other bodies the deity appointed by God to help in the conveying of Jiva or Sukshma (subtle) body to other bodies at the expiry of good actions which contribute to the enjoyment of material pleasures (Vide Apte's Dictionary).

himself to the contraction of his neck makes his Vayu go upward while in Kumbaka, then Agni comes to Swadhishtana (prostatic plexus) flaming, owing to the blowing of Vayu. From the blowing of Vayu and Agni, the chief (Kundilini) pierces open the Brahmaghranthi and then Vishnughranthi. Then it pierces Rudraghranthi, after that (in all) the six lotuses (or plexuses). Then Sakti is happy with Siva in Sahasrara Kamala (1,000 lotuses' seat or pineal gland). This should be known as the highest Avastha (state) and it alone gives Nirvana. Thus ends the first chapter.

(To be continued.)

O B E A H.

CHAPTER II.

(Continued from page 317.)

ONE branch of Obeah extensively practised,—especially by women,—is the art of exciting "love" and enforcing fidelity in one person, by another of the opposite sex. The means about to be related as made use of for those purposes are such as the Obeah practitioners prescribe on being applied to for advice in such cases. However, in some of their prescriptions vegetable drugs are the means depended on, but these I propose to treat of on some future occasion when Obeah drugs and their uses can be more fully gone into, the *data* on the subject which I have succeeded in collecting being at present very meagre.

To establish and act on a psychic *rapport*, is of course what is aimed at in the use of:—

- (I) *Hair*:—The exciter burns and rubs to powder a portion of his or her own hair, which is sprinkled in the food or drink of the person to be excited. Said to require at least three repetitions before the effect is produced.
- (II) *Perspiration*:—The exciter mingles a few drops of his or her own perspiration in the food or drink as above.
- (III) *Blood*:—The food of the person to be excited is steamed in a cloth by the exciter, on which cloth a little of the cook's own blood is dropped. Fresh blood (*menstrual*), if possible; this way being almost exclusively used by women.

This third method is said to have by far the most powerful effect, and, according to one man, who says he has experienced its effects, it produced a semi-madness, and reduces the excitee to perfect slavery to the excitor, from which there is no escape till the excitor performs some ceremony of renunciation, details of which I have yet to learn.

As an instance of the working of the other means:—the late J. L. (a white man) had as a mistress a far from beautiful Mulatto woman

called "Angelique." She was of a very violent temper, and behaved very badly to him, but retained her influence over him for many years,—till his death. A relative of hers explains her power over him by saying, that "she took the precaution from time to time, as she thought it necessary, to mix a few drops of her sweat in his chocolate."

These methods savour not a little of the witchcraft of old, and if they really have any effect,—there being no doubt that they are frequently tried,—it presupposes a considerable amount of concentrative power on the part of the users. But that same power is one that in every day matters the average negro is decidedly deficient in.

It is quite probable that a person by thus establishing a strong *rapport* with another, might obtain a strong influence over him for good or evil; but, should the latter become aware of the operation before the influence is confirmed, and resist it, it does not appear that the operator would have much chance of success. While, if the person operated on, on becoming aware of the attempt, proved a person who knew how to use his will, it is more than likely that the relative positions of the two actors might be completely reversed, so that the original operator would find that she had "given herself away." And cases of that are not altogether unknown.

The use by magnetic patients of magnetised water, &c., is but another,—and a much more cleanly,—method of effecting a powerful psychic *rapport*, forming a basis or "line," through which influence can act. And it would be of great interest to have the effect of magnetised water at the time of drinking observed by a clairvoyant as to what result it produced on the *aura* of the patient.

Another operation in which the above procedure is reversed, is an Obeah method of causing intense sleep in a person, and it is similarly susceptible of being used for good as well as evil purposes.

To effect this, it is usually performed in the evening,—the operator takes a small piece of a garment recently worn by the person to be acted on, and of course more or less impregnated by his or her perspiration; and after folding it into a small flat bundle, which must be fastened with two pins X wise, secretly places it under, or into, the pillow, the latter is going to sleep on. During the whole of the folding process the operator is, of course, willing the bundle to cause sleep. I am assured that this is a very effective process, but I have not been able to ascertain the particular part played by the two crossed pins in the matter. But, be that as it may, the X cross, whether written or otherwise, appears to be a frequently used and potent symbol in Obeism. This Obeah sleep bundle appears to be somewhat analogous in its effect to that credited to the celebrated "Hand of Glory" of the English witch-lore.

There is another performance in which clothes soiled with perspiration, and *ipso facto* impregnated with *aura*, play a very curious and interesting part. It is, as far as I am aware, a process entirely the

possession of West India Obeism, and I think it may be considered as one of its distinctive ceremonies.

It is this: Immediately after the funeral of any one who is supposed to have been killed by Obeah (influence or drugs); or, who is supposed to have left money buried, and no directions where to find it; or who has left property, and no directions for its division and bestowal; the relatives and friends of the deceased assemble in the house, and procuring a board about five or six feet long, appoint four relatives of the deceased to carry it on their heads. On the board is placed a bundle composed of the still unwashed garments the deceased died in. This being done, the board-bearers are directed to march round the house with it, and then to come in. Then, if the necessary power is present, it manifests itself by the bearers being unable to speak, and reeling about with the board on their heads as if intoxicated. Then questions are addressed to the board by the name of the deceased, which are answered by the board,—through its bearers,—bowing towards the questioner, or by the board and its bearers hunting out any person or thing like a thought-reader after a pin.

This oracle works in this way:—"In 1849 I lived at C— with my grandmother, and while there she became ill and died. She was known to have some money buried, but she died without telling anyone where to find it. So, after the funeral we got her clothes,—the ones she had on when she died,—and made them into a bundle, which we put on to a board carried on the heads of four men of our family. When they had gone round the house and come in, my uncle got up, and asked the board, "Old lady, are you there?" The two bearers at the end of the board nearest him bent, so that it bowed towards him. Then he asked, "You left some money buried, will you tell us where it is, and who is to get it?" Another bow from the board. "Is it for so and so, or so and so?" (naming in succession each of the persons present). It bowed at the name of ———, who was a little boy, and a great grandson of the old woman's. In answer to the question of where the money was, after all the parts of the house had been named ineffectually, the board was asked to show where it was to be found. On this the bearers turned and went out of the house, to the foot of a large tree which was close by, where the board was bowed so as to knock against a big stone there. The stone was removed, and after digging a little on the spot where it had been, a jar was found in which was the money."

But the principal use of this dirty clothes oracle is to indicate the person, if any, who killed the deceased by Obeah, and on a person being named as the killer, means are usually promptly taken to return the favor, if possible, and to this can be traced many of the feuds between the negro families here. I am told that on one of these occasions, on which I was present, "a man who could see spirits" said he could see the jumbi of the deceased sitting on top of the bundle like a frog, with its knees up to its chin.

When the board indicates that the deceased has been killed by some one practising Obeah on him, if vengeance is determined on, the next thing to be done is to "set his (the deceased's) jumbi on" the killer. That is an operation which needs the assistance of an Obeahman, to whom for that purpose is given some part of the deceased's unwashed clothes which was in the bundle on the board. Through this, it is said, the Obeahman can cause the jumbi of the deceased to haunt, frighten, drive mad, or kill the person it is "set" upon,

It would appear that the Obeahman makes the 'shell' of the deceased do the haunting, either by invigorating it by some of his own psychic power, or by fixing an elemental in it for the purpose. There are other modes of "setting on" jumbies at the command of the Obeahman, used when no part of the clothes can be given them. And there are also other ways of "setting on" a jumbi, without the use of the dirty clothes oracle at all, but by aid of some ceremony of the "scycomatic" kind, through which the "shell" is likewise made use of.

Here is a sample of the latter:—"In 1870, in the village of B—, there occurred a quarrel between a man called L— on the one part, and two men called respectively D— and G— on the other part. The quarrel culminated in D— and Y— seeking the aid of an Obeahman.

"L— had a pony on which he used daily to ride to his work, and this animal was fixed upon by D— and Y— as their weapon of attack. They accordingly, with the aid of their advisee, 'tricked' it in some fashion, with the result that one morning L— having sharpened his cutlass (a sort of chopper used by all West India negroes), put it into his bag that hung over his shoulder, in such a way that the point stuck out behind him. He then saddled and mounted his pony, which immediately began to plunge and kick, finally rearing up and falling back on top of him, the point of the cutlass being driven nearly through him from behind. L— died from the effects of this wound within a few hours, expressing his opinion that some of his enemies had 'tricked' his pony so as to make it throw and kill him.

"L—'s family included an Obeahman, and by his advice L—'s body was put into the coffin without any of the customary burial preparations in his clothes just as he had died. Before the funeral, some of L—'s family, including the last mentioned Obeahman, went through some ceremony in which some of L—'s blood was used (further details of which I have not been able to get at) in presence of the corpse: which ceremony concluded later, before the funeral party, by their putting into the left hand of the corpse,—he had been a left-handed man,—a sharp knife, and telling it to show them within nine days who had killed him. Then the lid of the coffin was nailed down.

"Within the nine days Y— disappeared; and D— went mad, going about raving that L— was chasing him with a knife in his hand. He subsequently refused all food, but gnawed with his teeth his left arm, from the biceps nearly to the wrist, in a horrible way. Flies got

to the arm thus wounded, and it soon became a mass of corruption, and D— died in frightful agony, calling out the whole time to the bystanders to save him from L—.

A few days after D—'s death, Y—'s hat and some of his clothes were found on a rock at the sea-side, where it was supposed he had gone to bathe, and been drowned?"

A friend of D—'s gave me these particulars, and another man has since corroborated them.

With regard to the "tricking" of L—'s pony, Obeahmen are said to kill and otherwise affect cattle and horses through obtaining possession of a portion of their hair, or a little of their urine. These things being made use of to affect the animals through their astral forms, and L—'s pony may have been "tricked" in that way. But other means are made use of by Obeahmen for "tricking" or influencing animals, principally spells or "mantras," the uses of which will be referred to in a later chapter.

The infliction of disease, being one of the most important effects of Obism, I will now relate an instance which came under my own notice of how a serious illness was supposed to be produced; I say "supposed," because though the wish to produce illness doubtless existed, I believe the visible steps taken by the parties credited with its production were by them considered *per se* sufficient to produce the effect. An example of the defective inherited knowledge limiting the performers to only the outward and visible part of the operation!

About the end of 1888, a young woman, aged about 20, called C—, was brought to me by her mother to ask for medicine for some internal pain the girl was suffering from. On examination, displacement of the womb turned out to be what was wrong, and as I was not prepared to treat a surgical case of so grave a nature, I referred her to the District doctor. After being under his treatment for some six weeks, the girl came to me and told me that she was not feeling better, and that she had made up her mind to go to T— to a doctor there. In about two months she returned from T— and said she was all right again. Almost simultaneously with her return, there occurred a squabble in the village between her family and another family called M—. The two families all along had been on anything but friendly terms. Then the following particulars came out.

It appeared that some weeks prior to her visit to me in search of medicine (but not, I believe, prior to the commencement of her illness), that the girl C— had one day gone to the river with a bundle of dirty clothes to wash. She had nearly finished her washing, when she saw the mother and a daughter of the M— family approaching on a similar errand. Not wishing to meet them, she made a bundle of (as she thought, all) her clothes, and putting them on her head, went towards the village. Before she had gone very far, she heard the M—s

laughing, and turning round to find out the cause of their laughter, saw the girl M— with a cloth in her hand which she recognised as one of hers; she had laid it on one side, and had forgotten either to wash or pick it up: on it were some drops of her (*menstrual*) blood. Thinking it of no consequence she did not claim it, but went home giving it no further thought.

During her visit to T— it turned out that Miss C— thought it necessary to consult not only an ordinary physician, but an Obeah doctor also; the latter as to the cause of her illness. She paid him a dollar, in return for which fee he—after looking attentively for some time into a glass of water,—informed her first of what is related in the last paragraph, and secondly, that when the M—s went home, they took a portion of her cloth and *roasted it over a fire*, by which operation he said her illness was caused. They then buried the remainder of the cloth under a large flagstone in the door-way of their house. He advised her to get that cloth back into her own possession as soon as possible if she meant to get well.

About two or three days after her return from T— one night some of her brothers went to the M—s house and secretly raised the flag stone. There they found the cloth, which they carried off, leaving the stone out of place. When the M—s discovered what had occurred, they charged the brothers C— with robbing them of some valuables which they said they had hidden under the stone for security, and that charge was the basis of the squabble already mentioned.

I heard some of these particulars from friends of the girl C—, and she herself finally,—by dint of a little “moral suasion” in the shape of threats,—corroborated the whole, and added the information as to how she had consulted the Obeah doctor in T—.

This story, like many of these Obeah ones, has a remarkable resemblance to some of the witchcraft cases of the Middle Ages in Europe. And if I am not mistaken, the Obeah of today is not unlikely to illustrate some of the most obscure points in the old legends of witchcraft. A modern writer referring to them, says, “There is one way... of keeping in check not only ghosts, &c., but living men as well. If you possess an object belonging to your enemy, you are able to charm and bewitch him with it. For a portion of his spirit or personality is inherent in it, and by means of this portion you have become master of all his actions. Hence a lock of the victim’s hair, or a nail paring, is of great use in witchcraft to give you power over the person bewitched.”

I do not believe that the M—s operation produced the illness that the girl C— suffered from, because, in the first place, I have good reason for thinking it began before the operation came off. And in the second place, although the knowledge of the ceremonial part of the operation had been inherited by the M—s, I have a very strong suspicion the knowledge of the use of the will in conjunction therewith

was wanting in the M—s, as it undoubtedly is in many of the living practitioners of Obeah,—a fact on which the population at large here may congratulate themselves.

MIAD HOYO-RA-KARA-HON, F. T. S.

OCCULT PHYSIOLOGY.

MR. NARRAINASAWMY IYER delivered a lecture at the Annual Convention at Adyar on the morning of the 29th December on “Occult Physiology,” as follows:—

My lecture is upon a very mystical subject. I am myself a lover of the mystical lore contained in the Upanishads, and I want practically to go into the path and find out whether the statements made in the Upanishads are correct or not. Having gone myself into this path, I find that what is contained in the Upanishads is strictly true so far as my experience goes. Now the object with which I take up this mystical subject, that is, Occult physiology, is of a two-fold character. Firstly, the Kumbakonam Theosophical Society, which has been translating the Upanishads, has been all along giving out, with one or two exceptions, Upanishads of a Vedantic nature. Now they mean to translate the occult ones, that is, the Upanishads treating of the occult mysteries in man. These Upanishads by themselves do not convey clear and correct information or a comprehensive view of the whole system, each Upanishad by itself giving only a scrap of information bearing upon the subject; and unless all the Upanishads are read and thought over and properly understood, a consecutive and clear view cannot be had of the whole. My second object is to give an outline of the work and to assist students who wish to read these occult subjects for themselves. We have not only our Upanishads in Sanscrit literature, which treat of occult subjects, but also works in our Tamil literature written by the Siddhas (psychical personages), which books abound in thousands. These books, I have also to state, contain only scraps of information in each book that we take up, and unless we have a comprehensive or a general view, though not a critical view, of the subject, I do not think we shall grasp or appreciate the things contained therein. Now, the subject I have taken is one that is very comprehensive, and unless I devote my attention to it for a number of days together, I do not think I shall do justice to it. However, as I have told you already, I shall try to give you a mere rough outline showing the scientific character of what is contained in our Upanishads, as well as in the works of the Siddhas. Moreover, I have also to state that in no other religious literature of the whole world can we find these occult subjects treated.

Let me first state to you the divisions of our body before I go to the main subject on hand, in order to clear my way for it. I mean in this lecture to adopt the threefold classification of body as given in our Hindu books, leaving aside the highest one which belongs to the unmanifested region, not because I do not like the septenary classification

or consider it in any way inferior to the threefold classification, as adopted in our books; but what I mean to say is, that if we go through the threefold classification of our books, we shall be better able to convince the outside public and to understand the subject ourselves from the standpoint of our books. Myself I am of opinion, the more I go into our occult books, that the septenary classification is the more scientific one. I also hold that this septenary classification is broadly hinted at in them, but that a clear theory is never worked out upon that classification. I think our Rishis of old were certainly quite wise in having refrained from giving out the septenary classification, because if that were given out indiscriminately to the world, the powers of nature would be understood, and unscrupulous persons would abuse the powers which could be exercised by the true understanding of the septenary classification. Now, as regards the threefold classification, our Hindu books divide our body thus: (1) Sthula or gross body, (2) Sukshma or subtle body, and (3) Karana or causal body. We may call them in other words (1) the body of action; (2) the body of desire; and (3) the body of thought. Now, the body of action is clearly known to embrace the first three principles as enunciated in our Esoteric Buddhism. The second—the subtle body—consists of the 4th and the lower portion of the 5th principle, the impure *Manas* which, in our theosophical literature goes by the name of *Kama Manas*. The third body is the higher or pure *Manas*, or what, in our theosophical literature, we call the higher Ego. Now, I shall first explain how this highest body of ours, that is, the *Karana* body, is composed. It is stated in all our books that *Prakriti* (matter) is of three-fold *gunas*, viz., (1) *Satwa*, (2) *Rajás* and (3) *Tamas*. It is also stated in our books that the higher spirit, *Daiviprakriti* (or *Pohat*), acting on these three *gunas*, produces threefold functions. The spirit acting on *Satwa* produces the macrocosm and macrocosmic spirit in it, or what we call in our language *the Eswara*. The *Satwa* matter goes by the name of *Maya* in our Hindu writings; whereas *Rajás* goes by the name of *Avidya*.

Now, this *Karana* body is *Rajás*, acted upon by the spirit above-named. *Rajás*, we know, produces activity in man. This *Rajás* principle originally being of an active nature in its descent in matter, grips all things that come across it. That is, this *Karana* body of man, when it is exposed to the passions of this world, tries to get hold of and enjoy them at first. It is also stated that this *Rajás* has itself a sub-division of *Satwa*, *Rajás* and *Tamas*. This *Rajás* having exposed itself to temptations, assumes first a subtle body and then a gross body, and then progresses up to pure *Satwa* itself, that is to the macrocosmic spirit envelope by *Satwa* itself, after having cast off those two bodies. In order to do it, this *Karana* body of man has to lay aside the *Rajás* and *Tamas* through the accumulated experience of several births, and to become *Satwa* itself.

Now going to the second body, which the *Karana* body makes as an envelope around itself on account of its descent, I shall now give the com-

position of this body before I begin to expatiate upon its several organs and functions. I have already spoken of *Satwa* and *Rajás*; let me now pass on to *Tamo guna* which produces or is the origin of matter in a lower stage. This has two aspects, *Avarana Sakti* (centripetal force and *Vikshepa Sakti* (centrifugal force). The books say that in its evolution the last named force becomes *Ahankara*, and that from this *Ahankara* are produced the five elements. I think the books that treat the subject in this way are the exoteric books. Myself I hold that there are seven elements; but taking the views as enunciated in our exoteric books, I go on according to that classification. These five elements are, as you know, *Akás*, *Vayu*, *Agni* or fire, *Ap* or water, and *Prithivi* or earth. These are the elements in their primordial state. In that primordial state, each of these has got its *Satwa*, *Rajás* and *Tamas*. Of these, the *Satwa* of the five elements alone is taken, and each is divided into four parts, three parts going to form what they call *Anthahkarana* (*Kama* or lower *Manas*), which Madame Blavatsky in her "Voice of Silence" calls *Anthaskarana*. Our books say that it is *Anthahkarana*, which forms the path or bridge which connects the personality with the higher *Manas*. This is the bridge which is said in the *Ramayana* to have been built by *Hanooman* and his fellow monkeys in crossing over to *Ceylon*. This *Anthahkarana* in its five-fold aspects of *Satwa* of the five elements has five divisions, viz., *Ulla*, *Manas*, *Buddhi*, *Chitta* and *Ahankara*, differentiated through *Akas*, *Váyn*, *Agni*, *Water* and *Earth* respectively. Nearly all our books, except some, do not give the first division, as it is the lowest form of *Kama-Manas* to be found more in animals now than in man. It is that state of mind in which man was in his incipient stage of evolution when he was like an idiot as stated in the "Secret Doctrine." The remaining four have got their respective centres in the body of man, where they respectively function. Their seats are respectively the middle of the eyebrows, throat, navel, and the heart. They produce respectively uncertainty of knowledge, certainty of knowledge, fluctuation of thought and *Egoism*. In the ordinary state of man, the *Manas* of ordinary individuals which, as the *Upanishads* say, is of the size of a thumb, is in the centre of the two eyebrows, and is verified to be there by *Yogis* as they advance on their path by conquering that seat. They conquer the seat of the throat or permanently reside in that seat, when they wish to produce or do produce *buddhi* which arises through the *Satwa* of *Agni*. Likewise they go to the heart for putting down *egoism*, and to the navel to control *Chitta*, which flits hither and thither through the law of the association of ideas. These will be better understood when the plexuses are explained. Again the remaining one part of *Satwa* of the five elements, as mentioned before, goes to make the astral ear, skin, eye, mouth and nose. So much for organs of sense and *Anthahkarana*. Now to the astral organs of action and the astral *pranas* in it. These *pranas* are formed in this way. The *Rajás* element of each of the five elements is divided into four

parts, three of which go to make up the *Pranas* differentiated as five through the five elements as stated in our books. Of the rest, one part of the *Rajás Amsa* (essence) of each of the five elements goes to make up one of the five organs of action. Now, therefore, the astral body in its formation is thus composed of the five organs of action, the five organs of sense, *antahkarana* and the five *pranas*.

Thus has been created a material astral body. Now the question is how does the prana act with reference to the *Antahkarana* and the *Karana* body in the *antahkarana*? To elucidate this, I have to quote or ask you to refer to a passage in the *Varaha Upanishad* translated by our Society. On page 609 of that chapter of the *Varaha Upanishad*, published in the *Theosophist* of August 1890, which treats of the mystical Yoga, it is thus said: To the *nadis* the body is the support; to *prana* the *nadis* are the support. *Prana* is the seat of *Jiva*; *Jiva* is dependent upon *Hamsa*; and *Hamsa* is the seat of *Sakti*,—the locomotive and fixed universe. This, I think, requires a good deal of explanation as to the interaction of *Prana* and *Jiva*; as also the *nadis* and so on. Now this sentence ought to be construed with reference to the astral formation. I mean this is not to be applied to the gross physical plane. Here I may tell you that none of our *Upanishads* treat of this gross physical body. They only treat of the astral body, and therefore any interpretation put upon any passage from the *Upanishads* should be with reference to the subtle body. The seven principles as given out in our theosophical literature give, no doubt, the principles by themselves, but in Theosophical literature the interaction of these and their mysteries have not been sufficiently explained, and I think this sentence from *Varaha Upanishad* lands us into them for explanation. It is known to us all, taking it in a physical sense, that wherever there is a body, there are *nadis* or nerves. In plants there are nerves or fibres technically; so in the astral body there are *nadis* or astral nerves. I give this physical analogy simply to make you understand it, and I think this first part of the sentence from the *Upanishad* does not require much explanation. What we have to explain are the *nadis* or astral wires. These wires act as conductors of *pranas* or vital airs—what we would call magnetic currents—in our body. These magnetic currents in order to manifest themselves in the astral body, want some medium through which they may manifest themselves. We find that electricity, in order that it may manifest itself upon this plane, wants some wire or medium; so *pranas* or magnetic currents require wires, which we call *nadis*, in order that they may manifest themselves in the astral body. These *nadis* are 14 in number;—I mean these are the principal ones, other *nadis* branching or ramifying from these 14. It is said in our books that there are 75,000; of course these are all ramifications of these 14 *nadis*. Let me point out to you that here there is the Septenary Classification, that is, 7 for the organs of sense and 7 for the organs of action; but in

many of our *Upanishads*, as also in the Tamil books, we find only 10 of them mentioned. In some *Upanishads* 12 are mentioned, according to the context in which they wanted them to be presented. These 14 *nadis*, *Varaha Upanishad* clearly says, begin from the navel. There is a place called *Kantha* in the navel which is mentioned in the *Varaha Upanishad*, in the midst of which is the epigastric plexus. From this *Kantha* these 14 *nadis* arise. Here I may tell you that in the *Upanishad* quoted above, though 12 are mentioned in the text in figures, 14 will be the number by counting the names of the *nadis*. Three of these are specially important, of which one is the most important, as the books have it. These three are *Ida*, *Pingala*, and *Sushumna*. The salvation-giving *nadi*, as they would say, is the *Sushumna*. These three *nadis* go from the sacral plexus or *muladhara* to the highest top of the head,—*Sahasrara* or the pineal gland,—and then return from there down to the *medulla oblongata*, going through the spinal cord and joining again in the *muladhara*. I think I may rather begin from the navel itself, from which these three start and about which I spoke before. These three *nadis* begin from the *Manipuraka*, which is in the centre of *Kantha* in the navel, go higher up to the pineal gland, passing through the different plexuses of the body, and then go down to the *medulla oblongata* passing through the spinal column. Then descending they go to *muladhara* or the sacral plexus in the anus and then return to *kantham* itself.

It may also be stated that *Ida* and *Pingala*, after going along with *Sushumna* till the middle of the eyebrows, branch off left and right below the eyebrows, while *Sushumna* goes straight up to the pineal gland, and then rejoin *Sushumna* on the hind part of the head. In this connection I shall explain what those plexuses are which are most important to be known and about which modern physiology knows nothing truly. As our books state, the vital centres of life are lodged in six plexuses, the seventh being the acme of all. I shall begin from the anus with *muladhara* (sacral plexus) as the first one, instead of beginning with the navel, as we can thus have a regular view of all the elements and as it is the lowest of the six. The books state that it is a four-petalled lotus. You must first understand what is meant by lotus. Lotus is the form it no doubt takes in the astral region; but the word lotus is *kamala* in Sanskrit, and *kamala* is esoterically *akas*, the four petals themselves being composed of *akas*. In its interior formation it corresponds to the *prithivi* or earth element. In the astral plane, *prithivi* has the form of a parallelogram. This figure is therein to be found. Beyond this astral formation of the plexus, our books state that forces, male and female, or positive and negative, are located in each and every respective plexus except in the sacral plexus where there is only a male force. This male has no corresponding female in the plexus, since the former, the son of *Siva*, is said to have determined according to the *Puranas* to lead for ever a bachelor's life. But there is a female just above who has no husband herself and has her seat between this plexus

and the one next to it. Her name is Ichcha Sakti or Desire Sakti. She will be explained further on along with Saktis. But I may here say it is these Saktis that give powers to man, and it is only when these male forces and thereby the plexuses are conquered, and nature finds we are safe custodians of those powers that all the Saktis yield their powers to us.

Now the male force or God located in *muladhara* is *Muladhara-ganapathy*, or, as it is called, *Mahaganapathy*. There is an Upanishad which treats of this, called *Mahaganapathy* Upanishad. This is differentiated from several other *ganapathis* located in our body. He is represented as a siddhi-giving power. We are not to confound *Ganapathy*, from its form that we see in the temples, with one of the anthropomorphic gods; for these gods are forces on the astral plane which each and every man has to conquer. This remark also applies to the several other gods I shall speak of, when I mention the other plexuses of the body. In the Upanishad itself the form of this *Muladhara-ganapathy* and the *Manthra* by which that force can be conquered is also given. Then again, for a proper conquering of that force, not only is the *Manthra* necessary, but also its adjuncts, viz., figure and beejums. These adjuncts are to be found not in the Upanishad itself, but in the *Manthrasastra*. We have first to know the *chackrams*, viz., the figures upon which those forces rest,—the *Beeja aksharas* (letters) which mean the several minor forces, spiral or otherwise, that are in those figures and the mantras themselves; but we find in all our books that not all the information is given in one and the same book. We have to wade through a mass of materials before we can find out one *manthra* fully; and in many cases we utterly fail, unless we have the initiation of a *guru*. The colours, &c., that are given out in our books are not the proper ones. They are such as would, if known, lead us to the proper manipulation of the astral forces, but the colour of *prithivi* is yellow according to our exoteric classification. The petals have also different tints, and I am sorry that I have not got with me here charts, which I have caused to be framed, and which give a notion of the plexuses of the body. The colours given in our books are merely those which may be said to resemble the true ones. The second Swadhishtana or prostatic plexus, as it is called, is situated just near the genital organs. Here I may tell you that the sacral plexus, according to our books, is situated two inches above the anus, inwards, at a point where it would meet with a line drawn at right angles from the middle point of the line joining the genital organs with the anus. The second plexus is composed of six petals. The force located therein is Brahma. The third plexus is situated in the navel and goes by the name of Manipuraka or epigastric plexus. This is the region of fire, while Swadhishtana plexus is that of water; water being represented in the astral plane by a semi-lunar figure, while *Agni* is represented by a triangle. The third plexus is of ten petals. There

is a difference in the Upanishads as regards the number of petals of this and the next plexus. Here the force Vishnu is located. The fourth plexus is situated in the heart and goes by the name of Anahata or cardiac plexus. Rudra is the presiding force in it and it represents the *Vayu* region. It is hexagonal in form within. Our Upanishads deal largely with this plexus as it is a chief one. The fifth plexus is Visuddhi—the laryngeal or pharyngeal plexus situated in the throat. It is of 16 petals, while the heart plexus is of 12. This represents the sphere of Akas which is spherical in form. The sixth is situated between the two eyebrows and is called Agnya—cavernous plexus. It represents the sixth element, which is not to be found in our books and has two petals. The force presiding over the throat-plexus is what is called *Maheswara* in our books, while that over the sixth is *Sadasiva*. The seventh is Sahasara, the pineal gland in the head, which has 1,000 lotuses.

There is also above the sixth plexus another series of six, which Raja yogis try to conquer instead of going to the plexus down below; but there is a great difficulty in conquering those plexuses. They are all huddled up into small space, while the plexuses I have mentioned here are situated at comparatively great distances and may be conquered easily. I have also to tell you that there is a gate just above the cavernous plexus, that is, the sixth plexus, in the middle of the head, which is the gate of the third eye, this third eye being situated in the pineal gland. In the Upanishads the forms of these six gods are given, as well as the ways by which they are to be contemplated upon with the Jiva or mind, and Prana controlled and taken to each plexus. Mitrayani Upanishad says they should be contemplated upon merely as the several aspects of Parabrahm. So much for the plexuses.

Now coming to the third—*pranas*, these are, as I said, magnetic currents which run along the *nadis*. These are stated even in our *Dasopanishads* to be five in number, on account of the modification of the Pranas with the five elements; but we find that there are seven pranas in reality, because it is stated in Taittrya *Aranyaka* (page 801), edited by Rajendra Lal Mitra, that there are Saptha or seven *pranas*. Here I cannot refrain from quoting the passage itself which proves that everything is seven fold in this world. The text when translated runs thus—(Xth Prapataka, Xth Anuvaka, 2nd verse): From Him originate the 7 Pranas, the 7 Archis (the Spiritual light or fire), the 7 Samith (lit., objects burnt), the 7 tongues (of fire, &c.), these 7 worlds and the 7 sevens. Here I am no doubt aware that the commentator Sayanacharyar twists the meaning of Pranas into Indryas. But there is a difficulty in that interpretation and the word prana need not be distorted so. It is also stated in our books that when *prana* or astral current commingles with the *prithivi* or earth element, it is *Udana*. In conjunction with the second element or water, it is *samana*; with *Agni*, *apana*; with *Vayu*, *prana*, and with *Akas*, *vyana*. The others are not given, since they

are too subtle for us to understand. These five have got different functions to perform, but it is sufficient for our purpose here to know merely that prana exists. Then coming to the statement in the Varaha Upanishad that to *Jiva*, *prana* is the seat, I may say that herein lies the solution to the question. How are we to obtain mastery over Jiva? Jiva is the Lower and Higher manas combined. It may be represented to be the rider, and *prana* the horse, as *prana's* horse was *nadi*. Now wherever the rider, *Jiva*, goes, there the *prana* goes. Wherever the *prana* goes, there *Jiva* goes. They are so commingled with each other that it is impossible to separate one from the other.

Now *Hata yogis* control the *prana* and thereby the *Jiva*, *Raja yogis* control the *Jiva* and thereby the *prana*. Now we find as a matter of fact that when the mind is controlled, the outward breath, which is nothing but a physical manifestation of Prana, is also controlled. When we concentrate our attention on a book, we find that our breath subsides; but when we begin to gasp, we find we are unable to concentrate our attention. So *Raja yogis* try to control the mind, and thereby the *prana*; but we find that swift progress is not made if both are not controlled. In the *Yoga Tatwa Upanishad*, it is stated that Yoga and Gyana (wisdom) should go hand in hand and thereby *prana* and *Jiva* should both be controlled; therefore, in order to ensure a speedy progress, the check of both is adopted, according to our books; but, no doubt, it will be dangerous to check *prana*; and unless a person is of an iron frame of mind, he had better not attempt the task at all. In the case of the generality of persons it is better to go in the *Raja yogi* way and control the mind alone through the three methods as stated in our Vedantic books—*Sravanam*, *Mananam* and *Nidhityasanam*. In the theosophical literature there is a confusion between *Prana* and *Jiva*. The *alias* of *prana* is said to be *Jiva*, but in the Upanishad this mistake never occurs. We should take *Jiva* to be the *Kama manas* and the higher *manas* conjointly. It becomes the Higher *manas* when freed from the lower one.

Next comes Hamsa. It is the vehicle of *Jiva* in its progress higher up to non-self. It is the great bird or Om spoken of in the "Voice of Silence." Next come the Saktis. They are six in number. Of these five preside over the plexuses from the Prostatic one upwards. The remaining one termed *Ichcha Sakti*, which produces desires, is in a seat between the sacral plexus and the one above it. The five go by the names of *Krya*, *Kundilini*, *Gnana*, *Para* and *Matrika*. The first, if conquered, produces all-will, the third all-wisdom, and the fourth is the source of light and heat and produces clairvoyance, &c. The fifth is merely an adjuster of the nadis in the middle of the eyebrows. Unlike the male forces which serve for the conquering of the plexuses, &c., these five Saktis yield their powers to him who conquers them. But *Ichcha Sakti* has to be crushed along with its retinue since it produces desires. Here I may also tell you that there is another set of the same Saktis in the head above. Of these *Kundilini* is important. Besides the one at the navel,

some books say that there is another between the two eyebrows. But it is not important. This *Kundilini* is situated stretching itself from the sacral plexus to the plexus in the navel. It is of a special form, extending itself, like a serpent biting its own tail up, to the navel. It is able to create as well as undo the things of the world, that is, it will either kill man or will give him power if properly controlled. Here I shall also bring in the Agnis or fires in the body. It is stated in our Puranas that Agni had three issues, each of whom produced 15 issues in turn, amounting in all to 49. In this instance I shall treat of these three Agnis only. They go in the body by the name of *Koshtagni*, *Gyanagni* and *Darisanagni*. Their counterparts in the universe and in this Sun-world are *Garhyapathya*, *Ahavaneya* and *Anvaharya* as stated in the *Dasopanishads* or *Pavaka*, *Pavamana* and *Suchi* as stated in some *Brahmanam* and others. These mean earth fire, electric fire and heaven fire. So in the body the three fires mentioned above are situated in the sacral plexus (which corresponds to earth), heart and eyes. The first fire performs not only the function of digesting the food taken into the stomach, but also makes the position of *Ichcha Sakti* and her brood, who are just above that fire, uncomfortable through the heat generated by that fire. This fire is kindled when food is taken, but a yogi kindles this fire through *Pranayama* and keeps up a perpetual flame. Then the desires are no longer latent, but rise up to the middle of the eyebrows and disturb his manas there. Then he has always to exert his will for their extinction, and thus he develops his will. The second gnana fire is produced through *gnana Sakti* or the cultivation of wisdom. This fire kills egoism and its retinue stationed in the heart. The third fire is situated in the eyes which create what is called *Drishti*—good or bad influence emitted through the eyes.

Now let me tell you that the obstacle that lies in the progress to a higher salvation of *Jiva* is not only this *prana*, which is the horse of the *Jiva* and which serves to unsteady the *jiva*, but there is also another which we call *Kama* or *Ichcha Sakti* as mentioned above. Therefore the two obstacles that produce the fluctuation of thought are *prana* and desires, and this is the *rationale* of the extinction of desires in the body. When a person through *gnana* and through *pranayama* purifies the *Ida*, *Pingala* and *Sushumna nadis*, he is able to see that these desires, which are astral entities, rise up through these wires from the anus to the manas and disturb its equilibrium. If once we try through our will to conquer these desires, they do not come in as obstacles to the manas. When once these desires are subjugated, the second obstacle, which is *prana*, has also to be conquered. What persons who go through *pranayama* do, is that they go through the several plexuses to conquer the forces in those plexuses, and also to control their breath through cessation of breath or *Kumbaka*. In ordinary moments, breath is passed through the right or left nostril, breath passing from one nostril to the other in some minutes less than two hours. What should be

done in order to produce the state of trance is, that breath should be controlled and should be made to go through the *Sushumna*, the central *nadi*. Now *Kundilini* is the seat or origin of *Prana*. It contains the latent quantity of magnetic oxygen which preserves the body even when the *prana* or breath is stopped. It is in the navel that *chitta*, or fluctuation of thought, exists. Now when a person controls the breath, and thereby the mind or *Jiva*, both go to the mouth of this *Kundilini* which is in the navel and then get into the *Kundilini*, through which *prana* and *Jiva* get into the *Sushumna*; and when these three get into the *Sushumna*, they rise up to the heart and thence to the eyebrows, and thence to *Sahasrara* or pineal gland. This *Kundilini* is mentioned by Madame Blavatsky in "The Voice of Silence." The process is not given there, but this is the process that our books give us. Now when the plexuses have been conquered, when the *prana* has been stopped and made to get into the *Kundilini*, and thence into the *Sushumna*, one's desires vanish, and he is able to destroy his subtle body at his will and then to reproduce it if he likes. This is the process given out in the *Yoga Kundilini Upanishad*, which will shortly appear. As I have said, when the plexuses have been conquered, and the ties between the subtle body and the physical body have also been severed, the adept is then able to get out of his gross body and pass in the double. These six plexuses form, as it were, the spots at which the subtle body is tacked on to the gross body. Therefore, when *prana* and all the desires are checked, this leads to the higher *karana* body developing itself, that is, consciousness of the higher ego in man arises, which leads him thereupon to the higher goal. Thus, the *karana* body, in order to find its salvation, has not only to destroy its intermediate subtle body, but also to attract to itself *Gyana Sakti*, *Para Sakti*, *Krya Sakti*, and make them merge in it before it can merge into that ocean of Consciousness, Light and Will, which is nothing but pure *Satwa*.

OM. TATSAT.

A discussion followed, at the end of which a vote of thanks was passed to Mr. Narainasawmy Iyer for his admirable lecture.

EX ORIENTE LUX.

(Continued from page 310.)

C. J.—Your picture is not only overdrawn but decidedly based upon error. This historical development of our Church, this gradual growth in dogma, ceremonial and government, represents to us not that the deceptive encumbrance you would make us believe, but the very inner life of Christianity asserting and unfolding itself in its present magnificent form. We admire and revere this superb structure, because the Christian Faith by its innate evolutionary strength and under divine guidance has succeeded in rearing it to its actual perfection.

S. T.—Can you not discriminate between the kernel and the husk? Does it not strike you that if you aspire to the complete knowledge of your Church, you would not feel satisfied to remain fascinated by its outer splendour? At all events there is an increasing number of those who long to study the inner lines and call eagerly for the architect's original plans. They would wish to know the significance of the cruciform design, the meaning of the nave, the mystery of the apse and the deep sense of the central position of the high altar.*

To such inquiring minds, Theosophy has already proved a trusty guide and interpreter. She pushes aside a cluster of leaves to uncover the graceful lines of an arch, rising to a height where the unaided eye can no longer trace the keystone, she lifts up a tangle of branches to disclose a slender shaft, or a finely sculptured capital replete with deep symbolism, she tears down a thick curtain of cumbering masses to unveil the delicate tracery of a rose-window and to let the golden light once more stream into the edifice, filling it with the warming glow of returning inner life. The dark, cold, and silent atmosphere of the building seems to be touched by the enchanter's wand and a glorious resurrection takes place under the vivifying breath of spiritual truth.*

C. J.—Surely you do not mean to assert that our Church is entirely bereft of spirituality?

S. T.—I am not guilty of such injustice. I am speaking of the main body, not of its individual members. Well do I know that many of your learned divines, by earnest study and life-long aspirations on the higher plane, have been guided to the divine light. The more, however, their spiritual perception has been opened, the readier you will also find them to shrink from the anthropomorphic wording of the creeds, and firmly to deprecate their further explanation on those lines. I am also fully aware that many true Christians have "put on Christ," and in the depth of their pious hearts have found access to "the Kingdom within;" but I willingly leave the decision in your own hands, whether they have attained this high aim, by their innate purity and steadfast endeavours, or by the assistance they obtained from the materialistic words of the creeds. In strong contrast with the few pilgrims within reach of the goal, we see the great masses of Christendom, listlessly straying outside the temple or vainly attempting to find an entrance to the inner shrine. Although numerous priests are moving about, pretending to act as guides, they have only a stony formula to give to each searcher, instead of the living truth, that would act as password at the gate. It is not theirs any longer to give, for it has long been lost to them.

The Christian creeds are merely unintelligible symbols. They are, however, not only authoritative, but even peremptory in their claims on our innermost conscience, and thus challenge our earnest scrutiny in our ever repeated attempts at gaining access to their hidden sense. Their

* As shown in St. Peter's of Rome.

truths are said to be "self-evident by their inherent reasonableness," and yet all explanations put forward to bring them within the range of our understanding are marked by such divergence and obscurity, that the task, in that form, has proved to be one of sheer impossibility and has only left in its train an endless swarm of hot controversies. In the creeds we see the endeavour to convey the highest spiritual ideas to the human mind by purely materialistic language: instead of teaching the spiritual part in man to rise towards the higher plane for the purpose of approaching these divine verities, they are anthropomorphised, and, in this state of distortion, are expected to become acceptable to the human intellect! In their present shape they must ever remain for the material mind, either a mere fetish, *i. e.*, an object of blind worship, or an unapproachable enigma which sincere and reflective men will discard in utter despair of finding a solution.

We therefore see before us the spectacle, apart from the stagnating masses, of numbers of professed Christians struggling in vain to draw nearer to the sanctuary of their faith, and the few spiritually-minded, who, having gained the longed-for portal-are, unable to explain the means by which they earned the victory!

C. J.—For teaching the human mind, no better method seems available, than that offered by language. What else would you use?

S. T.—Ideal conditions must always suffer in the attempt at transferring them to the earthly plane; all teachers have therefore to direct their best efforts to lessening, as much as possible, the injury caused by the roughness of material touch.

Theosophy is ever pleading for abstract conceptions of spiritual things, and consequently we feel distressed at the crude forms adopted by even some of your high authorities, for the purpose of emphasizing orthodox doctrines. When we hear the challenge: Do you believe that "the Man Jesus is Himself the eternal God," and when they speak of the Incarnation as the "self-emptying of God"* they start in us a feeling akin to horror at their gross materialism.

Jesus taught by preference through allegory and symbolism, for by their form they are best suited to convey the higher truths. In offering to the mind a veiled image for contemplation, they suggest its ideal nature, which ought not to be approached by the outer understanding, and call on the higher or intuitive powers, to act as main factors in solving the problem. Through the allegory alone of the New Testament we gain access to the inner teachings of the Christian faith, while symbols have the eminent faculty of conveying instantaneously the deep and manifold meanings of ideas which otherwise would require volumes for their elucidation.

C. J.—Again, your contention strikes me as paradoxical that the key of all the inner depths of our doctrines should be tendered to us by Buddhistic or Brahminical hands.

*Rev. C. Gorc, "Lux Mundi," p. 359.

S. T.—Here you touch upon one of the most salient qualifications of Theosophy as a valuable guide. It teaches and proves that all religions in their fundamental doctrines flow from the same fount, and gradually grow diversified as they proceed on their course of self-evolution. Not only can we trace in the old esoteric religions in all their completeness the doctrines of the Incarnation, the Trinity, the Atonement, the Resurrection, and the Salvation, but what is commonly called the *Christ-idea* of humanity also appears to have been the hope and consolation of the ancients, thousands of years ago.*

We find the sacerdotal rites of Baptism and the Eucharist practised among the ancient Egyptians, and they were acquainted with the doctrines of transubstantiation or consubstantiation, while the dogma of the Logos was known to the Chaldeans.

I dare say that you are aware that Christian science has viewed these facts as establishing a system of types foreshadowing Christianity, and receiving their confirmation and consummation by the advent of Jesus Christ. But any impartial judge will have little hesitation in deciding that if orthodox scholars, instead of being satisfied with a shallow excavation, had sunk a shaft deep enough to strike the virgin rock in some eastern land, they would have found the pure gold of truth.

The same confirmation is derived from the pre-existence of all the so-called strictly Christian symbols, dating back to prehistoric times. Take, for instance, one of the innumerable meanings of the cross.

C. J.—The cross is hardly a subject for fair argument, as it is well known to have been in use; by ancient heathen nations; the crucifix surely is the true Christian emblem, and would prove a higher test.

S. T.—In the treasure chambers of the Roman Catholic Church, and held in equal estimation with the crucifixes, are occasionally found the (so-called) geminated crosses.†

They have a jewel, generally of great value and brilliance, inserted at the point of intersection of the two arms of the cross, marking, in fact, the spot where the head of the Saviour rested during His crucifixion. A variant is found in equally valued crosses, where, in place of the jewel, the sacred spot is covered by a sheaf of golden rays streaming forth in all directions; an allegory which effectively conveys the same idea of an active effulgence proceeding from this focus of light.

For a clue to this symbolism we have to go back to the Vedic hymns describing the production of the holy Agni amidst sacerdotal rites. The *Swastika* or Aryan cross, the sign of salvation, is composed of two pieces of wood, forming the *arani* in whose centre-point the spark of the "divine babe," so longed and prayed for, is seen to arise. Hence to this ancient cross we can trace the subtle vibrations, the first symptoms of birth of that divine fire in the human soul, "the light which lighteth every man that cometh into the world;" while in the crucifix we hail it as the crowned conqueror, returning from the long

* Egyptian Belief and Modern Thought. J. Bonwick.

† La Science des Religions comparées. E. Burnouf, page 258.

and hard-fought battle in which he not only vanquished but utterly destroyed all his enemies. The cross is the sign of renunciation and regeneration. Starting from its earth-bound foot, our inner eye can follow on rising grades the process of spiritualization of matter, until in the point of intersection the final consummation is attained; the horizontal arm is the bar which confines all material influences below, and the sacred spot is the portal to the spiritual realm above, to which no impurity can penetrate.

Jesus, raised on the cross, represents to us the highest type of human efflorescence. His death and resurrection mark the fullest conquest over matter, and through the new birth of the spirit, the attainment of the glorious goal. His union with "the Father" is thus achieved, but the completeness of His victory over self brings to Him an even higher reward, symbolized by His ascension, when He is judged worthy of sitting at "the right-hand of the throne."

Allegorically we may see in the crucified saviour the eternal archetype, for ever held up before the eyes of struggling mortals. In His victorious combat with the earthly powers, He shows the only path by which mankind, as a body, in ages to come, may hope to follow in the steps of its sublime exemplar.

Esoterically or spiritually we find in the crucifixion the proclamation of the reign of *Christos* or "the Christ," and His manifest victory over all the lower elements of our human nature. His divine mission stands accomplished. He sacrificed Himself to Himself, and "saved" Himself by redeeming that part of the lower self which can be assimilated by the spirit.

C. J.—When you call these saving doctrines esoteric, they must have been and are still withheld from the multitude?

S. T.—These truths are only withheld as long as they withhold themselves. They are no longer esoteric, as they have been openly proclaimed; but they will always be classed amongst the hidden, inasmuch as the delayed awakening of the inner cognition of man renders them inaccessible. Remember that Jesus said even to his disciples, "I have yet many things to say unto you, but ye cannot hear them now."

It is by self-evolution of the human soul, or by natural predisposition (which is nothing else than the result of work done in a previous state of existence), that access to the interior plane is gained, whence incessant struggle, again symbolized by the cross, builds us the stepping stones for the ever-rising grades of comprehension. Intellectuality alone renders no assistance on this path, hence the lowly-minded, when sustained by purity of heart and earnestness of purpose, may have a claim as good as the most learned.

C. J.—Then where is the inestimable blessing of finality in truth, which Christianity offers to all believers? Your doctrines appear to me a raging sea on which, like a frail bark, our soul is violently tossed about and in despair of ever reaching the haven of refuge.

S. T.—Truth is for ever conditioned to our state of consciousness, to our grade of development, to our perceptive and reflective powers. Like all true ideals she ever remains unattainable to us in her inner nature. Step by step as we advance towards her, she invariably recedes, leaving one veil after another in our eager grasp, and yet withholds that finality which you claim to possess. If you grant the unlimited perfectibility of the human spirit, you must also concede its ever-enduring progress towards divine perfection. However minute our gains may appear, we yet feel we gradually draw further within the benign radiance, Truth sheds on all her devoted worshippers. Thus attracted and stimulated in our endeavours to advance towards this light, we find started within us that powerful current of alternate aspiration and conviction which forms the essence of all progressive religious life, and while daily bathing our soul in these living waters, we realize the deed sense of the sublime motto: There is no religion higher than Truth.

H. A. V.

ASTROLOGY.

(As conceived by the Hindus).

I.—INTRODUCTORY.

IT is my object under this heading to attempt to throw some light upon certain theories of life and religion, with which the science of the stars has furnished the Hindus. Among the ancients this science occupied the proudest position, as to them it explained the past, the present and the future of all terrestrial life—human life in all its departments included. It told them what man with all his surroundings had been in the beginning, and it told them what his destiny would be in the yet unseen future. It told them the laws of his birth and death, and it gave them the bright hope of a life after death.

The science of the lights of heaven was with the ancients a science of the widest possible scope. And indeed one can make nothing out of astrology unless he is conversant with the principles, both of physical and mental science. Astrology in fact shows that all terrestrial life, whether it forms the subject of Chemistry or Physics, Geology or Botany, Physiology or Anatomy, or any other branch of science, is due to the action, direct and indirect, of the luminous and calorific forces which emanate from the sun. It classifies the various solar forces and investigates the properties of both direct and reflected light. It discovers furthermore that the mutual effects of the heavenly bodies changing with their constantly varying relative positions, modify a good deal the quality of the light they send us. One step more, establishing that this effect of the solar and planetary forces of light and heat, &c., changes with *time*, and the science of Astrology is complete in all its majesty.

That the light of the sun exercises well-marked effects upon life,—that the sun in fact is the source of all terrestrial life—is a fact well-established by modern science. The spectroscope has beyond the possibility of doubt proved that the various colours of the solar beam have different properties. The science of the Tatwas on which I wrote in the IXth and Xth volumes of the *Theosophist*, and which has been discussed with greater detail in a book on the subject, just published by the Theosophical Publishing Society, comprehends all the principles of the finer forces of Nature on which the science of Astrology is unshakably based.

The ancient Hindus knew the science of the Tatwas, and had given *tatwic* values to the various phases of the solar, lunar and planetary lights long before the time of our mediæval astronomers. Those were days of the proudest success for Indian science, and astrology rejoiced in the firmness of its basis. Human perversity, however, was too much for its divinity. It was very soon turned to the purpose of earning base lucre. From a liberal it degenerated into a bread-and-butter science. People no longer cared for the science of Breath and the Philosophy of the Tatwas. They were altogether forgotten. The only business of the astrologer remained a dead-letter interpretation of the ancient books. Books no longer pointed the way to the realities of nature. What ought to have been learned from a deep devotion to the things themselves was taken on trust. Short treatises consequently appeared which gave out merely the results of other people's investigations, and neither the experimental fact nor the reasoning which justified those conclusions. They became from a *posteriori* inferences mere *a priori* assertions. The result that followed was natural. The mind became dead to the influences of nature. The bright path marked in ancient days by astrology dwindled down into the routine of dark superstition.

No wonder then that the money-loving astrologer of the present day cannot read aright the high decrees of the lights of heaven. But we must not despair! Human perversity has had its day of suffering and grovelling in ignorant superstition. Modern science is laying the foundation stone of a brighter and more splendid edifice of astrology. The old name which was discredited by man has given place to a new one, and the science of Astronomy, with the help of Physics, Chemistry, Geology, and, above all, Spectroscopy and many other sciences, is imperceptibly gaining the same lost heights, from which compassionate Astrology preached to ancient man the secret of life and death.

It will not be amiss at such a time to attempt to show that one very important section of the human race—the Hindus—derived their religion from Astrology, and that their Astrology was not a freak of a diseased imagination, but had for its basis the exact science of the *tatwas*—the *luminiferous* (1), the *soniferous* (2), the *tangiferous* (3), the *gustiferous* (4), and the *odoriferous* (5), ethers of the principle of life (Prana). To begin with, I take up the Sun.

II.—THE SUN.

The Hindus believe that every phenomenon of terrestrial life—vegetable, mineral, and animal—in every phase and every relation, has its source in the sun. All the qualities of the sun have been given different names, and it is from these names that I now propose to construct a description of that mighty orb. It is one of the proudest triumphs of the Sanskrit language and science that truths which would otherwise require sentences to express them, are given expression to by single words. It is only necessary to have a collection of all the solar epithets scattered over the Vedic and classical Sanskrit to have a comprehensive treatise on the central light of our system. Such collections were made by the ancient Hindus, and in order to encourage the study of these collections, special fortune was described to be in store for the devoted scholar. There certainly was a time in ancient India, when these collections were studied as they should be. Human perversity and idleness had, however, again their way. It came to be believed in time that the mere reading of these collections had some mysterious efficacy, and that it was not at all necessary to understand them. The sense of the words was altogether forgotten; and it has now become rather difficult to recover it. To come back, however, to the collection of solar epithets. One such collection is now in existence. It contains a thousand names. This little book is of the highest importance, although it has somewhat suffered from exposure to time, inasmuch as in some instances the same name is repeated twice. The book is named the *SURYASAHASRA NAMA*—the thousand names of the sun—and has been printed in the Nirnayasagar Press at Bombay.

The sun, then, as we gather from the names contained in this book, is a self-luminous (स्वप्रकाशक), beautifully bright (कान्त) heavenly body (खेचर). The body of the sun is generally white (शुक्लमहाश्वेत) and bright (उद्दोषवेष). The light which he sends forth is also white (सुक्लकान्ति). He is, however, the possessor of all the colours in himself (वर्णा), and the substratum of all the terrestrial colours (वर्णाध्यक्ष). And although the sun is generally white, he sometimes in the morning looks red (लोहितांग) and sometimes golden yellow (स्वर्णाङ्ग). At other times he looks bluish नीलांग) or bluish red (नीललोहित). The sun is a star (ज्योतिः) like the other lights of heaven, and to us he alone is the star of the highest importance (परंज्योतिः). Ordinarily he sends forth in all directions (विश्रतोमुख) a thousand rays (सहस्रपद) pure and bright in appearance. We cannot look at him (अनिर्देश्यवपुः); sometimes, however, as in the evening, these rays disappear, and we have

before our eyes an almost rayless disc of gold (स्थाणु). The sun, although appearing to us to be setting, never really sets (नित्योदित). He is always up, and is only *hidden* from the view of our hemisphere.

The sun appears to us very small as compared with the earth, but in reality he is of very great dimensions (विस्तीर्ण)—so much so that his bulk can hardly be conceived by the mind (अचिन्त्यवपु). He sits in a tremendously large portion of space (महासन) and exercises his influence over a yet larger portion (महाविस्तीर्णमण्डल). The distances of the planets, whose life is sustained by this luminary, will clearly establish this fact.

All the lights of our system are more or less distant from us, but the sun is higher (उत्तर) and more distant (परात्पर) than all these.

At various periods of his life the sun presents to us various curious appearances. Thus he appears to us during the total eclipse as wearing a crown (*corona*), (मुकुटी, किरीटी). He also appears as the possessor of a sword (खड्गी). This so-called *sword* is the name given to a very remarkable protuberance of that appearance. During the eclipse of 1851, this phenomenon was seen and noted down by Rev. W. R. Daves. "A bluntly triangular, pinky body (was seen) suspended as it were in the corona. This was separated from the moon's edge when first seen, and the separation increased as the moon advanced. It had the appearance of a large conical protuberance, whose base was hidden by some soft and ill-defined substance.....To the north of this appeared the most wonderful phenomenon of the whole; a red protuberance of vivid brightness and very deep tint arose to a height of $1\frac{1}{2}$ or more as the moon's progress revealed it more completely. *In shape it somewhat resembled a Turkish cimeter*, the northern edge being convex and the southern concave. Towards the edge it bent suddenly to the south or upwards as seen in the telescopeTo my great astonishment this marvellous object continued visible for about five seconds, as nearly as I could judge *after the sun began to appear.*"

The sun has an atmosphere very much finer than ours (सूक्ष्मवायु), and he is possessed of a very shining panoply—the chromosphere (कवची). Sometimes there appear in the coronal atmosphere curiously carved streaks of light, which give to the whole an appearance like that of an ornament worn on the arm (केयूरभूषणोद्गाति). This armlet is very beautiful (चित्ताङ्गद). The various pieces of the ornament are as many protuberances.

There are in the sun other protuberances or tongues of flame (सप्तजिह्व, सप्तास्विः), which fall under seven heads. Some of these are dark (काली), others red (सुलोहिता), and others again smoky (सुधूम्रवर्णा), &c. Although the sun looks very smooth and beautiful (अन्यङ्गधारी) his surface is really very rough and granulated (शत-विन्दु, विन्दु), and he has in fact a very ugly body (कुबेर). On his surface there are many serpentine ridgy appearances (अहिमत). In the atmosphere of the sun there also appear many large gaps—the sun spots—which look like beautiful ear-rings (कुण्डली) on their surface. In these spots there appear certain dark shady appearances which look like mountains (महाशैल). These are the nuclei of the sun spots. Over these are brighter smoky appearances which look like constantly fluttering flags of that colour (धूम्रकेतु, केतुमत). This portion represents the modern umbra of the sun spots. Over these again are noticed still lighter shades (नीलकराठ) the penumbra.

Here ends a brief description of the physical appearances of the sun, as gathered from certain words of the treatise under notice. The next section will note all those qualities which create, preserve and destroy life of every description on our planet; and then we shall see if it is justifiable to attribute all these qualities to the sun.

III.—THE SUN.—(Continued.)

The sun is fire himself (अग्नि). We have no measure for his heat (अमितानल). In him is the source of all our heat (तेजोराशि). He is the lord of all those forces which give life and action to the organs of speech and action (द्वेषिकेश). He is the fountain head of the rays of light (रश्मिमाली) and the lord of the planets (वक्षसर्पापति). The sun has no support in the heavens (निराधार), yet he maintains his course and never falls down (अच्युत). He travels (तरणि) by a sort of aerial motive force which acts upon him in the same way as a strong current of wind does upon any object which it carries from one place to another (वायुवाहन). This motion the sun has, but relatively to us he is motionless (अचल). He is drawn onwards in his course by the Law (सत्याश्व). The word *Satya*, which is generally translated by *Truth*, really means the Law which keeps things as they are; and the word *ashwa*, which ordinarily means a horse, signifies in reality the power,

the motive force which draws anything onwards. Hence it also means motion, or form of motion. The sun has thus seven forms of motion (सप्तसप्ति, सप्ततुरग). These seven forms of motion are the seven colours of the rainbow. But though there are these seven general forms of motion, the sun is really the source of innumerable rays of light, which are in fact so many different vibrations (अंधुमाली, सहस्रांयू). These rays are the *sustainers* of life (सहस्रदीदिति).

The sun never sleeps; his presence always destroys sleep (विनिद्र). The sun has no phases like those of the moon (निष्कल); he is however the source of all the phases of that body (कलानिधि) and in himself has always the full sixteen *kalas* (that amount of light which the waxing moon gains in one day) (षोडशकल). The external sun is the vehicle of the sun-god, the individualized energy of the Divine self, which takes this particular form (रथी, सुरथ). This self of the sun is quite inconceivable (अचिन्त्यात्मा); and yet, as we shall see further on, it must be so. The vehicle, as already seen, is variegated in colour (विचित्ररथ). This vehicle of our sun-god has, or rather is, but a single wheel (एकचक्ररथ). There are other sun-gods who roam in space seated in similar vehicles of double, triple, and multiple wheels (stars).

The sun-god sits on a seat of lotuses (पद्मासनरथ), for the sun is nothing more in reality than a mine (पद्माकर) of various *points*, which are the germs (the lotus being the emblem) of all the living organisms of our planet. The rays of the sun carry with them, not only to our planet, but to each and all of them, the germs of these organisms (पद्महरत).

RAMA PRASAD.

(To be continued.)

A CHAT ON THE PIAL.

Mundanus.—Good morning Mysticus. We have not seen you for a long time. Where have you been hiding? And, above all, I never even dreamt of meeting you in this strange place, India. The last time I saw you was in England four years ago, when we held so many edifying conversations about the Theosophical doctrines.

Mysticus.—Very glad to see you, my dear friend. I am always in India, having made it my home for the last 20 years or so. I occasionally run over to England to spend a month or two in the company of

some intimate friends, and it was on one of those trips I had the pleasure of meeting you. But what brought you here?

Mun.—Our talk there has borne fruit with me. I felt an uncontrollable desire to investigate for myself the things of which you told me, in the land of their birth and among the natives of that land. So I have given up rank, position, and wealth, and have come as you see me. It is two years since I set foot in this land, and I have read much and seen more. But I have many doubts, and I cannot but say that it is my Karma that has brought you to my assistance.

Mys.—I will try my best.

Mun.—I am a regular reader of the *Theosophist*, and yesterday I was reading the translation of the Sandilya Upanishad. I am very sorry for not having come across it before, as I am now pretty sure that, following the directions laid down there, I could have attained wonderful powers that would have enabled me to see for myself the mysteries of nature that I have been so long in search of. I wonder why others are so obtuse as not to practise those things and attain the powers.

Mys.—What do you mean? Please explain yourself.

Mun.—There it is stated that, after one has practised certain postures called Asanas, and after having purified the Nadis, he should perform Pranayam. Wonderful results are predicted to follow after fifteen days, a month, or at the most six months. It seems wonderful, but it must be true. Certainly the translators of that Upanishad must have progressed very far now. This is the secret of the Adepts, I think.

Mys.—The translators are no better than ordinary men. You may rest assured on this point, as I know them personally. But to come to the point, have you seen anybody practising the processes and attaining the results?

Mun.—I have not been so fortunate. But I am pretty sure of the results. The course is so plain and easy that not even a blind man can miss it. I myself am going to begin it very soon. I wonder that you could have ever missed it.

Mys.—It is a great misfortune indeed. But what do you mean to do?

Mun.—This is my plan. The Asanas are plainly laid down there. I can practise Padmasana, as it seems the easiest. Then follows the purification of the Nadis. Their localities are very clearly described, and I think there is no difficulty in the process. It could be accomplished in a very short time. Then comes Pranayama, the course of which is plainly laid out. There it is that the most wonderful results are predicted. In three months a man can rise into the air. Then by directing his attention or mind to anything, he knows the secret of it. I shall just read to you some portions of it. "By fixing the attention on the tip of the nose, he attains a knowledge of the world of Indra; below it of the world of Agni; on the eyes, of all the worlds; on the ears, of

the world of Yama; on the sides of the ears, of the world of Neruti; on the back of the ears, of the world of Varuna; on the left ear, of the world of Vayu," and so on. Certainly a man can obtain omniscience by this means. The translation of this Upanishad must be considered the most important discovery of the age and the greatest benefit done to Humanity. Now do you see the reasonableness of my plan?

Mys.—Unfortunately I do not. Now that you ask me, I have read the original myself and see that you have quite misunderstood the subject.

Mun.—How so?

Mys.—In the same Upanishad it is laid down clearly that the course is dangerous and difficult. Please allow me to explain myself.

Mun.—I have great respect for your learning and wisdom, but even you, I fear, would not be able to prove me wrong. The facts are so plain.

Mys.—We shall see. The course of Yoga consists of eight stages. The first is *Yama* and the second *Niyama*. In these two are comprised all the active and the passive virtues. Then *Asana*, *Pranayama*, *Pratyahara*, *Dhyana*, *Dharana* and *Samadhi*. The qualities comprised under *Yama* and *Niyama* cannot be acquired in a life or two. It is plainly laid down there that only a person possessing *Yama* and *Niyama* should practise *Asana* and *Pranayama*. Else it is plain that he cannot obtain the results. To one who is possessed of those qualities, such results are certain. But are you sure of having perfected yourself in those qualities?

Mun.—I cannot say that I have. But now that I remember it, I have heard of many persons who are practising *Asana* and *Pranayama*, and who are not the morally perfect men whom you say the rules want. What do you say of them?

Mys.—*Asana* and *Pranayama* are physical processes, and as such can be practised by any one like a course of gymnastics. They do not require as a *sine qua non* any previous moral qualities. So persons reading books on Yoga reject the first two, *Yama* and *Niyama*, as things that could be leisurely acquired, and begin to practise *Asana* and *Pranayama*. They do not wait to perfect themselves in the *Asana* even, but practise *Asana* and *Pranayama* simultaneously. *Asana* in the beginning is a very difficult thing and requires some time before the initial stiffness of the body and the pains are got over. Then, if he practises *Pranayama*, he can go on for any length of time without being disturbed by those pains. But they do not wait even for this, but go on headlong. And the results are correspondingly poor.

Mun.—How so?

Mys.—I have known many who have begun Yoga with *Pranayama*, and after a course of 10 or 15 years obtained not one of the results you read to me from the Upanishad; all because their course was without

the foundation *Yama* and *Niyama*. Some are pulling on though, while others denounce Yoga and the Upanishads as absurd and false.

Mun.—But do you think seriously that *Yama* and *Niyama* are necessary?

Mys.—I do, because by attaining these the mind is calm and clear and can be directed to anything and fixed upon it. I know, practically, that to practise *Pranayama* alone would not produce such results, but the mind should be concentrated upon the object desired with tremendous power. Else it is useless. And where the mind is free from all desires and dislikes, as will follow after *Yama* and *Niyama* have been perfected, such concentration would naturally follow. Again, by the practise of *Yama* and *Niyama*, the whole moral nature is purified and elevated, and one becomes positive, and, as such, proof against the evil powers that stand in the way of a student's progress in Yoga and bring about so many difficulties and dangers.

Moreover from the attainment of *Yama* and *Niyama* the gross and material particles are eliminated from the student's constitution and his system becomes very ethereal. In such a state *Pranayama* is very easy and the results follow soon. There is also this. There being a close connection between thoughts and the breath, when thoughts are pure and calm *Pranayama* follows naturally, and the results ensue in the short time as laid down in the Upanishad. This is well illustrated in a story in the *Yoga Vasishtha*.

Mun.—Pray, tell it to me.

Mys.—A certain *Sanyasi* went to a *Rishi* and asked him to teach him *Pranayama*. The sage saw by his clairvoyant power that the *Sanyasi* had not *Yama* and *Niyama*, so he told him to wait. He gave evasive answers for a period of seven years, and one day suddenly asked him to pronounce properly the mystic syllable *Om* with 3½ mantras. When he was pronouncing the first ॐ, *Rechaka* naturally set in, and when he came to pronounce ॐ, *Puraka* set in; but when he began to pronounce ॐ *Kumbhaka* was brought on, and at the *Ardhamatra* the *Sanyasi* was in *Samadhi*. You now see the rationale of it.

Mun.—I never saw the affair in this light. It seemed so easy and plain. I thank you very much for saving me from this pitfall, as you have done many a time from others. Henceforward I renounce *Pranayama* and Yoga and will perfect myself morally.

Mys.—I am also very glad to have met you and hope to have many similar chats on the pīal.

C. R. SRINIVASAYANGAR, F. T. S.

**SANDHYAVANDANAM OR THE DAILY PRAYERS OF THE
BRAHMINS.**

IN his "Ancient India" Vol. II. Mr. Romesh Chunder Dutt, speaking of Upanayana observes, "It no longer means the study of the Veda, which is now forgotten, nor the performance of sacrifices which have now fallen into disuse. It now means the habitual assumption of a meaningless thread which was neither meaningless nor habitually worn in ancient days: and modern Brahmins who do not sacrifice or read the Veda claim a monopoly of the sacrificial thread which the ancient Brahmins used to wear along with Kshatriyas and Vaisyas who all sacrificed and learnt the Veda. Thus national degeneracy has converted significant rites into meaningless forms, all tending to the enforced ignorance of the people, and to the exclusive privileges of the priests."

The same remark might with equal force be applied to Sandhyá-vandanam or "twilight devotion," for the initiation into which Upanayana was instituted.

It is simply a prayer addressed to Sandhyádévata during the Sandhyas or "junctures" in a day. The elaborate ceremonies, which are prescribed now-a-days, and which go by the name of Sandhyá-vandana, practically prevent, on account of the very long time which they take for their due performance, its being performed at all. I do not mean to say that this is the only reason for its non-performance; the scepticism which characterizes modern times may have a great deal to do with the entire neglect of the act. But no one can help thinking, especially after knowing the history of this institution itself, how simple its performance was in the ancient times and how easily it could be performed.

This is a subject which will be of special interest to a Brahmin. Of course it is the Sandhyá-vandana of the Brahmins and not of the other castes that I now wish to treat of in these essays; but I say of special interest to a Brahmin, because none else can easily understand the ritual described in these pages. It is also my earnest endeavour to explain to him, in the best manner I can, the rationale of the whole process, and the import conveyed by the Mantras he utters and the gestures he makes; and thereby to create in his mind a desire to perform it.¹

I cannot better begin the subject than by prefacing the whole by a historical survey of this institution. We cannot unfortunately obtain even glimpses of its history from any single work on Dharmasastra. We have only to place the statements made by the different writers side by side, with reference to the comparative antiquity of the writers themselves, and thus form a coherent historical view of the institution.

(1) I would in this connection refer the reader to our Dewan Bahadur R. Raghunadha Row's article in the *Theosophist* for July 1889, for a description of the degraded Brahmin of now-a-days.

But this is not to be judged as of any recent date. It is as old as the Vedas themselves; only the process was anciently very much simpler. It was performed in the period when the Brahmanas were formed, and even in the Mantra-period itself strictly so-called. It then consisted merely of a *Japa* or repetition a certain number of times of the sacred Mantra called *Gáyatri*¹—about which more will be said subsequently—in the morning and the evening. The *Taittiriya Brahmana* says, "*Udyanthamasthayaam thamáthithya mabhidhyáyankurvan bráhmanó vidavamthsakalam bhadrasmnuthe.*"²

This means that "a Brahmin who performs the *Japa* facing the sun, both when he rises and when he sets, will obtain all good." This plainly means that the ancient Aryans had an exercise of the will-power as well as the exercise of the body and drawing towards himself the infinitely superior magnetism of the sun, he supplemented the result thus effected by the magnetic effect produced by the repetition of the sacred *Gáyatri* Mantra. By the people of those times it was also quite easily understood, that the sun they thus worshipped was not the physical sun, but the spirit or spiritual sun that was supposed to be latent in the bosom of *Súryamandala*.³ In fact their idea seems to correspond with that conveyed by the term "Central Spiritual Sun." In short the *Sandhyá-vandana* was so holy that he who neglected it was no longer considered a Brahmin.

Passing on to the subsequent period which is considered as forming part of what is loosely called the Vedic Period, we have the *Sutras*, and

(1). This first occurs in *Rig Veda* III. 62. 10 and is beyond all doubt the most sacred of all the Mantras. It occurs in several other places in the Vedas, but this is the earliest mention of it.

(2). Since the above was written Mr. Desikacharya, Assistant Pandit, attached to the Adyar Library, kindly brought to my notice a second and a still more important passage from the *Taittiriya Brahmana*, viz., *Brahma vadinóvadanthi kasmáthbráhmanó hóráthré samyógé sandhyámupásthé kasmáth Bráhmanóhsáyamásinassin dhyámupásthé kasmáth práthasthishtan kásandhyá kascha sandhyá káláh kincha, sandhyáyássandhyátvam déváchássurácháspardhantha thé asurádivyamabhi dravan sádityóbbhibhét thasya hridayam rūpenáthishtath saprajápathi mupathávát thasya prajá pathirétathbhéshájam apasyat ritancha satyancha brahmachónkárancha thripadám gáyatrim brahmanómukha mapasyath sajrótishó jyotishodarsanáth so sya sandhyá káláh sá sandhyá thacheha sandhyá yássandhyátwamyathsáyamásinas sandhyámupásthé, &c.* Notwithstanding its great length, I have been tempted to quote in full for the reference, and satisfaction of those Brahmins who do not perform their Sandhya. It means:—

The learned in the Veda say, 'Why does a Brahmin perform Sandhyá-vandana between the junctures of day and night? Why does a Brahmin sit while he performs his evening devotion? Why does he stand in the morning? What is Sandhya? Which is the proper time for Sandhya? Why should it be called Sandhya?'

The Devatas and Asuras fought; then the Asuras pursued the sun. He was afraid. Then his desire took a form and went to Brahma. Then Brahma thought of the means thereby to avert the calamity. Then he formed the mantras *Ritam*, *Satyam*, *Brahma*, *O'm*, and the *Gáyatri* of three feet, as the most sacred and the beginning of all the Vedas. Sandhyá is the time between one light and another. He who performs Sandhya, between these two occasions obtains all good.

(3). This idea is well expressed by (1) *Sayascháyam purushé Yeschasarádivitye sayékáh* (*Taitthireopanishad*)=He who is in the heart of man and he who is in the sun are one and the same. (2) *Yayesho antharádivityé híranmaya purushah* (*Do*). This means the *purusha* (who is) *Súryamandala* (should be worshipped or meditated upon)......In fact the whole of the "Náráyana" of the *Taitthireopanishad* may be said to treat of this subject more or less exclusively. I may also mention the *Brahma Sutras* I. 1. 15.

Sutra-writers echoing the words of the Vedas. From the Grihya Sutras (literally, aphorisms for the household duties), we find that such was the case, although particular schools differed from each other in minor details. Sankháyana¹, strictly follows to the very letter the words of Taittiriya Brahmana. Asvaláyana differs a little from him by saying:

"He who wears Yagnópaveetha, (the sacred thread) and he who attends to the daily duties, such as Prókshana (sprinkling) &c., should perform Sandhya without speaking on worldly matters. In the evening (from the time) where the sun half appears (in the horizon) up to the appearance of the stars, and turning towards the north-west, he should perform the Japa (repetition of Gáyatri); so also in the morning he should turn to the north-east (while performing Japa)."

Apastamba is quite silent on this point. I am even of opinion that he omitted the subject altogether in his Grihya Sutras. I say this on a reference to four different MSS. in the Adyar Library coming from four different places and with as many different commentaries, in all of which the subject of Sandhya is conspicuous by its absence.

Taking the Dharma Sutras, we have Apastamba², who was on this subject silent in his Grihya Sutras, saying "during the morning and the evening twilight he shall sit outside the village, and not speaking anything." Haradatta, the commentator, explains it by adding "referring to worldly matters, and recite Gáyatri." Gautama's aphorisms³, are, "and the morning and evening devotions (Sandhya must be performed) outside (the village). Silent he shall stand during the former, and sit during the latter from (the time when one) light (is still visible) until (the other) light (appears)." Haradatta, who also commented on the Sutras of Gautama, explains the whole thing to mean that the Sandhya should be performed in the morning from the time when the stars are still visible until the sun rises, and in the evening from the time when the sun still stands above the horizon until the stars appear." He again says that as Manu (II. 102) prescribes the recitation of the Gáyatri during the morning and evening devotions either his or Gautama's rule may be followed. He also remarks that another commentator refers the injunction to keep silence to conversations on worldly matters only. It may thus be seen that Gautama's is only an extension of Apastamba's idea.

Vasishta⁴ says, "(While reciting his prayers) he shall stand in the day-time and sit down at night. Let him bathe three times a day." This is pretty much the same as either Apastamba's or Gautama's, except the injunction to bathe three times a day—apparently once in the morning before the morning prayers, once in midday, and a third time

(1). II. 2-5.

(2). III d Adhyáya, 7th Khandika, Sutras 3-6. His words are: "Yagnópaveethes Nityóthakaha Sandhyá Mupásitavágyataha. Sáyamuttarábhimu khahanshtamé dásam savitreem Japét, arthásthámitthé mandale ánakshatra darsánath évam prátah práng mukhasthishtan ánakshatra darsánath."

(3). I. 11. 308.

(4). II. 10 & 11. Here "and" refers to the duty to bathe which occurs in aphorism 9, and without which, no ceremony should be begun. This rule is laid down by all the Sutra writers.

(5). VII. 16 & 17.

before the evening prayers. The reason for this addition is not far to seek. Vasishta's aphorisms are in point of time posterior to those of either Bodháyana, Apastamba, or Gautama, and it is quite natural to expect him to reform the whole business by adding another bath, viz., during the midday.

But Bodháyana differs from these not a little. While he simply says in his Grihya Sutras¹ that the Sandhya should be performed, in pretty much the same words as either Apastamba's or Gautama's he prescribes in his Dharma Sutras² an elaborate purification ceremony preparatory to the performance of Sandhya.

He then says:

"Now they quote also (the following rules): seated with his face towards the West on Darbha grass and holding Darbha blades in his (right) hand which is filled with water, he shall repeat the Sávitrí one thousand times:

or (he may recite the verse) one hundred times, suppressing his breath:

or mentionally adding the syllable Om at the beginning and at the end, and the seven Vyáhrities:

and if he is tired by three suppressions of his breath (performed) with the recitation of (the Anuváka called Brahmahridaya), then let him repeat (the Sávitrí)."

These are the rules for Sandhyá Vandana proper, and those does not much differ from the rules of either of the other Sutra writers of Dharma (law).

But when he says:

In the evening he worships (the sun) with the two (verses) addressed to Varuna beginning with 'Imammévaruna' and Twámasyuráchaké.

And follows this rule by:

"The same (rules apply to the twilight devotion) in the morning, (but the worshipper shall face the east, and stand upright)."

In the day time he worships the sun with the verse addressed to sun "Mitrasya charshanidritaha..."

We cannot help thinking that, as these two kinds of worship of the sun (technically called Upasthána) are neither prescribed by the Vedas, nor followed by the other Sutra writers, Bodháyana's rule was followed,

(1). I have come across only a fragment of Bodháyana's Grihya Sutras, but I am not quite sure that it was a genuine one, and I have not seen another copy.

(2). He says:—"Going to a (sacred) bathing-place, he shall bathe, in case he is impure; in case he is pure, he may, optionally, omit the bath. (But in either case) he shall wash his feet and hands. Sipping water and sprinkling himself, while he recites the (Rik verses) containing the word Surabhi, the Ablingas, those addressed to Varuna, the Hiranyavarnas, the Pávamanis, the (sacred syllables) called Vyáhritis, and other purificatory (texts), he becomes pure (and fit to perform the twilight devotions)." (I. 4-7.)

The Vedic passage he apparently relies upon is one of the Black Yajur Veda, Taittiriya recension, and is one that applies to bathing before Sandhyá Vandana. The mantras which, according to him, should then be recited are exactly those that are now recited while bathing. Further, he himself admits that these should be uttered, and other things done, in order that one should become 'prayata,' pure. The contention therefore of several modern digest writers that Bodháyana considered A'chamana (sipping), and Prókshana (sprinkling) as forming part of Sandhyá Vandana itself is wholly untenable.

The text containing "Surabhi" is "Dadhi Krávinno Akársham..." Taittiriya-samhita (I. 5. 11. 4. 7); that of "Ablingas" is Apohishtá,... (Taittiriya Aranyaka X. L. 11.); "the verses addressed to Varuná" are several, but "Varuna Suktas" are here meant; and the "Pávamanis" is the Pávamanúváka in the Taittiriya Brahmana (I. 4. 8). I owe the above translations of Bodháyana's Dharmasutras to Buhler's English translation in the Sacred Books of the East, Vol. XIV.

if at all, by a very small minority; or perhaps the Brahmins of those days thought that Bodháyana was only introducing a change which did not meet with their approval, and hence even Apastamba and others who lived after him did not follow him in this matter. This view of mine is strengthened by the fact that very few of the writers of the metrical Dharma Sastras prescribe Upasthána.

We shall now come to the metrical Smrities. Manu's, the oldest of them—although not perhaps in its present form—follows the dictum of the Veda to the very letter. Roughly speaking, we may think that this institution was observed in one simple way during the Vedic, including the Sutra Period, and even that of Manu. He says, 'One should perform Japa, both morning and evening, with Gáyatri.' Yágnavalkya,¹ for reasons which will be explained in the other Section, introduced Pránáyáma and Prokshana by mantras addressed to Varuna. His rule is first of all Pránáyáma should be performed and then Prokshana. The expression "mantras addressed to Varuna" might seem to refer to any mantra addressed to Varuna, but Vignánésvara comments it to mean "Mantras which begin with *Apohishta*..." After Prokshana the Upasthána should be performed by mantras addressed to the sun and lastly all these go, according to this lawgiver, to make up what he calls Sandhya. "He also adds that this devotion should be performed both morning and evening; and that the object of Prokshana is purification of the body preparatory to purification of the mind for Japa." Those acquainted with the elements of mesmerism will appreciate the necessity and utility of this ceremony added by Yágnavalkya.

Next comes Atri, who says that the devotion should be performed three times a day,—morning, noon, and evening; but he restricts the term to mean only the Japa of Gáyatri, and nothing more.

Vyása in his Smriti follows Atri, and recommends the performance of Dhyana² on all the three occasions, on the ground that it would lead to Brahma. He also introduces Arghya³ by Gáyatri, but he does not at all touch the question of Japa.

Brihaspati added other preparatory ceremonies called Pránáyáma and Gurunamaskára⁴ before Japa,—the reason for the introduction of the former being purification. Kátyayána contented himself with amplifying Prokshana. He ruled that Prokshana without the repetition of any mantras, should be followed by the repetition of Om, then by the three *Vyáhrítees*, then Gáyatri, and lastly by any mantras addressed to Varuna; and to be followed lastly by Japa of the Gáyatri. Prajápatis was of opinion that Prokshana ought to be performed by the repetition of the

(1). II. 101—2. 15. Yágnavalkya Smriti p. 3. Madras Edition. Pránáyáma means suppression of breath, while the Gáyatri is mentally or orally repeated. Prokshana is sprinkling of water for purposes of purification. I have only casually explained them, but a detailed explanation is reserved for the second and the third Sections of this essay.

(2). Meditation, or contemplation of the deity to whom the mantra is addressed.

(3). Pouring water while a certain mantra is recited.

(4). Lit., bowing down before a Guru.

mantras, beginning with "*Apohishtámayobhoovah*," which is addressed to Varuna. He thus specializes the general rule laid down by Kotyáyana as to the repetition of the mantras addressed to Varuna. He introduces another new ceremony. He says a Brahmin should take a handful of water, bring it to the tip of his nose, and uttering the mantra "*Ritan Cheti*," he should smell it and throw it down.¹ He should then give an Arghya addressed to the sun by repeating the Gayatri.

Vishnu then comes, and gives definite instructions as to Arghya. He rules that the *Arghya* should be left on the ground while uttering the mantra "*Udutyam Játavedasam*..." and adds that one should afterwards turn round and touch the water. This latter he did on the authority of the Taittireya Brahmana which was not observed till then.

But the greatest reformer in this direction was Náráyana Rishi.² He said that a Mantráchamana³ should be performed in the morning after Prokshana, and while the mantra *Suryascha Mámanyascha* is being repeated. A similiar Mantráchamana was prescribed for Mádhyánhika (midday devotion) with the repetition of *Apahpunanthu*. This Rishi may be considered to be the first who really introduced the midday devotion. I say this especially, because he prescribes a *Márjana*,⁴ *Arghya*, and Japa and a mantra for Upasthána—the latter being the Rik beginning with "*Udutyam Játavedasam*" and ending with "*Jókcha súr yam drisé*."

These processes constitute nearly all that is now being done in the way of midday devotion. He went further, and decided that the mantra to be recited for the evening Upasthána, should be the one beginning with "*Imammévaruna*;" and that after Upasthána a Namaskára (bowing down) for the eight directions should also be made. Brahma (the name of a Rishi), Pitámaha, and Bharadwája, then introduced the repetition of the name of the Rishi,⁵ and Chandas,⁶ of every Mantra that is about to be uttered.⁷

Of these Pitámaha went further and prescribed Navagraha tarpana⁸ after Arghya is performed and the mantra *Asávádityobrahmaná* is recited. This Navagrahatarpana was soon after replaced by *tarpana*

(1). This is an innovation which does not seem to have ever been followed.

(2). He should not be confounded with the famous Narayana Rishi, who is an incarnation of Vishnu.

(3). Sipping water three times while a mantra is being recited.

(4). Holding a little water in the hand, and then slowly pouring it while certain Mantras are being recited.

(5). Rishi is the 'see-er' of a mantra, in other words the sage who first composed and utilized it for a purpose.

(6). Chandas is the metre in which a Mantra is composed.

(7). It must be here said that these names of Rishis are not always the same as those whom we read about in the Puranas and elsewhere: we cannot say anything definite. Sometimes they are identical and at other times they are not.

(8). Tarpana is pouring water. Navagrahatarpana is pouring water on the ground for the propitiation of the higher forces latent in the nine planets (Grahás), while their names are repeated.

with the names of Vishnu, such as Késava, &c., under the authority of Kúrma Purana and the Charyápada of the Páncharátra Agamas.

These Rishis did not stop here. They went on increasing the bulk of the whole process, by Vyasa's introduction of Anganyása,¹ Pitámaha's and Bharádavaja's addition of the several mantras beginning with *Kámà-kàrshinmanyura Karshinnamonamaha, Sandhyàyinamaha, &c.*, to be repeated after the Namaskára for the eight directions; and also of the mantra "Uttamésikharé devi" recited before the mantra intended for Upasthána and "*Ayàthvaradévi*" before the beginning of Japa—all of which go a long way with the already existing mode of performance, to make up the Sandhyávandana as is done now-a-days, with the Sankalpa excepted. Sankalpa was subsequently added by the Puranas, and notably the Kúrma Purana which describes in detail the devotion as it is observed at present.

The necessity for these additions will be quite apparent when we discuss their why and wherefore. But before doing so, we have to consider the utility of Sandhyávandana, and settle the various issues connected with the question:—take, in short, a Shastraic view. This I hope to be able to do in the next issue of the Magazine

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

(To be continued.)

THE SPIRITUALISTS IN CONGRESS.

(Concluded from page 294.)

A "SUBSCRIBER" writes to us: "You would confer a favor, I doubt not, on many of your readers, if you would, before concluding your very interesting articles about 'The Spiritualists in Congress,' state in brief terms what the doctrines of Allan Kardec really are, and draw a comparison between his doctrine of reincarnation and ours. Western Theosophists no doubt understand the ideas of the Spiritualists, but by us Indians they are not clearly understood; at least those friends and neighbours I have enquired of cannot enlighten me."

The drawing of a comparison between the ideas of Spiritualists and Theosophists is a work quite outside the scope of this article, but we can easily oblige our readers, as suggested, in regard to the doctrines of Allan Kardec, for they are succinctly stated in the "Address of the Spiritists of the district of Lyons," who call themselves "fervent disciples of Allan Kardec." They say (page 246):

"According to the teaching of our Initiator, we believe that our personality is a whole, composed, nevertheless, of three distinct elements, each of which has its own destiny.

"We recognize in us: the soul, the perisprit (astral body) and the body.

(1). Anganyása is simply the passing of a chain of magnetic aura round the body and touching the various parts of it for preventing any evil force disturbing the mental equilibrium of the Brahmin, while he meditates over the Gáyatri,

"The soul (*Vâme*), the intelligent and conscious principal of our being, is immaterial and immortal; it has two envelopes; one subtile, light, semi-material, which we call the *perisprit*; the other,—gross, material, living a vegetative life on the same conditions as the other animals,—is our visible and fleshy body.

"Created simple and ignorant, the soul, in order to arrive, by its perfection, at the happiness to which it aspires, must progress morally and intellectually whether in the embodied state during a long series of incarnations, or in the state of spirit during the time, shorter or longer, which separates those different incarnations.

"The perisprit serves as a bond of union between the soul and body during life; it escapes the destruction of our material organs, and forms a fluidic envelope, securing for the soul in its wanderings an amount of enjoyment, which is larger in proportion as it is liberated from the bonds which unite it with matter.

"The body,—the visible and carnal instrument animated by the soul during its successive incarnations,—is formed of the matter of the planet upon which the soul incarnates. The body is appropriate to the requirements and conditions of its terrestrial life; and after death it disintegrates and returns to its source, its particles serving to form new bodies.

"In contradiction to the deceptive theories of an atheistical materialism which tries to reduce us to the level of the brute, we believe:

"First;—In the existence in us of an intelligent principle, absolutely distinct from the properties of matter; and in the persistence after death of this conscious ego, in other words, we affirm the existence of the soul and its immortality.

"Second;—The soul not only exists and survives the destruction of the material body, but after death can still manifest its presence by means of its perisprit, and enter into relation with the living; whereof the numberless communications obtained in various ways during late years, and the indisputable manifestations recorded in history ever since the remotest antiquity, are the certain proofs.

"Third;—Although created simple and ignorant, the soul feels itself attracted towards the good and the beautiful, towards an ideal perfection which it is impossible for a single existence to procure for it. Since logic, reason, and a rigorous observation of our aptitudes confirm the information given by the disincarnated spirits, we are led to admit the imperious necessity for the plurality of lives, that is to say for reincarnation; and we consider ourselves justified in saying with Allan Kardec: To be born, to die, to be re-born, and to progress uninterruptedly,—such is the law.

"Fourth;—In that constant elevation towards infinite perfection, our efforts, to be more fruitful, instead of remaining isolated, should conform to the laws of charity, of fraternity, of solidarity."

We may state that in order to carry out these 'laws,' the Lyonnais Spiritists propose that an international federation be formed of all the various groups of "Spiritists, Spirtualists, Ritualists, Theosophists, Kabbalists, Philosophers, Swedenborgians, Theophilanthropists, and Magnetists." No solution, however, as far as we are aware, has as yet been found for the difficulty felt by all of us in regard to carrying out the "law of charity" in the case of those who differ from us in opinion, even about matters concerning which we none of us have any particular objection to confess our complete ignorance; and it would seem very like a hopeless task to try to cement together bodies holding such widely different views as those that are mentioned above. How, for instance, would we hope to weld together two bodies holding such

opposite theories as those of reincarnation and one-birth-only-on-earth? We have seen how the Spiritualists and Spiritists disagree on this point, and the Swedenborgians are equally, if not more, opposed than are the Spiritualists to the doctrine of a plurality of lives on earth.

The curious fact, remarked upon already, that Spiritism flourishes in Catholic countries and Spiritualism in Protestant ones, gives Don Miguel Vives an opportunity to enunciate a proposition worthy of consideration. In a debate in the sub-section on Reincarnation, in which both sides were ably represented, he declared that Spiritism is a religion while Spiritualism is a system of freethought. The report says:

"M. Miguel Vives says he believes that spiritism is the third revelation, and one ought not to confuse between Spiritism and Spiritualism. The Spiritualists belong to Protestantism, to the liberal churches, and generally to some form of positive religion. Spiritism, on the contrary, belongs to no ancient religion, but is a new revelation."

It is notorious that every succeeding protest of Protestantism is a more daring one than the last, against some one or other of the fundamental doctrines of Christianity, as that term is understood by the Catholic Church. A decade or two ago, when the divinity of Jesus and the reality of miracles, and of Hell and the devil, began to be seriously questioned by Protestants, even by their ecclesiastics, a point was reached when the choice arose between giving up altogether the disputed beliefs, like the Secularists, or finding some hidden or esoteric meaning for the chapters and verses in holy writ on which those belief had been formerly supposed to be warrantably founded. According to each person's individual character, one or other of these alternatives recommended itself to him; and the consequence, which any one may observe for himself today, has been the appearance and spread of philosophic agnosticism on the one hand, and a revival of religious mysticism on the other—Christian mysticism in the West, and Hindu and Buddhistic Mysticism in the East, the latter called into evidence chiefly through a process like electrical induction, the Western world providing the original excitation, for it must not be forgotten that, while esoteric renderings of the popular theology are new in the West they have always existed in the East, but have hitherto been known only to a limited number.

Now these considerations seem to prove the existence of a much deeper gulf between Spiritists and Spiritualists,—or, more generally speaking, between those who accept reincarnation and those who do not—than might at first sight appear. It really implies totally different methods of treating the subject. Spiritualism, springing up in Protestant countries, arrested the headlong career of Protestants towards agnosticism; and it did so by adducing facts, or what purport to be facts, from which it drew its conclusions. Spiritism,—springing up in Catholic countries, and among those who, however noisily unbelieving they may have become, are strongly, even if unconsciously, influenced by early mental training and by their ecclesiastical environment,—stimulated the

old mystical and religious tendencies of the wavering, by apparently proving to them the reality of the things concerning which their sacred books speak. To both Spiritists and Spiritualists the phenomena were a new revelation, but to the former they were a revelation in the ecclesiastical sense of something told by a being with knowledge superior to ours, which they were bound to believe; while to the former they were a revelation in the scientific sense, as the telescope revealed Saturn's rings to Gallileo,—new facts to be investigated, verified, and explained, and from which logical conclusions might be drawn. It is evident, therefore, that the difference between Spiritualism and Spiritism is really the difference between induction and deduction, and also the difference between faith (in a modified form, perhaps) and reason (perchance, not fully utilized).

There seems, however, to be an auspicious tendency among those who advocate and those who oppose the doctrine of reincarnation to meet and discuss their differences; which tendency appears to be in a great measure due to a dawning recognition of the fact that both beliefs are of the nature of hypotheses rather than of real knowledge.

It need hardly be pointed out that Theosophists have taken up the advocacy of a form of reincarnation far less material than that of the Spiritists, and the belief in which is founded upon much more reliable information and data, as well as being supported by weightier and more plausible arguments—at least so it seems to Theosophists themselves.

In bringing this notice of the Report of the Spiritualist Congress of 1889 to a close, we can only regret that a great many points of interest have necessarily had to remain unnoticed. The careful perusal of that Report is calculated to impress the reader with a strong sympathy for the large body of earnest and intelligent men and women who are now seeking into every country on the globe to penetrate in to the mysteries of life and death and of the "world-idea." It would be foolishness to dream of arresting Spiritualism by ridiculing or misrepresenting it, as is so often ignorantly attempted, but never, we hope and believe, by real Theosophists. Since we have, as we think, brighter light to see by, the credit is not ours if we see more clearly. On the contrary, the better our opportunities for obtaining true knowledge, the heavier will the hand of Karma fall upon those who fail to profit thereby,—on mere spinners of words and the weavers of systems.

A. K.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, January, 1891.

WITH the opening of the New Year I have to chronicle that of a new Lodge, which was formally inaugurated on the 10th instant at Chiswick, to be called "The Chiswick Lodge." It is, I think, likely to prove a strong and healthy Branch of the Society, having, for its President and Secretary respectively, the well-known active members, Mr. W. Kingsland and Mr. F. L. Gardner; while, in addition to the new members who have been enrolled, several older members have affiliated themselves with the new Lodge. The Countess Wachtmeister, Mr. W. R. Old, and Mr. S. Edge represented the President and Council at the opening meeting, and presented the Charter of Incorporation. A lending library—as I believe I have already mentioned—has also been started at this new centre, the Countess Wachtmeister having supplied many of the standard Theosophical works to form a nucleus. On the 17th instant Mrs. Besant lectured to a crowded audience at the Bedford Park Club, Chiswick on "Theosophy in its relation to the Occult side of nature." The applause with which she was received, and which was freely given during the course of her lecture, shewed how thoroughly she was able to carry her audience with her; while almost unanimous signs of disapproval greeted the one or two speakers who ventured to criticise unfavourably the teachings of Theosophy at the close of the lecture, when general remarks and questions were invited from the audience. In dealing with these criticisms Mrs. Besant showed, to the greatest advantage, her well-known powers of debate, in the quiet but powerful manner in which she literally demolished the statements which had been advanced. The local papers reported the lecture very fully. Since I last wrote a new Theosophical Lending Library has been opened by Mr. Jastrebski at Halifax (Yorkshire). Again, owing to the kindness and liberality of the Countess Wachtmeister, who started the nucleus with the donation of a box of books. Mr. Jastrebski is a well-known, hard-working, and earnest F. T. S, and has been able, quite recently, to render material aid to the good cause through the columns of the *Agnostic Journal* (a weekly paper edited by the renowned "Saladin"), where a series of articles on Theosophy by him have been appearing regularly.

Miss Arundale's interesting book—rendered doubly so by Mr. Sinnett's Preface—"The Idea of Re-birth," is a recent issue which has been rather extensively noticed by the Press, and that throughout in a tone of moderation, tempered in some cases by a little gentle ridicule! This, however, must always be looked for from the average reviewer when dealing with what doubtless appears to his mind as Transcendental Philosophy, of a most perplexing and brain-confusing order. Another "sign of the times" which may be noted is the publication in book form of Mr. Edwin L. Arnold's clever and daring tale, "The wonderful adventures of Phra the Phoenician," being a story of the successive Re-incarnations of the hero Phra. "Sir Edwin Arnold takes quite a serious view of his son's brilliant *tour de force*," remarks in a surprised manner one of the many reviewers of the same. These gentlemen of the Press are apparently unable to give any serious credence to the

idea that it may be possible to remould the thought of the West on these problems of life and death, by the quiet, but powerful and abundant, influx of Eastern teaching and thought. "Problems of Life and Death" was the title, by the way, of one of the most brilliant and beautiful lectures that Mrs. Besant has given, since she joined the Theosophical Society. It was delivered at Steinway Hall on the 24th instant to a most appreciative and attentive audience: the good that these lectures have the power to do in spreading Theosophical teachings, is almost incalculable; and the result is often felt immediately at the office in Duke Street (Adelphi) by the increased demand for books and pamphlets.

"Theosophy from the root up" still continues to be the staple subject for discussion at the weekly meetings of the Blavatsky Lodge; the first course has been concluded, however, and the second, under the same title, was opened last week, a slightly different method of procedure being adopted, *viz.*, Mrs. Besant, our President and Chairman, opens each discussion. Speaking for about half an hour, she is then followed by one or two members who have prepared beforehand a short speech, grounded on the Syllabus, after which the discussion becomes general, Mrs. Besant summing up, as usual, in conclusion. The present Syllabus deals exclusively with "The constitution of man" for seven successive Thursdays, followed by two discussions on "Reincarnation," and one only on "Karma,"—this latter bringing us well on to the end of March. One of the most remarkable books which has recently appeared is undoubtedly Norman Lockyer's "the Meteoritic Hypothesis:" remarkable, not only from the scientific stand-point, but also from that of Theosophy and Occultism, as shewing the present tendency of science to revert to the ideas of the ancient in this and other matters,—changing only the ancient names, and clothing the ancient ideas in a modern garb. The present instance bears so extraordinary a resemblance to much that is put forth in the "Secret Doctrine" as to the formation of globes and their development on four planes; that one is tempted to wonder whether the speculations indulged in by Mr. Lockyer could, indeed, have filtered into his brain by any occult method! For he groups cosmical bodies into distinct classes on an evolutionary basis, dividing them into seven (classes) in an ascending and descending order. The first group will contain those very sparse bodies—to quote the language of the admirable review of the book, in the *Pall Mall* of December 30th, which undergo only just sufficient collisions to keep up any show of animosity at all. The second and third groups have increasing condensation, and therefore increasing heat, marked by appropriate spectra. The fourth group contains the hottest bodies of all, the incandescent suns, in which all the motion has been converted into heat, while very little or none has as yet been radiated off into space in the act of cooling. The fifth and sixth groups contain those suns which have cooled down successively to a dull red glow; and the seventh those dark bodies in which animosity has become almost or totally extinct—or which have, in the language of the "Secret Doctrine," gone into Pralaya after evolving through their seven appointed stages.

The *Universal Review* for November last contained an interesting but singular and somewhat disjointed article by R. Garnett, on what he is pleased to term "The Wisdom of the Indians." The article is built upon the legend of the visit of an embassy from India to Rome "in the reign of

Elagabalus." In the course of certain conversations which are supposed to have taken place, wherein this "Wisdom of the Indians" is enquired into, and the members of the embassy interrogated thereupon various tenets—with which we, as modern students of the same, are familiar—are touched upon and partially explained. For instance, Karma is described as "that congeries of circumstances which has necessitated the birth of each individual, and whose good or evil is incarnate in him. Every act must needs be attended by consequences, and as these are usually of too far-reaching a character to be exhausted in the life of the doer of the action, they cannot but engender another person by whom they are to be borne." This more philosophical definition of the working of the law of Karma through successive earth-lives is stated by one of the Indians to be *popularly* expressed by the doctrine of transmigration. Hatha Yog is then referred to, and the attainment of release from Karmic bonds by practising physical restraints is described as "religious austerities." A quaint satire runs through the whole article in the form of a little tale, in which one of the heroes—a Roman youth—goes to India and practises Hatha Yog, with disastrous and ludicrous results. It is difficult, indeed, to gather whether Mr. Garnett intentionally, or unintentionally, satirises and so to say, jumbles the whole thing, the doctrine of Karma included. But the moral thereof is, that it has been deemed of sufficient interest and importance to the reading public to form the basis of an article in so eclectic a magazine as *The Universal Review*.

Unexpected testimony to the True and Occult theory of the manifestations of Genius reaches us from the very unlikely pages of one of Rudyard Kipling's tales—his latest, in fact, just published *en bloc* in *Lippincott's Magazine* for January. The story is entitled "The Light that Failed;" and into the mouth of the hero who eventually becomes blind and thereby loses the power of continuing his work in life, that of an artist, are put the following significant sentences: "Good work has nothing to do with—doesn't belong to—the person who does it. It's put into him or her from outsideAll we can do is to learn how to do our work, to be masters of our materials instead of servants, and never to be afraid of anything.....Everything else comes from outside overselves" (or, as we should phrase it, from our Higher Ego). "If we sit down quietly to work out notions that are sent to us, we may or may not do something that isn't bad. A great deal depends on being master of the bricks and mortar of the trade...If we make light of our work by using it for our own ends, our work will make light of us, and, as we're 'the weaker, we'll suffer.....Success...isn't got at by sacrificing other people——.....*you must sacrifice yourself*, and live under orders..... *There's no question of belief or disbelief. That's the law*, and you take it or refuse it as you please." The italics are mine, they give point to the utterance of a great truth, whether Rudyard Kipling himself is fully conscious of it, or no: A truth which holds good as to the conditions of the attainment of perfection in everything; not alone Art: For, what says the *Voice of the Silence*, "ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection."

A. L. C.

ओं

THE THEOSOPHIST.

VOL. XII. NO. 7. APRIL, 1891.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE VAMPIRE.

OF all the forms of the real or supposed intercourse between the living and dead, that of the vampire is the most loathsome. The horrid physical effects which follow after the burial of a corpse, have, no doubt, had much to do in creating the sentiment of disgust and terror which associates with the thought of this return of the dead to prey upon the living. And it is another argument in favor of cremation—if any were needed by thoughtful persons—that there are no vampires save in countries where the dead are buried. We do not hear of Hindu vampires, but where such cases occur in India, it turns out that the *reverant* is a deceased Mussalman, Christian or Jew, whose body had been interred. Some years ago the grandmother of our Mr. Gopalacharlu had a neighbour, a Hindu woman, who was supposed to have been obsessed by a devil (*pisácha*). For about a year she would find herself every morning on awakening deprived of all strength, pale and anæmic. Twice becoming pregnant, she had miscarriages. Finally resort was had to a Mussalman *mantriki*, or exorcist, who, by arts known to himself, discovered that the "control" was a deceased man of his own faith. He went secretly to the country, opened the grave of the suspect, found the corpse fresh and life-like, made a cut on its hand near the thumb and found fresh blood spurting out from the wound. He then performed the usual placatory rites, recited his mantrams, and drove the phantom away from his victim and back to its grave. The woman recovered and no fresh victim was visited.

I do not know the derivation of the word vampire. In French it is spelt as in English; in Spanish and Italian *vampiro*; in German and

You are free:



to **Share** — to copy, distribute and transmit the work



to **Remix** — to adapt the work

Under the following conditions:



Attribution — You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work).



Noncommercial — You may not use this work for commercial purposes.



Share Alike — If you alter, transform, or build upon this work, you may distribute the resulting work only under the same or similar license to this one.

With the understanding that:

Waiver — Any of the above conditions can be **waived** if you get permission from the copyright holder.

Public Domain — Where the work or any of its elements is in the **public domain** under applicable law, that status is in no way affected by the license.

Other Rights — In no way are any of the following rights affected by the license:

- Your fair dealing or **fair use** rights, or other applicable copyright exceptions and limitations;
- The author's **moral** rights;
- Rights other persons may have either in the work itself or in how the work is used, such as **publicity** or privacy rights.

Notice — For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to this web page.