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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 reverent 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 (pisacha). For about a year she would find herself 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 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 (pisacha). For about a year she would find herself 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 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 (pisacha). 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A L. U.
Danish vampir; in Serb vampir, vampira, wukidlak; in Wallachian murony; in Turkish massicet; in Modern Greek bronkolakas, and in several other ways; its Polish name is upir, Slavonic upir, and Russian googooka. The "Am. Cyclopedia" calls it "a fabulous creature," but the pious Benedictine-writer Dom Calmet describes it as persons "who have been dead a considerable time, sometimes more, sometimes less; who leave their tombs, and come and disturb the living, sucking their blood, appearing to them, making a noise at their doors and in their houses, and often causing their death." They usually, he informs us, visit their relatives and those in the prime of life and full health and vigor.

In reading upon this gruesome subject, I have been struck with the apparent substantiation of certain facts, viz.:

1. The vampire elementary always attacks the robust;
2. The signs of the obsession are invariably nervous prostration and anemia, and usually a slight puncture over the jugular vein;
3. The corpse of the suspected vampire, when examined, appears well nourished with healthy blood, and presents the appearance of one in cataleptic sleep, rather than of death;
4. If a pointed stake or weapon be thrust through the heart, the corpse cries out and often writhes in agony;
5. If the corpse be cremated, the vampire ceases to trouble. I have found no exception stated in this respect.

All these are indications that our problem has to deal not with a dead, but with a half dead, person; in short, that the defunct is in catalepsy or some other form of suspended animation. The phantom which sucks the blood of the living appears to the eye, creates noisy and other phenomena in and about houses, and disappears when the corpse is burnt, is an astral, not a physical, shape, a body of sublimated, not one of concrete, matter; in short, D'Assier's posthumous phantom, the survivor of the living phantom, or "double," "doppelgänger" or "perispirit," as you like to call it. The vampire, then, is divisible into two factors, the inert corpse and the projectible double, or astral body: it is, therefore, a proper subject of scientific enquiry.

The first stage of verification is the existence of an astral human double which is capable of being projected from the body of the living man. This is the line of proof followed out by D'Assier in his "Posthumous Humanity," which most interesting work should be studied by all who wish to know the evidence and the deductions therefrom of a positivist man of science. His theory—before passing on to theories, we may as well confine ourselves to a few out of the mass of facts that are available. The literature of Vampirism is large and copious, covering the records of many countries and epochs. As to the witnesses 'their name is legion;' as to their trustworthiness all that can be said is that, in nearly all cases where the ecclesiastical or political authorities intervened, there was an inquest conducted at least under the forms of law. The deaths of the victims were attested, their graves and those of the alleged vampires were opened, the fresh and ruddy condition of the corpses of the latter recognized, the spurt of fresh blood from them, and the cries or other signs of momentarily revived physical vitality, when the pointed stake or the executioner's sword was driven through the heart, placed upon the record of inquest. If we are to open a scientific enquiry by first violating the canon of science that corroborative evidence of probability cannot be put aside, but should be kept as unproved theory awaiting the final verdict, then it is but waste of energy to take up the research at all. There are those who straightway scout all testimony with respect to witchcraft and sorcery as of necessity false and puerile, and such has been the fate of modern spiritualism, mesmerism, psychometry and various other branches of occult science. But times are changing, and men—especially hypnotists—changing with them. Spiritualism survives its thousand "final collapses," psychometry has won its foothold, Reichenbach's vindication has commenced, mesmerism is stronger because on a more scientific basis than ever, magic and sorcery are discussed as thinkable phases of practical psychology, and Theosophy, that universal solvent of mysteries and nursing mother of every branch of psychical science, has gained every year fifty times the influence it has ever lost by the most bitter attacks of its cleverest antagonists. We may safely venture, then, to quietly discuss vampirism as one of a group of psychical phenomena.

I note at the start two points, viz., that the most incredulous writers concede that the exhumed bodies have, or may have, been found in a preserved state, which they ascribe to either the preservative property of the soil, or the burial alive. As for the noctambulation of the phantom, its vampirising the living, and its making of noisy "spiritual" phenomena, they dismiss all with the sneer of denial and the charge of falsification by the witnesses. It is true that a living man—a yogi or fakir—can be resuscitated after inhumation for several weeks. Ranjit Singh's yogi's startling case at Lahore is historical and perfectly attested by Sir Claude Wade, Dr. Macgregor and other unimpeachable eye-witnesses. It is, therefore, possible that an apparently dead man may be buried for an indefinite time without extinction of life, if the person be all the time in that state of human hybernation known as Samadhi,—a state when the lungs need no air, because respiration is suspended, and the heart propels no blood through the arteries, because the human clock is stopped. The vampire's body may, therefore, lie fresh and rosy in the grave, so long as it can draw to itself nutriment to counteract the waste by chemical and subtler actions which operate upon the tissues even in Samadhi. The Lahore yogi was wasted to a skeleton when exhumed, though he had had no chance to breathe during the whole six weeks of his inhumation. In the Indian case of vampirism, given on Mr. Gopalacharlu's authority, this freshness and plethoric fulness of the blood vessels existed after nearly a
year's stay of the corpse in the grave. This was unnatural, and the theory of common catalepsy does not apply. Whence was the blood-food derived, if not from the poor Hindu women whose blood had been drawn and nervous force thoroughly drained away during the same period, and who was restored to health after the powerful will of the mantraiki and his ceremonial ritual had driven the horrid phantom back into his grave to rot away with its corpse. In my translation of D'Assier's book, I quote (p. 274) from Eliphas Levi's "Dogme et Rituels, &c.," his diagnosis of the Vampire. "After death, then, the divine spirit which animated man returns alone to heaven, and leaves upon earth and in the atmosphere two corpses, one terrestrial and elementary, the other aereal and related to the stars; the one already inert, the other still animated by the universal movement of the soul of the world, but foredoomed to die slowly, as absorbed by the astral powers which produced it. When a man has lived a good life, the astral corpse evaporates like a pure incense mounting towards the higher regions; but if the man has lived in crime, his astral corpse, which holds him prisoner, seeks still the objects of its passions and yearns to resume the earthly life." During life it is the body which develops and nourishes the astral body; in the case of vampires the process is reversed, for the corpse being confined in its coffin and by the superincumbent soil, cannot walk about, so the double being an entity of the "Fourth Dimension," hence not impeded by either coffin, tomb or grave-soil, is free to move about in search of its blood-food, and to transmit it by sympathetic psychical infusion to the cadaver, now become its mere dwelling-convenience.

Dr. Scoffern, author of "Stray Leaves of Science and Folk-lore," quotes (p. 353) from Newbridge, a twelfth century English authority, the case of a man of Bucks who appeared bodily to his wife and others after death and worked mischief, but whose phantom was appeased when the Bishop of Lincoln laid upon the disinterred corpse a written form of absolution! Another case was that of a vampire at Berwick, whose nocturnal maraudings only ceased when his side had been pierced with a sharp stake, the heart extracted, the body cut up and cremated. The ancient Romans affirmed that "dead bodies of certain persons were subject to be allured from their graves by sorcerers, unless incremation had been performed or decomposition had actually taken place." Lucan puts into the mouth of an enchantress an order to an evoked spirit, which supports this idea.

Dr. Scoffern makes the point that "no authentic information is available relative to the manner in which they (the vampires) leave their graves, or the way in which they go back to the same" (p. 356). This is a paltry argument and only shows that he knows nothing of our modern "form manifestations," or apparitions so solid that I could handle and weigh them, yet so evanescent that they sometimes melt away before one's eyes. The vampire leaves the grave as an impalpable form, and "materializes" whenever it likes, the favoring atmospheric and psychical conditions existing. Dr. Scoffern concludes his chapter on Vampires with the statement that two expedients are said to be efficacious for stopping a vampire's ravages, viz., to have the grave beaten with a hazel twig, the operator being a virgin of not less than twenty-five years old. The other is to have the body dug up and burnt. "For some inexplicable reason," he sneeringly observes, "the remedy of incremation is always practised in lands where vampires do most abound." Being a physician who evidently is ignorant of the existence of the astral counterpart to the physical body, which may be separated from it for a time both before and after death, he fails to understand why cremation is found the one efficacious remedy for vampirism, the world over.

James Grant, in his "Mysteries of all Nations, etc." (p. 289) says that the popular belief was that vampirism was transmissible, like a sort of moral microbe, the victim turning vampire after his death under the impulse of a transmitted predisposition. This form of "superstition" created much anxiety in the public mind, "none knowing when he might be bitten by one of these hated demons, and be thereby transformed into a vampire." And he confesses that "Men of science bore testimony in favour of vampirism with seeming truthfulness and ability." Why, then, object to our scientific contemporaries resuming a study which has been temporarily pushed into a corner by the rough hands of our materialistic sciolists?

Dr. Ennemoser gives ("History of Magic," ii, 479) two authenticated accounts of vampirism in Hungary. In the first, the report is made by the bailiff of Kisilova, to the tribunal of Belgrade, which dispatched the village two officers and the executioner to examine into the affair. An imperial officer also went expressly to be witness of the circumstance. A number of graves of those who had been dead six weeks were opened, and one corpse, that of an old man of sixty-two years of age, was found "with the eyes open, having a fine colour, with natural respiration, nevertheless motionless as the dead. The executioner drove a stake into his heart; they then raised a pile and reduced the corpse to ashes." The deceased had appeared in the night to his son three days after his funeral, had demanded food, eaten it, and then disappeared; the second night after had again appeared, and the son was found dead in his bed. On the same day five or six other persons had fallen suddenly ill in the village, and died one after the other in a few days. Dr. Ennemoser's other narrative relates to a bad case of vampirism in another Hungarian canton. A dead man named Arnold Paul, who formerly had been tormented by a Turkish vampire, turned vampire himself; on the thirtieth day after his death he vampirized and killed four persons, and on the fortieth day his body was exhumed.

"His body was red, his hair, nails and beard had all grown again, and his veins were replete with fluid blood, which flowed (oozed?) from all parts of his body upon the winding sheet which encompassed him. The Hadouxi, or bailiff of
the village, in whose presence the exhumation took place and who was skilled in vampirism, had, according to custom, a very sharp stake driven into the heart of the defunct Arnald Paul, and which pierced his body through and through, and made him, as they say, utter a frightful shriek, as if he had been alive (which, of course, he was): that done, they cut off his head and burnt the whole body."

They also cremated four bodies of other persons who had died of the vampire.

These precautions availed not, however, for three years later within the space of three months, seventeen persons of the same village, of both sexes and all ages, fell victims to vampirism. A close inquiry into this unprecedented survival of the scourgé after resort to cremation, made by the doctors and surgeons, elicited the significant fact that the vampire Arnald Paul had not only sucked to death human beings, but also " several oxen, of which the new vampires had eaten." So, it seems that the vampiric mania, like rabies, may be communicated, through bacilli nourished in the bodies of animals, to other persons not touched by the first vampire when they partake of the flesh of a vampirized beast. Recent experiments in the Paris hospitals in curing paralysis by transmission in a modified form through the body of a third person, appear to throw some light upon the psychical part of this subject.

Eliphas Levi gives to the vampire the very expressive title of "le somnambule de la tombe." Certainly, the case of Arnald Paul has all the appearance of somnambulism. Levi furthermore affirms (Histoire de la Magie," p. 513) that "a person of sound mind and body need not fall a victim to a vampire if he or she has not during life abandoned himself or herself to it body and soul by some complicity in crime or some lawless passion." The rule always holds that the pure in mind, heart and body, are beyond the reach of every species of evil magnetic influence, whether of magician, or sorcerer, "control," vampire or mantrik; there must always be a joint in the physical or spiritual harness by which the maleficient current can enter and obsess. This is taught in the Bhagavadgīța, is affirmed by the ancient classics and is sound common-sense.

The one sweeping theory adopted by the Christian Church to account for every phase of abnormal psychical phenomena, vampirism included, is the action of the Bogey Man—the Devil. Nothing is easier than the use of this universal solvent. Unfortunately, however, nobody now-a-days believes in that absurdity, nobody, at all events, who is in the least loyal to Science. One never tires of reading such absurdly stubborn demonologists as Des Mousseaux, who detects the Devil behind the charybdis's head, within the medium's circle, even behind the mesmeriser's chair. He devotes many pages of one of his books ("La Magie an XIXme Siecle") to proving that poor Margarita Hanffe, the Secessor of Prevorst, was a pucca vampire, and, certainly, in the sense of her living upon the aural emanations of those about her, there is some reasonableness in the use of his term Magnetic Vam-

* "Dissertations sur les Apparitions des Anges, des Démons, etc." Paris, 1746.
We may now address ourselves to the enquiry whether M. D’Assier has put forth a theory which explains on scientific lines the mystery of the link, or cord of communication between the body and the projected double. That there is such a tie or astral current along which nourishment in the etherised condition may be transmitted from the one to the other seems probable, if not certain, from well-known data. For example, many frequenters of mediumistic seances have seen liquids drunk by a “materialised form”—glasses of wine or beer, glasses of water or grog, etc.—which disappeared from the glass in full view and were passed into the stomach of the medium, sitting at a distance in his cabinet. Ink or aniline liquids have been thrown upon the projected form, and found later staining the medium’s person. (I speak, of course, only of cases where the non-identity of the form and the medium was clearly proven). Solid food has also been eaten by the form in full sight of the witnesses, and similarly disappeared. A mesmeric subject, in full rapport with the mesmeriser, tastes what is put into his mouth, smells what he smells, sees what he sees, and feels whatever painful or pleasant thing is done to the mesmeriser’s body. To all appearance the two bodies are united like one by an invisible yet thoroughly effectual agent of communication. Though the sleeping subject be blindfolded and the mesmeriser stand behind her, or him, the community of physical and mental sensation is perfect. So, also, between twins is there in many, perhaps the majority of cases, a similar sympathetic relationship. This tie is a something possessing properties peculiar to itself, else it would not serve as a bridge of communication; for naught is naught, and cannot, even by miracle, be turned into naught. Another, and this time intangible, proof of the close connection between the physical and astral bodies, is the fact that a bruise or wound inflicted upon the latter form reacts upon the former. This is termed re-percussion. The judicial annals of witchcraft and sorcery teem with proven facts of this kind. D’Assier quotes a number, and says the astral body—or living phantom, as he prefers to designate it—is the continuation of the other, with its form, habits, prejudices, etc. He might have added, its vices and virtues: for the moral tone of the medium is the continuation of the other, with its form, habits, prejudices, etc. He might have added, its vices and virtues: for the moral tone of the medium is the continuation of the other, with its form, habits, prejudices, etc.

One shudders to think of the untold agony that must have been felt by thousands of victims to ignorant hurry to put the body out of sight, who, awakening too late from a state of trance, found themselves screwed up in a coffin and buried under six feet of earth, without the least possibility of succour. The case of poor W. Irving Bishop, the thought-reader, who is said to have been dissected alive while in trance, and which happened only the other day, is a sad example of the terrible possibilities of popular ignorance. Everything that one reads in connection with occult science and psychical phenomena goes to vindicate the wisdom of the ancient promoters of cremation. Let us hope that before long the movement in its favor, which I am happy to say I was one of the first to begin in the United States, may extend until a proper horror accompanies the return of vampire somnambules to plague the living, the chances of premature disposal of the body of a half-dead person are equally serious as in the case of burial. If the trance be deep, it is quite possible that the unfortunate subject might not recover the use of his bodily members in time to save himself from being burnt alive.

H. S. Olcott.
An appeal has come to us from Europe and America to bestir ourselves and supply them with that knowledge of religious philosophy and literature which is buried in Sanskrit and vernacular books in India, and which is required to be made available to the civilized world, if the Theosophical Society is to acquit itself of one of its professed functions, viz., the 2nd object in its programme. The intense longing which has grown up in every part of the world for this knowledge, is but a phase of the Society's progress, and its American and European brethren have a right to look to India alone for help and instruction.

If the Society is not to have a meteor-like existence, but is to be a progressive and permanent entity in the world, it is requisite that it should lay its foundations broad and deep, that it should be able to bring within its influence not only a few earnest and aspiring souls, but the teeming millions who constitute the essential life of humanity. We have to supply to them not only a philosophy which can satisfy intellectual cravings and aspirations, but facts as to life, nature, man, God, which would influence their thoughts and their lives. To this end it is necessary that we should know from Aryan books all that they contain on the above subjects, the religious beliefs of the Aryans, their mode of domestic life, their habits, customs, usages, their notions of moral and religious duties as individuals and as communities. As Theosophists we want nothing less than a revival pure and simple of the mode of life of the ancient Aryans in their palmiest days. We should aim in this way to bring about a transformation of the world by trying to uplift the thought and conscience of the masses, giving them beliefs which they can understand, and which can mould their characters and destiny.

This is a stupendous work in which every branch and every member of the Society here, in America, and in Europe ought to cordially co-operate.

Being essentially a philanthropic work, we rightfully appeal to the wealthy and educated people of India for their support and contributions in labour or money towards this national undertaking.

The learned Pandits of all India must be invited individually, (each Branch might be able to supply their names and addresses), and through leading newspapers, English and vernacular, to make suggestions as to the best works of ancient literature, the translation and diffusion of which may be most conducive towards the amelioration of human life and destiny.

To begin with, a subscription list might be started for this purpose among Theosophists throughout the world.

The services of Pandits who could make translations might be engaged.

Text books might be prepared out of the translations, for learners at schools and colleges. Absence of such books, free from sectarian or religious dogmas and creeds, and based on pure ethics, and a knowledge of human nature and life, is deeply felt in India, where there is such a variety of castes, sects and creeds. Government, whose policy is that of strict religious neutrality, are themselves anxious to supply this great desideratum, and would willingly interest themselves in and support this our undertaking at any rate.

In this way we should be helping to dissipate some of the grossest misconceptions in the minds of men regarding our objects and teachings. At present there is a widespread notion in India, no less than I presume in other parts of the world, that our Society represents a phase of Buddhist faith, and that we revive long exploded superstitious beliefs and phantasies of the human mind. That we play on the fancy and credulity of the superstitious by producing phenomena, that we are atheists at heart, disturbing the deep-rooted religious beliefs of people, and teach asceticism as the crown and perfection of human duty. All these fantastic widespread notions of the ignorant, encouraged by the designing and unscrupulous enemies of the Society, will meet with an effectual deathblow as soon as the Society earnestly devotes itself to the accomplishment of this second object in its programme. This is the work which will worthily engage the efforts of our Society as an exoteric body, whilst the esoteric section will at the same time be able to attract into its ranks men in larger numbers if not of better quality than now; because we hope by means of the wider diffusion of Sanskrit literature to change the very texture and complexion of modern society. Our Theosophic work will then proceed on easier and progressive lines. We shall ultimately triumph and win to our cause the sympathy and support of the world. We shall give to the world a scientific basis of religion, and make the latter assimilate itself with truth. Is not this task worthy of our efforts?

P. R. MERTA.

The above letter, from one of the truly devoted and earnest members of the Society in India, comes with such force in support of the effort which I am urging, in season and out of season, on our members in India, that I have published it here, in the hope that some at least of those who read it may be led to join actively in this noble work; in the West, by contributing funds, and in India, by furnishing both the funds and the requisite materials in the form of manuscripts, translations, and original works.

B. K.
The Sun, says our little book, is the ‘Internal organ’ (अन्तःकरण) and the “Internal organ of all living beings” (मूलान्तःकरण). The word is used twice, and in the latter instance in a slightly different form from the former, to signify that the source of all those powers which make up the objective side of our mind, is in their macrocosmic appearance, to be found in the sun, and that it is those powers which have by long infusion gathered head into our life-principle and become, so to say, as pictorial selves of the great luminary, the Internal Organs of the beings of our planet.

The philosophical terminology which, in Sanskrit, speaks of an Internal organ (अन्तःकरण), divides it into four sub-heads. I shall, however, stick to the division which I have already adopted in ‘Nature’s Finer Forces,’ and taking, for the sake of simplicity, the word Internal organ (Antahkarana) as simply a synonym of the Chitta of Patanjali, and the Manas of Vyasa, translate it as Mind.

The mind, then, as we have seen in ‘Nature’s Finer Forces,’ manifests itself in five ways—

1. Pramana, the phenomena of Cognition.
2. Viparyaya, the phenomena of Causation or, as more generally translated, false knowledge. It must, however, be understood that this translation does not convey the actual sense of the word. The word, as it stands in the original, is suggestive of an entire theory of the origin of our emotions. Not so the translation, which moreover is a little misleading.
3. Vikalpa, imagination.
4. Nidra, sleep.
5. Swriti, memory.

I shall now try to explain how all these mental phenomena have their origin in the Sun. Before, however, entering regularly upon this problem, it would be well to dispose of a preliminary point which arises in this connection and which is rather important. I pointed out in the evolution theory of the Science of Breath, that the mind was recognized by the Hindu religious philosopher as a separate entity,—one, in fact, from which the sun himself had its origin. And now we learn from the little book before us that the mind is given birth to, by the sun. The fact is that the organism known as man, possesses really two phases of the entity called mind. One might be called Subjective, the other Objective.

The Subjective mind is that mind from which the sun himself comes out. It is the macrocosmic universal mind of Ishwara (the Logos), which contains or is rather made up of the ideas of all the genera and species, and individual types of the Universe. It has its monadic counterpart in every terrestrial organism, and is evoked into active existence by what I now call the Objective mind.

The Objective mind is constituted by those tatwic forces, which emanating from the sun, enter our living organisms, and in the shape of impressions from the world without, make their home in our brain. The brain, as seen here now, is the nervous centre of our system. It is that thousand-petalled lotus of the Tantric mystic, which represents the sun, not only in his capacity of the deity of the eye, but also as the source of all other gods, including the deities of the four remaining senses. It is in this reservoir of the solar prana, that the impressions of the external world, which are transmitted thereto by our sensuous organs, are preserved, like electricity in a reserve battery. I take it for granted that the intelligent reader has already well understood the nature of the five sensuous ethers. They are in their physiological aspect, to speak in plainer and more customary language, different modes of nerve-motion. The sound which falls on the tympanums of our ears, is transmitted to our brains, as a particular kind of nerve-motion; the colour which comes into contact with our retina, reaches there in the shape of a somewhat different mode of nerve-motion. The same is the case with the sensations of touch, taste and smell. This nerve-motion, it should be noted, is not merely the motion of our anatomical structure, which only represents the true motion of the life-principle, the individualized prana. This nerve-motion receiving its qualifying stamp from every sense that it proceeds from, gives birth to thus variously qualified tatwic minima; and the prana of our brain—our sensorial life centre—receives into it, and preserves every minimum of the new tatwic colour, thus generated. This group of sensations gathered into the thousand-petalled lotus, which sustains our life, is called the Objective mind.

It is this Objective mind which evokes into active existence, by the operation of the Universal Law of sympathy, the absolute mental truth which is latent in every organism. What powers manifest themselves, depend upon the nature of these presentations. This manifested mental aspect is the exact counterpart of the Objective mind. It is the ‘threshold of sensation’ which limits our consciousness, although the thing which is thus manifested is, in fact, limitless. The more varied and extensive our experience, the larger the range.

The puruṣa, says the Sankhya Yoga philosopher, is a mere looker-on at the modifications of prakṛiti, and our buddhi, ahankara, and manas, &c., are all the modifications of Prakṛiti. All is Brahma in reality, says the Vedantist, and adds that all our mental phenomena are the modifications of Maya. Now this Brahma, or this puruṣa, absolute in nature and free from all the ‘measuring’ influences of the phenomenal world, is the substratum on all the planes of phenomenal life. It is the absolute mental truth, or monad on the mental plane of existence. It is what I call the Subjective mind. The Objective mind it is which draws the puruṣa into the vortex of Maya; for the Objective mind...
is the birth of Maya. The word Maya comes from a root which gives the idea of measure, and means nothing more nor less than what is implied by the word Finitude. It is that power which originates the finite universe, and carries the spiritual monad through the enjoyment (bhoga) of its modifications back to infinity (apavarga). It is this Objective mind, this child of Maya,—which though not the absolute spirit (or the absolute mental truth), constitutes what has been very rightly termed the threshold of sensation, that we find to be an exact picture of the Sun. For what is our life-principle, but only a reflection of the sun in the gross physical coil? Sensations are carried to our brains and to all the other parts of our bodies, in the same way and for the same reason, as all our movements are carried to the sun, and to wherever the solar prana extends. It will not, perhaps, be too hard to understand that the chemical combinations which are the result of every nerve-motion, turn a certain amount of the nerve-matter into the solar state, and in this solar state, the picture, which is the consequent of the nerve-motion, lives in the brain, and is also transmitted to the solar original.

What, for example, happens when I see a table? The luminiferous ether of the sun is turned into a table, and in that shape enters my eyes. The optic nerve is thus put into the identical vibration. Heat is generated. That heat is the taijas tatwa—the luminiferous ether—in the shape of the table, and as such makes its entrance into my life-principle—the pránāmaya kośa—and is carried by it to the brain.

What again happens when I hear a sound? The soniferous ether—the ākāsa of the solar prana—assumes the shape of the external sound, and as such enters my ears. The tympanum vibrates identically. A certain motion is produced, which is the ākāsa tattva in the shape of that sound. As such it passes into my brain and makes there its home. Similarly the other sensuous ethers.

All our sensations—the ideas of the external objects—are thus so many pictures of the sun. The sun is all these sensations, in fact, in himself, and thus he is the Internal organ (antahkarana) of our little books. The ideas which the action of the sun thus gathers into the thousand-petalled lotus of the brain, have come out as the sun, from the Universal mind; and now that they are in any individual organism, presented in an individualized form to the unit (monad) of the absolute mind, they evoke into it the same images.

After thus establishing the relation between the Objective and the Subjective minds, I now proceed to trace regularly the five manifestations of the former.

A. Cognition.

(a) Perception (pratyaksha).

Says Gautama, the founder of the Nyaya School of Hindu Philosophy:—

"Perception (pratyaksha) is that act of knowledge which comes into being by the contact of the organ of sense with its object. This knowledge should not be obtained through words (1); it should be true (2); it should not be doubtful (3)."

Words give us a knowledge of all the objects of sense. We know what a certain colour or taste or sound or touch or smell is, when we hear the words which denote the several sensations. This knowledge, however, is not perceptive. The only part which perception plays in the phenomenon of verbal knowledge, is in giving us a knowledge of the sound of the verbal sign, and not of the thing signified. The knowledge of the thing signified, in order to have the quality of perception, must come to us directly through the organ of sense (1). If the knowledge thus obtained is not true, if the object of our knowledge is not what we know it to be, Gautama would not call it perception but something else. All sensuous knowledge is therefore not perception (2).

The same remark applies to the third limitation.

So much to explain the definition. Now to proceed with our genesis. The knowledge which Gautama thus defines, constitutes one manifestation of what I have called the Objective mind. For, as says Vātsyāyana, the Commentator of Gautama, in reality knowledge is only obtained when the soul is in conjunction with the mind, and the mind with the sense. The pratyakṣa of Gautama would thus be better translated as sensation, and not, as it generally is, perception.* In Sanskrit, however, both the phenomena—the Objective as well as the Subjective—bear the common name, pratyakṣa.

This, however, by the way. Now to investigate what this sensation is. One of the names given to sense in Sanskrit mystical philosophy is deva.

The word means a shining being, a deity. It is laid down that every deity in nature exists in three modifications—

1. The object—Vishaya.
2. The organ of sense—Indriya.
3. The presiding deities—the real devas.

The following table will show the senses, with their corresponding objects and presiding deities.

<table>
<thead>
<tr>
<th>Name of Sense</th>
<th>Object</th>
<th>Deity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sight</td>
<td>Colour</td>
<td>Surya</td>
</tr>
<tr>
<td>Hearing</td>
<td>Sound</td>
<td>Dik</td>
</tr>
<tr>
<td>Touch</td>
<td>Touch</td>
<td>Vayu</td>
</tr>
<tr>
<td>Smell</td>
<td>Smell</td>
<td>Ashwinees</td>
</tr>
<tr>
<td>Taste</td>
<td>Taste</td>
<td>Varuna</td>
</tr>
</tbody>
</table>

All these three modifications of each of the above entities are one in nature; there is only a difference of states; and the places of their location are different. Thus the eye is the Agni tattva, located in the physical body of man to serve as the organ of sight. The colour which is sensed is again a modification of the Agni tattva located in and coming out of the external object, in its terrestrial phase; the Surya, is the luminiferous modification of the sun, or the Agni tattva again in the solar state located in the great source of planetary life, the sun.

* And as I too have translated it, in pursuance of the general custom.
The ear is the Akása tatwa—the soniferous ether of prana—located in the physical body of man to serve as the organ of hearing; the sound is again a modification of the soniferous ether, located in and coming out of external objects, in its terrestrial phase, the Dik or, as otherwise called, Vishrava, is the Akása tatwa again in the solar state, located in the sun. The skin is the Vayu tatwa located in the physical body of man to serve as the organ of touch; the tactual vibration is again a modification of the Vayu tatwa of Prana, located in the external objects, in its terrestrial phase; the Vayu is the tangiferous modification of the sun, or the tangiferous ether again in its solar state located in the sun.

The nose is the Prithivi tatwa located in the physical body of man to serve as the organ of smelling; the smell that is sensed is again a modification of the Prithivi tatwa located in the external object in its terrestrial phase; the ashwins are the odoriferous modification of the sun, or the Prithivi tatwa again in its solar state located in the sun. The tongue is the Apas tatwa, located in the physical body of man to serve as the organ of taste; the taste that is sensed is again a modification of the Apas tatwa of prana located in the external object of taste; Varuna is only another name of the sun, inasmuch as Varuna is the Apas tatwa in its solar state, located in the sun.

Now first of all something about the deities. The deity of the eye is the sun in his luminiferous capacity. This is easy enough to understand. Sight is impossible without light, and all light is the Agni tatwa in the solar state. Moonlight and planetary light comes from the sun, and the flame is nothing more than a certain terrestrial object changed temporarily by certain appliances into the solar state. This is the meaning of the Vedic text, which says that in the evening the sun passes into the flame.

The other deities will give more trouble both to explain and to understand. I take up the deity of the ear—Dik or Vishrava. The word Dik means any point of the compass, or, broadly speaking, space. In "Nature's Finer Forces," page 19, I have said—

"It is out of akása that every form comes, and it is in akása that every form lives."

I may also refer the reader to my essay on 'Sound, Speech, and the Logos,' for further elucidation of the nature of the Akása tatwa.

A little attention to the above quotation, with the explanation that follows, and to the articles referred to, will convince the reader that the surroundings of every terrestrial object—man or animal, vegetable or mineral—are all full of akása. The Dik is the surrounding akása or space in any direction. No hearing is possible unless this akása is disturbed by the sun in his soniferous capacity. It is in this capacity of his that the sun is called Rāśi राशि, the Producer of Sound.

It is along with the solar light that the solar ākása travels on this planet of ours. Modern science has undeniably shown this to be the case in the photophone. And besides we may also look to the fact that all nature is up and speaking with the appearance of the sun, and silence reigns supreme in the whole hemisphere when the sun is gone. It is the presence of the solar ākása that awakens the whole of nature into speech. The growth of the animal, the vegetable and the mineral kingdoms, is always accompanied by a certain amount of sound. There can be no growth without motion, and no motion without sound. It is in fact the sound of the sun-god which, making its appearance in the planetary kingdom of life, orders it to move—in, to grow, and—also to die.

When the sun is absent, we may put our surrounding ākása into the solar state by artificial methods and by speech.

As there is one wide expanse of light before our eyes, so is there in contact with our ears one wide expanse of sound. We hear it not ordinarily, because the more frequent use of the eyes, for all practical purposes of knowledge, and the consequent disuse of the other senses, has rendered them blind to the ordinary solar impression. Let us, however, attend, and centre our consciousness on the tympanum, taking care to exclude all other sounds. We shall hear the undefined sound of the sun, just as we see his light. As we are always seeing, as we are always hearing, though unconsciously ordinarily. When we see a particular thing, the light which we are seeing assumes that particular shape, and we of course see it. Similarly when we hear a particular sound, the ākása which we are hearing assumes that particular shape, and we of course hear it.

We see then that the sun in his soniferous capacity is the deity of the ear.

Now to take up Vayu, the deity of the sense of touch.

The little book before me gives this name expressly to the sun. The sun it means, is the deity of the sense of touch, in his tangiferous capacity. The very presence in nature of the anatomical structure known as skin, is sufficient to prove that the light of the sun carries with it the force named Vayu tatwa—the tangiferous ether. The triangular vibration of the luminiferous ether could not give birth to the cells of the skin.

Without the solar tangiferous ether—the Vayu tatwa—surrounding us there can be no sensation of touch, just as there can be no sensation of sight and hearing without the surrounding solar tejas and ākása. During the absence of the sun, the lunar and planetary ethers play the same function; and besides we may also change the terrestrial tangiferous ether of external objects into the solar state.

I shall now take up the ashwins, the twin deities of the sense of smell. That however in the next article.

(Rama Prasad.)
I SHALL hereafter describe the science called Khechari, which is such that one who knows it is freed from old age and death. One who is subject to the pains of death and old age should, O Sage, on knowing this science make his mind firm and practice Khechari. One should regard that person as his Guru on earth who knows Khechari, the destroyer of old age, death and sickness, both from books and practice, and should perform it with all his heart. The science of Khechari is not easily attainable nor its practice. Its practice and Melana1 are not done together. Those that are bent upon practice alone do not get Melana. Only some get the practice, O Brahman, after several births, but Melana is not obtained even after a hundred births. Having undergone the practice after several births, some (solitary) yogi gets the Melana in some future birth as the result of his practice. When a yogi gets this Melana from the mouth of his Guru, then he obtains the Siddhis (psychical powers) mentioned in the several books. When a man gets this Melana through books and artha (esoteric signification), then he attains the state of Siva freed from all re-births. Even Gurus may not be able to know this without books. Therefore this science is very difficult to master. An ascetic should wander over the earth so long as he fails to get this science, and when this science is obtained, then he has got the Siddhi in his hand (viz., mastered the psychical powers). Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science. He should regard as Siva him who teaches the practice. Having got this science from me, you should not reveal it to others. Therefore one who knows this should protect it with all his efforts (viz., should never give it out except to persons who deserve it). O Brahman, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science of Khechari; and being then taught well by him, should at first practice it carefully. By means of this science a person will attain the Siddhi of Khechari. Joining with Khechari Sakti (viz., Kundalini Sakti) by means of the (science of) Khechari which contains the Bija (seed letters) of Khechari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechari Bija (seed letters) is spoken of as Agni encircled with water and as the abode of Khecharas

1. In this Upanishad are stated the ways by which Kundalini (Sakti) is raised from the navel up to the middle of the eyebrows and then to Sahasrara (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.

1. Melana is lit. joining. This is the key to this science, which is kept profoundly esoteric and is revealed by adepts only to initiates, as will appear from the subsequent passages in this Upanishad.
that which is done all at once will soon decay. Therefore it should be practised. O best of sages, little by little. When the tongue goes to the hole of Brahma (randhara) through the outer path, then one should place the tongue after moving the bolt of Brahma (randhara) which cannot be mastered by the gods. One doing this for three years, enters Brahmadwara (or hole). On entering the Brahmadwara one should practise madhana (churning) well. Some intelligent men attain Siddhi even without madhana. One who is versed in Khecchari Mantra accomplishes it without madhana. By doing the japa (in reciting the mantra) and madhana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart, and seated in a convenient posture with his eyes concentrated between his eyebrows he should perform madhana slowly. In six months the state of madhana becomes natural like sleep in children. And it is not advisable to do madhana always. It should be done (once) only in every month. A Yogi should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained. He sees the whole universe in his body as not being different from Atma. This path of Urhwa—Kundilini (the Kundilini going higher up), oh Chief of Kings, leads to the Macrocosm. Thus ends the second Chapter.

Chapter III.

Melanamantra—(the mystic mantra Melana). \( \text{ह्रेम} \) (hreem), \( \text{भ्रम} \) (bham), \( \text{साम} \) (sam), \( \text{शाम} \) (sham), \( \text{ध्रम} \) (phpham), \( \text{साम} \) (sam), and \( \text{क्षम} \) (ksham).

The lotus born (Brahma) said—

Oh Sankara (or Siva) (among) New moon, Prathipath (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra’s) sign? In the first day of the lunar fortnight and during new moon and full moon (days) it should be made firm and there is no other way (or time). A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Nirvana (the stainless). He should abandon everything else which he thinks is favorable to himself. Keeping the manas in the midst of Sakti, and Sakti in the midst of manas, one should look into manas by means of manas. Then he leaves even the highest stage. Manas alone is the bindu, the cause of creation and preservation. It is only through manas that bindu is produced like the curd from milk. The organ of manas is not that which is situated in the middle of Bandhana. Bhandana is there where Sakti is between sun and moon. Having known Sushumna and its bhaeda (piercing) and making the Vayu to go in the middle, one should stand in the seat of bindu, and close the nostrils. Having known Vayu, the above-mentioned bindu and Satwa-prakriti as well as the six chakras (plexuses), one should enter the Suka-Mandala (viz., Sahasrāram or Pinal gland, the sphere of happiness). There are six plexuses (chakras). Muladhāra (Sacral plexus) is in the anus; Swādhishtāna (Prostatic plexus) is near the genital organ; Manipūraka (Epigastric plexus) is in the navel; Anāhata (Cardiac plexus) is in the heart; Visuddhi (Laryngeal or Pharyngeal plexus) is at the root of the neck, and Agnīya (Cavernous plexus) is in the head (between the two eyebrows). Having known these six Mandalas (spheres), one should enter the Sukhamandala (Pineal gland), drawing up the Vayu and should send it (Vayu) upwards. He who practises thus (the control of Vayu) becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, bindu, chitta and chakra.

Yogis attain nectar through Samadhi alone. Just as the fire latent in (sacrificial) wood does not appear without churning, so the fire of wisdom does not arise without Abhyāsa yoga (or the practice of yoga). The fire placed in a vessel does not give light outside. When the vessel is broken, its light appears without. One’s body is spoken of as the vessel, and the seat of “That” is the fire (or light) within; and when it (the body) is broken through the words of a guru, the light of Brahmu-gyana (Higher wisdom) becomes resplendent. With the guru as the helmsman one crosses the subtle body and the ocean of Sansara (mundane existence) through the affinities of practice. That Vak¹ (power of speech) which sprouts in Parā, gives forth two leaves in Pasyanti, buds forth in Madhyama and blossoms in Vaikhari—that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order, (viz., beginning with Vaikhari, &c). Whoever thinks that He who is the great lord of that Vak, who is the (undifferentiated) and who is the illuminator of that Vak is myself—whomever thinks thus, is never affected by words high or low (or good or bad). The three (aspects² of consciousness), Viswa, Taivas and Prāgnya, the three Virat, Hiranyagarbha and Eswara in the universe, the egg of the universe,³ the egg of man and the seven worlds—all these in turn are absorbed in Pratyagatma through the absorption of their respective upadhis (vehicles). The egg being heated by the fire of Gyana (wisdom), is absorbed with its Karana (cause) into Paramatma (universal self). Then it becomes one with Paramatma. It is then neither unsteadiness nor death, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atma as being within the body like a light in a vessel. Atma is of the dimensions of a thumb, is a light without smoke and without form, is shining within the body and is undifferentiated and immutable.

¹ Vak is of four kinds (as said here), Parā, Pasyanti, Madhyama and Vaikhari, Vaikhari being the lowest and the grossest of sounds, and Parā being the highest. In evolution Vak begins from the highest to the lowest, and in involution it takes a reverse order, to merge into the highest subtle sound (Parā).
² The first three aspects of consciousness refer to the gross, subtle and Karana bodies of man, while the second three aspects refer to the three bodies of the universe. This is from the stand-point of the three bodies.
³ The egg of man—this shows that man in his formation is, and appears, as an egg, just as the universe is, and appears, as an egg.
The Vignana (wordly) Atma which dwells in this body, is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state. Who am I? How has this stain of mundane existence accrued to me? What becomes in (sushupti) the dreamless sleep of me who am engaged in business in the waking and the dreaming states? Just as a bale of cotton is burnt by fire, so the Chidhabhasra, that is in the Dahan (akas or ether of the heart), obtains Vignana (wordly wisdom) diffusing itself everywhere and burns in an instant Gnana-maya (sheatliy) and Mano-maya (sheath). After this he shines always inside (or in the gross body) like a light within a vessel.

That Muni who contemplates thus till sleep and till death, is to be known as a jivanmuatta (emancipated person). Having done what ought to be done, he is a fortunate person. And having given up (even) the state of a jivanmuatta he attains emancipation in a disembodied state after his body wears off. He attains the state as if of moving in the air. Then That alone remains which is soundless, touchless, formless and deathless, which is rasa (the essence), eternal and odourless, which has neither beginning nor end, which is greater than the great, and which is permanent, stainless, and without decay.

Thus ends the Upanishad.

ZARAGH-GHRUNAH.

(Continued from page 338.)

"The husbandman is God. The garden He is preparing, Divine Paradise. The seed bed, the earth. The seed sowed therein, mankind. The nurserymen, the ministering spirits of the air, earth, and that which is under the earth. The gardeners are preparing for themselves, the spirit states of their several spheres. The labourers they employ in the seed bed, their deputed agents, the priests and teachers of mankind."

"The ministering spirits, viewed in their essence, are a higher order of the functioning forces—a developed outcome of those forces whose interactions transform the invisible into the visible as manifested nature."

"These, having acquired intelligence and volition through functional evolution and the uses of life, thinking the work their own and that they did it of themselves, determined to do it for themselves."

"Man, the culmination of the terrestrial evolution of which they are the agents, whose spirit is derived from them, once placed upon the earth, their function was his protection from the perils associated with earth life. They were to watch over man's material welfare."

(1) It is the consciousness of man which becomes distorted and is unable to cognize itself through the bodies.

This was their providential charge in his regard, and for a time they fulfilled it."

"Now these several ministering spirits are diverse potencies of a single spirit, which, as the Spirit of the Earth, has absolute power in its own sphere."

"Man is, as regards his manifested nature, the outcome of natural function. Owing his earth life to a visible father, having vague reminiscences of an unknown past and undefinable aspirations for a possible future, he is impelled to attribute the invisible existence thus suggested to him, as underlying his visible being, to an invisible Father. The loving providence of his visible father teaches that this invisible Father cannot be less loving, less regardful of his welfare and happiness. This want of knowledge of his invisible surroundings—of the from whence he came, the why of his present state, and the whither towards which he is tending—convinces him that uncertainty in these regards, is an essential condition of his being, and therefore that all required of him is to live in loving trust, satisfied that the sole desire of his invisible Father is, to be loved and trusted as a Father."

"Man was not to devote himself to needless labour. Not to acquire. Not to accumulate. To do either of these things would have been to distrust the providence of his invisible Father, who anticipates all his necessities; to be wanting in love to his brother, who might need what he had appropriated; or to delude himself with a false idea of the meaning of his own life. He was simply to live, to love and to trust."

"But his life was not merely an existence. It was an opportunity and an occasion."

"The spirit of man—his evolved and evolving spirit—though not of itself imperishable, contains the germ of a potential immortality."

"This germ might be likened to a seed, which, if the conditions under which alone it could germinate and develop were fulfilled, would so regenerate the human as to enable the thus divinized man, when he fell into his last sleep in this world, to pass from his earthly frame as a living soul or immortal being, with the glorified form and ennobled aspect of the human body—in which it had grown and after which it had been moulded, as in a matrix—but far more perfect and fitted for the fuller enjoyment of a higher life. This, the true child of God, and in every way adapted to the state for which it has been prepared, passes into the Divine Paradise, there to renew the life and relations it commenced on earth, only under more ennobling conditions."

"But this—man's potential opportunity—is not made known to him. Nor was this necessary. The life on earth is the life assured to him; to be followed by a renewed existence as soul or spirit, according to the conditions under which the earth life has been passed. The spirits on leaving the human, enter the spirit state, to constitute the personating potencies and exercise the attributes of the Spirit of the earth. They are as diverse as the men from whom they proceeded,
personating potencies—the disembodied manifesting spirits of deceased spiritualized men—and persuaded man that the natural state in which he finds himself, is a fallen state; that his natural impulses are degrading in their tendencies; and that it is his duty to strive to raise himself from this, his fallen state, by resisting natural impulses, and setting before himself spiritual aims: promising that, if he devoted his energies to spiritualizing self, he would be aided by the spirit, and be rewarded with the gift of knowledge—of revealed knowledge. Knowledge of the natural world in which he finds himself, with its relations to the Universe and function therein; of the meaning of his own life; of the spirit state, to which his aspirations should be directed, and of the spirit head of that state, whose earnest desire is to be in the closest and most intimate union with him: and assuring him that this union thus commenced will attain to its consummation when the natural body with its natural appetites is thrown off, as the one hindrance to final happiness: following these promises with the threat of retributive punishment to those who fail to accept and act up to the revelations thus made, and to obey the laws flowing therefrom."

"And man was only too easily persuaded. But, as his training progressed, some after a time became dissatisfied with its methods and aims, and sought to free themselves therefrom; while others resisted from the first. And these three classes are represented by the three kinds of plants growing together in the seed bed."

"Put this division of mankind into three classes—"

(1). Those who receive teaching with gladness, and mould themselves in accordance with its dictates;

(2). Those who, after receiving the teaching, shrink from its outcome, and seek to free themselves from its influence; and

(3). Those who resist the pretensions of the teachers, deny the authority they seek to assume, and reject the teaching absolutely—caused the development of three sets of relations in the spirit state, interpreted as three separate states, one of which was to be entered by the spirit of man at his death."

"Hence three separate states were held to await the close of human life—"

(1). Final union of the faithful with the Spirit of the Earth;

(2). Purgation of the unfaithful that, having repented of their disobedience, are to be thus reconciled through expiation, with a view to final union with the Spirit;

(3). Retributive punishment for the faithless—with whom those entering the soul state were ignorantly classed, and to which they were supposed to pass, the Spirit having no knowledge of the soul state."
These revelations were not made all at once, nor to all. They come in disjointed fragments, through suitable mediums, as these presented themselves.

To make itself visible, a personating spirit (or potency of the Spirit of the Earth), had to partially and temporarily materialize a phantom body. To do this it was obliged to use the exhalations of its medium. And as the fumes of just shed blood made materialization easier, it commanded the sacrifice of expiatory victims.

More often, by the easier method of fascination, it made its subjects fancy they saw the teacher thus seeking to influence them and heard its voice addressing them.

The power of the Spirit was, moreover, greatly increased when people met together to call upon it—especially if these were wrought to enthusiasm, as by singing in chorus or the like. Then it was enabled to do things out of the natural order which usually limited the exercise of its powers.

These meetings were conducted by a favoured medium. At them sacrifice was offered and blood shed, upon occasion—sometimes even that of human victims, when remarkable manifestations ensued.

In this way religious acts, religious worship, religion, originated. And by these means the Spirit of the Earth came to be regarded as the God of this world, to be the God of its followers: to whom it revealed itself under various aspects and designations, according to the special attributes it was showing forth—setting itself in an especial manner before the Jews under the name and in the guise of the territorial and tutelary deity of Canaan (now called Jehovah—IAO or IEUE) as the First Cause of all things, and the Deliverer of its chosen people.

Then the gatherings became organized congregations, the mediums, mediators and sacrificers or priests. And so Churches were founded, in which anointed sacrificers or priests—of whom the chief or high priest was called the “Messiah” or “Christ”—stood between their God and man, as expiating mediators. And these were the labourers sent into the seed bed by the nurserymen. While the dung with which they were supplied to dung the plants was—the several “supernatural” means, phenomena and manifestations by which the primary revelations were supported, their authority established, and their doctrines confirmed. For the supernatural (so-called), is the way of the God of this world.

But the way of the God of this world is the contrary to the way of God. Hence the way of God is the natural way. Hence the intervention of God is a natural intervention through a natural force—the steward of the husbandman—which produces that feeling of distress in wrong doing, known as the voice of conscience. And hence the son (word or voice) of God recalls man from the spiritual to the natural way of serving him, from the revealed to the created.

HENRY PRATT, M. D.

OBEAH.

CHAPTER III.

(Continued from page 349.)

WE now come to some examples of Obeah of a character which admits no doubt of the fact that the performers of the feats had received instructions in the art of using their wills; but as yet I have not been able to find out any sort of organisation either of the Gūrā and Chelā type, or between obeahmen and obeahman. In fact rather the reverse of the latter, is most frequently the case, as most obeahmen who get into trouble under the law, are denounced by their own brothers-in-obeah. In confirmation of my theory that Obeah is the disintegrating, but as yet undissected relic of a real system of magic, it is somewhat important to note that the reason assigned by the negroes themselves for the present wide-spread belief in it, is that
down to a comparatively recent date,—since the emancipation of the slaves,—the knowledge and practice has been kept up by the occasional introduction of batches of "liberated Africans," who were slaves captured by H. M. Cruisers from slave ships. But there is another and yet more recent source of such knowledge apparently, for while the most distinguished performer in this locality, was from description and appearance a Moor, or of Moorish descent, more recent ones only became noted for their feats,—here duly recognised as Obeah feats,—after they had been in communication with, and had opportunities of learning from, Moorish, Arabic, Algerian forcats in Cayenne; who are rightly or wrongly credited by all the negroes in these islands with being passed masters of (Black) arts.

To account for the knowledge of such things among the Moors, it is said, and I believe with truth, that some twenty days' march west of Souss in Morocco, on the banks of a certain river (Wadi), there is an old established, but still large and active school, from which most of such learning spreads amongst the Moors of the present day. No doubt too, the Musalman propaganda at present making such great headway south, towards the centre and west of Africa, carries with it the teaching spread amongst the Julus of the south-east, includes the use of Glamour (Máyá), induced clairvoyance, and conscious projection of the double: while in the west, it is not long since I read a strikingly graphic account of a negro "Doctress" in the Cameroon Mountain country, who (if that account is to be trusted), seems to be a female 'black' adept.

Here, in the following examples, we have the Semitic 'ilm of the present day Moors of the north, recognised as Obeah by negroes who are the sons and grandsons of those who brought Hametic Obeah here with them from West Africa, and from places there that in most instances are separated from all chance of past or present Moorish instruction, by immense distances.

About sixty years ago, there were brought to the estate of L—__, among other new slaves, two men who were distinguished from the rest by reason of their light brown color, and straight hair. They are also described as having had unusually large heads, prominent noses, and long arms. These peculiarities are inherited to some extent by the descendants of one of them, some of whom I have seen. I have no doubt that these men were Moors, as these descendants' physical characteristics go to show.

Some six months after their arrival, one of the brothers disappeared, bodily, and completely. The other, who meanwhile had 'married' a negress, accounted for his brother's disappearance by saying he had 'flown away back to Africa, and that he would have done so too, had he not eaten something that prevented him doing so' (my informants say, salt.) He—the remaining brother,—became known as 'Kongo Brown' and was one of the most highly accomplished professors of Obeah ever known here.

On one occasion Mr. Kongo Brown gave a party at his house, and for the entertainment of his guests, said he would show them something. He first sent out to his garden, and had a plantain 'sucker' about eighteen inches long brought in. He then dug a hole in the clay floor of his house, in a corner; and therein planted the said plantain sucker, which was then covered with a sheet. Then he stood up and waved his hands over it, and talked to it in a tongue not understood by his guests. Next, he had fetched into the centre of the floor a washing tub, which was filled with fresh water brought in buckets from a spring close by. This done, he produced a walking stick, a piece of twine about two feet long, and a fish-hook. These he put together, and asking the company to sit round the tub, saying he was going to fish. After waving his hands, and saying some unknown words over the tub, he began, and to the great wonderment of the company fished out of that tub of fresh water over a dozen large sized and living "snappers," and "groupers," (which are two kinds of sea fish). These he made over to certain members of the company, and told them to go out to his kitchen and cook the fish for him. When the fishing was over (and it took about two hours), he again turned his attention to the plantain-sucker in the corner. Being uncovered it was observed to have grown under the sheet, and was now about four feet high. Again putting the sheet over it, he held his hands above it for some time, occasionally muttering some words in the unknown tongue, and between times talking to the company. Finally, calling for a knife to cut this bunch of plantains, the sheet was taken off, and there stood a full grown plantain tree, bearing a large and well developed bunch of green—ripe plantains. These were duly cut, and also sent to be cooked.

My informants in this case are two old men, who were among the guests on this occasion and helped to consume these victuals. One of them remarked that 'although there was plenty of fish for all hands, there was only that one bunch of plantains,' and he thinks Kongo Brown must _have put some obeah into them to make them go round, 'as all hands had a plenty.'

One of the old men was also present on an occasion when Kongo Brown, having committed some offence, was tied up to be flogged. Brown took the matter very coolly, and told the manager he had better not flog him in case the flogging hurt the wrong person. However the flogging proceeded, and about three lashes had been given, at which Brown only laughed, when piercing shrieks were heard from the great 'House' (Manager's residence) which was close by: upon this the operation was suspended, and it was ascertained that the shrieks were uttered by the manager's wife in the house, on whose back it seems those
three lashes had simultaneously fallen. Brown got off the rest of that flogging, and it appears that the manager's wife who suffered, was in some way the cause of the punishment being administered.

Another feat accredited to Brown was this:—L—— is a sugar estate, and it happened that towards the end of our crop season there were about 100 hogsheads (of 1 ton each) of 'cured' sugar in the 'curing house'; when information came one afternoon that a vessel to take the sugar on board had arrived in the shipping bay, which is about two miles from the 'Works' of that estate, down a very rough and precipitous road. Preparations at once commenced for carting down the sugar next day. However, Brown went to the manager and asked him what he would get if he could get that sugar conveyed down to the bay by daylight next morning. The manager laughed at him, and finally offered to bet him something it would not be done. Next morning the hundred hogsheads of sugar were found down at that bay, but how it got there, no one but Kongo Brown seemed to know, and he does not appear to have been much given to revelation. Carting it down, would have occupied the estate's cattle for fully a week.

These four feats of Kongo Brown are well known to all the negroes in this locality, and my two old informants,—apart, and at different times,—merely corroborated what I had already frequently heard. No other obeahman I have yet heard of here, is credited with performances of such a high grade, and it does not seem that the powers such as appear to have been involved, pertain at all to the ordinary practitioner. The fishing feat is one that has been heard of before in other parts of the world, while the plantain growing is a replica of the 'Indian mangoe trick': and the one bunch of plantains proving a replica of the most scientific,—from an occult point of view,—way of performing the 'Indian mangoe trick': and the one bunch of plantains proving a plenty for a houseful of negroes,—to any one who knows what the average negro appetite is like,—savours very strongly of 'reduplication.' If the 'Kodak' camera had been invented in those days, I very much doubt its power to explain these 'tricks' as hypnotism. The story of the flogging, possibly might be explained from a hypnotic point of view, but under the circumstances there is scarcely any room to suspect that, while the action of the process of 'repercussion' is distinctly suggested. The removal of the 100 tons of sugar to a distance of about two miles in a single night, is a feat which recalls the legendary one of how the great Michael Scot got the peak of the Eildore hill in Scotland split into three in a single night, and the sugar was most probably removed by the same kind of 'deil,' i.e., elemental force. Altogether Mr. Kongo Brown seems to have been in possession of considerable powers, and it is not easy to imagine how in such case he became a slave, or remained one; instead of,—for instance,—flying away home to Africa, as 'his brother' is reputed to have done. At any rate it is not likely that the eating of salt prevented him doing so, although that may have been suggested by him, to cover the real cause.

Taking them as a whole, the details of these stories are not the style of thing the negro brain is given to invent or conceive, and I can scarcely avoid believing in their verity: and in sequence thereof that Kongo Brown was a real Moorish Initiate, who in some unexplained manner had contrived to get very much out of his latitude. Further, although these stories date back more than half a century, the knowledge that produced the feats by no means seems to be extinct at the present time in the West Indies, as I have heard of other events, which parallel these, as having happened within the last decade.

The deeds of the next two obeahmen to be considered, happened in much more recent times, and while on the one hand, they do not evince such high grade knowledge as Kongo Brown's, they are of no less interest to the occultist, and for the most part their verity is absolutely vouched for, by eye-witnesses: on the other hand, while the performers were both Creole (West India born) negroes, they only began to manifest such knowledge after visiting Guiana, where they had opportunities of meeting with Algerian Moors or Arabs.

M. B., who died in 1875, was by way of being a carpenter by trade, and had his beauty marred by some disease which had almost completely eaten away his nose. This disfigurement had also affected his palate, causing him to speak with a very hoarse voice. He returned from a sojourn of some years in Guiana aged about 45; and being of a very irascible temper and given to strong drink, he soon became disliked and feared, and the latter feeling does not seem to have been mitigated by his giving proofs of his powers as an obeahman. One of which proofs, was his being credited with the compelling of all sorts of people to give him employment,—even his declared enemies, and regardless of the fact that he was a notoriously bad workman, he always insisted,—and generally got his way, and the fruits thereof in the shape of increased pay,—on being foreman of the work.

The deed which first gained him prominence as a dangerous obeahman, came about by his one day meeting two young girls (sisters), on the road, who laughed at him, and jeered at his want of a nose. An altercation ensued, which terminated by his stepping up to them and passing his open hand down the face of each one, declaring as he did so that within three months they would be as noseless as he was, and no doubt would enjoy being laughed at for it too. This duly came to pass, and one of the women who died recently, was once pointed out to me in confirmation.

The following three "tricks" of his are related by a carpenter in my employment, who worked with M. B. frequently and knew him well.

"One evening I was walking into town from M,—I met M. B. on the way. He had running in front of him a large and very ugly dog, which came up to me, and as I was in some fear of being bitten, I kept it off with my stick. Seeing this, M. B. said, "What do you meddle with my dog for? I'll show you something to teach you better manners, boy!"
And then pointing to the ditch of the side of the road, he said to the dog, "Go down, go down there and fetch that fellow up." The dog jumped into the ditch and in another minute was back, rolling and struggling in the middle of the road, with a large black snake wound round it. As soon as I saw this, as I am much afraid of snakes, I took to my heels and ran past them as quickly as I could. After running a few yards, I stopped and looked back, and saw the dog running on ahead as before and no snake to be seen. M. B. stood still on the same spot, and laughed at me and said, "Able boy! next time you meddle with my dog I'll send that fellow to tie you up." I was careful not to give him the chance.

Another time, some years after that, my uncle was making some repairs to his house, and I and some other men were working with him at the job. My uncle disliked B., and though he asked for work, refused to employ him. One morning as my uncle was in the act of sawing a piece of board, B. turned up, and stood for a few minutes watching my uncle. He then said, "You're cutting that board too short!" My uncle said, "No, I'm not," and took up the board, and laying it over the space it was to cover, found it some inches too short. Taking another board, he laid it over the space, and marked the length off with his pencil. On his beginning to saw it, B. said, "You're cutting that board too short again!" My uncle said, "No," but placing the cut board over the space, found it two inches too short. A third time, my uncle took a board and marked it with his pencil two inches longer than was required. As he was cutting it, B. said, "You're going stupid! it's far too long this time." By this time my uncle was very angry, but he laid the board over the space, and found it about five inches too long. He then marked off the five inches accurately, and proceeded to cut it, as he was doing so, B. laughed at him and told him, "You're too short again!" And it was some inches too short. Then my uncle and B. had a quarrel about the matter, and my uncle said, "You'll be all right tomorrow morning." Next morning, we started, W's donkey would not move. W. coaxed him, and urged him to no end, then he began to beat him, at which the donkey wheeled round, and began to kick, and fling up its heels as if it was mad, W. holding on tightly. But it kicked and plunged right down the bank to the edge of the pond, when it stopped suddenly and shot W.'s head foremost into the muddy water, out of which he arose dripping, and covered with dirt from head to foot. He was much enraged, and ran to attack B.; seeing this, B., who had been laughing the whole time, called out to W. "Aha man! You've got it this time! that donkey of yours never plays any tricks!" and putting spurs to his pony galloped off as quickly as he could, amid W.'s vows of revenge against him, and the laughter of all the people.

A contemporary of M. B.'s was a man called B. D., who had likewise been to Guiana, and also brought back thence with him some learning of the same kind. However, after the fashion of obeahmen, the two could never agree, and their ill-feeling culminated in B.'s challenging D. to fight. They were to meet at a certain time and place to settle matters, and that was to be done in a manner that was certainly highly classical in its way. They were each to cause a snake to appear, and the snakes were to fight, the one which swallowed the other to be the victor. M. B. was at the place at the proper time, attended by some of his friends, but B. D. did not think proper to attend. B. was very much disgusted and angry; he cursed B. D. soundly, and remarked to his friends, "If that coward D. had only come, I could have settled him" with one hand, just like this—" striking a blow with his fist on the trunk of a gree-gree (palm) tree which they were standing closely,—and it would have dried him up like this." And as he spoke, all the fronds of the tree withered, and became quite brown and dried up.

A friend of B. D.'s informs me, that he several times "saw B. D. take a handkerchief off his head or waist and throw it on the ground, where it at once changed into a snake. One night we were together down at P—and we heard music in one of the houses. D. said to me 'there's a dance going on there, let's go to it.' I refused as I did..."
not know the people of the house, and neither of us had been asked. But D.—rode off to the house, and I followed him. When near it, we got off and tied our ponies. D. then said, ‘just you watch, and I'll show you some fun!’ We went towards the open door, and saw the people dancing; D. stepped in, and as he did so, he took the handkerchief off his head and threw it into the middle of the room. It no sooner touched the floor, then it turned into a snake, a large yellow-tailed one. All the people became much afraid and ran shrieking out of the doors, and jumping out of the windows. Then the master of the house came up to D. and begged him to take away his snake, which he had by picking it up, and as he lifted it, it again became the handkerchief he had round his head. He got a drink from the man, and then we went home.”

“Another time he was fencing with the ‘single stick,’ and he suddenly turned his stick into a snake, greatly to the discomfiture of his antagonist.”

“D. could ‘trick’ animals too. Once he rode up to C.—on a donkey. While he was going about his business there, his donkey got loose, and wandered off into the garden of a woman called C.—and began to eat her vegetables. Finding it in the garden, she took it up to the house and tied it there. When D. missed his donkey, he was told that Mrs. C.—had taken it up for trespass. On going to her house for it, she demanded a dollar,—according to the custom here,—for the trespass before she would give it up to him. D. laughed at her, and going up to the donkey, clapped his hand on its hind quarters, and said something to it in a ‘foreign language,’ then he turned to her, and said, ‘All right Mrs. C.—Good day!’ and went off.

“Presently Mrs. C.—untied the donkey to move it to where it could be tied to graze; no sooner had she loosed its rope then it rose up on its hind legs, and attacking her, tumbled her down; then forthwith went off to its master at the top of its speed. And that was all the trespass damages Mrs. C. got out of D. and his donkey.”

One thing about these three obeahmen seems to place them upon a different, and perhaps a higher platform than that occupied by all others of their fraternity whom I have yet heard of here. That is, neither of them were ever known to sell their services, or to use their powers for the purpose of making money, the reverse of which is distinctly the rule.

It appears that the snakes produced on all these occasions are always either the “black” or “yellow-tailed” snakes—a kind common here where there are no poisonous snakes. The “yellow-tailed” is said to be the female of the “black,” and they belong to the *crotalus* variety. Why these particular snakes should be chosen to protect gardens, and to be produced as above related, there is nothing to explain; except, perhaps, that the negroes hold them in more respect, than any others of the many kinds of snakes to be found here.

The production of snakes by B. and D. was probably due to the use of mesmeric or hypnotic glamour or Mayá, and in the case of H. C. referred to in my first chapter, the glamour was probably attached to the sticks by mesmeric impregnation, whereby they became in fact ‘talis- mans’—after a fashion. And it is curiously interesting to find the classical feats of the ancient Egyptian priest magicians,—turning rods, &c., into serpents, which swallow each other too,—turning up in this quarter of the globe.—“Far in the folds of the dark of the West”—; at the hands of the children of Ham. I shall not be surprised some day to find one of them make his rod bear leaves, &c., too, for both feats can be done through the same process. B.’s hallucination of the carpenter as to the length of his boards, and the subsequent cutting and cure of his hand, is of course nearly the same glamour process carried a little further; and his destroying the noses of the two girls, is the use of “suggestion” plus psychic force, in the infection of disease.

B.’s killing the gree-gree tree is another exhibition of the same forces; and it recalls a similar operation in a part of India little known to Europeans. In one of the small tributary (and very jangali) states of the Chúitiá Nagpur division, lying near the C. P. boundary, toward Sambalpúr, there exists some sort of a fraternity of Ojahs and Dainás who impose a kind of test of power on those aspiring to be of their number; which consists of the neophyte being placed bound at the foot of a Sirhul (*Shorea Robusta*) tree, which he or she was to blast and kill within a certain time.

Of course, the same effects can be produced by the power of ‘spells’ (mantrá-sakti), and that obeahmen are not ignorant of that phase of occultism, is proved by the performances of both B. and D. with the donkeys, as well as in other cases. Another instance of the same occurred within the last few months; the performer being a grand-son of Kongo-Brown, who “tricked” a cow of his, which he had tied to graze on another man’s land, in such manner that when the latter found her and loosened her to “take her up” for trespass, she turned on him, caught him up on her horns, and carried him in that position through all sorts of bush and bramble (whereby he was much scratched, and his clothes torn to rags) straight into her master’s court-yard.

The Spanish Creole negroes of Trinidad and the Spanish Main, where there are many poisonous snakes, are said to use a spell when they find one, which renders the snake perfectly powerless so that they can kill it without danger. That particular spell, it is reported, has been taught them by the (Carib, &c.) Indians of the Main. Of those Indians too, I have been hearing some curious stories, which perhaps may form the basis of a future paper.

Miad Hotura Kora-Hon, F. T. S.

*(To be continued.)*
The Adyar Convention Lectures.

A LECTURE ON HERBERT SPENCER.

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In the system of Herbert Spencer, to which I would now invite your attention, the wondrous scientific advance characteristic of this century finds full expression. This encyclopaedic body of doctrine may, as a whole, be recognised as incomparably the best extant approximation to that "complete unification of (scientific) knowledge" which its author bids Philosophy to aspire to. Spencer's versatility and industry have rendered him quite the philosopher of modern Britain and the United States. His influence on men of letters has necessarily been very considerable, while a good portion of his lighter thinking has filtered down to the level of the "at home" and the Man in the Street. Not of course that any value attaches to the deliverances of the latter sphere of critics. Still it is interesting to note the pervasive effects of his work; "work" in Fiske's words "of the calibre of that which Aristotle and Newton did, though, coming in this latter age, it as far surpasses their work in its vastness of performance as the railway surpasses the sedan-chair, or as the telegraph surpasses the carrier-pigeon."

Spencer is often referred to as the Agnostic philosopher par excellence. But this appellation has a tendency to mislead its bearers. Agnosticism was a word first coined by Huxley to denote that school of inquirers which refused to make assertions as to what might lie beyond phenomena. In this particular sense Spencer is not an agnostic at all, seeing that he claims to have established the existence of an "Unknowable" Absolute over against phenomena. It exists, but we are unable to affirm of it more than that it exists. How does he arrive at a cognition of this "Unknowable," or (seeing that existence is a predicate), better "Inconceivable" Absolute? In two ways: (a) by postulating a necessary Absolute as involved in the very assertion of the relativity of our knowledge. Unless the Absolute is posited, the Relative becomes Absolute which lands us in a contradiction. "In the very denial of our power to learn what the Absolute is, there lies hidden the assumption that it is, and the making of this assumption proves that the Absolute has been present to the mind, not as a nothing but as a something"*; (b) from an indeterminate consciousness of it co-existing with determinate consciousness being irreducible to logical relations and hence not amenable to critical demolition. The Absolute, thus sensed, is incalculable. In shaping this doctrine Spencer seeks to effect the reconciliation between the affirmations of Religion and the destructive negations of Science. He proclaims it as the soul of truth in theologic error, as well as the necessary presupposition of the iconoclast.

Believing that "in its ultimate essence nothing can be known," Mr. Spencer necessarily holds the basic data of Science, Space, Time, Matter, Motion and Force as symbolic only of modes of the Unknowable. Even were it feasible to resolve the attributes and relations of objects into manifestations of Force in Space and Time, the last named trinity would still outstrip our comprehension.—("First Principles," p. 67.) Subsequently, p. 169, he goes on to say, "We come down then finally to Force, as the ultimate of ultimates....Space, Time, Matter, Motion, are apparently all necessary data of intelligence, yet a psychological analysis...shows us that these are either built up of, or abstracted from, experience. Matter and Motion, as we know them, are differently conditioned manifestations of Force. Space and Time, as we know them, are disclosed along with these different manifestations of Force as the conditions under which they are presented." And, again, (p. 165) he says that "Space and Time may possibly possess only a "relative reality" implying, it is true, some correspondent modes of the "Unknowable," but modes which may be utterly alien to the symbols of them welling up in our consciousness." In actual analysis it is seen that the widest generalizations of knowledge do no more than embody likenesses in our experience of the relations of Matter, Motion and Force. In the Unknowable, the knowable likenesses and unlikenesses of its manifestations, and the resulting segregation of these into subject and object, are decipherable as the postulates of philosophy. In view of this position, it is only an approximate or symbolic explanation of the world-process with which Mr. Spencer is able to provide us. For it must ever be borne in mind that it is nothing more than a sort of Herbartian system of symbols which the protagonist of Evolutionism has elaborated. When, for instance, he sketches the process of integration of a planet out of a nebula, he does not intend to portray the process as it might be supposed to have obtained beyond consciousness. With the ongoings of the 'Ding an sich' he has no concern. He simply endeavours to piece together the visual pictures, &c., which, would have presented themselves to a human percipient had one been actually present at that stage of Cosmos. It is this doctrine of the relativity of perception implied in the fore-

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† Ibid, p. 88.
going reservation that Mr. Spencer has styled "Transfigured Realism." The realism," he writes,* "we are committed to is one which simply asserts objective existence as separate from, and independent of, subjective existence. But it affirms neither that any one mode of this objective reality is in reality that which it seems nor that the connections among its modes are objectively what they seem. Thus it stands widely distinguished from Crude Realism." It will prove of interest to compare with this attitude the allied doctrine of Helmholtz.†

It is, of course, as the protagonist of Evolutionism that Mr. Spencer has led the 'best thought' of the later Victorian era. An evolutionist in the sphere of biology he was, long prior to the advent of Darwin's luminous "Origin of Species." The concept of Natural Selection as the dominant cause of biological advance served but to render it more clear to him how Evolution had been brought about—it provided him with a factor supplementary to the old Lamarckian hypothesis on the matter. Thus, in the 2nd Edition of his "Principles of Psychology" (Vol. I, 465) he overtly commits himself to the view that "life under all its forms has arisen by an unbroken evolution, and through the instrumentality of what are called natural causes"—an utterance anteceding the publication of the Darwin-Wallace hypothesis by three years. The contention, however, is obviously implicit in "First Principles." So far so good. But for Spencer it is not to the narrow department of Biology that the Development doctrine has to be confined. Briareus-like that doctrine must embrace all spheres of knowledge in its mighty grasp. Hence the Spencerian system has sought to generalize under one comprehensive formula the whole stream of known or inferable co-existences and sequences, from the revelations of astronomical and geologic science to the complex of interwoven facts yielded by biological research and the survey of human society. The formula in question runs:—"Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." It is intended to cover the ground of evolutionist psychology as well as that of objective science, but in what sense we shall see later on.

The steps leading up to this definition are briefly enumerable. Spencer's cardinal test of truth is the "Inconceivability of the opposite." As underlying, it transcends experimental proof, being fundamentally equivalent to the persistence of the Unknowable itself. Deductive verification can at best illustrate it. On this basis he erects the doctrine of the "Persistence of Force"—a generalisation, the validity of which no sensible inquirer is, however, likely to question. Derivative from this fundamental truth are the "Indestructibility of Matter" and the "Continuity of Motion."* "Having previously seen that our experiences of Matter and Motion are resolvable into experiences of Force," the student will at once grasp the secondary origin contended for. Again, on the general fact of the "Persistence of Force," the belief in the persistence of relations between specific modes of force necessarily hinges. Every manifestation of Force has a relation quantitatively and qualitatively uniform with a given antecedent manifestation. In other words, given unvarying conditions, the amount and sort of the effect of a given amount and sort of force is always invariable. Thus the uniformity of causation in objective nature is reducible to the uniformity of the quantitative and qualitative relations obtaining between modes of Force and their equivalencies when transformed. A crucial instance in point is Joule's brilliant discovery that the fall of 772 lbs. one foot will always heat a pound of water one degree Fahrenheit. It will be seen here that the popular expression "the falling of the pounds is the cause of the raised temperature" is simply indicative of an underlying persistence of a relation between two modes of force. Force, however, in itself remains utterly unknown. In addition to this principle, Spencer enumerates the Direction of Motion which, born from the conflict of co-existing repulsive and attractive forces, takes the line of least resistance, that of the greatest traction or their resultant, and the Rhythm of Motion, i.e., the undulatory or oscillating movements, molar and molecular, consequent on the conflict of forces not in equilibrium. All motion alternates.† The flapping of a sail in the breeze, the shiver of leaves in a blast, the oscillation of windflashed stalks in a cornfield, the phenomena of nebule, of prices, of magnetic variations, of the beating of the heart, of meteorologic rhythms and numerous natural cycles, are, with Spencer's usual profuseness of detail, cited in illustration. Both the Direction and Rhythm of Motion are deducible from the Persistence of Force. Considered in combination, these above noted agencies result in a continuous redistribution of matter and motion in general and in detail throughout the Cosmos. All change is their outcome, and change is divisible into the two great divisions of Evolution and Dissolution. It is at this point that we can take up anew the thread of Spencer's justly celebrated formula.

which a unit of matter is passive but independent; (2) the extrinsic forces producing change (Kinetic energy) or tendency to change (potential energy). By reason of these a unit is or will be active but dependent, i.e., on its relation to other units of matter. These forces include molar motions and the molecular motions, light, heat, etc. * It must not be thought that Spencer acquiesces in the dogma of the continuity of motion as such. He points out in harmony with his other views that the translation element in motion is provably not always continuous, disappearing, for instance, in the case of a chandelier arrested in mid-swing to give place to strain. This "strain" is for him the objective correlate of our sense of effort. With this latter proposition we shall deal hereafter.

† So Tyndall, in his Essay on the "Constitution of Nature," speaks of the 'rhythmic play' of Nature's forces. "Throughout all her regions she oscillates from tension to release, from energy to rest."
Evolution, in the first place, is primarily an integration or coming together of material bodies. It involves loss of motion. Thus the primeval fire-mist could not have condensed to a solar mass with its planetary children and satellite grandchildren unless it had been in large part divested of that vibratory motion which we call heat. "Alien," says Spencer, "during the evolution of a solar system, of a planet, of an organism, of a nation, there is progressive aggregation of the entire mass. This may be shown by the increasing density of the matter already contained in it; or by the drawing into it of matter that was before separate, or by both. But, in any case, it implies a loss of relative motion. At the same time, the parts into which the mass has divided, severally consolidate in like manner. We see this in that formation of planets and satellites which has gone on along with the concentration of the nebula out of which the Solar system originated; we see it in the growth of separate organs that advances pari passu with the growth of each organism; we see it in that rise of special industrial centres and special masses of population, which is associated with the rise of each society. Always more or less of local integration accompanies the general integration."

The evolution thus initiated is simple or compound. It is simple if the forces are merely aggregative, if the aggregative forces are greatly in the ascendant, or "if, because of the smallness of the amount to be integrated, or because of the little motion the mass receives from without in return for the motion it loses, the integration proceeds rapidly." It is compound when slow integration admits of the modifying effects of other forces. With the deciphering of the secondary effects thus induced on primary integration, the subsequent Spencerian exposition is mainly concerned. In carrying out this task the Principles of Psychology, of Biology, of Sociology, develop in detail the several leading ideas outlined with such wealth of illustration in "First Principles."

It is from this point onward easy to follow Spencer in his expansion of that part of the formula which exhibits Evolution as a change from homogeneity to heterogeneity, from unity to variety, from definiteness to indefiniteness, from incoherence to coherence. His rich profusion of examples strews the path of the abstract thinker with roses. The "Instability of the Homogeneous" owing to the incidence of different forces on different parts of any aggregate, the "Multiplication of Effects" by which a Force impinging on any mass differentiates into numerous modes of manifestation corresponding to the complexity of the mass—make for ever increasing variety in inorganic and organic nature. The laws of segregation, on the other hand, yield definiteness by uniting like with like. The process so generalized is shown by Spencer to obtain from such astronomical phenomena as the formation and detachment of nebulous rings down to the origination and conservation of species, and the sorting out of sand, shingle, and fine sediment on sea-shores by the water. The root of the matter as of the rest is to be found in the Persistence of Force. Unlikeness in the material objects acted upon, where the incident forces are alike, must generate a difference of effects and vice versa. It is not, however, practicable to convey any adequate conception of the resource and versatility with which Spencer has illuminated his several positions. Direct reference to his work will richly reward research.

But now comes the inevitable question. Is this process of Evolution manifest under so many phases—astronomic, geologic, biologic, psychologic and sociologic, eternal? In no sense answers Spencer in his chapter on "Equilibration." A due series of deductions from the law of the "Persistence of Force" will show that an ultimate Dissolution is inevitable. From this original law follow "not only the various direct and indirect equilibrations going on around, together with that cosmical equilibration which brings Evolution under all its forms to a close; but also those less manifest equilibrations shown in the re-adjustments of moving equilibria, that have been disturbed."* Recognizing the gradual dissipation into space of the contained motion of the Solar system and in particular of the sun, we must regard all terrestial changes whatever as "incidents in the course of cosmical equilibration." Eventually, therefore, a time must come when the stream of sun-force, which is the ultimate reservoir of the physical activity of plant, animal and man, as well cause of the bulk of other terrestial changes, geologic, meteorologic, &c., will prove inadequate to the drain on it.† It is from that time that the antagonist process Dissolution, always attendant on Evolution, will necessarily begin to assume the ascendant. The Solar system like its contained minor aggregates 'must surely die'; that is, in Spencerian language, pass into that final equilibration which precedes an ultimate break-up. That break-up into the nebulous of the primal fire-mist will ensue on the clash of planet on sun and sun on star, which universal gravity co-operating with the resistance of the ether to motion must ultimately produce. But this resolution of Solar systems back into their original homogeneity, whether partially or universally synchronous in space, will itself lay the foundation of new Evolution-periods. "Motion as well as matter being fixed in quantity, it would seem that the change in the distribution of Matter which Motion effects, coming to a limit in whichever direction it is carried,

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* "First Principles," p. 517.
† The 'igneous changes' of geology and the phenomena of the tides are due to the as yet unexplored outlet of force which our planet received from its nebular parent. The former comprising phenomena of the earth's interior, e.g., elevation and subsidences of ocean floors, mountain chains, &c., and metamorphism of sedimentary deposits are due to the molten core of the earth; the latter represent a continual drain on its energy of axial rotation. Cf. Spencer, pp. 203—208. It is, however, we think premature to rely on a molten interior as a cause of igneous changes, Mallet's theory of secular contraction is considered by many geologists and seismologists as competent to cover all such phenomena, while there are other competing theories which labour under far less difficulties than the one Mr. Spencer adopts. Cf. Prof. Judd, F. R. S.; "Volcanoes," pp. 331—351.
the indestructible Motion thereupon necessitates a reverse distribution." Apparently, the universally-coexistent forces of attraction and repulsion, which, as we have seen, necessitate rhythm in all minor changes throughout the universe, also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attractive forces predominating, cause universal concentration, and then an immeasurable period during which the repulsive forces predominating cause universal diffusion—alternate ears of Evolution and Dissolution.*

Thus we are finally confronted by Spencer with a Heraclitan doctrine of eternal cycles of world-building and unbuilding, the stupendous vistas of which dizzy the eye of the theoretical onlooker.

In matters psychological Spencer is an Experientialist of a revised evolutionist type. Extending Hartley's doctrine of Inseparable Association, he holds 'innate ideas' to testify to the unvarying constancy of external relations registered in the nervous structure of species. Thus his doctrine of Space and Time as intuitions for the individual, but as abstracts of experiences of co-existences and sequences for the whole line of ancestral organisms which led up to it, aims at reconciling the intuitionalist with the experientialist view. This line of thought is also interestingly exhibited in his theory that no small part of our emotions—sexual, aesthetic, religious, &c., harks back to obscure representations which once had place in ancestral experiences. ("Principles of Psychology," Vol. I, p. 472, et seq.)

Mind as such he regards as the subjective face of certain cerebral processes which have been evolved as links in the chain of adaptation of organic action to external relations. Still there is a conflict in his declarations to be noted. In his "Principles of Psychology," subjective states are regarded throughout as the obverse of special neural currents. But if we turn to "First Principles," we shall find that this 'obverse' theory common to Bain, Romanes, and Lewes is heralded by a very marked attempt to derive consciousness directly from molecular mechanics. There is no mistaking the import of such expressions as "the correlation and equivalence between external physical forces, and the mental forces generated by them in us under the form of sensations" (p. 212). "That no idea arises, save as a result of some physical force expended in producing it, is fast becoming a common place of science" (p. 217). It is needless to say that this is pure materialist psychology and utterly inconsonant with the doctrine elsewhere taught by him to the effect that Mind and Body are "the subjective and objective faces of the same thing." The one involves causation from motion to feeling, the other denies the assertion that any causal relation is traceable.

The reconciliation of a priorism and experientialism already noted is of a piece with Spencer's rational Utilitarianism in Ethics. He holds that the Expediency theory is in its ordinary acceptance defective. Utility as measured by the individual is not capable of covering the whole ground. "I believe that the experiences of utility organized and consolidated through all past generations of the human race, have been producing corresponding nervous modifications which, by continued transmission and accumulation, have become in us certain faculties of moral intuition—certain emotions corresponding to right and wrong conduct, which have no apparent basis in the individual experiences of utility."—(Letter to Mill). Conformably to his belief that human desires will ultimately acquire complete correspondence with social conditions, Spencer is an unaltering optimist. "Pleasure being producible by the exercise of any structure which is adjusted to its special end, the necessary implication [is] that, supposing it consistent with maintenance of life, there is no kind activity which will not become a source of pleasure if continued; and that therefore pleasure will eventually accompany every mode of action demanded by social conditions."* And again, "The adaptation of man's nature to the conditions of his existence cannot cease until the internal forces which we know as feelings are in equilibrium with the external forces they encounter. And the establishment of this equilibrium, is the arrival at a state of human nature and social organization, such that the individual has no desires but those which may be satisfied without exceeding his proper sphere of action, while society maintains no restrictions but those which the individual voluntarily respects.*"

Postscript.—The foregoing lecture on the great British thinker, perhaps after Aristotle, the most versatile and 'encyclopedic thinker' that the world has yet seen, calls for a comment. It is mainly of an expository character based, it is true, on long study and hence fairly representative, but lacking the critical touch. For the nonce let me defer my remarks in that direction until the issue of the first volume of my work now increasing rapidly in bulk. I propose then to submit the general Spencerian scheme to a close analysis, in so far at least as it bears on Theory of knowledge. But in order to effect this aim with any approach to historical completeness, it is necessary to throw Spencer, the Intuitionalists, the modern Associationists, the Germans, &c., into the same caldron of logic, a process which the exigencies of space alone would now deter me from attempting. Meanwhile as a pantheist and idealist, I need only express my opinion that the metaphysics, as opposed to the psychology and cosmology of Spencer, is one which must be rejected root and branch by every maintainer of the philosophy of Spirit.

E. DOUGLAS FAWCETT.

* "First Principles," p. 537.
† This revision of the doctrine which restricts experience to be individual is in a sense incontrovertible. The older associationist theory cannot explain the original capacity of organising sensations which is native to the individual, while the varying degrees of this capacity, observable in different individuals of different human and animal species, are really left unanalyzed. Spencer justly adverts to the congenital character of the musical faculties in the higher races, and the contrast of Newtons and Shaksperes with savages unable to count up to the number of their fingers and speaking a language consisting only of nouns and verbs, as corroborative of his view.

* "Data of Ethics," p. 150.
CHARACTER SKETCH—SANKARACHARYA.

It is a fact that amid the greatest commotions that convulse the national life of a country to its lowest depths, liberators are born, whose mission it is to bring about its safe deliverance from the thraldom into which it has been consigned. Throughout the length and breadth of India such was the state of things when Sankaracharya was born. Buddhism was then the prevailing religion. It had been uprooting whatever was left illustrative of Hindu propaganda. Sankaracharya came into the world simply to sustain and replace the latter on its former footing. As in the case of all other eastern sages, we at this remote period cannot get at faithful accounts of his life and the facts that are inseparably connected with it, his real history being shrouded all over with highly incredible and supernatural ideas concocted by contemporaneous writers. Besides, Biography was a subject which the literati of the good olden time did not care much to study and hand over to posterity. This is why we are sadly wanting in any authenticated accounts of the luminaries of even of a later period. So I must content myself with what little I have come across, and hope that the readers of the *Theosophist* will acquiesce in the situation.

At Chidambaram a certain form of Shiva, known as Akashlinga, was discovered. Sarvagna was a Brahmin born of the Mahendra family, who was a staunch devotee of the idol. Kamakshi was the name of his good wife. She had the signs of future greatness about her person. By the grace of the god named above, she got an accomplished daughter named Vishista, who was married to Vishwajit, a Brahmin of a peaceable temperament. A devoted wife, she was deserted by her husband who, in order to pass his days in retirement in deep contemplation, made for the wilds. From that time she devoted herself exclusively to the worship of, and meditation upon, the presiding genius of Chidambarpore. It is said that once upon a time the god himself cast upon the lotus-like face of the fair young devotee a halo of light. She conceived. Be that as it may. If Christendom is to pin its faith upon the lotus-like face of the fair young devotee a halo of light, She conceived. So it might perhaps be safely said that our hero was born of a Namburi Brahmin family in Malabar in the 8th century. Madhavacharya, his biographer, lived 500 years ago. So it might be opined that the period as given above was approximate if not exact. Some say he was born at Shringapore, a town on the Tungabhadra in the Karnatic Provinces. At the prescribed age of eight he was twice-born (invested with the sacred thread) and he began to study the Vedas. Anandagiri writes that his chest was broad; that there was the effulgence of the crescent moon on his forehead; that of the full moon on his face; that his arms were long, reaching the knee, thigh and ankle thick, leg short, nails red; the palm of the hand and the middle of the hollow of the foot bore marks of shankhachakra (conch and circle prognostic of future greatness), mark of Shiva’s trident on the left of the head, while on the right was that of a crescent; these were the marks that bore close resemblance to what obtained in the divine person of Chidambareswar. He put on a mendicant’s dress, and used to teach that these were the practices that should be best observed in conformity with the rules laid down in the *Shastras*. Owing to perseverance, to an uncommon intellect and to a sense of keen penetration, he within a short time became well read in the *Shastras*. Whatever he learned of his teacher, had never to
be told him twice. He regarded him as a Tree of Knowledge—the six Darmanas are its roots; History, its trunk; the Vedas, its branches; the Sushrutangas of the Vedas, its twigs; the rules (Sartivas) of the Vedas, its flowers; the Mantras of the Vedas, its unripe fruits, and Wisdom its ripe fruits. Sankaracharya under no adverse circumstances would show a disinclination to learning. At the age of eight he entered the life of an ascetic. This was contrary to the rules followed by the Brahmins in those halcyon days. After the study of the Shastras they had to go through two different stages of self-abnegation to reach the final goal, which he at once leaped. He believed that it was not necessary that all should undergo the same active, but, at the same time, tedious process. One might, on the very day he would, tear asunder the ties of the world and practice asceticism. None before him advanced this theory. At a very tender age, as I have said above, he longed to lead the life of an ascetic. But no mother could easily approve of, and give sanction to, a course of life such as this. And the mother of Sankaracharya was no exception. At first she did not permit it, as she could ill afford to part with him, whom she loved more than her own self. But it so turned out that she could not but give him the long-sought permission. One day he, in company with his mother, went over to the house of a relation of hers, hard by her own house. They had to cross a fordable river on their way to the relation's. In the meantime a shower of rain added to its volume of water. The immediate consequence was that it was full to the brim. On their way back home they were troubled to find that it was next to impossible to ford it. There on the river-side they waited for some time. The volume of water lessened; and they made an attempt at crossing. They had not advanced far into its bed, when the water rose high up their necks. Thus placed in a nice fix, they had to dig for themselves a watery grave. The dutiful, shrewd son had the presence of mind to make the best use he could of the opportunity thus presented to wring from his mother the permission to leave her once for all and live as a recluse in the jungle far from the habitation of man. "Mother!" he asked, "may I invoke the aid of God to save us?" This she granted. It was not so much self-preservation as the preservation of the beloved son that rose superior to all other considerations. Sankaracharya then swam over to the opposite bank safe and sound with his mother on his back. Thus having served a double purpose, with renewed vigour and strength he gave thanks to the Author of the Universe to his heart's content. He then bowed at the feet of his mother and took leave of her. Obedience to parents is the cream of the cream of our moral nature. But in the case of Sankaracharya, his mother's will was a question of life and death unto him. On one solitary occasion he, to his deep regret, disregarded her bidding. When marriage was insisted upon, he did not hear her and act up to her dictation. But a justification was found when we consider that he was thus ordained. Had he been hampered

with a married life, he would, in all likelihood, have failed to do his mission.

Padmapad, Hastamalak, Samitpani, Chidhilas, Janandak, Vishnagupta, Shuddhakirtty, Bhanumarichi, Krishnadasan, Anandgiri, and a host of others were his disciples. They commenced to serve him. They followed him, when he was out preaching the truths of his religion. And wherever he went he came out victorious. As it is useless to dilate on the subsequent accounts, which have been dwelt upon at sufficient length in these pages in an article on the Age of Sankaracharya, I stop here, hoping to resume, if possible, the subject.

Nakur Chandra Biswas.

SANDHYAVANDANAM, OR THE DAILY PRAYERS OF THE BRAHMIN.

SECTION II.

(Continued from page 378.)

In this Section I mean to confine myself to answering the various questions connected with the performance of Sandhya—in other words, the settlement of the following issues.

They are:

1. What is Sandhya?
2. Why should it be performed?
3. Who should perform it?
4. When should it be performed?
5. How should it be performed?

These "issues" being enumerated in a logical order, I shall deal with them in the same order, taking, however, the first two together.

1. What is Sandhya? and 2. Why should it be performed? Sandhyavandana or Sandhya, as it is briefly expressed, is a religious performance, the object of which is the Sandhyâvéta. It comprises the whole performance from the first act of sipping (achamana) to the final prostration (dignamaskara) towards that direction, facing which the Sandhya is prescribed to be performed. Sandhya is so-called, because it is performed during the "Sandhis" or junctures in a day. We have, strictly speaking, two such junctures, first in the morning between the appearance of twilight and the sun, and in the evening between the appearance of twilight and the sun, and in the evening.

Sandhyavi is no elemental as we generally understand the term devata. It is a spiritual force, and not a material one. It is also called Chichakti, and the sun is said to be the centre of that force. This force is personified, and addressed as a female deity, as creative forces are generally held by the Hindus to be: and on this account the appellation loka Janani, or mother of worlds, is applied to it. The

1. Vasishtha Smriti:—"Yásandhyâvânandâ Jagatantartü Máya theetháhi nislikalá lewanârlo Kévalâ sakti satwâ samudbhravâ, Dhyâtvârmanandâlalatam savîrîm vai jâpô-vîja!"
ancients held it as a manifestation, or aspect, of the "Spiritual Sun" latent in the Physical Sun, the Spiritual Sun being in its turn considered as a manifestation of Parabrahmam. Thus Chichakti (lit., force or power of knowledge) is an aspect of the creative force latent in Parabrahmam, and is therefore an aspect of the Logos. It is the same as Gāyatri dēvata, t. e., the dēvata to which Gāyatri is addressed. Consequently we are told to perform the Japa of Gāyatri, identifying ourselves with the Parabrahmic force in the Physical Sun and identifying the Gāyatri dēvata with Parabrahm; in other words the worshipper should place himself en rapport with these spiritual forces. It is therefore plain that this is one of the highest magical performances.

—I use the term magical in its highest sense—and can really and fully be performed only by the Highest Adepts.

This is the macrocosmic aspect of Sandhya dēvata, and an explanation of the Sandhya performance from that standpoint. In its microcosmic aspect Sandhya dēvata is a force located in the heart, and one should perform his Japa by identifying himself with that force. No wonder then that the sacred books say that he who performs Japa in that Japa of Gāyatri is sure to attain to Parabrahm, for it is one of the best practices of Rajayoga.

This leads us to a consideration of the second question, Why should it be performed?

The reason is not far to seek. I have already said that this one of the performances belonging to the domain of white magic. Now every magical act is preceded by a 'determination' or Sānkalpa, as it is called, to do such and such a thing for such and such a purpose. In the case of Sandhya, the Sānkalpa is that the preformer does it with a desire to destroy sin committed by him. In fact the sin committed during the night is intended to be got rid of at the end of that night, that is, during the 'Juncture' in the morning; and the sin committed in the morning is intended to be got rid of at the end of the day, that is, during the Juncture in the evening. The only class of sins that are intended to be thus washed away are those unconsciously committed. But at the same time it should also be said that nothing can be effected without the exercise of will-power, which played so important a part in every magical or religious operation, ancient or modern.

Another object of Sandhya is to do universal good by bringing down the spiritual influx upon 'mankind,' and in the Sānkalpa the words repeated are 'for the sake of obtaining the good-will of Nārāyana.' To gain these ends, then, the performer must be a really good magician. At any rate, he should be able to invoke the beneficent forces in nature for working for the good of the Universe, and although such people cannot ordinarily be found at present, there can be no doubt that they existed. But the fact that such a thing cannot be achieved in these days is no reason why the modern Brahmin should entirely neglect it. Indeed, he cannot hope to gain the desired ends in the same way as his ancestors did. It is only by trying to do our best that we can hope to become better in course of time, and not by entirely neglecting the act. Its importance was so well known in ancient times, that it is said in the Taṭṭireya Brahmana "the Sandhya should be daily performed," and also by all the ancient law-givers that he who does not perform it, is not fit to perform any sacrifice whatever, and is not a Brahmin.

Having thus far impressed the necessity of performing Sandhya, I shall try to answer the next question.

3. Who should perform it?

It was a principle insisted upon by our ancients that any act to be done, should be done with a full knowledge of its significance. This principle was applied to all acts and performances,—religious, political or social. Much more, therefore, was this insisted upon in case of religious ceremonies, and the benefit accruing thereby was, of course, considered to be very great. Hence any performance done without a proper knowledge of its significance, was considered useless. For, by knowing what each mantra means, we are enabled to find out the application of the mantra itself, and thereby to concentrate our minds on the same. This last is called Śraddха. A glance at our ancient laws will show that the modern method of learning the Vedas by heart in a parrot-like manner, was not observed in those days. It is, in fact, condemned everywhere, and such a Brahmin was considered a Sudra.

Another qualification is that he should have undergone the ceremony of Upanayana or initiation, the most important point in which is the Brahmopadesa, or the initiation into Gāyatri—all else being only preparatory. It was therefore found necessary that the initiation into such a mystery as Gāyatri, should always be performed by one who knows it. This idea is well expressed by Apasṭambha in his Dharma Sutras.

Thus the performance is restricted to those classes which have a right to Upanayana, viz., the Brahmin, Kshatriya, and the Vaisya. Manu (II. 38) lays down that a Brahmin should undergo Upanayana before his sixteenth year, a Kshatriya before the twenty-second, and a Vaisya not later than the twenty-fourth; but the ceremony is now done much earlier than the periods of life given by him.

It is quite clear that in the olden days, Upanayana was really what it literally means viz., “an additional eye,” that is, the eye of spiritual knowledge,—which was opened by a proper initiation into Gāyatri.

This rule is a little relaxed in case of those suffering from diseases in which there is loss of consciousness, such as high fever, and others, and although the proper time is exceeded in such cases, no sin is committed, and further still in case of those who are mad or seriously suffering from diseases which absolutely prevent them from doing it, either the father, brother, disciple, or any one else can perform it for him.²

4. **When should it be performed?**

It should be performed daily.² It is on that account called a nityakarma. No Brahmin can remain one without performing it. The ancient Sutras are very severe in such cases. Apastamba says that such a one should undergo a penance called Traividya, then the Upanayana ceremony performed and make Udadakaspara for a year. Gobhila considers him a Sudra who does not know Sandhya or who does not perform it: and the Vishnu Purana points to a Hell called Tamisra (lit., darkness) as the place of punishment for such people. Sounaka is more rigorous still when he prescribes Upanayana a second time in case the Sandhya is not performed for seven days. Manu prescribes fasting, followed by an expiatory ceremony even when it is omitted for a single day.

As for the proper time for its performance, I have already given out the unanimous opinion of the Indian law-givers that it should be performed between the twilight and the disappearance of the stars, according to the Sandhya that is of morning or evening. As this was found a little vague, later writers have fixed the Sandhyākāla (time) for the morning, at about an hour and a quarter before sunrise; and a similar period before sunset in the evening, for the evening performance. This calculation is entirely based on the ordinances of Sandhya, the night, and a similar period before sunset in the evening, for the evening performance. Thus, when the morning Sandhya is performed late, the usual number of arghyas enjoined for the performance on that occasion is gone through. Thus, when the morning Sandhya is performed late, the usual number of arghyas for it, namely, three, are given, and then an extra arghya, preceded by a Sankalpa or determination to the effect that it is for its later performance.

We now come to a consideration of the fifth and the last issue.

**How should it be performed?**

This question I have to answer with special reference to the practice of these days, and I do so with the full belief that the times require only such a practice as is observed at present, however elaborate it may be.

The simple performance of the Sutra Period was not found sufficient by the subsequent law-givers, who were also Rishis, because the times became more and more degenerated, and in order that it should be as effectual as before, new additions had to be made, as subsequent occasions demanded. An enumeration of what is actually done now-days in the way of Sandhya, will not therefore be out of place.

1. **Achamana**—This is necessarily done before any religious act is begun. Its object is simply purification of the body. The old writers on Indian law declared it necessary to perform Achamana, which, in their time, consisted of merely taking a little water in the palm of the right hand just sufficient to moisten a grain of pulse (māsa), and sipping it: and this process was repeated three times, after which nine parts of the body were touched.¹ Subsequent writers found it necessary to enlarge it, and they accordingly classified it under three heads, viz., Shroutāchamana, Smārtāchamana, and Purvāchamana, or achamana in (according to) the Vedas, Smrities and the Puranas res-

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¹. Gobhila.—Agnihoṭrāśihomāram, suddhismanahkalike smrita. Yājnavalkya, Anārthashkritiṣṭayastu saviprasādmanamathah.
². Athis.—Unmatha dāhāyukthasya, vyāditsasya, nityasub, pitāḥbrāt tadhāyovā sandhyavandamā charēt.
³. Taitteriya Brahmana.—“Aharāhamsandhyāmpusita.”

(1) Taittireya Brahmana, (2) Also called Smrityāchamana.
pectively. Shroutáchāramaṇa consists of sipping a little quantity of water three times, while the three padas (feet) of Gáyatri, each of which contains eight syllables, are recited; and then touching nine different parts of the body as in Puránáchāramaṇa, followed by a repetition of Ap hiñádámayádbhuh, and other eight mantras prefixed by the seven Váyárríti (Ombhuh Oombhuh, etc.) and the Gáyatrísíra (Ombápyó

teerásmitrambrhamaburvarbhuvassvarim) divided into two parts. Asvalayana says this is necessary when any yagna or vedic ritual is to be performed, such as Brahmâyagna.

There are several persons who perform Shroutáchāramaṇa without uttering any mantra at all, and thus follow the dictum of the Veda to the very letter. The Shroutáchāramaṇa, according to Vyása, is a little different. It consists of sipping three times, while the Pranáva (Om) or the seven Váyárríti, or the whole of Gáyatri, should be repeated, instead of those mentioned by Asvalayana.

Next comes Smrityáchāramaṇa. Manu says that a small quantity of water should be sipped three times, after which the lips should be closed and the mouth touched by the root of the thumb, and the five organs of sense touched. Yagnavalkya follows him (I. 12). But Daksha lays down that after sipping water, in the aforesaid manner, the lips should be closed and the mouth touched by all the fingers extended except the thumb; then the various organs that are now touched; Sankha, however, adds one more organ to be touched, viz., the head.

Lastly, we have Puránáchāramaṇa. According to this method, water should be sipped: while the mantras Késaváyanamah, Náráyanáyanamah and Múdháváyanamah are repeated, then the two hands should be washed while Govindáyanamah, Vishnuváyanamah are repeated. Then the lips should be closed and during the repetition of Madhusúdanáyanamah and Thrívícramáyanamah, the mouth should be softly touched and passes made twice from the right to the left side; then with the mantras, Vámanáyanamah and Srídárayáyanamah, the head should be pinched, and two downward passes made; then with that of Hrishekeṣa, the two shoulders: with Padmanabáyanamah, water should be sprinkled on the two legs; and lastly with the mantras, Damodara, Sankarashana, Vásudeva, Pradyumna, Aniruddha, Purushottama, Adhokshája, Narasímbha, Achyuta, Janardana, Upendra, Hari and Sri Krishna, the head, chin, the right and left nostrils, the two eyes, the two ears, the navel, the chest, the head and the arms respectively.

There are, however, other ways mentioned by Bodhayana, Harita, and Vikhanasa, in which the Smrityáchāramaṇa and Puránáchāramaṇa should be performed, but I need not trouble the readers of the Theosophist with all these details. The Puránáchāramaṇa, judged from the occult standpoint, is the least effective. It cannot exactly be said which of the various classes follow a particular method of Puránáchāramaṇa, but that which was above described is the one adopted by the followers of Madhváchárya and by several Rigvedis. The followers of Ramanuja generally follow a different method altogether. First of all the mantras Achyutáyanamah, Ananátya南阳mah and Govindáyanamah are repeated while the water is sipped: then with the mantras Késaváyanamah, Náráyanáyanamah, Múdháváyanamah, Govindáyanamah, Vishnuváyanamah, Madhusúdanáyanamah, Thrívícramáyanamah, Vámanáyanamah, Srídárayáyanamah, Hrishekeṣáyanamah, Padmanabáyanamah and Dámadárayáyanamah, the different parts of the body named by Daksha should be touched.

This method is based on the Pancharatra Agamas, and described in detail in the Pádamsamhita; but the different ways in which Achāramaṇa is now performed, have sprung up owing to the fact that the ancients handed down to their posterity the particular method which the chief Gurus in each community adopted. All these methods aim at the same result, viz., purification of the body as a necessary preparation for the performance of Sandhya, and it should be bted that the mantras—even the names of Vishnu in the case repeated Puránácháramaṇa have an esoteric significance, the explanation of which I hope to shortly undertake. These mantras have some connection with the parts touched while they are being repeated; and the whole process is simply the establishment of a supersensuous plane. This will be found to be the case when we connect this process with the mantra usually repeated after it by most Brahmans, and which means "Let the bhutas and pisáchas which bear the world rise and go away (and thus preserve tranquillity and purity), so that I may perform this Karma (ritual) to Brahma." The result thus aimed at was internal as well as external—internal when water is sipped, and external when the different parts of the body are touched. The importance of these acts can be understood by a beginner in mesmerism and its allied sciences, and I need not therefore further dwell on it at present.

2. Sankalpa.—This is a determination or willing that such and such a thing should be done. The two hands are brought together and placed on the right thigh with the right palm crossing over the left when the Sankalpa Mantra which usually runs "Sri bhagavathágyá trèshagavatpithyartham prathassanathya (or Sáyamsandhya, or Múdhyanhika, as the case may be) mupasishye is being repeated."

S. E. Gopalacharlu, P. T. S.

(To be continued.)
Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

London, February, 1891.

I am sorry to have to begin my letter with the news of H. P. B.'s ill-health. It is, unhappily, the case that she has been far from well of late again; and we can only hope and trust that, with the disappearance of frost and fog, she may regain somewhat of health and strength.

By the time this reaches you, copies of the March number of *Time* will be speeding their way far and wide; and, I cannot but believe, carrying with them the means whereby conviction may be brought home to many, as to the heinousness and gross injustice of the, now, only too well known "Psychical Research Society's report upon certain phenomena," etc., etc. Mrs. Besant has gathered together somewhat of the mass of evidence against the validity of Mr. Hodgson's report to his Society, and publishes the same in the shape of an article in the March number of *Time*. Whether the appearance of this much-needed defence will result in a searching and thorough re-investigation on the part of the S. P. R., "Time" alone can show; that it ought to have such result will surely be the verdict of all who read Mrs. Besant's article.

A most important addition to our theosophical literature—in the shape of H. P. B.'s exhaustive "Glossary" of terms used in the "Secret Doctrine," and other standard theosophical works—is now in the printer's hands, and will, it is hoped, very shortly be in ours. The value of the book, as an important factor in our studies, can hardly be over-estimated. The second part of the "Transactions—Blavatsky Lodge," is now out, and the third will shortly follow. Another edition of the "Secret Doctrine," too, is in course of preparation. This will be published with a new and exceedingly good Index (so sorely needed), compiled by Dr. Keightley! Moreover H. P. B. has already started on Vol. III; so, altogether, you see we are far from inactive: I may add that nearly everything issued from Heard-quarters (e. g., the new edition "Secret Doctrine," *Lucifer*, etc.) is printed by the Women's Printing Society, whose work is excellent; surely a sign of the times.

Our brethren in Spain are manifesting the greatest activity possible for so small a band of workers. They are at present engaged in issuing a new series of pamphlets, to which they are giving wide circulation. Sweden and Holland, too, are "well to the fore;" this, however, you will see by the "Theosophical activities" in this month's *Lucifer*.

The British Section Rooms are now in course of transference from Duke Street to No. 17, Avenue Road, where a fine double room, 33 ft. 18 ft. and 30 feet high, is being fitted up; a large conservatory opens out of it, which will prove a great addition. Classes will be held regularly at the rooms which will be open all the evening; and it is confidently anticipated that the nucleus of a really good Theosophical Library may be formed there.

In the January number of "Mind," there appeared a review which, to my thinking, is, by far, the most important that has as yet been noted; so closely in accordance with occult teaching are the views therein set forth. As I have not seen the book, I can only give you the gist of the review thereof, which is evidently a most favourable one, by Professor Seth. The book is "L'Evolutionisme des Idees-Forces," by Alfred Fouillee (Paris. F. Alcan, 1890); and I will keep as closely as possible to Prof. Seth's own words, which are distinctly what may be termed anti-Spencerian—that is to say, the book reviewed is so—the Spencerian "great gulfs" between inorganic and organic, and between organic and conscious, being said to be due to the non-recognition of factors of a mental order in the totality of factors of evolution. The result of this omission is, necessarily, the reduction of mental life to the mere subjective and accessory aspect of a living automaton. The author would substitute an immanent monism for the dualism of Spencer: "all the facts of the universe must be embraced in the bonds of action and reaction, and form a dynamical whole." Within this whole there is a gradation of forces, and the fundamental force is not the physical but the psychical; not motion, but volition. Hence psychical states reflect the mental, not the opposite: Hence "Idees-Forces." The Spencerians describe evolution simply, and do not solve the problem of its origination, or of the immanetal motive-force. These are to be found in the subjective or "appetitive" side of phenomena. Appetition is to be traced under every motion, animate and inorganic. It is always desire and feeling, reasoned or not, that results in motion along the line of least effort. "There is an element of the mental order among the principles of mechanism.....The activity of the Universe is unintelligible without a Universal sensibility.....Everything is produced both by way of mechanism and by way of sensation and appetite." Thought and consciousness are present all along evolution, as the cause. The appetitive process is defined as "an impulse accompanied by pleasure or pain.....a need seeking for its satisfaction." It occurs in three stages, (1) a sensation, a change in consciousness; (2) a feeling (e.g., pleasure or pain); (3) an act of volition, resulting again in (1), and so on. There is nothing unconscious, only obscure in its consciousness. Everything is a self, only its consciousness of self is undeveloped. The Spencerians, etc., are thus convicted of obscuring the sub-conscious with the unconscious, and of not demarcating the consciousness from self-consciousness.

Again, Prof. Seth says, "The author's criticism is valid against materialistic theories of every complexion." The activity of the psychic is a force and acts from the heart of the Universe. "There are not two spheres, nor even aspects of reality, but only one, and that the psychical or spiritual; not two evolutions, but only that of mind; not two forces, but only the Idee Force.....In consequence of the profound identity of will and motion, in taking will, in seizing will, we seize the reality of motion itself." Comment on all this is, I think, needless; by substituting terms familiar to us as Theosophical students, for Fouillee's "appetition," etc., we shall find ourselves singularly in sympathy with his ideas.
The Theosophist.

I was rather struck with the concluding stanza of a curious little mystic poem, by Julian Hawthorne, published in Harper’s Magazine for January. He calls it “Atonement,” and begins the poem with the question, “What ails you, my heart?”

“Yet hear, O my heart! Success is illusion, To love is to lose, And content is confusion.”

“Immortal, my heart, Is your birth—is your fate— Infinitely aspire In bonds finite who wait, Buy nor sell in earth’s mart, For the rose of desire Is surrender, my heart!”

How strangely this is in accord with many of the injunctions to the aspiring disciple contained in “The Voice of the Silence.” To take only one such, “Tis from the bud of the Renunciation of the self, that springeth the great fruit of final Liberation.”

The plaintive little wall, uttered by Prof. Max Müller, against us, in the pages of the New Review for January, has already been noticed in Lucifer; he is good enough to add, however, that, “the apostles of Esoteric Buddhism may really have been doing more good than they are aware of!”, if they have helped to bring questions like these before a larger public, and made people see that truth does not depend on majorities (an argument—by the way—rather for, than against, Theosophists!) that truth does not depend on antiquity, and that truth does not cease to be truth, because it is held by others beside ourselves,” and so on, and so forth.

In the space allotted to the review of “Contemporary Literature,” the Westminster Review notices the late Dr. Edwin Hatch’s Hibbert Lectures on “The Influences of Greek Ideas and Usages upon the Christian Church,” as being one of the most important and original English Theological works of recent times. As the Reviewer says, “It is the sign of the beginning of a new era. The days of the Fathers are over, it is no longer sufficient to quote them as the sole source of our knowledge of early Christianity.” The Gospels, it is said, do not explain the Church, whose genesis must be sought elsewhere: very truly did Prof. Clifford once say “that the Gospels came out of India, but the Church and her dogmas came out of Egypt.” (The student of the “Secret Doctrine” is also aware of this, and many other significant facts). Dr. Hatch, however, is content with showing that the doctrines and usages of the Church came out of Greece. “The difference between fourth century Christianity and the Gospel is the difference between the Nicene Creed and the Sermon on the Mount.” The admission which follows next in order is a convenient one, as things can in this way be made anything the reader pleases.” Exactly so, but our amiable critic apparently forgets that this is an argument which cuts both ways; a two-edged sword can as easily be turned against the would-be critic, as it can be wielded by himself against those whom he ventures to assail. “Symbolism,” he continues, “be it remembered, is the key-note of Occultism, and our new religion will be nothing if not occult. Theosophical canons of construction differ from most others in the free scope they allow the imagination, and in your role of Gnostic or Christian mystic you will be able to give your powers of invention full rein:” and much more to the same effect; the sentences I have quoted being, I think, amply sufficient as evidence of the type of criticism here attempted; which has for its basis an inflated ignorance, which fears not to attack that which it is neither able nor willing to understand. The recent discovery of the long-lost treatise of Aristotle on the Constitution of Athens, together with the important find in the limestone cliffs of the Libyan Mountain west of Thebes, bring to mind H. P. B.’s prophecy, made in the pages of the “Secret Doctrine” I think, namely, that before the end of the century many important discoveries—important to science—would be made, apparently quite by accident. This prophecy is evidently not delaying in its fulfillment. According to the Cairo Correspondent of the Times, the unripped tomb discovered near Thebes has two stories, in the lower of which “240 sarcophagi have already been discovered, the oldest dating back to the Eleventh Dynasty, 2500 B.C. There were also in the tomb 100 papyri and some large statues of the Theban triad, Osiris, Isis, Nepthis, with vast quantities of statuettes and votive offerings.” The lower storey had not yet been explored at the time of writing, says the Times Correspondent.

A. L. C.

To the Editor of the Theosophist.

Sir,

The curious experiment mentioned by your correspondent Mr. Peacock is well known to scientific men. R. S. Wyld in his Physics and Philosophy of the Senses thus writes on the subject: “When we go into a dark room and cause a small lighted taper to move in different directions, obliquely, at the outer edge of the eye, we may perceive certain dark red branching lines, called Purkinge’s figures; these lines are, in fact, the shadows of blood vessels which traverse the anterior layer of the retina of the eye, which being cast on the sensitive part of that membrane which lies below, deceive us by appearing as if they were external bodies.”

F. W. THURSTON. M. A.
THE HINDU SABHA MOVEMENT.

DEAR SIR,

I am thankful for the kind notices referring to me and the Hindu Sabha movement in the January Theosophist, and request that the annexed exposition of the present development of that movement will be also published for the kind consideration of the allies of the Theosophical Society. While Buddhism and Hinduism are one in maintaining the “Gaya,” Khandam comprising Bhakti, Yogam and Vedantam, the Buddhists have lost or repudiated caste and adopted a few universal rules of “Karma” as sufficient for Theosophic progress. But the Hindus hold that Veda-smartha Karma is also necessary for the purification of the lower nature of man and of his “Purva-vasana.” The Veda-smartha Karma is adjusted to Varnam (caste) and Asramam (order in the caste). Louise Cotton, F. T. S., has shown that the inborn tendencies and capacities of every man can be found out by proficient in Physiognomy and Palmistry. A fortiori can the Rishis. And thus were the Hindu castes organised and the rules of caste perpetuation promulgated. Those who cannot keep to the Vedic and Sastric Karma are welcome to become Buddhists. But it is forgetting the lessons of Indian history to revive now the old militant activities which proved so disastrous to both parties—in the Buddhists retiring out of India, except the mountainous provinces of Nepal, &c., and in the Hindus losing their Kshatriya and Vysia greatness along with the extinction of those castes. The mistake of the Hindus has been in not redmitting the apostates from Srama (Vedic) and Sastric Karma into caste on appropriate Prayaschittams and conditions, and thus restore their Kshatriya and Vysia castes with Buddhists, Mahometans and Christians who think better of the Hindu scriptures and of the Hindu organisation and Dharma Karma. Colonel Olcott was honored with the sacred thread by the Pandits of Benaras, and I know of educated native Christians and Mahometans who know why and how their ancestors gave up the caste Brotherhood and who would now gladly come back. No two things are the same in the Universe—no two noses or hands. Yet there is and can be co-operation, harmony and adjustment. And such is the Hindu caste Brotherhood very much misunderstood now-a-days. But our ignorance is no argument against trying to know, and misuse is no argument against good use.

A. SANKARIAH, F. T. S., P. F. H. S.

SUBJECT I.—The H. N. R. College and the Aristocratic Union.

Since June, there have been formed a Landholders’ Association at Madras and a Kerala Jenmi Sabha at Calicut. It remains only to bring the Tamil Mirasdras together. Those two associations are of opinion that there should be a College at Madras and one at Calicut, and I would give prominence to Telugu and Malayalam respectively at those centres, with Sanscrit, of course, in aid of the vernaculars. And all three associations (including the Tamil Mirasdras) will, it is hoped, supply the University of the Aristocratic Union of the H. N. R. College and meet personally or by proxy or delegation at the anniversary of the Colleges and on such other occasions as their Secretaries may decide. The Union will be the true and powerful leader of society in matters of social and political reformation when the time is ripe.

So I have addressed the rulers and leaders of the Hindu community not to shirk their duty and responsibility for the good of themselves and their heirs, for the welfare of their countrymen, and for the information and guidance of their civil government.

1891.

Correspondence.

Some of them, richer and better educated than the late Pachyappa, will rather count their boards again and again or misappropriate them in personal pomp and pleasure than utilise them in the present life, and also to lay by stores of merit to bear fruit in the next life. The section on Danam or gift in the Sutsa-Samhita begins with praising the gift of education as the only way to salvation. I beg your pardon if you think that I am urging you too early to emancipate yourself from the endearing folds of Maya. But there are a hundred and one stages of Mukti before that goal is reached. We must first emancipate ourselves from the clutches of avarice, selfishness, superstition and vice. We must emancipate ourselves from the corrupt capacity of officials who are too many in the public service, and who are the cause in part of the demoralisation and cowardice of our gentry and the people. That is not the virtuous courage called “Dhruiti,” which makes some of our countrymen rush out to address applauding audiences abroad or protesting audiences at home in condemnation of the ancient institutions and organisations, of the origin and purpose of which they know so little. No nation wanting in individual self-respect and national respect is fit for political self-government or for achieving moral and social reforms in their midst. The courage that is at a discount now is that of honest, active co-operation for educational, including religious work in our own country and amongst our own people.

I conclude this subject by informing you that the reason for my frequent exhortations at this place, that this is a stronghold of Hinduism, and by reminding you that if you are backward in working for the love of your town, your nation and religion, there would be no special reason for locating the College here.

P. S.—Local committees of Graduates and Mirdasdras are being formed to assist in the organisation of the Aristocratic Union and the National University, and I shall be glad to hear from all towns on the subject.

SUBJECT II.—The Hindu National College.

Granted that the substantial leaders of the nation will support the H. N. R. College, which is called Noble and Rajkumar in honour of its patrons, but not as confined to students of their families, which will be conducted in a national and religious spirit,—the next question will be, Who are to be the lecturers? I may not be personally worthy of the trust, or equal to the direction, and nothing will be more gratifying to me than to be relieved as early as possible of the trust and direction. Now, I am happy to tell you, gentlemen, that the Hindu Sabha is in alliance with the great Theosophical Society by treaty engagements for mutual support. That Society consists of the flower of our secular graduates and sastric pandits, and has already the support of our gentry, both official and unofficial. It has also in its ranks M. A.'s, B. L.’s, and the B. A.’s of England, Europe and America, who most self-denyingly labour to tell us what they know, and to learn from our pandits and priests what they can teach. For a time, at any rate, till Hindu Graduates acquire the self-confidence and self-sufficiency necessary for the success of the Colleges, they will be assisted by our Theosophic friends as principal lecturers. The Hindu Graduates number nearly two thousand from this Presidency, and will be supplied early with voting papers for the election of Fellows at annual meetings to be held on the ‘ Dwadeshi’ day succeeding the Sringaram Ekadesi feast. The elected Fellows will, I hope, be mostly Graduates in charge of High Schools like our Sivasankara Panditaji. And the lectures of our Colleges and Fellows of the Government University will be regarded as ex-officio Fellows of the National University. The total number may be limited to the proportion of one Professor to ten Graduate members who are electors in the Local Independent High Schools, too often deserving to be called “Adventure” schools, who are united under proper supervision. I am glad that a Law class is already working here under the instruction of honorary lecturers, who have taken the B. L. degree and are practising in the Local Courts. Their Madras brethren have also associated together to publish a Law Journal and to sit in an Arbitration Court. While we find Euro-
The same clue can, it seems to me, be applied to the other questions in this paragraph. In all cases a man is bound or affected by Karma, not because the effects flowing from a given action occur in one case and do not occur in the other—for since Karma is simply the law of causation in nature, the effects occur equally in either case—but, because his mind, *i.e.*, that which in his present condition he feels to be himself, is affected painfully or pleasurably by the results ensuing from his actions.

With regard to the second paragraph about the astral body, I agree with the questioner that this term is very loosely used in most of the theosophical writings. Strictly speaking, it should be confined only to the Linga Sarira. From the theosophical writings it is understood to mean that astral body that goes into Kamaloka. Does it think and produce Karma; for it should, having the lower Manas in it, the chief power of thinking. But the Kamaloka is a plane of effects not causes. When the ego goes into the Devachan, what is the name of the body with which it goes there? The principles are so many well-defined aspects of consciousness. Then why call these bodies? For example, the 4th principle, called the Kama Rupa, is not a body at all, not a conglomeration of atoms, ethereal or not?

C. R. Srinivasayang, P. T. S.
grossly physical form and which may or may not be the temporary vehicle of consciousness. Thus, besides denoting Linga Sarira, it may denote also the Kamarupa, in so far as the latter has assumed and maintains a definite form owing to the action upon it of the lower manas.

The astral body projected by the conscious will of the adept is neither the Linga Sarira nor the Kamarupa, but should probably be spoken of as the Manasarupa, since it is the mind itself which assumes a definite form in accordance with the mental image of its projector. For instance, if an adept thinks of himself in his physical form, his "Astral body" will appear in that form, or should he think of himself in the form of any other being, his appearance will assume that shape.

With regard to the Linga Sarira, since it is the exact ethereal duplicate of the physical body, it clearly possesses an ethereal brain. But the question as to whether it possesses the power of thinking or not, can be answered only when we know to what extent it serves as a vehicle for the higher principles; just as, in the case of the physical, the brain thinks when we awake, i.e., so long as the physical body serves as a vehicle for the higher principles, but apparently ceases to do so when it no longer acts as a vehicle for their manifestation: as in sleep and death.

The astral body that goes to Kamaloka is the Fourth principle with such elements of the lower manas as have become assimilated with it and thus united to it. It possesses the power of thinking in proportion to the amount of manasic elements united with it. But it can only produce Karma so long as it serves as a vehicle for the higher principles as well. The reason for this is that, in the ordinary use of the term, the word Karma means that the effects which ensue from action re-act upon the individual himself, and since the individual is nothing but the higher principles in man, i.e., Atma Buddhi and the higher Manas, therefore when these are completely separated from the shell in Kamaloka, the action of the latter produces no Karma in this sense, though, of course, effects are produced which form part of the general process of nature. In speaking of Kamaloka as a plane of effects and not of causes, it must be borne in mind that the whole series is continuous, and that what is an effect in one moment of time becomes a cause in the next instant.

The vehicle, or the body of the ego, when it goes to Devachan, is, I believe, the Karana Sarira modified according to the amount of manasic elements associated with it during the earth-life just closed.

Of the seven principles spoken of in the theosophical writings, six cannot properly be described as aspects of consciousness at all, since they are really only vehicles of consciousness and objective to it. In association with each of them consciousness manifests itself in a different manner, and hence we speak of the plane or state of consciousness corresponding to each of the six principles regarded as objective; while the Atma or the Seventh principle, being universal, is alone properly to be called consciousness, or more accurately "the Knower."

With regard to such of the lower six principles as are sometimes spoken of as bodies, this term can be applied to them only so long as they possess definite configuration. When that configuration is destroyed and they are resolved into a mere conglomeration of atoms, they are no longer spoken of as bodies or even as the vehicles of individualised consciousness.
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