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 those 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.

B. K.
"Ekam Anekham," by the analogy of a seed. For instance, the seed of the banyan is the tree which exists in a potential state; perhaps it may be questioned that we do not see the tree in the seed; but there are some seeds in which the tree can be seen, for example, the lotus seed or seed of the lily. Take a lotus seed and saturate it with water; if you break it, you will see the plant and the leaves in the seed itself. So the tree does not come out from the seed without its having existed already potentially and inwardly in it. Hence Bijâkâranaya is taken as a basis of argumentation, that what appears as many is really one. If you sow one seed, you do not get only one out of it, but many. Whence are all these seeds, the flowers, the blossoms and the branches? From that seed itself. Just as a large group of people is compressed into small space in a photograph, so the whole universe is compressed potentially in what is called the seed, and this seed is the logos of the universe. The universe was, before it was manifested, in the seed state, which is called the causal or karana state. From karana or cause, comes consequence or action. There is no difference between cause and consequence; one is involved in the other, the manifestation of the cause being the consequence. When a thing that exists potentially is evolved or developed, it is manifested; so the world exists for ever and ever, either in its causal or manifested state. I have shown by analogy that what appears as many or differentiated, is in reality one: that is, the whole world exists in the cause, which, when manifested, appears differentiated. This is the principle that underlies the whole of the Advaita philosophy. Such being the case, there is no such a thing as many worlds, or many men, or many beings, in reality. The difference is, that what is one is the potential, and what are many is the evolved. So duality is a delusion; and it is the ignorance of this fact that makes us to regard the whole universe as a whole universe as different from the one Logos or Spirit. Hence the truth of the doctrine, "Unity in multiplicity," and "Multiplicity in unity." So far in regard to Bijâkâranaya, or the seed argumentation.

"Ekam Anekham"—There is only unity, and no duality. I have already explained that what appears as a multiplicity is a delusion. When the universe is viewed as a whole, it would appear as unity in multiplicity, or as multiplicity in unity. When I say unity, I do not mean absolute oneness or monotony; that oneness is more a matter of conception than reality; for unless the universe with all its inseparable forces exist for ever and ever, it cannot be manifested in phenomena. By the term universe, I mean the world or nature or logos with all its forces. Of course there can be no universe except with all the principles involved in it; so the universe is not oneness, but a principle including many principles, many powers, many properties and many forces. So when I say universe, I mean the whole of nature, in its Sthoola, Suksha, Karana, and Madhâkarana, as also its Jagath, Swapna, Sushupti and Thureeya states.

Then again there is "Sarvam Khalcidam Brahman," i.e., all is Brahman; all is consciousness or spirit. "Sarvam Vishnu Mayam Jagath" means that the whole universe is made of the one thing or substance called Vishnu (pervading principle). These sayings go to show that there is unity in multiplicity, that the one only real principle includes all the others, which are only apparent or manifested, and the one Supreme principle is Parabrahmam. The whole universe is in every atom, as in the largest body or system, as signified by the aphorism, "Anurupanayân mahato-mahreyân." Just as the sun could be reflected in the smallest or the largest vessel of water, so the universe or the Logos is reflected by, in, or through every atom.

The universe exists potentially in every mineral particle, vegetable atom, human monad and spiritual being. It may be asked whence is this differentiation of the manifested universe? It is only from or in conception. In the Absolute State there is no conception. What is inconceivable, or what could not be cognised, is said to be the Absolute. When once conception begins, there is a limitation, and this limitation is evolution. There can be no conception without these things—the conceister, the conceived, and the conception. This is called triputhi (triad) in Hindu philosophy. The ego is the cogniser, the objective world is the cognised, and the medium between the two is cognisance. The whole of the Hindu philosophy goes to show that the three are separate only in conception, but in reality they are one and the same; for the ego in its unconscious state does not see nor perceive this trinity. When it enters into the conscious state, it sees something which it did not see in its uncenscious state. Whence does this objective world come? From the ego itself. The world emanates from the ego by its own conception. This ego, according to Hindu philosophy, is in four states of manifestation—Sthoola (gross), Sukshma (subtle), Karana (causal) and Mahâkarana (supremely causal), which are the four states of its vehicle. Then again there are four states of its consciousness—Jagath (wakeful), Swapna (dreamy), Sushupti (sleepy) and Thureeya (conscious).

So the states differ, but the ego is the same. The powers, properties and the forces of nature emanate from the ego itself. There is nothing beyond this ego; so this ego is the eternal One from which the whole emanates, and this is supported by the transcendental sayings of the Vedas, which are:


Tatwamasi means 'you are That'; i.e., man is the universe. Tat is the universe, and thwam is man or any objective being. If you are the universe, then this differentiation, limitation or condition is caused by your conceptions of space, matter, motion and time. Whence are
these conceptions or forces again? From the Ego itself. Of course I use the word Ego in its generic sense, applicable to Paramatma or Atma. The whole of Adwaitism, which means the philosophy of one Tatwam, Essence, Sat, Self or Ego, demonstrates the manifold nature of the cosmos, by explaining that all its forces and planes are no other than the various states of the Atma; these various states being due to evolution from, and involution into, Itself. So what appears as the universe, is only an emanation or evolution from yourself—from your own ego. There is a saying that the centre of Parabrahmam is everywhere and its circumference nowhere. So every point in space may be taken as the centre of Parabrahmam. So every human being, every spiritual being, every mineral and vegetable being, is a centre of the universe or the logos or Parabrahmam.

Thus it is only when you consider that you are not the centre of Parabrahmam, that delusion or illusion occurs. The soul is the vehicle of Atma, and Atma is the vehicle of Paramatma. When you are the centre of the universe, the universe is only a circle radiating from you, as centre; and, as I have already said that one seed produces many seeds, thus each centre, reflected in the matter that emanates from that centre, shows itself in many forms; just as one sun by the help of its own light is reflected as many, in many vessels, so matter or maya, that has emanated from the ego itself, reflects that one ego as so many egos; thus the one is the reality, and the many the unreality.

The sole object of the study of Adwaita philosophy is to recognize one reality, in which lie all the powers of nature, and all the forces which, according to that philosophy, are 25 (25 tatwas). Hence you see that every atom, every monad, every god, is a logos in itself, differing only with reference to their various states, which emanate from the ego and exist for ever potentially or noumenally, manifesting when the manvantara begins, and being absorbed when the manvantara ends; thus the ego is eternal, whether you call it Atma, or Paramatma. When you know what you are, you are Paramatma; when you do not know what you are, you are Jivatma (conditioned Atma). When you know what you are, you know Paramatma intellectually; when you realise what you are, you are yourself Paramatma. So the power of developing individuality lies in this. How is this power to be developed?

There is no other means of developing individuality, or Jivatma into Paramatma, saving by knowledge or wisdom. Hence it is essential that you should know yourself, as said by Plato. Vemana, one of the greatest occultists in the Andhra country, says, “Thanunthā theilsena thanē po Brahmbān,” meaning that he who knows or realises himself or his Higher Self, is Brahma. He also says, “Sakalakarūḍḍā ananthuddā Sakalathmaloyundu, sārva sakshiyu thani sakalamuna nerukavandakalanka sthitini Brahmbamana badu vema,” signifying, “O Vema! that which is of all forms, infinite, witness in every Atma, unmodified in every thing it exists in, and withal an unchangeable state, is termed Brahma. It produces the phenomenal world like a juggler. This objective world is phenomenal, the phenomenon itself being from yourself. So in reality you are the logos, and you are Paramatma; you are everything, and the whole universe proceeds from you. This is the essence of the Adwaita philosophy.

When I say this, I do not mean or think that this philosophy is inconsistent with other philosophies. The Adwaita philosophy enters into the metaphysical nature of everything more deeply than any other. From its philosophy, all other philosophies have emanated. By this system every problem of the Universe can be solved. The principles of all religions, philosophies and sciences are to be found in the Adwaita philosophy. It is therefore the exponent of all philosophies.

What did Sri Krishna say in Bhagavatgita? He said, “I am the logos, I am the Universe, I am everything.” The ‘I’ means Atma, which is the centre of everything, and from which everything is evolved. Atma is the potential or noumenal world, and the external world is only a manifestation of it. Hence, exoterically, it might mean that Sri Krishna alone was the Universe; but esoterically or spiritually, the Atma of every man is really the centre of the Universe, and as such, the Universe itself. Of course it means that only when you realise that you are yourself the Universe, you are really so; but so long as you do not realize it, you are only a personal or narrow soul in the Universe. It is ignorance or delusion that makes you not to identify yourself with the Universe; but when once you know what you are, you identify yourself with it. All our Puranas say, that it is only through evolution and self culture that progress is achieved. It is man that ascends to the celestial regions; it is he that progresses to the state of the three gods—Thrimoorthi—Siva, Vishnu and Brahma; which are the various states or phases of one and the same logos or ego. So when Sri Krishna said that he was everything, it meant, esoterically speaking, that the Krishna in every man is everything. This ego is said to be Indrajala, i.e., a charmer or enchanter. Just as the charmer produces phenomena by the help of his own powers, so this universe is evolved from the ego (which is the evolver and the involver).

So our Shastras say that the ego, in its manifested state, evolves the world, and in its unmanifested state involves it; i.e., when you are in Sushupti state, the world retires itself into your inner self; and when you awake yourself, you see it emanating from your own self. So this world that you see, is manifested or evolved from yourself, and involuted into yourself. Wherefore the universe and yourself are identical. This wakeful or gross world is seen in our waking state, and the dreamy or subtle world in the dreaming state. If anything could exist beyond or without yourself, you would be incapable of seeing or knowing it, your own consciousness being the only medium between yourself and the objective world. There is no other way of solving this question than by replying that the world emerges from yourself. This is
the chief feature of the Adwâta philosophy, for it does not admit of a second principle existing independent of and beyond the Higher Self. One may raise his individuality to that of the Logos or Iswara, or lower it to personality, the differentiation being caused only by matter or manifestation of various degrees or planes; itself (matter) being only an emanation or radiation of the Logos or Ego, as the lines that are drawn from a centre may be said to emanate from that centre.

The universe is a radiation from the Central Spiritual Sun, Atma. When this sets, the radiated world is absorbed into it, and when it rises, it is evolved from it. Hence you see that the world and you are one and the same. I have already told you that Paramatma is a circle whose centre is everywhere and whose circumference is nowhere; as regards multiplicity, I have said that it is illusion (mâyâ), making one thing appear as many. I have already explained it by the seed argumentation, and how you emerge from the absolute state. When you are unconscious of yourself, you are said to be in the absolute state. When you emerge from such a state, you emerge in the form of the objective worlds, so you are not separable from it. Hence what is called personaliy, individuality, and the absolute, are merely the three states of the ego. Similarly the different states, called the vegetable, the mineral, the animal, the human, and the spiritual kingdoms are only different states of matter. Then it might be questioned, ‘If that be the case—if the ego is the logos or the universe—why should it pass through what is called births? Why should it undergo misery by undergoing incarnations? The ego, to know itself, has to pass through its own matter, which has emanated from itself, for you cannot understand anything unless you enter into it and study it. So, the ego, to know its own powers, is obliged to evolve so as to pass through matter, or what is called evolutionary progress, which is a series of births. When it has passed through them, it re-enters into its natural or perfect state,—a state in which it will not consider that it is different from the Universe,—a state in which it identifies itself with everything in this Universe, and which is called Moksha.

Moksha

Moksha is a state of absolute and perfect bliss, which is the ultimate goal of human life. It is only through understanding and realizing this state that one can attain to true inner peace and contentment. The path to Moksha is through self-realization, which involves the understanding of one's true nature and the realization of the oneness of all existence.

The recognition and realization of this identity of man and the universe, leads you to moksha. So the key of all philosophy lies in the cognizance of the truth of the four transcendental sayings of the four Vedas stated already.

“Ahamasi” means: I am that I am. “Vigyanam Brahma” means that Brahma is consciousness, or that there is nothing except consciousness. It is the realization of the wisdom conveyed in the four sayings referred to, that leads one to moksha or nirvana or kaivalya. The non-realization of it is what is called the state of Jivatma. The unity of man and the universe is recognized in certain religions only intellectually or theoretically, but not practically, i.e., the identity of nature and man is merely understood but not acted on. Unless you act on what you mentally realize, the benefit is only partial, i.e., you are saved only intellectually; but not in word and deed, or physically. Man is composed of seven principles. Unless he realizes their correlation and interaction, he cannot attain to integrity or perfection. He should experience or experiment on them, and draw his knowledge and wisdom therefrom. Only he who does so can be said to be a jivanmukta (one who realizes moksha even on this plane). To him illusion or matter does not exist; or he is above it, for he has passed through it and knows what it really is. When each being sees himself or itself reflected in every other being, where is separability in nature? When he realizes this fact, he can logically have no affection or hatred for anything or anybody, and this is the basis of what is called universal love. It is on this principle that the first object of the Theosophical Society, namely, the culture of universal brotherhood, has been based; hence the recognition and knowledge of the identity of man with the universe gives the rationale of that object. Hence it is binding upon every man to love his fellow being and not to hate him; and there is no way of one's saving oneself except through his saving others. Such a knowledge leads to harmony in action, thought and word; and he who recognizes it, will not do anything contrary to nature. Hence I would exhort you to study this identity and act upon it.

C. KOTATA.
THE Ashwins, as the twin deities of the sense of smell, are not all that the Ashwins of the Vedic hymns are said to be. In this connection they only represent the odoriferous aspect of the sun. The fact that it is possible in nature for the olfactory nerves to exist so as to perform a function quite different from other sensory nerves, is, of itself, sufficient to prove the existence among solar forces of the prithvi tatwa, the odoriferous ether of prana. The preponderance of the yellow colour in the sun, marks for the time being the preponderance therein of the prithvi tatwa. The yellow sun of our mornings and evenings is by pre-eminence odoriferous, although, of course, the force is always present there. This yellow sun performs many other functions, as I shall show further on. Here we have only to see that he presides over the sense of smell.

The prithvi tatwa, like all the other tatwas, always surrounds us. Why then do we not always smell just as we always see? If we look a little around us, we shall see that in some lower animals the sense of smell is developed to an extent far higher than that in man. The dog, for example, can smell out game at comparatively very great distances. Besides we see among men themselves a large range of the degrees of the power of smell. This shows that the sense of smell is not equally, and, therefore, not fully developed in all men; and not in the human race generally to the extent that it might be. Thus Vyasa says in his Commentary on the Aphorisms of Yoga (Aphorism 35, Book I):—

‘If the attention is concentrated exclusively on the nose—the organ of smell—he (the yogi) begins to sense heavenly smell.’

Now this heavenly smell is nothing but the smell of the odoriferous ether of the sun, which reaches just the same distance with light. As we see, so should we smell the heavenly odour, if our sense of smell were developed as much as our sense of sight; and not only smell, but, as the learned author referred to above says, we should taste heavenly savour, feel heavenly touch, and hear heavenly sound. None of our senses is developed to the extent to which it is possible for it to develop, and some of our senses are even less developed than the others, on account of the greater use of the latter. Of this, however, I shall speak a little later. At present let me say something more about the sense of smell. According to the teaching which I am expounding, the odoriferous ether of the sun plays a very important part in the phenomena of smell. The true process, no doubt, is this, that the odoriferous ether of the solar prana assumes the shape of the particular smell, and then being transferred to the olfactory prana, is carried to the brain.

The Ashwins then are the sun. And so is Varuna too, the deity of the sense of taste. The tatwa, which is sacred to the sense of taste, is the Apastatwa, and hence Varuna is by pre-eminence the deity who presides over the watery kingdom of the world—i.e., the kingdom where the Apastatwa prevails. A little consideration will show that the Apastatwa prevails to a greater extent in liquids than in any other earthly product.

We see thus that the sun is the source of all our sensory powers. Were the tatwic forces of the sun not existent, we should have had no senses.

The organs of sense are called Devas—which, by the way, is a name given by pre-eminence to the sun—because they are in fact terrestrial concentrations of the solar tatwic forces.

The objects of sense, too, are terrestrial objective concentrations of solar force.

All our surroundings are full of tatwic solar forces in their terrestrial state. There is not a single atom of terrestrial matter which is not full of all the five ethers.

Wherever the sun is present, or any other object in the solar state, the solar ethers turn the terrestrial ethers into the solar state, and thus, while performing many other important functions, serve to transfer the objective tatwic vibrations through the senses to the brain.

The negative solar ethers, and the lunar and planetary ethers, which are but the reflections of the positive solar ethers, and also ethers from the other lights of heaven, are really the same in nature; and so the working of the senses need never cease with the temporary absence of the sun. This subject, however, will receive fuller consideration farther on.

The distance at which an object is perceived depends, the luminosity being the same, upon the power of the sense. It is well known that in many animals the senses are not so much developed as in others. We see actual variations in the human race itself. And here we enter upon a very important subject—

**The Origin and Development of our Senses.**

One of the names given to the sun is Pramanakriti, the maker of the pramanas. One set of our pramanas is the five senses, and the sun besides bears also the name of pratylaksha, which means sense. The sun then is the maker and the source of the senses. As I shall show further on, and as I have noted to a certain extent in “Nature’s Finer Forces,” the sun is the source of the whole organic and inorganic life of the earth. The sun is thus called Savitri, the creator of all the forms of the earth. All terrestrial life is from the sun appearing in various vestures of gross matter. What is mineral life, but individualized solar life? What is vegetable life, but individualized solar life of higher development? And what again is animal life, but individualized solar life of a higher description still? And in what does the difference consist? In the greater or lesser concentration of solar forces of course. Thus, to be brief and to talk only of sensuous beginnings, in the mineral kingdom the solar tatwas act and produce colour, touch, taste, odour and sound. In the vegetable kingdom the solar tatwic rays...
appear to have a higher influence. Thus there are many flowers which open to the sun and shut while he is absent. Every atom of life that sustains any vegetable form in any particular shape is a picture of the sun. What happens when we put a seed under the earth! Under the influences of the solar tattvic forces beating upon the seed, it draws towards itself certain earthy matters, and chemical action takes place, which turns the earthy matters into cellulose. During the process of this chemical formation a certain amount of light—and along with it the other ethers of prana—is absorbed. For "the researches of Bunsen and Roscoe show that wherever chemical action is induced by light, an absorption of light takes place, preferably of the more refrangible part of the spectrum. Thus when chlorine and hydrogen unite under the action of light to form hydrochloric acid, light is absorbed, and the quantity of chemically active rays consumed is directly in proportion to the amount of chemical action." It is this solar life which is thus absorbed, that forms the life truti—monad—of any vegetable organism. The picture of this life truti depends upon the nature of the seed. I shall take up this subject further on. Be it sufficient here to say that this individualized type is never destroyed, and as it lives in its carbonic vesture, it is exposed to all the effects of the surrounding solar ethers. The forms which they assume of the surrounding sensuous qualities beat upon it constantly from every direction. All the sights, the sounds, the tastes and the smells of the surrounding world of objects, as they enter an individual vegetable organism, must make their permanent home there, by the working of the Law of Vaana (see Nature's Finer Forces, page 99). And as these sensuous impressions are stored up into the life organism, its receptive power must increase too by the working of the same universal law. The increase of this receptive power necessitates the evolution of better means for the reception of all these sensuous forms. Now the Sanskrit word praman, in the sense given to it by Gautama, is exactly "the means of receiving these sensuous forms," and this, as says the great Indian Logician, is, in the case of perception, the organ of sense itself. Hence, in the vegetable organism, the development or the beginning of sense-development. When this stage is reached, the vegetable life monad—truti of prana—leaves the vegetable kingdom, and enters the animal. The organs gather greater and greater strength, until they reach the human stage. In man their power increases race by race. It might here be mentioned, by the way, that karmic causes may retard or accelerate the march of this progress. We have thus reached our present state. But our organs of sense are not yet fully developed. As the sun goes on influencing them through ages yet to come, they will become stronger and stronger. In our present state we can see at a certain distance. Our sense of hearing is less developed, and we hear from a shorter distance. Similarly with the other senses. But a time must come, when our senses will become so very strong as to give cognizance of sensuous objects from the remotest quarters of the earth. All of these, of course, exist in the solar prana of our planet, but we lack enough of strength in our senses to sense them. As we have got to our present state of sensuous perfection, by the beating of the solar ethereal rays upon our formerly senseless life principles, so, in time, the same forces will strengthen them to a point above hinted at.

Patanjali's exercise of Yoga with a view to attain what he calls the power of Vishyavatepravritti, is a practical way of proving this philosophical theory. The word Vishyavatepravritti has been translated by Dr. Ballantyne and Govinda Deva Sastri as 'a sensuous immediate cognition' (see Mr. Takaram Tatya's edition of 1882, p. 42. Aphorism 35, Book I). It is simply impossible to understand how the translation coincides with the text. The word 'immediate' carries in this connection no idea to my mind. The translation of the commentary is still more beautiful! It runs thus:—

"Objects of sense are odour, savour, colour, touch and sound. Whenever these exist as fruits, that case of perception or especially immediate cognition is sensuous:—and this, when it is excited, causes fixation of the mind." It is such translations that bring discredit upon ancient Hindu thought; for the conclusion must naturally come to the mind of every uninitiated reader that the original must be as absurd as the translation. Alas! to what low depths have we fallen that our Shastris too should give such an explanation of their scriptures to the world, to say nothing of unsympathetic Orientalists. But it is the Shastris alone that can give such explanations. For the Just though Terrible Law of Karma has now shut up their minds against the spiritual truths contained in their philosophy, because they in their time deprived many aspiring souls of even the sight of our sacred books. There may, however, still be found philanthropic, unassuming, and therefore unknown masters, who would open your mind to the light of truth which the sacred words of our books ever shed upon aspiring souls.

I cannot help laughing again and again as I contemplate the beauties of this translation. Who in the world ever heard of "sensuous perception or especially immediate cognition," causing "when excited," fixation of the mind? To leave it however to its fate, and to see what the actual meaning of the text is. Patanjali uses the word vratti in the sense of manifestation. The prefix pra in pravritti gives to the word the idea of fulness, and hence it means 'full manifestation,' i.e., manifestation to the highest possible extent. Hence the word signifies manifestation, such as is not possible in the present state of human perfection, but which the exercise of yoga develops sooner in a yogi than in ordinary humanity. The commentator Bhoja Raja, whose commentary Dr. Ballantyne has meant to translate, explains the word rightly. He defines the word as 'the higher or, better still, more highly developed manifestation, which brings to your ken objects yet unsensed.' But the translator would render the word which means 'higher,' into 'immediate,' and thus make a mess of the whole thing.
With this explanation the meaning of the word Vishayavatepravritti is quite clear. It might be translated, until better words are suggested, as the ‘Higher sensuous manifestation.’

This ‘Higher sensuous manifestation’ is the natural end of human sensuous evolution under the constant influence of solar ethers, and the exercise which is laid down for the attainment of this power is natural enough. Fix your exclusive attention, as says the commentator of Patanjali, on the olfactory apparatus, and you will smell celestial odours. Now the word for which celestial odour here stands, is deva gandha in the original. It means such odours as are present in the solar prâsa of our planet, but which we cannot ordinarily perceive, and also the general sense of something odoriferous—the prithwi tatwa, filling all our space like the luminiferous ether. As we exclude all other objects from the range of our attention, and sit down with an unshakably fixed determination to sense only what our olfactory apparatus brings us, we do two things. Firstly, we expose ourselves to the undisturbed influence of the solar odoriferous ether, and secondly, make our olfactory nerves more receptive than in the ordinary state. The result is natural. After some time the odoriferous ether begins to be perceived as a constant odour, and out of it come the particular individual odours of a thousand terrestrial objects.

Take, again, the sense of sight. Fix your exclusive attention on the palate—a point over the palate from where you can transmit your force of attention to both the eyes equally. Sit in this receptive state with eyes half open. You will in time begin to receive impressions of colours to which till then you have been an utter stranger. This is the unfolding of the power of Higher Vision which is yet latent in mankind, and which the continued influence of the solar luminiferous ether has to develop in the race generally.

Similar directions are given for the development of the Higher Audition, the Higher Touch, and the Higher Taste. You must try and develop, says Vyasa, some one of these ‘Higher Sensuous Manifestations.’ ‘For,’ continues he, ‘unless some one set of these sensuous phenomena is perceived by your own organ of sense, everything will remain as if quite unknown.’ You might take them on faith, but that means no real knowledge or development.

As the evolver of these and other powers, the sun is given five peculiar names:

1. Yogi.
2. Yogatatpara.
3. Yogishwara, the governor of the yogis.
4. Yogavati, having the power of yoga.
5. Yoginipati, the Lord of the yoginis.

The first epithet means that the sun has got in himself all those high powers which the human race is destined to attain to.
much of the difficulty of the first steps may be obviated by early education of the right kind. It is intended here to throw out a few hints suggestive of this training.

No matter what the race or form of religion may be, mother-love is the same all the world over, and is in its very unsatisfactoriness, a more true reflection of the Divine, than some of the selfish emotions that are mis-called love. Therefore here, in the nursery, so to speak, is a common meeting-ground, a place where all mothers can join hands and be entirely united in their aims, even though diversity of country and custom makes the practical carrying out of these aims, various.

To earnest Theosophists these differences of detail come to mean very little, when the unity and harmony of nature is once understood.

In considering the question of education, we need first of all to ask ourselves, "Why, after all our thought and care, do our methods so often fail?" Why is the result of the training so often precisely contrary to that expected of us? Why have we trained our children that they go away from all our methods, away from the straight road we carved out for them, away from our heart's love and confidence, away to alien thoughts and feelings—becoming at last utter strangers to us?" Many a parent has thus asked in bitterness and disappointment, when it has been too late to retrace the road and undo the training of their children.

We all understand in speaking of the material world what is meant by the law of re-action; and in dealing with material facts in a scientific spirit, we make all due allowance for this law, but are very slow, as a rule, to see that the same law is equally potent in mental and moral facts, and is an important point in education. To understand the effect of this we must ask ourselves, "What is the material with which we have to deal? Is every child a mere bundle of raw material—the same collection of nerves, muscles, bones, &c., which we can mould and develop as we will? Is the brain a congeries of cells and atoms, alike in every infant—merely waiting the modern magic of education to turn it into a mill that will grind anything put into it?" It seems foolish even to ask such questions when we think for one moment of the marvellous variety of these same conglomerated atoms, and of how not one out of millions of human beings can be said to be precisely like another; yet practically we consider each child a separate thing from all others, and do? We generally excuse ourselves. We say it is "constitutional," or the result of temperament and cannot be helped; we therefore do not try to overcome it. Then comes the result—our child is timid and fearful, he inherits the failing; we say, it is unlucky, but cannot be avoided; so nothing is done, only a few more links are made in the evil chain and a greater amount of effort needed in a day that we do not look for, when the Karminic account is due and has to be paid.

What ought we to do as Theosophists? Never think or say that a failing cannot be helped. Set to work at once to root it out; first to conquer ourselves, and by this to help our children to conquer. We know, as Theosophists that our mental state affects those around us, whether we speak or not—act or not—the idea in our minds has a distinct influence, and it is our duty to make that influence a good one.

And so with other faults and weaknesses; we can counteract our evil tendencies if we will; even if we do not quite master, we can modify them, and no effort for good is ever lost, though we may not see the result at once.

But whilst we are trying to educate ourselves and our children, we cannot do better than to found all our methods on the great Doctrine of Karma, and teach them from the very beginning, the unalterable law of cause and effect. Do this or that, and such or such a result will follow most surely—not at once perhaps, but in the long run. Bit by bit, day by day, is the seed sown that will grow to our harvest, which we have to reap; sow seeds of selfishness, carelessness, disobedience, vanity, such seeds thrive apace, and bear their fruit, each after its kind, just as the gradual uprooting of these weeds leaves space for good seeds to grow and flourish. Nothing is lost in this slow building up of our characters; it will all result one way or the other—either in happiness to ourselves and others, or in misery just as far-reaching in its effects.

Children may very easily be taught to understand this, and it will tend to give them a firm grasp of the meaning of life and its discipline, and will impress them more than all else with the idea of absolute justice, and of the part they must fill in the great scheme of nature, each fragment of humanity, no matter how small, helping to make or mar the perfect whole. This added responsibility increases the power of well-doing—for many a young sensitive soul had been crushed into despair by feeling that its actions and itself were too small and insignificant to make one way or another, whereas this doctrine of Karma teaches that nothing can be too small to have results—that everything is under absolute law. So punishment should be explained to be a consequence, rather than a penalty, the inevitable effect following the breaking of rule and law. It is far better too to forewarn the child. "If you do such or such an act, a certain result will follow." Too often the anger of parents is taken by the child as the cause of the punishment, whereas all punishment should be given calmly, with the quiet sense of justice, as a disagreeable consequence of a broken law—a consequence by no means to be foregone—but used as a healthful reminder to the child not to repeat the act which necessitated it. Children are very just and quick to see and appreciate calm even-handed methods of government. Above all, parents should beware of letting their own tempers escape from control, and never punish in the heat of passion. It has a most injurious effect on all children. But let all consequences of wrong-doing be certain. Never threaten if you do not mean to perform. Forgive instantly, and let your love comfort the little culprit, but let the threatened consequence take place, let the punishment be quite a separate thing from the forgiveness. Many people make the mis-
take of believing that forgiveness of sins means escape from the penalty of sin.

It is bad training for a child ever to allow it to coax or persuade a parent to
forego a threatened punishment. Their love and respect is more likely to be
given to a parent who is wise and strong enough to stand firm, to let no weak
yielding, so often mis-called affection—interfere with the ultimate well-being
of the child. Steadiness of purpose and stability of character are so gained,
and a child will soon feel the love that regards not the fleeting pleasure of
the moment, but the more permanent good of the future.

But side by side with this firm discipline should go the necessary relaxa-
tion of the same, or rather the suspension of discipline for stated periods,
otherwise the growing mind and soul are cramped and forced in one direc-
tion, thereby losing independence of character.

To get this re-action properly, there should be in all children's daily
life, some portion of the day in which they shall be free, free from su-
ervision, alone if possible, and within certain limits allowed to be "naughty." Rules and regulations should be few but stringent—in the multiplicity
of commands lies much that not only harasses a child's mind, but induces
deceit, and the period of freedom which is recommended should be enough
to work off superabundance of animal spirits and take away the worry-
ning sense of always being watched and guarded. Constant supervision en-
feebles the character, and a child must be left as much to try the growing
moral and mental powers, as it is wisely left to learn to walk alone.

It is better if possible that those who have the care of children should be
different in temperament and character from the parents; this prevents the
influences always acting in one direction and often saves that strange
rebound of the whole personality which shows itself in both sexes at the age
of puberty.

We can always see the alternating processes in the natural world.
We allow that rest and labour should alternate in regular periods,
but the same law is rarely if ever taken into consideration in mental
and moral training, where it is really of great consequence. So much
failure arises from this forcing process, this disregard of the very
first of what the child's tendencies really are, what the faults and virtues;
instead of studying these, an ideal is set up by the parents of what they wish
their child to be like—the cramping process is begun early, and with the
tender plastic mind and body an apparent similitude to the parent's ideal is

gained. But all the time, under the surface, the re-actionary force is at work,
added to and strengthened little by little, till in a strong nature a kind of moral
fermentation is set up, the cramped energies are suddenly liberated, too often
expending themselves in a wrong and wasteful way, sometimes making com-
plete havoc of the character. In other cases the cramping process may wither
the faculties, and a colourless nonentity, a machine-made character, will be the
result. Then parents should remember that all true growth must be threefold,
that is, that physical, mental and spiritual development must, as far as possi-
ble, be equal, not one part of the complex nature left unregarded. In youth
and with quite young children, the physical development is very important
and comes first; the body should be trained to its greatest possible physical
perfection, using all the powers regularly, learning bodily control, overcoming
tricks of body and anything which interferes with the bodily health. For
this reason the early years of a child had better not be spent in too much brain
culture, very little of this is needed; and by this is more particularly meant the

putting in of material in excess of the assimilative power of the brain. Instead
of this putting in, there should rather be a drawing out or educating of the
senses and all the receptive faculties. Children are very intuitive, and this
faculty of intuition is more easily developed in youth than later in life. The ima-
gination too, as being part of this intuitive sense, should be carefully cultivat-
ed, and a sensitive imaginative child should not be laughed at and called
"fanciful"—nor in any way checked in the natural play of fancy. Too often
complete want of sympathy in this direction from the elders of the family,
results in a child being thrown in upon itself and its own imaginings, causing a
morbid state of mind, and very often great fear of what is called "the superna-
tural." It is never well to insist on the impossibility of anything to a child,
all things are possible; they may be improbable or of rare occurrence, but
the idea of impossibility tends to a narrowing process very hard to
counteract in later life. In saying that physical, mental and spiritual
growth should go together and be equally developed, it is not implied that
these parts of our nature are developed at once.

The conscious spiritual growth begins, as a rule, much later, and it is
well to remember that in these stages of development, the emotional, which is
part of the mental growth, should be most carefully guarded from any
forcing process. A child should never be asked to be good or to do anything
for an emotional reason, a parent should not work on the affections at all.
These are only too easy to move and should be left to grow and mature
naturally—"Be good and obedient because I tell you, and I know what is
best for you," is a far better method of reasoning with a child than—"Be good
and obedient because you love me." The right-doing moved by love is
of much later growth, and the forced emotion is more likely afterwards to
degenerate into selfishness.

Besides the lesson of absolute obedience is a most necessary one; obe-
dience to authority wiser and stronger than ourselves; obedience, first as a
blind habit, growing after to obedience, because the wisdom of the command
is understood and trusted. Without such training there can be neither
reverence nor respect, and it is too much the tendency of the youth of the
present day to have neither reverence nor respect for anything or anybody.

Out of the obedient habit of mind will spring unconsciousness of self,
which, in its truest senses is neither more nor less than unselshness. A child
should be trained to be useful, to feel that it can help others from its earliest
years, and this can be done in so many ways without making the child feel
any self importance. The habit of thought and work for others cannot be
too soon commenced.

Finally, to gather up these few hints and to show how they may be adapted
to varied cases, we can only say there is one royal road to the right edu-
cation of our children. We must love them. But in that word love, lie many
unwritten volumes. We must love them, not ourselves—this means our own
self-sacrifice, and herein is the keynote of the whole matter.

From the moment we cease to be self-regarding, we begin to understand
others, their needs and how we may supply them; their joys and sorrows,
their temptations and failures, and the many conquests of self that look to out-
ward eyes defects—all this we shall understand, and also know our own
self-sacrifice; and the help we can be and the mind always that
our power to help others depends entirely on our own unselshness and purity
of aim. If we help because it is a pleasure to ourselves to do it, it will be of little
avil. No mother ever hesitated to minister to her unconscious baby, because it
could give no thanks in return or respond to her love. She gives all, looking
for nothing again, and if this love, which is perhaps half an instinct with
mothers, could be made to grow to conscious perpetual disregard of self,
half the difficulty of training children would disappear, because parents
would then know what was needed, and this same unselfish love would
bring with it that most beautiful of all human virtues, patience, patience
which can trust and wait, knowing that it is love and love alone that can
redeem.

F. A. BRODIE-INNES.

GARBHA-UPANISHAD OF KRISHNA-YAJUR-VEDA.
(Translated by two Members of the Kumbakonam T. S.)

THE body is composed of five (elements); it exists in five (objects
of sense, &c.) it has six supports; it has the association of (the)
six (gunas); it has seven Dhatus (spiritual substances) and three
Malas (impurities); it has three yonis (wombs) and is formed of four
kinds of food.

Why is the body said to be composed of five ? Because there are
elements in this body (viz.), Prithivi (earth), Ap (water), Agni,
Vayu and Akas. In this body of five elements what is the Prithivi
Prithivi is said to be that which is hard; Ap is that which is liquid;
Agni is that which is hot; Vayu is that which moves; Akas is that which
offers no resistance. Of these, Prithivi is seen in supporting (objects);
Ap in cohesion; Tejas (or Agni) in making forms visible; Vayu in
moving; Akas in giving space. (Then what are the five objects of sense,
&c. ?) The ear exists in sound; the skin in touch; the eye in forms;
the tongue in taste and the nose in odour. (Then) the mouth (exists) in
speech; the hand in taking; the feet in walking; the anus in excreting,
and the genital organs in enjoying. (Then) through buddhi he knows
and determines; through Manas he thinks and fancies; through Chitta
he recollects; through Ahankara he feels the idea of 'I.' (Thus) these
perform their respective functions.

How has it (the body) six supports? There are six kinds of Rasas
(essences or tastes)—sweet, sour, saltish, pungent, bitter and astringent.
The body depends upon them while they depend upon the body. There
are six changes of state (viz.), the body exists, is born, grows, matures,
decays and dies. And there are also six Chakras (plexuses) depending
on the Nadis (astral wires) in the body (viz.), Muladhara (sacral plexus),
Swadhisthana (prostatic plexus), Manipuraka (epigastric or solar plexus),
Anahata (cardian plexus), Visuddhi (laryngeal or pharyngeal plexus),
and Agnya (cavernous plexus). Also the gunas are six—Kama

(1). The Upanishad treating of conception, embryo, &c.
(2). Kama (passion), Krodha (anger), Lobha (greed), Moha (delusion), Mada
(pride), and Matsarya (malice); Sama (mental restraint), Dana (bodily restraint),
Upatai (remonstrance), Titiksha (patient endurance), Samadana (serenity of mind),
and Sraddha (faith).
(3). The Sanskrit word thus translated means literally "tabular" or "perforated," conveying the sense intended in the text.

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(passion) and other (bad ones), and Sama (mental restraint) and other
(good ones). The association with them (as stated in the opening
verse) means being in them. The body has this being (viz., such an
existence). Then there are seven kinds of sounds (viz.), Shadya (sa)
Rishabha (ri), Ghandhara (gha), Maddhyama (ma), Panchama (pa)
Dhavata (da), and Nishada (ni); and there are seven kinds of Dhatus
(spiritual substances) having seven colors (viz.), Sukla (white), Raktha
(red), Krishna (dark blue or indigo), Dhuma (blue), Peetha (yellow),
Kapila (orange red) and Pandra (yellowish white). In whomsoever
these substances arise and increase, the Rasa (the essence or taste) is the
cause of 'the one following and so on (as stated below).' (These) Rasas
are six in number; from the Rasas arises blood, from blood flesh, from
flesh marrow, from marrow bones, from bones sap, and from sap Sukla
(male seminal fluid). From the union of Sukla and Sonita (female
fluid) arises Garba (conception in the womb). It (one of the two)
makes its stay in the heart. In the heart of persons (there is) an internal
Agni; in the seat of Agni there is bile; in the seat of the bile
there is Vayu; in the seat of Vayu is Hridaya (mind).

Through having connection at the time of Ritu (the season) fit for
raising issues, it (the embryo formed in the womb) is like water in the
first night; in seven nights it is like a bubble; in the course of half-a-
month it becomes a ball. In a month it is hardened; in two months
the head is formed; in three months the feet, and in the fourth month
the stomach and the loins are formed; in the fifth month the back (or
spinal) column; in the sixth the nose, the eyes and the ear; in the
seventh it becomes animated by life; in the eighth month it becomes
full (of all organs); in the ninth it becomes fatty. Sukla belongs to the
males and Sonita to the females. Each (by itself) is neutral (or is
powerless). (But in their combination) a son is born when the father's
Sukla preponderates. A daughter is born when the Sonita preponde-
rates. Should both be equal an eunuch is born. Since females have
more of passion on account of their deriving more pleasure (than males),
a greater number of females are born. Action corresponds to the mental
state (of the actor). Hence the child (born) takes after (the thought of)
the parents. From parents with minds full of anxieties (at the time of
cohabitation) are born the blind, the lame, the hunchback, the dwarf
and the limbless. (From the impregnation formed) during the eclipses
of the sun and the moon, children are born with defective limbs. In-
crease or decrease, similarities or dissimilarities, arise (in children)
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and the limbless. (From the impregnation formed) during the eclipses
of the sun and the moon, children are born with defective limbs. In-
crease or decrease, similarities or dissimilarities, arise (in children)
through the influence of time, place, action, Dravya (substance) and
enjoyment. From a well-conducted intercourse (or union), the child
being born with the form of the father possesses his equalities just as
the image in a glass reflects truly the original. When Sukla bursts
into two through the interaction (or blowing against one another, viz.,

(1). The first and last colors are not the proper ones; but the other colors
have been so translated as to be brought within the true colors.
Sukla and Sonita of the Vayu of both) then twins (of the same sex) are born. In the same manner when the Réthas (the seminal fluids), viz., (Sukla and Sonita) of both the parents burst into two, then mixed progeny (male and female) is the result. Among mankind five embryos (only can be formed at a pregnancy in the womb). A womb with one embryo is common. There are some with two. Those with three are only to be found (as rarely) as one in a thousand. Where there is a frequent pouring (of seminal fluid into the womb) a greater number of limbs is produced (in the child). When the pouring (within the womb) is only once, then the child becomes dried up (or contracted). By pouring (within) more than once, couples are (sometimes) born.

Then (viz., in the ninth month) this (body) made of the five elements and able to sense, order, taste, &c., through Tejas (spiritual fire) and Antahkarana (internal organs) which is also made up of the five elements —this (body) cognises the indestructible Omkara through its deep knowledge and contemplation. It cognises it as the one letter (Om). Then there arise in it the eight Prakritis and the sixteen Vikaras (changes). Through the food and drink of the mother transmitted through her Nadis (astral nerves—to the child) the child gets prana. In the ninth month it is full of all attributes.

It then remembers its previous births, finds out what has been done and what has not been, and discriminates between actions right and wrong. (Then it thinks thus): “Many thousands of wombs have been seen by me, many kinds of food have been tasted (by me), and many breasts have been sucked (by me). All parts of the world have been my place of birth as also my burning ground in the past. In 842 lakhs of wombs have I been born. I have been often born and have often died. I have been subject to the cycle of re-births very often. I have had birth and death, again birth and death, and again birth, and so on. There is much of suffering whilst living in the womb. Delusion and sorrow attend every birth. In youth the sources of sorrow are grief, dependence on others, ignorance, the non-performance of what is beneficial, laziness, and the performance of what is unfavorable. In adult age (the sources of sorrow are) attachment to sensual objects and the groaning under the three kinds of pain. In old age, anxiety, disease, fear of death, desires, love of self, anger and non-independence—all these produce very great suffering. This birth is the seed of sorrow, and being of the form of sorrow is unbearable. I have not attained the means of overcoming (the cycle of) re-births, nor have I acquired the helps of Yoga and Gnána (spiritual wisdom). Alas! I am sunk in the ocean of sorrow and find no remedy to get out of it. Fie on this Agnána (non-wisdom), fie on this Anyána; fie on the troubles caused by desire and aversion; fie on the chains of Samsara (the cycle of re-births). I shall attain wisdom from a Guru. If I get myself freed from the womb, then I shall practice Sánkhyá Yoga which is the destroyer of all evil and the bestower of all rewards and emancipation. If I get myself freed from the womb, I shall seek refuge in Maheswara (the great Lord), who is the destroyer of all evil and the bestower of the (four) ends of life. If I get myself freed from the womb, then I shall seek refuge in that Supreme Lord Bharga (Siva or light), who is Pasupathi (the Lord of Pasus or souls), Rudra, Mahadeva (the great Deva) and the Guru of the world. If I get myself freed from the womb, I shall perform great penances. If I get myself freed from the womb, I shall worship Vishnu in my heart, who is the bestower of nectar, who is bliss, who is Narayana, and who never decays. I am now confined in my mother’s belly, and were I freed from its bonds, I shall please the divine Vasudeva without diverting my mind from him. I alone am burnt through actions good and bad committed by me for the sake of my relatives, whilst those who enjoyed the fruits thereof have disappeared. Being a non-believer (or atheist), I formerly gave up all fear (of sin) and committed sins. I now reap their fruits. I shall become a believer hereafter.

Thus does the Jiva (entity) within (the mother’s womb) contemplate again and again over the many kinds of miseries (it had undergone), and remembering always the miseries of the cycle of re-births, becomes disgusted with the material enjoyments of the world, often fainting at (the idea of) his Avidya (nescience), desire and Karma. Then this being, who has entered (many) hundreds of wombs (in his previous births) comes to the mouth of the womb wishing to get emancipation. Here being pressed by the Yantra (uterus instrument), it suffers much trouble. Moreover it is much afflicted by Prasáthi (delivery) Vayu. As soon as it is born, not only does it cease to remember anything of the past, but it also ceases to be the cognizer of the real. Coming in contact with the earth it becomes fierce-eyed and debased. The evil of the eye after it is rubbed with (or cleaned by) water vanishes; and with it vanishes the knowledge of birth and death, good and bad actions and their affinities. Then how does he understand (things) below? Vayu, bile and Sleshma (phlegm), when they are in their proper state, produce health; with a disturbance (in it) diseases are generated. It should be known that one becomes capable of knowing through a proper quanity of bile; through having a little more or a little less of it

My burning ground in the past. In 842 lakhs of wombs have been suckled (by me). All parts of the world have been my placenta. Being pressed by the Yantra (uterus instrument), it suffers much trouble. Moreover it is much afflicted by Prasáthi (delivery) Vayu. As soon as it is born, not only does it cease to remember anything of the past, but it also ceases to be the cognizer of the real. Coming in contact with the earth it becomes fierce-eyed and debased. The evil of the eye after it is rubbed with (or cleaned by) water vanishes; and with it vanishes the knowledge of birth and death, good and bad actions and their affinities. Then how does he understand (things) below? Vayu, bile and Sleshma (phlegm), when they are in their proper state, produce health; with a disturbance (in it) diseases are generated. It should be known that one becomes capable of knowing through a proper quantity of bile; through having a little more or a little less of it
he comes to know more. When the bile is changed in quality, he becomes
changed and acts like a mad man. And that bile is Agni. Agni influ-
enced by Karma is kindled by Vayu, the source (or seat) of virtue and
vice, as fuel is kindled by fire through the blowing of wind.

And of how many kinds is that Agni? It has three bodies, three
Rēthas (seminal fluid), three Puras (seats), Dhatus and three Agnis of
the form of the three Vedas. Of these three Vaiswānara is bodiless.
And that Agni becomes (or is sub-divided into) Gnanagni (wisdom
fire), Darṣanagni (sight fire), and Koshtaagni (digesting fire). Of these
Gnanagni pertains to the mind; Darṣanagni pertains to the senses;
and Koshtaagni pertains to Dahara (Akas), and daily cooks (or
digests) whatever is eaten, drunk, licked or sucked along with Prāṇa
and Apāṇa. Darṣanagni is (in) the eye itself and is the cause of
wordly knowledge. It enables one to see all objects of form. It has
three seats, the (spiritual) eye itself being the (primary) seat, and
the two eye-balls being the accessory seats. Dhakshinagni (or Gnan-
agni) is in the heart; Gārhyapathya (or Koshtaagni) is in the belly,
and in the face is Āhavaneeya (or Darṣanagni). (In this sacrifice with
the three Agnis) the Purusha is himself the sacrificer; Bṛddhi becomes his
wife; Santhosha (contentment) becomes the Deeksha (vow); the manas
and the organs of the senses become the sacrificial vessels; Karmen-
drayas (the organs of action) are the sacrificial instruments. In this
sacrifice of the body the several gods who become the Rīthvika (sacri-
ficial priests) perform their part following the master of the sacrifice
(viz., the true individuality) wherever he goes. In this sacrifice
the body is the sacrificial place, the skull of the head is the fire pit,
the hairs are Kusa grass; the mouth is the Anitiśvedi (the raised
platform in sacrifice); Kama (or desire) is the clarified butter; the
period of life is the period of sacrifice; nada (spiritual sound) pro-
duced in Dahara (akas) is the Sama Veda (recited during the sacri-
ifice); Vaikari is the Yajus (or Yajur Veda Hymns); Para (Pasyanti)
and Majhyama are the Riks (or the Rig Veda Hymns); cruel words
are the Atharvas (Atharva Veda Hymns) and Khilas (supplementary
texts of each Veda); true words are the Vyāhritis; Life (Bala), strength
and bile are the pasus (sacificial beasts) and death is the Avabhrita
(the bath which concludes the sacrifice). In this sacrifice the (3) fires
bless him, and then according to the desires of the sacrificer the devas
bless him. All who have consciousness (in this world) are the sacrificers.
There is no one living who does not perform Yagna (sacrifice). This
body is (created) for Yagna, and arises out of Yagna and changes accord-
ing to Yagna. If this Yagna is continued in a direction changed (from
the right course, or is abused), then it leads to the ocean of misery.

In this body there are 16 side teeth having each a membrane (at
its root) and 15 tubes. It (body) is measured by 96 digits. There are
in it 14 nadi seats and 108 joints. There are 72 tubes and 72 nadi

(1). Vyāhritis—they are parts of the Gayatri mantras, viz., Bhu, Buvah and
Suvah, representing the worlds of earth, lower Astral and upper Astral.
THARA-SARA UPANISHAD OF SUKLA-YAJUR VEDA.

OM. Brihaspathy asked Yagnyavalkya—That which is called Kurukshetra is the place of the sacrifice of the gods and of the study (or contemplation) of Brahm. Therefore, where should one go in order that he may cognize Kurukshetra, the place of the sacrifice of the gods and of the study of Brahm? (To which Yagnyavalkya replied)—Avimukhta is Kurukshetra, the place of the sacrifice of the gods and of the study of Brahm, because it is here that Rudra initiates (one) into the Tharaka-Brahma at the end of (his) life. Through this one becomes immortal and the enjoyer of Moksha. Therefore one should of the study of Brahm, because it is here that Rudra initiates (one).

Avimukhta is Kurukshetra, the place of the sacrifice of the gods and of the study of Brahm. (To which Yagnyavalkya replied)—Always be in the midst of that place Avimuktha and should never leave, Oh reverend Sir, the Avimuktha. Thus said Yagnyavalkya.

Then Baradwaja (viz., Brihaspathy) asked Yagnyavalkya—What is Tharaka? What is that causes one to cross (this mundane existence). To which Yagnyavalkya replied—OM namely, the Tharaka. It should be worshipped as the Chidatmaka (Atmic consciousness). Om is a single letter and of the nature of Atma. Namaha is of two letters and is of the nature of Prakriti (matter). Naryanaya is of five letters and is the highest nature of Brahman. He who knows this becomes immortal. Through Om is Brahma produced; through Na is Vishnu produced; through Na is Brahma produced; through Na is Siva produced; through Na is the Andhir-Virat (the Virat of the universe) produced; through Na is Purusha produced; through Na is Bhagavat (Lord) produced; and through Na is Paramatma produced. This Ashvalakshara (8 letters) of Naryanaya is the Supreme and the highest Purusha. Rig-Veda is its first feet (or half). That which is Om is the indestructible, the Supreme and Brahm. That alone should be meditated upon. It is this that is of the 8 subtle letters. And this becomes 8 being of 8 forms. A is the first letter; U the second; M the third; Bindu the fourth; Nada the fifth; Kala the sixth; Kalateetha (that beyond Kala) the seventh; and that which is beyond these is the eighth. It is called Tharaka, because it enables one to cross this mundane existence. Know that Tharaka is Brahm and it alone should be meditated upon. The (following) verses may be quoted here."

"From the letter A came Brahma named Jambavan (the Bear). From the letter U came Upendra (or) Hari and Bhuh, Bhuvah and Suvah. Salutation to Him."

(1st Mantra) Om. He who is Paramatma the Narayana is the Lord described by (the letter) A and Jamavavan (bear) and Bhuh, Bhuvah and Suvah. Salutation to Him.

(2nd Mantra) Om. He who is Paramatma the Narayana is the Lord described by (the letter) U and is Upendra (or) Hari and Bhuh, Bhuvah and Suvah. Salutation to Him.

(3rd Mantra) Om. He who is Paramatma the Narayana is the Lord described by (the letter) M and is of the form of Siva or Hemamana and Bhuh, Bhuvah and Suvah. Salutation to Him.

(4th Mantra) Om. He who is Paramatma the Narayana and Lord is Satyavarna of the form of Bindu and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(5th Mantra) Om. He who is Paramatma the Narayana and Lord is Bharata of the form of Nada and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(6th Mantra) Om. He who is Paramatma the Narayana and Lord is Lakshmi of the form of Kala and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(7th Mantra) Om. He who is Paramatma the Narayana and Lord is Kalateetha the goddess Seetha of the form of Chith (consciousness) and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(8th Mantra) Om. He who is Paramatma the Narayana and Lord is Kalateetha the goddess Seetha of the form of Chith (consciousness) and is Bhuh, Bhuvah and Suvah. Salutation to Him.

The Upanishad treating of the essence of Om.

(1) Siva has 8 mouths or forms, viz., the five elements, sun, moon, etc. Hanuman or the monkey God of Ramayana is an incarnation of Yama, which is but one of the aspects of Siva.

(2 & 3). There is here a mistake in the original, as, according to Ramayana, Baratha was an incarnation of the discus or consciousness and Satrughna was an incarnation of conch or Akas whose Nada proceeds."

(4) Lakshmi is the mother of Seetha and is the bearer of the earth which gave rise to Seetha and which took her in at last.

(5) Representing the three worlds, or earth, sky and heaven.
He who has mastered this eight-fold mantra is purified by Agni, he is purified by Vayu, he is purified by Siva, he is known by all the gods. He attains the fruits of reciting Itihasas, Puranas, Rudra mantras a hundred thousand times. He who thinks of (and recites) the Ashtakshara (the 8 letters) of Narayana gains the fruits of the recitation of Gayatri a hundred thousand times or of Pranava (Om) ten thousand times. He purifies (his ancestors) ten (degrees) above and (his descendants) ten (degrees) below. He attains the state of Narayana. He who knows this (attains the state of Narayana).

Ashtakshara (the 8 letters) of Narayana gains the fruits of the recitation of Gayatri a hundred thousand times or of Pranava (Om) ten thousand times. He who thinks of (and recites) the Ashtakshara (the 8 letters) of Narayana gains the fruits of the recitation of Gayatri a hundred thousand times or of Pranava (Om) ten thousand times. He purifies (his ancestors) ten (degrees) above and (his descendants) ten (degrees) below. He attains the state of Narayana. He who knows this (attains the state of Narayana).

**OBEAH.**

**Chapter IV.**

(Continued from page 419.)

THE references hitherto made to the use of "spells" or mantras only extended to their use in regard to animals, reptiles and inanimate objects; but to say that the Obeahman's knowledge of Mantra-vidyā ends there, would be to convey a very erroneous impression, as the most important use of that knowledge to him lies in its application to living human and sub-human beings. There is little doubt—although for the present no quotable case of it is at hand,—that some, but not the majority, of Obeahmen have elements at their command. There are indications too, that in the procuring and utilising of such servants, that Mantra-sakti is the predominant means made use of; but, in addition, what I have no doubt will seem surprising, is the conjecture that has been forced upon me through consideration of the somewhat scanty details on the subject which I have been able to gather, that a considerable portion of their knowledge of mantras has been obtained mainly through the agency of elements and other similar—perhaps higher—entities. They have no other source as ample or available.

The Indian Mantra-vidyā, we know, has special occult formulae for every purpose under the sun, from snake charming upwards. The Norse "Troll-runes" (magic runes) from what is now known of them, were a similar system. The "spells," or "incantations" of the European witches (it is on record that certain Scottish witches used actual Norse runes), was another; and the "foreign language" speechs and chants of the Negro Obeahmen correspond. Probably if one of the "foreign language" chants can be obtained,—say, the one used to summon a "jumbi,"—it will be found to be identical in sounds, number of syllables, and rhythm with the Indian Mantra, the Norse Rune, and the later European spell for the same purpose. For all those formulae whenever used, are in the same,—the Universal, "element language": the use of one predicates the present or past knowledge and use of the whole system, and in short the existence of a system of magic in a state of development depending on the surroundings and other circumstances. As students well know, that language is composed of "sounds, not words" &c., so the reason of Obeah spells for ever being said 'to be in a foreign language,' is not far to seek.

In the description of the "Ballade dance," we had the 'spell,' supposed to be used to induce "possession" by "jumbi" or so-called spirits of the dead, and, certainly, to produce a species of frenzy. We have since seen it applied to the production of snakes (or their mayavic forms) for the protection of fields, &c. Now, we have it acting on the human animal too, and we are destined to see more of it before we are done with Obeah. Last year, in the month of March, an Obeahman called A,—living at the village of M,—on his recovery from a "spree" of some days' duration, discovered that some bottles of rum had been stolen from him. By whom he could not find out; so he employed the following characteristic and effective plan for that purpose. He sat down in a chair, and knotting a piece of twine so as to form an endless band, passed it under one of his feet. Then he began to chant a song in a foreign language' (as usual), at the same time pulling the twine band round and round his foot with his hands. Whilst this operation was going on, a young man, called B., in a house at the other end of the village, suddenly had a curious fit of suffocation and choking, during which he managed to gasp out that A. was choking him with a string! A sister of A.'s happened to be at hand, and hearing this ran off to her brother's house, and entering, rushed up to him and snatched the twine out of his hands, exclaiming "What are you choking poor B. for?" Her brother replied, with a grin of satisfaction, "All right! I know who stole my rum now!" That is the use of the 'spell,' pure and simple, between man and man.

Those members of the T. S. who pursue the 'Third Object,'—to whom I especially beg to dedicate these necessarily rough and incomplete notes,—will, I think, agree with me that the European witch and wizard of the past, particularly those of Germany and Scotland, of which latter, Buckle in his History of Civilization in England says, "In England the witch was a miserable and decrepit hag, the slave rather than the mistress of the demons which haunted her; she, in Scotland rose to the dignity of a potent sorceress, who mastered the evil spirit, and forcing it to do her will," &c. With their mysterious unguents, spells, familiar spirits and queer doings generally,—even after the deductions due on account of exaggerations and "superstitions,"—had a remarkable resemblance in most of their interesting practices to these Obeahmen of modern times. Excepting the fact that the "broomstick," that venerable (?) and mysterious aerial conveyance of evil, seems to be unknown to the Obeahmen; and the no less venerable, though "gay and festive" social institution the "Sabbat," (at which his Satanic Majesty was reputed frequently to preside in person, and even occasionally to conduct the orchestra, teste "Tam O'Shanter") is also as yet wanting to complete the resemblance. In the accounts of witchcraft the use of the "spell" is
comparatively seldom referred to, but there are many cases in which it, as used by the Obeahmen, would explain things that now appear to the writer inexplicable in any other way. Such as, for instance, certain mysterious hurtings and killings of cattle by witches, and other equally mysterious cases of fits and convulsions, and sinking of boats at sea, among their human victims; not forgetting their much disbelieved reputed manipulation of the winds; and, generally, where purely Hypnotic effects seem out of the question.

Amongst the Kaffir "Doctors" and "Rainmakers" of the South East of Africa, this same mantric phase of occultism appears to be not a little developed, and they rival the witches of old in their practical knowledge of local, vegetable and other drugs; but among the West India Obeahmen, if a knowledge of local drugs for other than mere medicinal and toxical purposes exists, it is exceedingly rare or industriously and successfully concealed. And, while the "Rainmaker" is to be heard of as inducing clairvoyance in himself and others by anointing the eyes with a paste composed of the ashes of a certain plant mixed with water, and projecting his astral body by aid of the smoke from the burning of a similar plant,—a "fumigation" in fact,—inhaled to assist in overcoming the corporeal resistance; the Obeahman in such cases apparently relies on the 'spell' to the total exclusion of the drug, whether used in the form of an unguent as by the witches, or as a 'fumigation' as by the "Rainmakers."

To illustrate this I must first explain that among the negroes here certain individuals of both sexes are called,—behind their backs,—"Hags." All Obeahmen of repute are supposed to be able to do all that the hags can, and more, are supposed to be able to keep hags in check: so, to call a person a hag, does not necessarily imply that he or she is a Obeahman practitioner of the usual kind, or vice versa. 'Hagging,' as they call it, besides being an acquirable faculty, is in many families supposed to be a hereditary one.

To be a hag is to have the power to "change the skin" at will; and, 'changing the skin' is the vernacular phrase in local use for "projecting the double." This operation is generally supposed to be performed after nightfall, and always in a cool and unfrequented place. The performer is said first to strip quite naked, and having disposed the person in a comfortable position, to sing a song, at the conclusion of which the "skin is changed," or, in other words, the body left soulless, and the astral form free. The skin being changed, the skinless hag can become invisible at will, or assume the shape of any person or thing desired, and is also able to fly through the air, and pass through walls and other impedimenta without difficulty. The normal form of the skinless hag, when visible, is in appearance compared to an egg-shaped mass of faint light or fire. The descriptions I have heard (and they are many) all compare the luminosity of these masses of faint fire to the phosphorescence of decaying fish, or rotten wood, as seen in the dark. This luminosity is further described as forming a kind of envelope of semi-transparent mist, through which, if near enough, one can recognise the features and form of the hag, the size being somewhat less than that of the same person in his or her ordinary corporeal form. Amongst the descriptions of this appearance the following is one of the most striking:

One night recently, J. G. and four other men were rowing up by sea from C——Bay to that of M——, where there is a large village. When about a mile from their destination, a mass of faint light was seen coming towards them at a height of about eight feet above the water. The men were at first much afraid, as they did not know what to make of it, but, as it came on and passed right over their heads, they saw it was a man moving through the air as if swimming, or rather floating without moving his limbs. They then knew quite well what it was, but they will not confess to having recognised the person. In the village at M—— there are at least two men and several women credited with more or less frequent performances of the sort.

The most dreaded hags are females, and frequently old ones, who are looked upon by the other negroes much as the witches used to be in Europe; but the 'cantrips' they are most feared for, are such as they are accused of performing unseen, i. e., in astral form. And it is exclusively against this variety of hagging that the Obeahmen's supposed checking power is invoked.

The "cantrips" that the old women hags are accused of are (A) entering people's houses at night invisibly when the inmates are asleep, or sending asleep any they find awake by breathing on them (this is a device ascribed to all hags), and then sucking their blood,—generally that of young children: and (B) "Drawing the shadow" of young children.

A. Blood sucking or Vampirism is quite well proven, inasmuch as blood certainly is sometimes, but not commonly, sucked; and traces of it found on the bed-clothes and floors: but there is nothing to show that it is done by hags, or any human agency at all, ante or post mortem. As yet therefore that accusation against the hags is nothing more than a 'superstitious belief.' On the other hand, there is a strong presumption that whatever blood sucking is done, is done by Vampiro Bats. These bats are not yet recognised by scientists as existing here, nor is it probable that they do exist in large numbers; but in the next island, only separated from this by a narrow strait some seventeen miles broad, they are quite common, and do much damage, sucking the blood of both human beings and animals. From time to time very large bats have been killed here, and one night a few weeks ago, in a friend's house, one was killed in my presence, which, from its appearance, I have no doubt was one of that undesirable species. Nor, from an occult point of view, is this living, human blood-sucking a probability, because if a person having the faculty with which the hags are credit-
usually before the child is a year old the attack is made. By some as reported result is that the child "pines away," refuses sustenance, and tho
she is said to abstract its shadow, and tho chooses, as the most vulnerable point, the last born baby: and
world devilment. It means here
learn no practical details of the
But whatever form or effect the operation may have, I have been able to
likely that actual sucking of blood would be the mode resorted to.
when a hag wishes to hurt both, or one or other of a married couple,
and can be propitiated, she can by dandling and kissing the child restore
its shadow, whereupon it rapidly recovers.
That phrase is a rather suggestive one to me. It reminds me of a queer German Romance called "Peter Schimmell (or a similar name),
and through that obtain magical power over them. Perhaps they knew
score that by doing so the photographer would imprison their shadows,
and that som e people there absolutely refused to be photographed on the
"it is related of Nimrood that he was once desirous of effecting an evil
by her audience). The song had not lasted long before the singer lay a fe
That phrase is a rather suggestive one to me. It reminds me of a queer German Romance called "Peter Schimmell (or a similar name),
by Adalbert V. Chamosso, about a person who sold his shadow to the
devil, and, if my memory serves, made a good bargain of the transaction.
It reminds me of a much famed master of old, who is said to have cast
no shadow when he walked abroad,—probably because on such occasions
there was nothing corporeal enough about him to cast one. It reminds me too, of a photographer, who had been in Arabia, and who told me
that some people there absolutely refused to be photographed on the
score that by doing so the photographer would imprison their shadows,
and through that obtain magical power over them. Perhaps they knew
"it is related of Nimrood that he was once desirous of effecting an evil
on a king, and for this purpose he had his portrait made and placed
before him. By continually gazing upon this figure, and by the exercise
of his power of the will, he so seriously affected the health of the king
that he would have died." On all of which things I should like to see
some comments in these pages, not by a 'brother of the shadow,' but
by a student of the "Scientia um laborum," if any such there be now-a-days.
Here is an instance of "changing the skin" by the use of a 'spell':—One day in 1875, at M—— parish school, the children were out
to eat their lunch, and were all sitting together in the shade of a tree.
One little girl, about 8 years of age, called J. B., said she had forgot to
bring any lunch, but if the others would give her some of theirs, she
would show them how her grandmother (with whom she lived) changed
her skin when she was going hagging. This was agreed to, and after
she had eaten what they gave her, she went a little way apart and told
them to watch her. She first stripped herself,—not an elaborate
function for a black child of that age here,—and then sat down on the
grasst and began to sing a song (the words of which were not understood
by her audience). The song had not lasted long before the singer lay at
full length on the grass, and as the last words passed her lips, there
appeared two little J. B.'s before them,—one standing at the head of the
other lying down. The audience were much frightened, and ran off to
tell the schoolmaster what J. B. had done; however, by the time the
master reached the spot, there was only one J. B. left, sitting quietly
on the grass, with her garments on. The grandmother being a hag of
evil repute, the master sent J. B. home with instructions not to come
back. J. B. is still alive and grown up, and I have met with about ten
eye witnesses to that performance. All the narratives of the act of
'changing the skin' have a strong general resemblance to the above,
and it would seem that the use of the 'spell' here completely supercedes either the use of drugs, as "powders of projection," or the severe
mental and nervous exertion which is entailed upon students essaying
this operation, for the first few times, by the process prescribed by
Eastern occultism, which lays the whole strain upon the will of the
student when unassisted.

Various means are employed by the negroes to prevent the operations
of hags: one of the most common is to make all round a house a broad
chalk line, or a circle of + chalk crosses, which are always kept regularly
fresh chalked, it being the popular belief that no hag in or out of the
skin can cross a fresh chalk line. Ordinary Obeahmen, too, make the
supposed prevention of hagging one of the departments of their profes-
sion. Parents take their children to the Obeahman to be 'washed,' so
that no hagging or other power of Obeahism can affect them,—a
sort of devil's baptism, to defend the child from the powers of his fellows
while not affecting the officiating Obeahman's own powers. The unholy
water made use of on these occasions to dip the children in, is some
decoration of roots, &c., of which the ingredients are as yet unknown to
me,—if indeed there are any particular ingredients. The Obeahmen
of past times are said to have made use of a sort of ceremonial for capturing
skinless hags, which partly consisted in the Obeahman on, catching sight
of the hag, drawing a small chalk circle before him on the ground, and
making a blow towards the hag, with a sharp pointed knife or other
weapon, which blow was to be continued down to the ground till the
weapon stuck inside the circle,—the Obeahman of course 'fixing' the
hag with his eye all the time,—thereupon the hag was supposed to be
'compelled' into the circle, where he was obliged to 'materialise,' and
remain at the mercy of the Obeahman till allowed to depart. But that
operation is now said to be numbered 'amongst the lost arts.'

Now-a-days, complete control is said to be obtainable over a hag by
finding and seizing his or her empty "skin" or body, much as is related
to have occurred to the "swan-maidens" and "wolf-men" of Norse
mythology, in like predicaments. As already mentioned, skinless hags
can assume any shape they will; and there are instances here of their
having assumed the shapes of other persons; but, in other phases, "Ly-
canthrophy,"—which the witches were so fond of,—is said to be much
practised by Obeahmen. As a case in point, in the island of T——, one
who was “wanted” by the Police having been pursued into a cul-de-sac, vanished, and in his stead a large black dog appeared, which flew at the policemen and routed them. The same individual is reported previously to have escaped from the prison-gang under some similar metamorphosis. Many are the similar stories of Obahmen turning themselves into wild Cats, Snakes, Boulders, Ants’ nests, &c., to escape observation or capture;—“Anansi-stories” in fact, altho’ not told as such. However, nothing of that sort has as yet come within reach of my own enquiries, and I fancy an eyewitness would find it a very difficult task to discriminate between a case of true Lycanthrophy, and one in which “glamour” was used as substitute.

Let me now give an example of what a male Hag used his power for. In August last year, I was staying in the town of A—, and one evening went to drive with my friend Dr. R—. He was absent when I arrived at his house, but came in after a little, and apologised for having kept me waiting, saying he had unexpectedly been called to see a patient. After dinner he remarked to me, that I would perhaps be interested to hear some details of the case which had made him late for dinner; and that he would like to hear my opinion on it. He had been called to attend a colored woman (a widow, called O——, aged about 35), at V——, who was suffering from the effects of some severe nervous shock, which she accounted for, telling him that the night previous, she was lying awake in bed, and was much started by seeing a lame negro called J—— (a man of bad character, who lived close by) come into the bedroom apparently through the wall. He then began to advance towards her with the evident intention of “taking a liberty.” She however snatched up a water caraffee and threw it at him. It struck him apparently about the waist, but went thro’ him and broke against the wall, while he promptly disappeared. She said he had threatened her, and troubled her before, but not to this extent. Dr. R—— added, that his patient was weak, and suffering from some severe shock or fright, but that there was nothing in her condition likely to cause hallucinations, and he did not know what to make of the story. I gave him my opinion as requested, which, I must say, he naturally held to be very doubtful, as an explanation. The only doubt I had, was as to the truth of his patient’s story, and that was dissipated on the following morning; when I met with Dr. P——, a professional rival of my friend. I happened to ask Dr. P——, where he had been; he said he had been to visit a lame man called J—— living at V——, who had got badly cut about the groin some two days ago, by, as he said, falling amongst some broken glass. But, as Dr. P—— remarked, the groin was an unusual place to fall on, and it was curious he could find no fragments of glass in the wounds,—which were deep! That is the use that I believe most Hags,—who are not at the same time “high class” Obeah practitioners,—make of their power. And it is one of the mildest of the evil uses such a power would be put to, should the mode of using it become popularly known, in more densely inhabited countries.

The “Silk-Cotton” tree (Bombax Ceiba), which is not uncommon here, closely resembles its East Indian congener the “Simal.” It grows to a great height and size, and supports itself by immense buttresses thrown out from its root. This tree is the one which, in this part of the world, represents to the negro a combination of the affinities ascribed to the natives of India to the Pipal and the Seres trees, besides other qualities. Few negroes can be induced to fell one of these trees, and that only when supplied with rum, part of which is libated to the “spirit” of the tree, and (the greater) part drunk; the sacrifice of a fowl at the foot of the tree is generally also a requisite, and then the felling proceeds amid profuse apologies to the “spirit” who is supposed to inhabit it. Besides being the habitation of some sort of (? elemental) spirit, (which is generally described as a white woman, frequently with a child in her arms, and another on foot beside her) to which the (Methodist Christian) negroes are continually offering food, cloth, &c., on the sly: the Silk-Cotton tree is of great importance to Hags. Its height, the shape of its huge branches, the hollows formed by buttresses, and perhaps other points, combine to make it a safe and suitable place for a Hag to change his or her skin in, and in which to have the empty skin or body. Also, several very large specimens of this tree in different parts of the country, are believed to be the meeting places of the Hags, when they gather from time to time “to consult,” or to hold their sabbats. Only the other day, it was reported to me that the night before, one of these trees, a few miles from my house, had been seen occupied by over a dozen ‘balls of fire,’ each of which was a Hag; but I regret to say I did not witness the occurrence. To the smoke of tinder made from the decayed wood of the Silk-Cotton tree, is attributed the power of instantaneously turning sick and killing Hags (whether in or out of their skins) who are brought in contact with it, but it does not appear to be frequently made use of for that purpose. The operations of Hags are believed to be in some way influenced by the moon and the ‘Yellow Sandus’ tree (Bocida Capitata) which, when dressed, is said by the negroes to vary its color with the changes of the moon, is stated to be used by Hags for some purpose, as yet unknown to me. But, I have had the curiosity to have a piece of that wood planed up, and have now had it under observation for some months, without perceiving any variation of color whatever during that time.
A Chat on the Pial.

Mundanus.—Whither away so fast Mysticus? I have been seeking you for the last three months, and I was thinking of you just now, is it not very strange?

Mysticus.—Only a mere "coincidence" as you would call it. You seem radiant with delight. May I know the cause?

Mun.—Why it was on that very point I was about to speak to you. I have joined the Theosophical Society, and by studying the Occult World by Mr. Sinnett, have come to the conclusion that the first and best thing I could do now, is to see the Theosophical Mahatmas; and I have been trying to see them by following the advice of some of the members. But finding that fruitless, I have resolved to set out for the place where they are.

Mys.—Ha, this is news indeed. But, without any disrespect to the members that advised, may I know the methods you practised to attract the attention of the Masters.

Mun.—Certainly. I will tell you them one by one, and you will explain to me why they failed.

Mys.—I shall try my best. Please begin.

Mun.—The first person I came across advised me to study the current Theosophical literature attentively, and said that once being on the intellectual plane, I might draw the attention of the Masters who were the custodians of these doctrines. I took the advice in good part and followed it, but could see no results. Can you tell me why it failed?

Mys.—I think I can. There is a Sanskrit work that says: "Persons who study the Vedantic doctrines are of four classes. Some study them for their novelty; some because it would look learned; some because they want to criticise it; and some to know the real truth and realise it. Of these, only the fourth obtains the fruit of it." If what you say be true, then these four classes of persons must see the Masters. But, so far as I know, only the fourth class do so. The Masters, so far as I know them, are great on other planes beside the intellectual, and to attract the attention of the Masters, you should try other methods. Now let me hear what the second member told you.

Mun.—He told me to lead a pure and virtuous life, and thus I approached them on the moral plane which was higher than the intellectual. Why did this fail?

Mys.—You bathed twice, avoided evil company and cultivated in yourself a peaceful disposition. Is this what you mean?

Mun.—It is.

Mys.—There is a Sanskrit sloka that says, "The fish is always bathing, the serpent lives upon air, the goat lives upon leaves, and the hermaphrodites are contentment; if Moksha is to be attained by these means, then the office of Yama would be supernumerary." What you practised was passive purity only; the active side is wanting. And if moral purity alone is a sufficient passport to the good graces of the Masters, then it would be a very easy thing indeed. This was something better than the first plan, but even this is not enough. Proceed.

Mun.—The third member told me to go to the Head-quarters and have a good view of the Masters, from their portraits. Then I was to fix my attention on their forms, and will that I should see them. This seemed to me rational and sure of success, as I have heard that one can attract another person by having his portrait or figure before his eye, and willing him to come. Why did this fail?

Mys.—Ha! this is serious indeed. So you have been trying to practise black magic upon the Masters and conquer them by overcoming their will-power. I never thought you could be so rash. You do not realise the consequences it seems. You would like to drag the Masters into your presence whether they will or no. In the first place have you gauged the extent of their will-power, before you set yourself against them. A man beating his head against a rock, makes no impression upon it, but he has his head broken for his pains. Now here is my final answer to your questions. You cannot attract the attention of the Masters by any of the above means, unless you co-operate with them in their work—altruistic labour for the spiritual regeneration of Humanity. For that they live and work, and you will most easily attract them, and feel their assistance, by working like them unselfishly for Humanity. Now all your plans have a strong substratum of selfishness: your object was to see the Masters, and make them assist in your progress, and that is what they are not born to do. They think that every one should work altruistically for others, and that he cannot do so without unconsciously improving himself. Again your very object itself is absurd. Suppose the Masters come to you, what will you do? What would you gain by going to Tibet and living with them? Your moral defects are still in you, and will be intensified by the increased power of the imagination in solitude. Do you think that the Masters can wipe out your defects and hand you up into Nirvana, in a wink?

If you were with them for a century and heard their teachings about occult sciences and the secret powers in Nature; unless you have a strong substratum of moral purity and unyielding will added to an unselfish desire to use the knowledge you have gained for the good of Humanity, you will either remain as you were, or become a black Magician—things not very agreeable surely. If you want to learn gymnastics, is it enough for you to have an excellent teacher before you, and hear him lecture on the subject and even show the feats? How much more necessary is self-endevour in the case of such transcendent sciences as occultism and spiritual philosophy! Many have seen the Masters and conversed with them. Do you mean to say that all of them are now high up the path to Nirvana, and being assiduously taught by the Masters? Believe me the Masters appear to those who are working unselfishly for humanity, leading pure lives, and only when they are in greatest need of help or guidance, but never otherwise. And they take as pupils, only those in whom there is
absolute moral purity, and whose inner nature is permeated with a desire to work for humanity and use the knowledge they gain, for its benefit. True, they give a chance to all, because they have no right to refuse. But the taking a man's development in hand, is their option. To quote the words of one of them: "We plant some favourite seed in a soil; we have to wait until it breaks forth from the ground and forces its way up to the air. We water them only then, and not before; however much we may desire to favour their growth. If we watered them before, Madame Blavatsky has said in her "Gems from the East": "useless to venture to lend them a hand." What is the use of merely seeing them? They have to struggle hard with their lower nature, and fight their way up into the altruistic plane of working for others; before we can venture to lend them a hand." What is the use of merely seeing them? Madame Blavatsky has said in her "Gems from the East:" "useless to try to seek to seize the essence by grasping the body in which it lies hid; as useless to try to seize the essence by grasping the body in which it shone for a moment of time." So I would advise you to abandon all thoughts of seeing the Masters, and being taught by them; and work as unselfishly for Humanity as lies in your power. At the same time try to remove from yourself the faults that you try to remove from others. You cannot expect that any gentleman would visit your house if you fill it with all sorts of stinking vapours! And yourself would not like to breathe a second there. You are not only unconscious of your moral rottenness, and dwell happy in it, but you require, by no means, the Masters, beings living in a plane of pure spirituality and moral perfection, to visit your stinking house. This is absurd indeed. Now, even after you have heard my reasons, if you are bent on your wild goose chase to Thibet, I can only say that you will return a sadder, not a wiser man.

Man.—Enough, enough, not one word more. Henceforth I am a devoted servant of Masters, in the capacity of a worker for Humanity. Now, as it is very late, au revoir.

C. R. Sreenivasaitangar, B. A., F. T. S.

NADI GRANTHAM.

I HAVE not by me the back volumes of the Theosophist to refer to, but I remember very distinctly that Col. Olcott, in an article, gave a description of the visit of an astrologer, who surprised him by reading to him, from an old Nadi Grantham, definite predictions regarding the Theosophical Society and its founders. This article gave rise to a controversy, and to one or a series, I do not remember which, of articles by the late Mr. T. Subba Rao, who described his visit to an astrologer in Madras and how he was disappointed in his expectations. He also made some very good observations with reference to this class of works. The impression that the whole affair has left on my mind is, that the Madras astrologer was put down as a humbug, and while admitting the possibility of existence of such Granthams, their actual existence was left an open question.

The class of Nadi Granthams chiefly referred to in this controversy was of the kind that dealt with Prasna (Horary Astrology). If I remember rightly, these Granthams were supposed to give correct answers to questions put to the astrologer by any visitor, and that too without the questions being explicitly stated. Whether such works exist is, I suppose, still an open question.

Two works have come under my notice belonging to quite another class. They may be called Jattaka Nadi Granthams (Genathiacal Astrology). They are called Sukra Nadi and Manda Nadi. References in each occur to the other and also to Nadies other than these, for instance, Kaja Nadi, Rahu Nadi, Chandra Nadi, &c., but as to the whereabouts of these, if they exist, no reliable information could be collected. Each of the two Nadies consists of several volumes written on palmyra leaves, and are in the possession of Mr. Sankara Sastri, an astrologer of Hossur. His whereabouts is not known at present, but I know where the works are secured for safety.

It appears that a Brahman, by the name Achuthacharya, desirous of knowing the past and the future, made tapas to Brihaspati (Jupiter), who, in due time, came before him and asked him what he wanted. The Brahman desired Brihaspati (Jupiter) to give him power to know the past and the future. Brihaspati then made an abstract of astrology and taught him the same. Not satisfied with this, the Brahman asked for further details, upon which Brihaspati referred him to Sukra (Venus). He then made tapas to Sukra, was taught another abstract made by Sukra, and then referred to another planet for further details. In the same manner the other planets taught him other abstracts made by themselves. Since those times and thus, the Nadies (of which there are nine) came to be known in the world.

This information was furnished to me by a friend, a good astrologer. He found it in the 2nd part of Guru Nadi, only a part of which is in his possession.

An ancestor of Mr. Sankara Sastri is said to have been a great devotee of the Navagrahams, and under their blessing to have written the Nadies according to the abstracts taught to Achuthacharya by the planets. These abstracts are embodied in the respective Nadi Granthams and constitute the preface to them. This was some 300 years ago. The works so written are said to have been preserved in the family, diminishing, I have reasons to believe, in the number of volumes and pages, as also in the degree of legibility, as time advanced.

The works have been written in a methodical manner, and in their completed state, must have constituted an encyclopedia of Jathakams. A lagna (one sign of a zodiac or about 5 ghatikas, 2½ hours) is...
posed. These are again divided into 150 parts called amsas—two vighatikas—and these parts are given separate names. Each amsa, is subdivided into poorvardha and utharardha. The unit of division of time adopted comes thus to about 24 seconds.

5 Ghatikas = 120 Minutes
300 Vighatikas.
120 $\times 60 \div 300 = 24$.

It is said that all horoscopes that can possibly be constructed for births at intervals of this unit (24 seconds) extending over sixty years, have been examined, and the results embodied in these works omitting such as indicated short life or lives of insignificance or of suffering. It is also alleged that since the planets return to the same relative positions once in sixty years, the work holds good for all time. This statement I take the liberty to doubt. A careful study of the work itself may give some clue to the proper understanding of this point, but I shall not be surprised if it should give none.

The works are written in Sanscrit, in characters which can be made out easily by persons knowing Telugu and Canarese. The language reminds one of the familiarly quoted Sanscrit couplet, which says that bad grammar and idiom, sorely pressed by grammarians and rhetoricians, took refuge in the forest of Astrologers, Doctors, &c.

Each of the Nadies is divided into two parts. The first part gives the antecedents and circumstances attendant upon the infancy of the person, and in the second, the same is enlarged upon, and the details of the after-life of the individual added. Often reference is made to another Nadi for fuller information on particular heads. This is only generally true. References to antecedents of birth are given in the second part also.

In their places, times of danger to life and causes of the subjects not getting children, &c., are predicted, and suitable sanathos (penances) are prescribed, specifying time, place, &c., and the manner of performing them, and for further details, works called Kalpas, are referred to, which, therefore, form a supplement to the Nadies.

The usual method of writing a detailed horoscope is, so far as I know, to divide the life-time of the subject into the necessary Disas and Bhuktees, and then under each Bhukti to specify what may be expected to happen. The story generally stops abruptly, which is understood to mean that life will terminate at the time the story stops.

The method adopted in the Nadi Granthams I have referred to, is somewhat different. The principal predictions are grouped under different heads. Under each head the relations of the Grahams are noted, and the inferences from such relations follow, and in places authority for the inferences is also referred to (generally the name of an author), such as Gargya, Vachaspathi, and so on.

As an illustration I shall briefly describe the arrangement adopted in my own Jathakam, giving extracts both from Sukra Nadi and Manda Nadi, which are now before me.

In the Sukra Nadi there is first a general account of my life, followed by statements of relative positions of Grahams and predictions under the following heads:—Pithru Bhavam (3 page), Matru Bhavam, Kalathra Bhavam, Putru Bhavam, Yoga Bhavam—the whole extends over 7½ pages of foolscap, with one-third margin, in ordinary handwriting.

The extract from Manda Nadi, which is referred to in the Sukra Nadi, extends over 4½ foolscap pages of ordinary handwriting. The arrangement is not clear; but it can easily be made out. A correct description of the life of my father is given, and then certain dangers to my life at stated times, and what penances should be performed to overcome them. In the end death is predicted, and for further details reference is made to Rahu Nadi, which cannot be had.

The manner of finding out the Jathakam required may be considered somewhat unsatisfactory, but this arises from the nature of the circumstances and not from any defects of the work. If the time of birth could be correctly ascertained to, within 24 seconds or half an amsa, we have only to ascertain the name of the amsa, and then pick out the story of the subject whose birth took place in that amsa. This, as will easily be understood, is literally impossible to our present day astrologers, and must have been so even to our not distant ancestors. Our ancestors never made a mistake with regard to Lagnam of birth, though they had no clocks or watches. They ascertained the time of birth from the appearance of the heavens or the position of the sun in the heavens. But with our cheap watches and clocks it is no unusual matter to often find that the horoscopes, now ordinarily written, err even in Lagnam. When the fact that different almanacs give different positions to the same planet at the same moment is added to this, the difficulty of finding the correct horoscope can be imagined.

The usual plan adopted is this: with the aid of the given horoscope certain particulars are found out according to the abstract of astrology, and search is then made in the Sukra Nadi for the one containing these particulars. In the case of my own horoscope this method failed as the Lagnam was wrong. The astrologer ascertained a few particulars of my experience, corrected the Lagna, and then traced out the correct story. When this is done in one Nadi, the amsa is known and reference to the other Nadies becomes an easy matter.

It is not myself alone who has obtained extracts from these works from the astrologer, but there are others known to me who have done so. In every case the account gives a correct idea of the native's character and experience. Often the general career or some particular trait of character of the father or some particular individual of the horoscopee's family is given. In the Manda Nadi there is a very good
account of the career of my father. Sometimes general events are
mentioned, such as the time of the death of the king of the native's
country, of dangers to his life and position, or of any extraordinary
event in his life. Usually the birth-place of the native is described.
Sometimes a period of famine is specified.

One word to such as may desire to obtain and examine extracts
for themselves. They should not be surprised if their horoscopes
should not be found in the work. If they are found, they should not
expect to find a biography. This is hardly possible. Let them write
a general account of themselves, their birth-place, parents, general
career, &c., in the compass of the extract, and then compare the two,
they will be astonished at the result. To such as will explain this
correctness of the account by any other theory than the possibility of
astrological predictions, nothing need be said. They are welcome to
their theory.

I am not at all prepared to hold to the theory herein given of
the origin of the works described. They suggest that there must have
been methods of astrology that are now either lost or not generally
known. The matters described, their general arrangement under different
heads and Nadies, show this. A careful study of the works by a
competent astrologer may reveal these methods or show their identity
with the present day ones. To me and to my friends these works
have appeared as something out of the way. On a future occasion I
hope to send you translations of one or two horoscopes as examples of
the manner in which the works are written.

Y. Srinivasa Row.

AN IMPRISONED TITAN.

Earthquakes, volcanoes, cataclysms! What rich imagery these words
are able to evoke. The ancients spoke of them with bated breath in Egypt,
referring them quaintly enough to the periodic wrath of gods; among the Jews
to the mandates of Jehovah, among the Romans to the blustering of Vulcan's
forge or the throes of some imprisoned Titan. And even in this iron
time when earthquakes are 'twiceborn' as 'Seisms,' when we gravely tabulate 'igneous agencies,' 'plutonic rocks,' 'homoeists,' 'epicentres,' &c.,
and British manufacturers set up chemical works in craters, the old terms have still a marvellous potency to sway us. It is true we are all beginning
to replace Egyptian, Semitic and other gods, with 'natural law,' but, then, this natural law is too often as obnoxious a neighbour as the gods
were before it. Etna still shivers and vomits lava, though Typhon is let free;
Popocatepetl smokes cheerily away, though the marvellous legions of his
prowess are dying. Added to this, a respectable death-roll of 5,000,000
of persons or so within a 4,000 years period—so runs one careful estimate
—has not failed to maintain the prestige of the geologist's 'igneous agencies.'

During the last few decades, Seismology has been achieving remarkable
progress, while the sister science of Vulcanology, so ably inaugurated by
Poulett Scrope, has crowned its already fair fame with fresh laurels. Hitherto,
seismic and volcanic, which history records, and (2), to glance at their bearing on the theory of upheavals, subsidences, cataclysms the earth's interior. Let us commence with the phenomena of earthquakes.

An earthquake is defined by Mallet as "the transit of a wave or waves of elastic compression in any direction from vertically upwards to horizontally, in any azimuth through the crust and surface of the earth, from any centre of impulse or from more than one, and which may be attended with sound and tidal waves, dependent upon the impulse and upon circumstances of position as to sea and land." Thus on terra firma an earthquake is essentially reducible to waves of elastic compression. It may, however, as Milne, the seismologist of Japan, shows, be due to waves of elastic distortion also.

The rapidity of propagation depends in large part on the character of the strata traversed, a factor of such importance that even in the same country, different earthquakes may have different velocities ranging as a matter of observation from a few hundreds to many thousands of feet a second. The more compact the rocks, the swifter the propagation. Other things equal the velocity is proportionate to the intensity of the original shock, diminishing with distance from its source. The amplitude of the waves is much less than the visible effects of swaying, and subsequent damage often appear to warrant, ranging from a very low figure up to some four or five inches, a figure not often exceeded.† According, indeed, to Milne, whose Japan experiences have afforded him a wealth of data for such inductions, "the earth's maximum horizontal motion at the time of a small earthquake was usually only the fraction of a millimetre, and it seldom exceeded three or four millimetres. When we get a motion of five or six millimetres, we usually find that brick and stone chimneys have been shattered. The results obtained for vertical motion were also very small. In Tokio it can seldom be that vertical motion can be detected, and when it is recorded it is seldom more than a millimetre" (Earthquakes," p. 76-7). Considered in relation to the terrible concomitants of some of the greater earthquakes, this fact is apt at first to strike the hearer with incredulity. In a few cases only do we find evidence of a more impressive earth-oscillation.

Thus Mallet thinks there have been shocks exhibiting an oscillation of over a foot, while M. Abella writing of an earthquake in the Philippines in 1881, states that his observations established one of no less than two metres! In these cases of course the elasticity of rock, material would yield to the strain, and we note in consequence the formation of vast clefts and crevices opening and shutting like so many gates to the Inferno.

Humboldt tells us somewhere that the inhabitants of Peru think little more of a moderate shock than we do of a hallucin. I suppose a very similar feeling must obtain among the Japanese on whose kind providence has, according to Milne, lavished 1,500 of these visitations a year. But with whatever complacency habit may cause us to regard slight shocks, it is certain enough that there is no levity of demeanour when those of imposing grandeur are in question. Humboldt, advertng to the effect of a even moderate shock on a tyro, depicts the "cause of alarm in his customary forcible language. "From early childhood we are habituated to the contrast between the mobile element and the immobility of the soil on which we stand. All the evidence of our senses have confirmed this belief. But when suddenly the ground begins to rock beneath us, the feeling of an unknown mysterious power in nature coming into operation and shaking the solid globe arises in the mind. The illusion of the whole of our earlier life is annihilated in an instant."

As just remarked, custom may habituate the mind to these gentler moods of the sleeping Titan. When, however, he arises in his wrath, shivering, it may be, cottage, cathedral, and fortress, burying men thousands under a fire of rattling stones and a cannonade of crumbling buildings, diverting the course of rivers, flinging colossal waves on the shore, bearing huge tracts from below the sea or loosing the hungry bellow on erst dry land, he becomes an object of a dread, which no amount of experience can moderate. Consider the nature of some of the concomitants of these "waves of compression and distortion." Conceive fissures such as some met with in the Calabrian disasters 100 feet across and 200 feet deep, and from half a mile to a mile in length, gulfs swallowing up and crushing into shapeless lumps houses, men and animals and often ejecting stones, cold or boiling water, mud, and pungent vapours and gases, and even (as in the Lisbon earthquake) flames; conceive of hideous and bewildering noises;* of large rivers dammed up with masses of fallen rock or diverted into new channels as their beds are tilted; huge tracts of coast-line levered bodily up amid the wreck of towns, as at Concepcion in 1835; large ships swept (like the "U. S. Wateree" at the Arequipa earthquake in 1888) a quarter of a mile inland, and waves from 30 to 60 feet high rolling tumultuously over the cowering inhabitants of Lisbon, a monster bellow of 210 feet breaking over the coast of Lupeita; or picture Port Royal in the West Indies submerged with nearly all its inhabitants in less than a minute in 1692. These are sublime manifestations of the awakening Titan and may well give the most light hearted momentary pause.

History records some specially appalling scenes of this character. Let us run over a few which I have gathered together from thoroughly authentic sources and may, therefore, and which may serve to impress us equally with the majesty of nature as with the problem presented for the consideration of science. These representative cases are those of the destruction of Antioch in A. D. 526, the destruction of Callao in 1747, the wreck of Lisbon in 1755, the Calabrian disasters (1785—1786). To these may be added the sinking of the fort of Sindree with village and surrounding districts in the Delta of the Indus in 1819. This latter event owes its claim to consideration not to its roll of victims, but to its exemplifying a sort of minor physical cataclysm, and exhibiting as such an interesting bearing on our subsequent glance at the hypothesis that cataclysms of a really vast extent have, from time to time,

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* His interesting volume on "Earthquakes," in the International Scientific Series, should be consulted. See especially his chapters "Earthquake Motion" discussed theoretically, "deduced from observation on earthquakes" (pp. 40—95) for full detail on this and allied heads.

†Mallet observed that in the Neapolitan earthquake of 1857, the amplitude increased with the distance. In the case of one town 3—5 geogr. miles from the seismic vertical (i.e., the ideal line joining the subterranean source of a shock and the area of surface above it), the amplitude was 26 inches in that of one 207 miles off 476 inches.
occurred in the course of geologic history. The four others, in addition to their various other points of interest, wield a power of fascination such as that which drags the schoolboy into a slaughter-house or an adult into the Morgue. Strange to say, they are not, as a rule, cited by believers in a moral personal god.

It is a festal day at Antioch in the 6th century. Everywhere merriment reigns supreme, strangers gathered from distant parts mix with the tossing crowds with not a care to mar their pleasures. The breeze blows gently and the day is fair. Suddenly there comes a loud rumbling, walls and houses totter, the ground seems to undulate, like an ocean and a shower of debris overwhelm 250,000 wretches. This ghastly massacre crowns a series of previous and subsequent disasters that befell the luckless city. Represent again one, will, but ever bear re-telling. It was the festival of All Saints', the churches being crammed with worshippers, the saints, when most wanted, being alone conspicuous for their absence. Loud swelled the hymn of praise not Jehovah were rocking the city like a breeze does a boy at the mast head. Ignored Nature on the earth. The "waves of elastic compression," which knew that which drags the schoolboy into a slaughter-house or an adult into the personal god.

Morgue. Strange to say, they are not, as a rule, cited by believers in a moral point of interest, wield a power of fascination such as occurred in the course of geologic history. The four others, in addition to their various other points of interest, wield a power of fascination such as that which drags the schoolboy into a slaughter-house or an adult into the Morgue. Strange to say, they are not, as a rule, cited by believers in a moral personal god.

The destruction of Callao in 1747 was so complete that only a small portion of a fort was left intact; the whole populace, with the exception of 200, being destroyed. It was all the work of an instant—a shock, withdraw al of the sea and the onrush of a colossal wave. Especially striking in regard to their portentous duration are the celebrated Calabrian shocks which lasted less than three years, and destroyed by violence and an ensuing pestilence about 50,000 to 60,000 unfortunate. The impulse originating beneath the granite of the Apennines, shook down like so much dust the strata of clay and sand reposing on their flanks in some places tumbling towns like ninepins down into deep gorges and valleys. So violent was the first shock that in two minutes almost every house from the W. Apennines in Calabria Ultra to Messina in Sicily was levelled to the ground. The oscillation due to the slipping was so violent that the very clouds seemed to observers to be ever and an on momentarily arrested in their flight, while trees lashed the soil with their topmost boughs. Huge crevasses opened up gorging themselves with houses, men and animals, and strata were crumpled like so much paper. Words would probably fail to convey any adequate idea of the scenes which chequered three terrible years.

The sinking of the fort and village of Sindree is a phenomenon which is very interestingly illustrated by the double illustration given in Lyell's fascinating work, the " Principles of Geology," where the 'Before' and 'After' stand well out. This fort, with an adjoining district of 2,000 square miles in extent above Luckput on the eastern arm of the Indus, was sunk in one earthquake. Just two or three feet of wall and a solitary tower of the fort was left above water level. Looking from this 'prond eminence,' Sir A. Burnes, who subsequently visited the spot, could only descry far away in the north the blue streak of land where lay the Ullah Bundt itself only an upheaved patch of delta.

I am tempted to cite other cases, such as the Riobamba earthquake (1797), where a town was crushed beneath mountain masses, its walls twisted like pliant leather, and some of the populace literally flung high into the air, just as we rap so many pees off the bottom of a pan. The convulsions of Japan and the Indian Archipelago also invite description. But the cases adduced will amply suffice. Earthquakes are now fairly represented. Cases of slow subsidence and elevation, unattended or only incidentally so by earthquakes, will fall conveniently into the discussion of the general cataclysmic hypothesis.

And now as to some of the most recent results of seismological science, only leading issues being touched upon. It has now been found possible to effect the determination of earthquake origins, not only of the central superficial area of disturbance in any given case, but of the depth and probable configuration of the disturbing cavity as well as that of the greatest probable depth of any earthquake impulse on the globe. For these most interesting results we are mainly indebted to Mallet. The basal idea of the problem of maximum depth is the recognition of a relationship between the impulsive force of an earthquake and the height of lava-columns in adjoining volcanoes. Thus if we regard Vesuvius (which varies from 3,500—4,000 feet) as the pressure gauge of the Neapolitan district, and take the violent earthquake of 1857 which projected bodies with an initial velocity of 15 feet a second, an interesting comparison with the height of the Andes volcanoes and the already mentioned Riobamba earthquake is possible. In the latter case bodies were projected with an initial velocity of 80 feet a second,—a terrible and, as far is known, unique "successor's" shock,—or with 5:33 times the destructive power of the Neapolitan impulse. But the mean height of the Riobamba district volcanoes is, also, just about 5:33 times that of the mean altitude of Vesuvius. Knowing then from previous reasoning, too elaborate to reproduce here, the depth of origin of the famous Neapolitan shock, viz., 34,930 feet, Mallet assigns 5:33 x 34,930 feet, or about 30 geographical miles as the greatest probable depth of any seismical focus on our globe.

Criticising this position, Professor Milne points out two objections, which serve to qualify its scope: (1) that in the case of particular earthquakes, such as those of Scotland, Scandinavia and portions of Siberia, the connection with volcanoes is not very apparent; (2) that the pressure on the adjoining strata may sometimes exceed that indicated by the lava-guage,
of a volcano. Thus the volcanoes of Mauna Loa and Kilauea in the Sandwich Islands are only about twenty miles apart, yet the lava stands 10,000 feet higher in the throat of the former than of the latter. Suppose Kilauea alone existed, we might be basing too sweeping suppositions on the height of its cone, which would really only indicate the pressure on the district in its vicinity. It should be further mentioned that the calculations anent the Owen's Valley earthquake of 1872 seemed to establish a depth of origin of fifty miles. On the other hand, those of Dr. Oldham for the great Cachar earthquake in India (1889) just attained the 30 mile limit. In a large number of cases the depth is very considerably less.

Probably the best solution of this problem would be to confine Mallet's maximum to the districts affiliated on to active volcanoes. The interest of the matter, so it seems to me, hinges not on a question of 30 or 50 or even a 60 mile limit, but on the fact that the source of disturbance is relatively near to the surface, a fact which has a most suggestive bearing on geological theory generally.

The probability is that many earthquakes result from the establishment of "faults," i.e., the fissures accompanied with a shift of strata, such as one sees on exposed cliffs or in coal mines. Thus in the case of the already noted Neapolitan earthquake of 1857, Mallet, by a series of able researches, exhibited the focal cavity as a fissure due, perhaps, to the rending power of steam.

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The coincidence of earthquakes with volcanic eruptions and vice versa is by no means invariable even in regions of special intensity of volcanic activity. Thus many of the terrible shocks in South America, in Japan and elsewhere have been wholly unaccompanied by volcanic ejections. On the other hand, the two are often synchronous; volcanoes sometimes being actually born after a succession of repeated shocks. The births of Misti during the (1868) Arequipppa earthquake of Monte Nuevo near Pozzouli (1838), and of Jorullo in Mexico (1759) may be cited in illustration of the latter fact. They were results of masses of steam charged lava, and vapours battling for some outlet. How relief is often brought by volcanic discharge is well illustrated by the remark of Antonio d'Ulloa who says that the Andes district shocks cease after an eruption. Still caution is advisable even here. Touching on this safety-value theory of volcanoes, Professor Milne observes:

"That many earthquakes are felt at Copiapé is attributed to the fact that in the neighbouring mountains there are no volcanic vents."

We must not, however, overrate the protective influences of volcanoes. In the Sandwich Islands we see the columns of lava from the neighbouring mountains standing at different heights, indicating a want of submarine connection between these vents. In consequence of this it would seem that

enormous pressures might be generated in the neighbourhood of one of these mountains without finding relief at the other. When we have conditions like these, it would seem that the eruptions of a volcano may have little or no influence in protecting neighbouring districts. This may possibly be the explanation of the fact that in 1835 Conception was destroyed, notwithstanding there being an unusual activity in the volcanic vents of the neighbouring mountains." (p. 276).

There are so many interesting aspects to earthquakes—their distribution in space and time, their "tidal" accompaniments, their precise destructive effects on buildings, their vibratory pulses, &c., &c.,—that it would be a pleasant task to continue the theme further. But for the present I must forbear to add more. Next month I shall have something to say on the head of volcanic eruptions, their causes and the relations of these to several causes of earthquake phenomena. The question of slow elevations and depressions, of alleged continental Cataclysms, more especially that of Atlantis, the most probable as to the constitution of the Earth's interior will also admit of treatment. Nothing could be of greater interest than these issues; how obscure is in large part the evidence we shall have ample reason to recognize.

E. DOUGLAS FAWCETT.

SANDHYAVANDANAM, OR THE DAILY PRAYERS OF THE BRAHMINS.

SECTION IV.

(Continued from page 437.)

WE now begin Sandhyavandana. We first of all begin with Pranayama. It consists of restraining Prana, by performing Rechaka, Puraka, and Kumbhaka, while the seven Vyairties prefixed by Om, and followed by the Gayatri and the Siro-Mantra are being repeated. Pranayama is of three kinds: Rechaka, Puraka, and Kumbhaka. Puraka is the drawing in through the nose of the breath or Prana, Kumbhaka is its retention, and Rechaka is its expiration. The time for all these varies according to individuals and their advancement. This method, which applies to practitioners of Yoga, applies also to Sandhyavandana, for, as I have explained before, it is only a kind of Yoga, and can best be performed by a Yogi.

1. Mann. Savyāvahāraka-pranāyā, Gayātrī-sīrṣā sā, trīpātīthāyativahāraka-pranāyām uchathē. Tānugāvāyaka, and yoga Tānugāvāyaka also speak to the same effect.

The whole mantra is to be repeated thus:—Om bhū, Om bhuvah, Om Savah, Om Mahā, Om Janah, Om tāpaḥ, Om Sāyām, that saviturvarenyam bharodeभ-भुवारथवासुवारम्.

Let me also cite a passage from Collingwood's "Rambles of a Naturalist," p. 398, apropos of the great Manilla earthquake of 1868. There are two considerable volcanoes in the neighbourhood of Manilla, those of Tagay and Abyb; and although it might be imagined a priori that the terrible shock was in some way connected with the closing up of these natural vents, it does not appear that this was the case; for the volcano of Tagay in the province of Batangas, was reported to have been very active at this juncture." Possibly the vent was overcharged.
mantras contain requests to those deities; as, philosophically speaking, so many manifestations of Parabrahmam.

After internal purification, there is again a hymn addressed to Agni, beginning with “Dadi Krvina...Praenayogesi torihot” and followed by nine mantras. These are called the Ablingas, and the first mantra of the series is “Apohishtamayobhavah.” The Ablingas are sometimes followed by other mantras addressed to Varuna, and begin with “Hiranyaavanisa suchayah.” The object of all these mantras is, as I said before, purification.

Arghyapradâna (lit., the giving of Arghya) means the act of giving or leaving a handful of water on the ground or on the surface of water—preferably the latter—and is one of the accompaniments for the worship of Sandhyadevata. In this connection I may add that Arghya is a necessary accompaniment in the case of worship of any sort whatever, the difference consisting in the mantras repeated during the act and the number of times it is performed. This number varies according to the deities worshipped. A Sakti worshipper would, for instance, generally give out Arghya with the repetition of the mantra for that particular phase of Sakti which he had chosen to worship, similarly in the case of Sandhyavandana or the worship of Sandhyadevata, the mantra for Arghya is the mantra of Sandhyadevata itself, namely, the Gayatri.

The object of Arghya is simply this. From Sankalpa onwards you simply conceive, or shall I say invoke, the presence of this devata, and as a matter of satisfaction to it, you do the necessary acts of reverence or respect to that devata. This idea is at any rate a little anthropomorphic, and shows that it must therefore be a recent one. It also shows that people were at first very good occultists, but as time became more and more degenerate, anthropomorphism took its firm root in the minds of Aryans.

I have said that the mantra for Arghya is Gayatri. This statement holds good in the case of morning and evening Sandhyas, but a different mantra beginning with “Hagwassaukta” is repeated by some for the Arghya for the midday devotion. Yajur vedis and Sama vedis among Vaishnavas do not repeat this for the midday Arghya, but the Gayatri; but, as a rule, the Yajur vedis among Snartas hold to it.

When the invocation is thus made, a magnetic circle is described around the physical body, and also to serve as an expiration, so far as that body is concerned, for sins committed during the preceding twelve hours, without one being conscious of them. After the external purification is over, internal purification begins with the mantras “Agyauesha...Swaah,” “Suryaesha...Swaah,” or “Apahpaunathu...Swaah,” according as the Sandhya performed is that of the evening, the morning or of the noon. The deities addressed are Agni, Surya, Varuna, and the

1. Athabhumâ sa evâdhisthat sauparianitâ, saupachat, sadakahinas, saharma, vedam sarvamkalvidam brahma, nahnâstikichcham.
2. Gobhihin—Sprikhutâbhishhitavantham murdhâ Brahma mukhâne- neha apohishtathi bhirmantrâbhita saha bhavasmiti maycej. Sattâsas and Madhavacharya speak to the same effect.
the ancient time, so the Taittiraya Brahmana says, certain Rakshasas (sons of Darkness) were born. They took into their heads the idea of fighting with Surya, and in order that they might possess the necessary strength to overcome him, they prayed to Brahma. Brahma at once granted the boon they asked for, and they at once attacked Surya.

The fight went on from morning to evening until twilight. It was then thought (the Veda does not say by whom) that the best remedy was water sanctified by the repetition of the sacred Gayatri, and that it would kill the Rakshasas. The Brahmins at once acted up to this idea, and found out that, by following it, the Rakshasas felt the power of that water as an adamant weapon, and were thrown out in the islands occupied by another class of Rakshasas known as Mandéhas.1

Next to Arghya and closely resembling it, is what is called Tarpana, performed for the propitiation of the four devatas,2 which are the aspects of Sandhya devata. This Tarpana is preceded by a Sankalpa to the effect that it is made to propitiate the Iswara; and it is different from the one current among the Vaishnavas, the mantras of which are Kesavanthapayanyi, Madhavanthapayanyi, and so on repeating the twelve names of Vishnu which were recited during their Acharana. This kind of Tarpana is sanctioned by the Pancharatra Agamas, an element largely introduced in their faith and duties.

After all these are over the Brahmin next sits for his Japa of Gayatri, and this, as I said before, forms the most important part of Sandhyavandana. Having made all the necessary preparations for the reception of Sandhya devata, he now begins to concentrate all his attention on it, or in fact to place himself en rapport with that force.

Japa of Gayatri is now performed thus. A Brahmin sits in the posture of Padmasana, repeating the mantra Praditéraya,......asam.* "This is an address to the deity (elemental) presiding over the Earth, saying, Oh Earth, all the worlds are dependent on you, you are supported by Vishnu, and hence support me too, allow me a pure seat." He stands, if he performs the morning or the midday Sandhya, but sits in the case of the evening Sandhya. He then repeats the Chandas of each of the minor mantras of the major mantra repeated doing Pranayama, viz., Om bhuh......Bhuvahbhuvahsva-varam. The word “Chandas” used includes the names of the Rishi, (the “See-er”) who composed the mantra, but is met with in several of the Tantrik and Vedic mantras as well.

Mantras (2) to (8) have for their Rishi Athri, Bhrigu, Kutsa, Vasishtha, Goutama, Kasyapa, Angiras; their metres are Gayatri, Ushnik, Anuvisthapt, Brihati, Pankhti, Trisudhith, Jagati; and their devatas are Agni, Vayu, Arka (Sun), Vaguna, Varuna, Indra and Vivasv. Athri bhrigu......chandngsyo.

Mantra No. 9 is Savitri. The Rishi is Vasamitra, the Chandas Gayatri, and the Sun (Savitri) the Devata Sávitryagris.5

Mantra No. 10 is Gayatri Siras : the Rishi is Brahma, the Chandas Anuvisthapt, and the devata is the Paramatma. Next he should place himself en rapport with the Sandhya devata, this act is technically known as Nyaga. It is of two kinds, Anga-Nyaga and Karan-Nyaga. In Anga-Nyaga he touches the several parts of the body, as the feet, the knees, (1) Prithivitraya thrith lokah devi twam Vishnu Nadhri twasma dharmayanam devi: pavitrman kauna. Chananaam. I may here say that this is no Vedic mantra, but is met with in several of the Tattwic works, and is repeated for the above purpose by almost all classes of Brahmins I have met in Southern India.

(2) I have roughly rendered “Nyaga” into “placing oneself en rapport with.” Perhaps “identification with,” or “invention of,” might bring out the idea all the 52 Tattws by their corresponding forces in nature and the letters of the mantra, and following by touching all parts of the body.”
the sexual organs, the heart, the neck, the tongue, the head, the heart, the back of the head, the hands, the eyes, and the shoulders.

With the repetition of the mantras, Om bhur, Om bhuvah, Om surah, Mitrasya charshanm, a pass has to be made from the head to the feet. The whole process is, to a mesmerist, nothing but self-mesmerisation, through that of certain vital centres, and the whole terminated by magnetic passes, so that the body may be proof against any disturbance from without. Several of the acts described previous to Anganvaya ought to be done with the same object, but by going through a similar process the ancients only aimed at becoming “doubly sure of the result.” That such were their ideas can be gathered from the fact that, not satisfied with this even, they thought it better to magnetise the fingers, which are used to count the number of times a mantra is repeated, and thus make them purer. This is called Karanaya, which will be treated further on. But before going to this, there is a Sankalpa or determination which should be proceeded by Pranayama, or repetition of the “major mantra” already described, three times. Then it is repeated mentally a certain number of times, as it is considered a very potent mantra, by all the writers on Dharma Sutra. Then the Sandhya devata is formally invoked by the mantra Ayudvarda devi, &c. The several component parts of the Gayatri are then enumerated, and their Rishi, Chandas, and devas enumerated. The component parts are, Om, bhur, bhuvah, surah, and tatavutrumarambh dharmavyasa dhimahi dhiyogonah prachodayat; their Rishis are Brahma, Atri, Bhrigu, Kutsa, and Visvamitra; the Metres, Gayatri, Gayatri, Ushnik, Anushtup, and Gayatri; and the devatas are Paramatma, Agni, Vayu, and the Sun.

This is followed by its Karanaya and Anganvaya. The form consists of making passes with thumbs of both the hands on the forefingers, middle fingers, &c., while repeating the five mantras, viz., Bhuh, Bhuvah, Svaah, tattavutrumarambh, and bharmavyasa dhimahi, and making passes on the palms and backs of the hands with the mantra dhimahi dhiyayonah prachodayat. These six mantras should be repeated again, and six parts of the body, viz., the heart, forehead, the back of the head, the arms, the eyes, and the shoulders. Then a certain verse in praise of the devata is repeated; but this is only a recent addition and varies according as the performer is a Vishnuite or Sivaite. After this the Japa actually begins. The Brahmin now considers himself as fully imbued with the Spirit of Sandhya devata, and tries to identify it in his heart. Gayatri should be repeated not less than ten times on each occasion, but not more than 1,008 times a day on the whole. The number should be counted in a circular way, by the divisions in the fingers beginning with the third division of the little finger and omitting the second divisions of the middle and the ring fingers. In the morning the hands should be raised to the level of the eyebrows, in the noon to the breast, and in the evening they should be pointed to the earth. The hands should in all these cases be covered and never remain open. The Japa is of three kinds, Uttama (superior), Madhyama (middle), and the Adhama (worst). The Utpata Jana consists in the meditation upon the meaning and significance of the mantra, and the devata, without repeating the mantra itself, the middle course differs from it in the mantras being inaudibly pronounced by the lips; and the Adhama Japa consists in the repetition of the mantras, so that a person by his side may hear him.

This is followed by Pranayama, and a Sankalpa for Upasthāna. How they should be performed has already been described. As for Upasthāna, it is of two kinds, Gayatri upasthana and Surya upasthana. The Gayatri upasthana is the mantra beginning with “Uttama saha devi” and is intended to send back the Sandhya devata which was previously invoked for purposes of meditation during Japa. This should be repeated on all the three occasions. Next to this is the Surya upasthana, the mantras of which are those beginning with Mitrujya charshanm, shruta “Asatyavartasa,” and “Immanvarnam,” and which should be repeated facing the Sun during morning, noon, and evening respectively.

He should afterwards thank these deities he has invoked, viz., Sandhya, Savitri, Gayatri, Saraswati, and lastly the whole of the divine hierarchy. Then the mantra Kamakshayyur varuraksah karan manah is repeated, the object of it being to be excused by the doctrines above named deities for any indiscreet act or thought which might have been done or occurred during the performance of Sandhya devana. The devas presiding over the ten directions (some prefer six, as it is in accordance with the Taityreya Aranyaka) are then thanked. Then a few verses in praise of his favourite deity are usually repeated: though these are not prescribed by the Dharma Sutras. I may here state that sometimes the Sankalpa is either for the “major mantra,” or for Gayatri. In the former case, a similar Sankalpa will have to be made just before the Japa of Gayatri is begun: in the latter case, nothing is required at that time.

These are expressed by the mantras, Pranavayya Rishis Bhramha deva Gayatri Chandh Paramatma devata. Om bhur, bhuvah, surah, tatavutrumarambh, and bharmavyasa dhimahi dhiyogonah prachodayat. These six mantras should be repeated, and six parts of the body, viz., the heart, forehead, the back of the head, the arms, the eyes, and the shoulders. Then a certain verse in praise of the devata is repeated; but this is only a recent addition and varies according as the performer is a Vishnuite or Sivaite. After this the
verses unauthorized by the Dharma Sastras are repeated by several classes of Brahmans, as, for example, after the mantra1 “Asvadityo-brahma” is repeated then, next after Arghya, after “Ayatvarada deva,” and lastly on the occasion we are speaking about; but to write them all will be a fruitless task. Suffice it to say, however, that very few of them are really Vedic mantras.

Lastly, the abhivedāna or the final prostration towards Sandhya-devata, after which the Gotra, Sutra, and the name of the person is repeated. The abhivedāna is a rather mystical performance, inasmuch as the performer should identify himself with Parabrahman.3 The place where Japa was performed is then sprinkled with water consecrated by the repetition of Om.

This finishes the Sandhya of the Brahmin; I say Brahmin, because this method is generally followed by a Brahmin and by a Brahmin alone. I do not however see any reason why it is not followed by the Kshatriyas or the Vaisyas, for no prohibition to that effect can be found in many of the existing Smritis. On the contrary Manu and Yagnvalkya, and others1 consider these and all other Karmas as common to all the dwijas, the common name for the three higher castes. Indeed, a Brahmin was considered superior, inasmuch as he alone could teach the Vedas. The only work of authority, if it can be so-called—which prescribes different methods—is the Mahanirvanas-Tantra. This change for the worse began only a few centuries ago, and was quickly followed by others1.

In the next and last section of this essay it will be my pleasant duty to explain the various mantras repeated during the performance of Sandhyavandana, omitting of course those that have been already explained and compare their original viniyogas (purposes) with those of the present day.

(1) The mantras actually repeated are Sandhyayayanam Savitranamah Gayatri namah, Sarasvatipri namah; the Gayatri devata being supposed to have the three aspects here named.

(2) Yagnvalkya. Gharbhashtameashtamevabde brahmansyopanyayanam ragnmanekā daishaśayikā viśāhnukā yathakulam

Upanaya purusahyam Mahāyabrūdparvakam vādamadhyapāyāthānam soucbacharaṃ sikṣayīt.

(3) I may also add that the Vaisyas of the Northern parts of this Presidency perform their Sandhya in the same way as Brahmans.

S. E. GOPAL CHALÉ, F. T. S.

(To be continued.)
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better French rendering there might be, than "Sankarakiriya" and "Sancarakiriya," pages 215, 216, &c.

These various items are small compared with the wide doctrine, inspiration and stimulus, for which the awakened West, with the revived East, devoutly thanks "our Madam," as the Bombay brothers say, when they desire to express a fund regard; thanks brother Sinnett; and thanks Mme. Camille Lemaître.

A. B.

"THE IDEA OF RE-BIRTH."

By Francesca Arundale, published by Kegan Paul, French, Trübner & Co., contains a Preface by A. P. Sinnett, a Treatise by Miss Arundale, and an Essay by Karl Hockel, translated from German to English by Miss Arundale. It is clearly printed and pleasant to the eyes, and is of form and price convenient to possess. Re-incarnation is rapidly growing in interest with the more thoughtful of the reading public,—recalling the Oriental attention to a leading doctrine of their fathers, while to Occidental peoples, being new, it is the more fascinatingly attractive; as though at an Orient window, the darkening shutters were suddenly opened, and "the light of other days" shone around, with their brilliant beams or with sombre shadows. Consequently every help on this topic is just now opportune; and even to the Eastern mind. The more pious Indians generally have too little wish to re-incarnate;—"moksha," deliverance from the material and earthly being their aim, rather than to be again, and still again enflashed; and they respect those who escape to solitude, hoping there to meet the approval of the Supreme, and then and there to be, taken into itself, as a finality.

The spiritual Indian needs to think reasonably over this same old doctrine of Re-birth, before thinking it possible to skip the race of life through the long route to come, of Branch-tribes and Sub-races, and Root-races, and Rounds before ever he can come to the portal of that unknown life, of which this one here may not be even the dimmest and darkest shadow.

The Preface is valuable for more than the prestige of the name Sinnett. He distinctly refers to "the Christ" as the Spiritual Ego, redeeming mankind by a series of their own lives of struggling progression until the better-Self, the Saviour, shall thoroughly infuse, overshadow, and finally merge our usually identified personality, in a grander, a godly being; after that, continuing to be a responsible individuality during ages of an excelsior road which yet lies in front, ere we are ready to rejoin the Absolute, and in the one Everlasting Life, lose our little lives and our small selves.

Miss Arundale's diffuse style is unsifted gold. She has well studied her subject; so although the sieve is heavy, there are nuggets in it. Her treatise deals largely with karma as inseparably allied with "The Idea of Re-birth." To propound that almost self-convincing law of Cause and Just Effect, to explain generally its operation, is comparatively easy. To give the details of the intricate workings of karma, with indubitable accuracy, requires an inspired pen.

Herr Jenny of Dresden established a trust fund for the dissemination of ideas on, or involved with, Re-incarnation. Karl Hockel's Prize Essay, as the superior among thirty-five, represents the impression which a literary deliver gets from the great printed mass of translations and original disquisitions on Oriental religious philosophy. In this way it is more valuable than
THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, March 1891.

During the last week or ten days a notice has been going the round of the papers to the effect that "Mrs. Besant sails for America shortly to attend the Annual Convention of the American Section of the Theosophical Society, as the personal representative of Madame Blavatsky and special delegate from the British Section of the Society." Briefly, the facts are as stated; Mrs. Besant sails on the 1st of April, and will probably be away about three weeks, as she will deliver nine or ten public lectures, besides attending the forthcoming American Convention. It may, I think, be truthfully asserted that the pleasure with which our American brethren will welcome her, will be but in proportion to the regret with which we see her depart, even for so short a period of time. During Mrs. Besant's absence a new course of lectures will be commenced at the Blavatsky Lodge Meetings, the first of which will be delivered on April the 2nd; the Syllabus extending over several weeks, indeed the last paper will be read so late as June 25th. Several members have been asked to prepare and read papers, choosing their own subject in each case; the result of this plan promises to prove exceedingly interesting, and as a rough draft of the Syllabus has just reached me, I transcribe it herewith:

April

23rd—Theosophy and the Christian Doctrines: W. Kingsland.
30th—The Kabalah: W. Wynn Westcott.

May

7th—Theosophy and Theosophical Christianity: an F. T. S. (name not given).
14th—Eastern Psychology: the missing link between Religion and Science: G. R. S. Mead.

June

25th—The Sacrificial Victim: Annie Besant.

The wide range of subjects shewn in the above is a practical proof, were any needed, of the ability, learning, and scholarship of several of our members; and an evidence of the internal vitality and activity of the Lodge named after our beloved and revered teacher, H. P. Blavatsky. As Mrs. Besant has so well said: "Where she (H. P. B.) is, there, evident to all eyes, is the centre of energy." Touching H. P. B., I am only sorry that I cannot tell you that she is very much better since I last wrote. There is, no doubt, a slight improvement, but not anything approaching to what we could wish. I suppose time alone, and the coming warmer weather, can effect the desired change. I hear through a side wind that two more Lodges are in process of formation in Sweden; although not as yet sufficiently consolidated to be officially notified to the Secretary of the European Section, and the Charters applied for.

The pages of a recent number of the Fortnightly contained an exceedingly powerful and well-written article by Earnest M. Bowden, which is of interest to us, as in "Scientific Sins" he throws a new light upon actions commonly looked upon as venial—not to say positively virtuous—by Christian nations. Indeed the whole tenor of the article tends practically towards the bringing of a very heavy indictment against Christianity on the score of its complete neglect to teach such vitally important duties as those of parental responsibility, and kindness towards animals, in a sense which I will demonstrate by quoting from Mr. Bowden's article. He remarks that Christianity and society pay scarcely any attention to many of the indirect effects of conduct, noting en passant such "sins" as charity, by which he would seem to imply the giving under such circumstances that poverty is increased and actual harm done ultimately, and the infliction of useless punishment. Mr. Bowden then touches upon sexual immorality, and enters what he terms "a mild protest" against "the hardly wise indiscrimination of the average Christian moralist." Upon the question of filial relationship—parental responsibility—he has much to say, pointing out that many if not actually regretting that they were born, would have no wish to enter the world again:

"The parent seems rarely to question whether every child ought really to feel grateful for the life bestowed.....this whole matter of assuming parental responsibility is one in which Christianity and society conspicuously fail to teach man his duty. Christianity can pride itself on its tenderness for the 'little ones,' yet apparently cares nothing whether they are brought into being under such conditions that every day of their life they are cruelly wronged....but the typical Christian teacher appears to have no conception of any such thing appertaining to welllook after his offspring, and most solemn ones, of not having children. He practically, if not sometimes avowedly, makes light of parental responsibility. His teaching is much the same in principle as if he said, Pay your debts if you conveniently can; but contract as many as you please, which you know you can never pay. So long as men and women are lawfully wedded, they can entail by their self-gratification any quantity of misery on others....But the Christian teacher has no stern rebuke for the unscrupulous parent...Had Christianity, for the past thirty or forty generations, but devoted only a little of its influence over the sexual relations to the task of judiciously enforcing the responsibilities of parenthood, ever aiming at the reduction of hereditary evil to a minimum, who can say what progress in good and happiness Christian countries might not have made."

So much for paternal responsibility. I have only cited such sentences as will best bring out the point sought to be made, viz., the neglect of Christianity to speak out boldly, and teach men and women their obvious duty in this matter. With some of the conclusions drawn by Mr. Bowden we, as Theosophists, cannot be in complete accord; but his facts are undeniable. Now let us hear him on duties to the animal kingdom, his utterances thereon are weighted with a just and keen indignation; but after all he only points out what H. P. B. and other Theosophical writers have been calling our attention to for some time past:

"Hundreds of years before Christ was heard of, good men had propagated the gospel of mercy to the lower animals. Yet Christianity seems
utterly hardened against every sentient being except man; and the way in which animals, and especially wild animals, are still treated with their tacit consent, is a disregard to the whole religion.....By received or popular Christianity, the whole question of duties to the lower animals, of cruelty, even when done as a matter of usage, is treated as an essential part of morality, but is merely introduced or omitted at the caprice of the individual moralist..."Take that 'treasury of piety,' the English Prayer Book. We hear enough in its pages of imploring mercy on ourselves; but does the Catechism inform the Christian child that he himself must show mercy on the helpless creatures beneath him? No.....It teaches him his duty to his neighbour and to God, but not his duty to the lower animals....Not only negative, but positive, evidence of the heartlessness of Christianity as a religion might easily be collected in abundance.......What cares Christianity, with its patron saint of the chase, about inuring a painless death to animals that have to be killed?.....Is the Christian world shocked at the cruelties (see Lancet, Aug. 17 and 31, 1890) inflicted on cod and other fish in bringing them to market for the ultra pious to feed on? Christianity cares for none of these things. Its attitude towards the whole subject is one of cold and heartless indifference, and this in a world where the enormous majority of hideous tragedies are perpetrated on dumb animals......Were not...the whole relations of our race to the lower animals are wicked in the great deal, is not fit to be called a morality.....Barring exceptions, and most honourable ones......the whole relations of our race to the lower animals are wicked in the extreme.....Finally, we could hardly select a couple of practical duties more urgently needing to be kept earnestly before us than the two duties of unselfish parental forethought and consideration for dumb animals.....and official Christianity passes over them both.

Nothing more wholesome in the way of a crushing condemnation could possibly be passed upon the flagrant "sins of omission" of what Mr. Bowden very rightly terms "official Christianity," public opinion needs rousing upon these grave questions, and articles like the ones under consideration are much needed. As Mr. Kingsland writes, the Church will only yield to pressing and urgent necessity for which is so convincingly indicated by Mr. Bowden.

Count Tolstoi lifts up his voice, or rather puts his very powerful pen to paper, in the pages of the Contemporay, on "The Ethics of Wine Drinking and Tobacco-Smoking." But I only mention it on account of a testimony therein contained to the dual nature of man, the higher and the lower, the god and the animal. Tolstoi says that man has frequent opportunities for discerning in himself—during the course of his conscious existence—two distinct beings: "the one blind and sensuous, the other endowed with sight, spiritual." That the former performs all the natural functions of the body, eating, drinking, sleeping, perpetuating itself; moving about like a machine duly wound up for a definite period." While the latter, "the seeing spiritual being," is it which is but linked to the lower, the sensuous being, and which is able only to act through that lower, manifesting as "the voice of conscience." Tolstoi further thinks that "human life may be truly said to be made up of one of two kinds of activity; (1) the bringing of one's conduct into harmony with the dictates of conscience; or (2) the concealing from oneself the manifestations of conscience, in order to make it possible to continue to live as one is living." In other words, the man of flesh unceasingly endeavours to stifle the "voice" of the spirit within, the higher immortal ego.

Professor Max Müller seems quite unable to refrain from flinging little stones at Theosophists and the Theosophical Society. In his recent lecture—the first of a series on Oriental subjects—at the Royal Asiatic Society,—he jestingly observed "that we had heard of letters from the Mahatmas of Tibet flying through the air from Lhasa to Calcutta and London" (quoted from the Times report), although he omits to state where, or from whom, he "had heard" this information, neither does he consider it necessary to give his authority for the statement that the "flying" letters came from Lhasa! a rather—fairer than usual—type of the kind of assertions made about us, and the sources of our teaching.

Not very long ago an interesting account of the "Druses of the Holy Land" appeared in Blackwood; an article written in so sympathetic and fair a tone, and with such evident desire to do justice to this mysterious race of the Holy Land, and to disabuse the public mind of previous misconceptions as to their history, creed, and principles, that I have made a few notes thereon which may perhaps interest you. Of course the broad outlines of the origin of the name and religion of the Druses will be tolerably familiar to you; the author of the paper goes very fully into this, having, as he says, had much private conversation with some of the most learned and instructed of their priests, or khatiebah, on the subject. It is, however, with the doctrine and religious practices of the Druses—which he also closely investigated,—that we are most concerned, ever seeking as we Theosophists must do for the underlying points of union in all creeds and religious belief. The author points to a close connection which, in his opinion, exists between the ancestors of the Druses and "the originators of the mystic rites of Freemasonry," giving, as examples, their secret assemblies, passwords, signs, and degrees of initiation; and the fact, also, that on one occasion he received from a Druse, the grip of Master Mason, which, to the man's immense surprise, he immediately returned. "Their khatiebah (or places of sacred assembly) are very like Masonic Lodges;" he writes, "and the symbols on their walls are distinctly analogous to masonic symbols." Owing to the extreme secrecy and exclusiveness of the Druse character, it is most difficult to gain an insight into their inner rites and tenets, but naturally it is exactly here that the points of union and identity with much that is familiar to us in H. P. B.'s teaching, will be found. One curious belief they hold is that "The one God has appeared on earth in human form, under ten different manifestations or incarnations. The incarnation of the Godhead is thus expressed in the Book of Testimonies"—

"It is necessary to believe in God Almighty in His human form, without confusing it with the questions, where ? or how much ? or who ? For that same figure has no flesh, nor blood, nor body, nor weight; but is like unto a mirror where you
put the same into a scale to weigh it, and look at yourself in it; for does it weigh more by your seeing your own face in it? So is the figure of the Almighty; it does not eat, nor drink, nor feel, nor can incident or time alter it. It is invisible; but it contains the power of being ever present, and it has appeared to us on earth in human form, that we should the better able to comprehend it, there being no power in us wherewith to compare the Divinity.......

The repetition of these heavenly characters in human bodies, with the changes of name and appearance, was to assist the understanding of humanity, to make perfect the way, and to establish a permanent law; otherwise the ten heavenly characters are all one,—one God, and there is no other God but Him.

The later portion of the above quoted fragment gives, as you will see, the object of these ten incarnations. The book from which it is taken is “The Book of Testimonies to these Mysteries of the Unity,” compiled and given to the Druses by one Hamze Ibn Ahmed, in the eleventh century. They “are firm believers in the doctrines of reincarnation and of the transmigration of souls....They say that the number of souls in existence is fixed and unchangeable....In the economy of esoteric Drusedom, astrology plays a somewhat conspicuous part.....The Druse Mystics have great faith in the power of the “seven planets” as they call them, to modify the course of human affairs.....The seven planets include the sun and moon, and are thus arranged in the Druse Catalogue: Saturn (Zahil), Jupiter (Mush-tari), Mars (Marrih), Sun (Sherus), Venus (Zahret), Mercury (Atarid), and Moon (Kamar). These seven heavenly bodies, according to their philosophy, were created by the help of the ‘Seven original Spirits,’ who, under the aid and direction of the creator, are the tutelary duties of the planets, each planet being under the special guardianship and authority of a particular spirit. The mystic books of the Druses assert that ‘these seven spirits arranged the interior economy of the earth; and all that happens to the animal, vegetable, and mineral creation, is through the agency of these seven planets: fortune and misfortune are ruled by them.’ What could be more esoteric and mystic, theosophically, than most of the above? Taking, of course, the sense of the spirit, not the letter only. The Druses, it seems in their philosophy, give great prominence to “the mystic number seven.” Thus they have the seven lawgivers and the seven original spirits, and the seven planets: “In addition to these the Druse Code holds that, at every incarnation of the Deity, there appeared seven priests, ‘from the Order of Truth,’ who followed his steps; ...Again, as there were seven lawgivers, so there are seven great laws, and on the knowledge and fulfilment of these seven laws hangs the Druse’s prospect of eternal life. These seven laws are enumerated:

1. The truth of the tongue.
2. The preservation of brotherly love.
3. The abandonment of idol worship.
4. The disbelief in evil spirits.
5. The worship of the one God in every age and generation.
6. Perfect satisfaction with the acts of God.
7. Absolute resignation to God’s will.”

Curiously enough the Druses very seldom pray, nor do they hold any day of the week as especially sacred; and they consider their “religion” to be more a matter of practical work and conduct than of worship and devotion.

A. L. C.
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