

It has devolved on me, as Secretary of the "Calcutta Psycho-Religious Society," to deliver a lecture at one of their general meetings during the current year on any subject that may tend to advance the cause of the society generally, and be useful to it in particular. To choose such a subject is by no means an easy matter. I have thought of divers themes, but one appears to me suitable to the present stage of the institution, and that is an attempt to trace the various phases of Spirit-worship in India from the earliest Vedic age to the age of the Tantras, or the age in which spiritualism, almost as understood at present, was sedulously cultivated—an age in which the lamp of Hindoo intellect burnt with supernatural lustre. The task, though self-imposed, is by no means a light one, especially as no competent writer took it up before me ; and as the materials to be worked upon, lie so wildly scattered all about, that the idea of raising a superstructure out of them is fraught with misgivings. My position appears to me like that of a solitary traveller, standing in moonlight in the midst of a vast ruin, and wishing to build a hamlet out of the grand and dilapidated edifices around him.

The earliest religious books of the Hindus are the four Vedas. They are considered by them to be the words uttered by the Creator Himself, and are in their estimation as sacred and infallible as the Koran or the Bible is in the estimation of the Mahomedans or the Christians. The Vedas are also called Srutis, because long before they were collected, arranged and written down into books, they had passed through memory

DR.RUPNATH

from generation to generation like the Iliad of Homer. The worships, enjoined in the Vedas, comprise the worship of one Supreme Being, and the worship of the presiding deities or spirits of the five elements, Fire being the most prominent of all, of *Indrā*, the ruler of heaven, and *Jáma*, the spirit of destruction. The *Bráhma* of the Vedas is described to be

"Satyam bijnanandam Bráhma,"

i. e., He who is truth, who is purest intelligence and happiness. I translate the three words *satyam*, *bijnanam*, and *anandam* as truth, purest intelligence, and happiness ; but they, by no means adequately convey the meaning of the three terms in question ; for instance, the word *satyam*, though literally means truth, yet it carries the idea of everlastingness. Similarly the word *bijnanam* means not merely purest intelligence, but intelligence as distinguished from matter, conveying at the same time the idea of *chaitanya*, or animation in the abstract ; and *anandam* is unalloyed happiness, based on all that is of love—holy, grand, and beautiful.

Thus it will be seen, that the idea of the existence of separate spirits, besides the Highest and the Purest, was not only entertained, but worshipped, which used to be done among other ways in *yags*. Very many of the *yags* were used to be performed from selfish motives—such as the *Ashámaidhá* for securing dominions in heaven, the *Syana* for conquering enemies, &c. Besides the spirits above alluded to, we find later on in the *Ayurvedá* (the ancient Hindu system of medicine), which is a part of the *Athárvavedá*, allusions to diseases which were ascribed to the influence of good or evil spirits. These diseases, although included under the heading of "insanity," have been nevertheless treated separately as "*Bhūtik Unmad*," or spiritual insanity. While the most incurable forms of insanity have their remedies, these have been left to prayers and incense as the only curative agents. A detailed list of these disorders with their specific symptoms will,

no doubt, be interesting to many at this distant time. It is as follows :—

(1) *Asuravasa'*, or pos-

session by *Asuras* ... Constant sweating, indomitable courage, dislike for every thing holy, insatiable appetite, and inclination for doing evil.

(2) *Gandharvabasa'*, or

possession by *Gun-*
dhurvas

... Cheerful heart, love for music, sweet smell and garlands, and walking on river banks. Love for cleanly habits and occasional laughing and dancing.

(3) *Jakshavasa'*, or pos-

session by *Jakshas* ... Intensely red eyes, inclination for wearing red clothes, gravity of manner, hurried walking, little disposed to talk, and ever readiness at all times to give blessings.

(4) *Pitravasa'* or posses-

sion by *Pitripurushas* ... Fondness for walking by the river side or going to rivers with the object of offering funeral cakes to the spirits of diseased ancestors.

(5) *Devavasa'*, or posses-

sion by *Devatas* ... Fondness for clean habits and garlands of flowers, gladness of heart, conversation in chaste and classic language, full of devotion, and always disposed to bless.

(6) *Rakshasvasha'*, or

possession by *Rakshas* ... Inordinate fondness for flesh, blood,

and intoxicating liquors, destitute of shame, unusually powerful, very passionate, disposed to be unclean, and to walk at night.

(7) *Pisachvasa*' or pos-

session by *Pishachs*... Slender body, stern appearance, greedy, fond of secluded places, body emitting offensive odour, and disposed to cry at times.

From the above it is also evident, that the existence of spirits, whether they were of dead men or they belonged to other orders, at present only known to us by names, was seriously believed by the scientific men of the time; and it was believed also that under peculiar circumstances, the character and the general mode of life of an individual could be materially altered for good or evil by a spirit.

Of God Himself as immaterial spirit*—an abstract Being, the Hindus had, and till have, the clearest conception. The ancients, while acknowledging Him to be such, distinctly state that it is necessary for the purpose of devotion and worship, to contemplate Him in some shape or other, who is the source of life, who is without an equal, indivisible, and immaterial. Thus:—

*Chinmayasya dityasya niskalasya sharirinā,
Upasakanam karyrthaw Brahmanairupa kalpanam.*

It was immaterial to the ancients in what shape a devotee is to conceive the Creator in his mind. He may contemplate Him as a ray of light, or ascribe to him a human shape with ultra-human qualities ; in a word, in the way in which *he himself is best satisfied*. I think our ancestors were judiciously right in this respect. True it is, that the human mind alone is capable of realising an abstract truth, such as $(a+b)^2 = a^2 + 2ab + b^2$, but to contemplate an abstract being—an abstract

* Every spirit except the highest is considered by the Hindus to be material to a certain extent.

existence, is infinitely more difficult than to contemplate an abstract quantity or quality, of which some shadow of analogy we have here for the basis of our contemplation. The difficulty does not stop here. For a man who requires to commune with his Maker, who wishes to pour out his full heart to Him, who wants His protecting power in various ways and under various circumstances, an imaginary corporeality in place of a pure negation—a vacuum—a name, is necessary to fix his mind, to call the best feelings of his heart into play, to raise his soul from all that is earthy to all that is ethereal. Moreover, the human mind, privileged though it is to soar so high as the foot of the Throne of the Almighty, is nevertheless, by its very nature, incapable of grasping the awful depths of infinity : and when we hear men and nations worship God as an immaterial spirit, we really believe that they do so with some idea of corporeality.

The way in which the Hindus of the Vedic times used to invoke God or an inferior spirit, is both unique and admirable, for we see in it distinct traces of profound thought, clear understanding of the subject, wise discovery of means, and systematic arrangement of methods to attain the wished for object. The whole is known by one happy term, called *Yoga* or union, from the Sanskrit verb *yoga*, to unite. It is the ardent desire of one mind to be united to another either temporarily, or permanently for the sake of union itself—an union self-surrendering and absolute, known by the term *Nirvana*. Various are the forms of Yogas, inculcated to suit various dispositions and to attain various objects, but they all have to pass through six stages, called *Asan*, *Pranayam*, *Pratyhar*, *Dhāranā*, *Dhyān*, and *Sāttvadhi*, i. e., (1) a certain method of sitting; (2) a certain method of drawing breath and letting it out; (3) a control over the senses to produce abstraction; (4) acquirement of the power to hold one idea in the mind for the purposes of contemplation; (5) meditation profound and abstract which brings its object fully and undisturbedly before the mind; (6) absolute forgetful-

ness of self and surroundings to produce complete absorption of one mind in another. †

According to some authorities, the stages to be passed are eight in number, but as the two additional stages, named *Yama'* and *Niyama'*, refer more to the rules of living than to actual processes; I have thought it best to leave them out.

The time of the year chosen for the first commencement of *Yoga'* is the spring season, i. e., the months of February, March and April, after which the *Yoga'* is to be postponed till autumn, and then recommenced in the next spring till the young devotee is able to hold breath for a *Jamardha'*, or such a length of time as about an hour and a half. In treatises on *Yoga'*, the rules of living, as also the articles of food to be taken and abandoned, are cautiously and judiciously laid down; and the whole thing is so beautifully arranged that one cannot help thinking that the ancients not only understood well their subject, but also the relations of external nature with ourselves and the vital principle of life.

In the narration of the virtues of some of the *Yogas*, *Mahamudrā* for instance, we find it distinctly asserted that a person practising it, is able to overcome fever, spleen, dyspepsia, and even phthisis, and one practising *Tataka'* is sure to get immunity from diseases of the eye, and is able to preserve a clear eyesight for life. It is stated in praise of *Kapalavati Yoga*, of which there are three sorts, that those

† (1) A devotee is required first to learn how he should sit for *Yoga*. This entails some sort of physical exercise which gives him at the outset a control over his body and all its parts.

(2) The breath is to be slowly drawn by the left nostril, and kept in the lungs for a certain length of time and then to be let out gradually by the right nostril.

(3) The second process, when fairly learnt, will enable the devotee to exercise a strong restraint over his senses, which will help him to realize more vividly the object he has in mind.

(4) By the fourth process he is able to acquire the power of holding the object of his worship in his mind for contemplation.

(5) When the mind is able to hold its object for some length of time, the devotee is able by this process to realize it undisturbed by self and surroundings.

(6) When the mind is brought to the fifth stage, it remains to be united to the Deity or a spirit—stage known to be the highest effort of finite mind, namely absorption, pure and complete in its object.

who practise it, need scarcely suffer from diseases arising from cold, and can arrest old age.

From the time of the Vedas I now come down to another period, namely, the age of *Durshana'* or philosophy. It was the age of contention, fierce and fiery, between six different schools of philosophers, known by the names of *Sankhya'*, *Patanjal*, *Vedanta'*, *Byhashika'*, *Nyaya'*, and *Kumamsa'*. Of these the first and the last do not acknowledge the creative and controlling power of God ; the four intermediates do. The venerable Kapilá, the author of the *Sankhyá* philosophy, was of opinion—an opinion shared by all the subsequent schools of philosophers—that the highest aim of man should be to free himself from pains, which, according to him, are of three descriptions, namely, (1) those arising from our own infirmities and unwisdom, such as diseases ; (2) those arising from our relations with other animals, such as a thief or a tiger ; (3) those arising from our relation with external nature, such as a cyclone, an earthquake or an evil spirit. To free one's self from all these three sorts of pains entirely and absolutely, one is required to cultivate knowledge, practise *yogá* and to cut himself thoroughly and well from all wishes for enjoyments. According to his theory, the combination of *Prakriti* and *Purusha*, i. e. of Nature or the passive material cause with the active or spiritual cause is the creation. The *Patanjal* school agree in the main with the doctrine of the *Sankhyá* school, with this difference that they acknowledge the creative and controlling power of the Deity. The *Nyaya'* and the *Byshasiká* school while they join issue with the *Patanjal* school, in regard to the existence and power of the Deity, differ from the *Patanjal* school in regard to the number of *Podarthos* or categories which they put down at sixteen and seven respectively, such as substance, quality, action, identity, variety, relation, and annihilation. The *Byshasiks* further hold that every organic or inorganic object is composed of its own special atoms. The *Vedantá* school attribute every

thing to God, who is only real, and all that we see, hear, feel or perceive are *Mayā* or illusion. The word illusion is hardly a significant term to convey the exact sense of so complex a term as *Mayā*. *Mayā* is illusion so far as it leads a mind to conceive an object to be its own, which is not really its own. It is in this sense they hold that all things of this earth, nay of this universe, are transitory, and God alone is everlasting. The *Mimamsa* school ascribe the creation to the combination of elements, and when the combination falls away, destruction ensues. They ascribe intelligence and life also to the combination of elements, as alcohol is the result of sugar-water when exposed to a certain extent to the sun.

Of the six schools of philosophers and their doctrines, very briefly enumerated above, the *Shankarāvā* school requires special attention; for Maharshi Kapilā was the only seer who spoke with some definiteness about nature and soul.

He says—

Totsannidhana dadhishtatritam Monibat.

i. e., as the loadstone does not by any action of its will attract the iron, the *Prakriti* or the passive material cause (matter) is attracted to the spiritual or the intelligent, and the result is the creation.

He further states—

Sabhaba-chestita morivishandhanat Vritbat.

i. e., as the best servant does not from any motive of self-enjoyment engage himself in his master's work, so the *Prakriti* without any motive of its own, i. e., naturally, is anxious for creation.

With regard to soul, he says—

Mata Pittijam Sthulam Prayashaitaranna totha.

i. e., the active or spiritual cause (the soul) sprang before the creation. It is not born of mother and father.

Turbath potastath Karjatham Vogadaikosya Naitarashya

It is the soul, he says, that suffers pain or pleasure, and not the heavy body, for we see the corpse does not.

According to him, the soul requires a subtle body (which is the archetype of the grosser body) as a receptacle. This subtle body cannot be like *Anu* (atomic), for then it would have been almost immaterial, which is not the case. It is small, but at the same time *parichanná* (detached), for it has action.

While the idea of God, he says, cannot be logically arrived at, he believes when he says as in the line below—

• *Doibadi Provedā.*

Such orders of spirits as *Brahmā*, *Prajatattyá*, *Gondharbyá*, *Jakshá*, *Rakshá*, *Pishachá* or the spirits mentioned in the Vedas. According to him

(2) *Sahi sarbabit Sarbakaṭṭa.*

i. e. the *Prakritilina* spirit of one creation becomes the creator of another.

In his opinion,

Bhabonopachoya Chudhyasa Sarbam Prakritibat. i. e., a *Purusa* can be sinless by (1) *Bhabana* (meditation), and then he acquires all the wealth of *Prakriti*, i. e., acquires the creative, preservative, and destructive powers of *Prakriti*.

Of the way to *Mukti* or absorption, he says,

Jinatmukti.

i. e., true knowledge is *mukti* or absolute freedom from pains.

A clear resumé of what is stated above, would be that, although the idea of God, as creator, cannot be logically arrived at, for he says, *Abhiman*, or vanity, which pre-supposes creation cannot be logically ascribable to a perfect God, he believes that both matter and spirit are eternal ; and as the former is always anxious for creation, an union with the latter is creation. He therefore, acknowledges *Brahmā*, *Hari* and *Hará* of the Vedas, and other spirits, such as *Gandharbyá*, *Jakshá*, *Pishachá*, &c. Man, in his opinion, is an embodied spirit, which has a *sukshma* or subtle body exactly like the grosser one, but very small in dimension. The grosser body is born of woman, but the spirit is eternal, existing before creation.

The spirit suffers and enjoys so long as it is mixed up with *Prakriti* or matter ; and grosser the matter is, the heavier are the sufferings of the former. To free one's self from pains in this world as well as in the world to come, one should cultivate true knowledge, *Jnanat mukti*. Yet he says elsewhere, and he was, indeed, the first man who said so clearly, and learnedly that if there had been no such thing as pain or *Dukshā* in this world, all questions of science would never have been asked by man—"Abam hi nastrabishva nā jīgashyata Jadi Dukshamnama Jagotinashya". The pains lead the way to knowledge, and knowledge destroys pains ; for in so far as a man understands his own self, i. e., his own spirit, he tries and frees himself from the bondage of *prakriti* or matter. It is then instead of being controlled by nature, he controls nature, i. e., he acquires the creative, preservative, and destructive powers ; and in his opinion the spirit of one creation can be the creative and controlling spirit of another. I shall revert to this last statement of Maharshi Kapilā in a separate paper, as it supports a theory of mine which cannot be discussed in an off-hand way.

From the age of *Darshana*, I now come to the age of *Purans*—an age resembling the geological age of our earth, known by the name of Tertiary epoch—an age of somewhat peaceful settlement after a period of contentions and upheavals on all questions of theology, polity, and domestic laws. It was an age from which the existing rules and orders of the Hindoo society could be primarily traced. It was the dawn of religious history and of polite literature of the Hindus. All the glories and successes of this age are almost, due to one mighty—one gigantic mind, the mind of Maharshi Vyasā, the renowned author of the *Mahabharatā*, the *Gitā* and *Purans*. The *Purans* are eighteen in number, and they individually and collectively treat of five topics, namely, (1) the creation, (2) the destruction of worlds, (3) the renovation of worlds, (4) the genealogy of gods and heroes, (5) the

reigns of the Manus and their descendants, and all matters ritual and spiritual.

Maharshi Vyasa appears to have found that (a) the vague and indefinite idea of the Deity, propounded by the school men, something like the "scientific frontier" of the present day, though cognizable, as is presumed by bright intellect, was utterly unsuited to the mass of men and women composing society ;—that (b) man finite and erring, yet a spiritual being, requires the aid of some spirit of high heaven to lead him up to God ;—that (c) the worship of such a spirit in form (*Akar*) as one's protecting spirit was necessary to deter him from vice and to dispose him to be good and pious. He accordingly introduced spirit-worship for the mass. The *Devatas*, or the high spirits of the *Purans*, are classified into three principal groups, namely, the *Adi-devatas*, the *Kurma-devatas*, and the *Prajapati-devatas*, i.e., 1st the three primary emanations of the Deity (the Trinity of the Hindoo religion) representing the three powers, creative, preservative and destructive ; 2nd the spirits of men who by their *Karma* or work in this world have attained celestial powers, such as *Indra*, and 3rdly *Prajapati-devatas*, or those who have been created to carry out some special purposes or rather to meet certain urgent emergencies, such as *Kali*, *Chandi*, &c. The term *Devata* must not be confounded with *Pará Bramhá* or the Deity. A *Devata* of the Hindoos resembles an Archangel of the Christians or a Farista of the Mahomedans, and literally means one who leads us to the abode of bliss. The question now is, are the worshippers of Devatas losers by such worship ? By no means. The narrow-minded religious bigots would tell you that they are, but such is not the case. A Ram Prosad could see his *Kali*, and talk to her in the same way as one would talk to a friend. He drew all his inspirations from her, and wrote as an inspired writer. He wrote songs—such tender, sublime, and celestial songs that they would last as long as the Bengali language and literature would last. I remem-

ber once to have read in Fenelon that when a man of so-called virtue derides a brother man for his errors, he does it not from a sense of virtue, but from the imperfections of that virtue which he tries to show so conspicuously. When similarly a man of intelligence and faith sees another concentrating all his heart's love and his illimitable faith on an idol whom he earnestly believes to be the creator of our immense solar system and of millions more, would he dare think that his soul would go to purgatory or hell for his ignorant worship or the worship he has been brought up to observe ? Certainly not, *for not an atom of our goodness, our so-called sorrows, our faith, our love, is ever lost or goes unrequited* ; for our God is illimitable love and is the God of our heart, and not of our intellect. The ignorant worshipper even by his blind faith can attain godly powers and attributes in this earth, which the pampered priests and preachers cannot conceive. Irrespective of the ineffable delight which permanently dwells in the heart of a faithful worshipper, he sees things which many cannot see ; he hears words which many cannot hear ; he alleviates human pains which are deemed to be beyond all powers of alleviation ; he sheds a bright, happy, and peaceful influence over all with whom he comes in contact. If these attributes and powers which he acquires, be all shadows, we cannot conceive what else could there be godly for finite man in this world ! Imagine for a moment what a battle a poor man has to fight on earth. There are the inherent temptations of flesh, the temptations of riches and power, the temptations of society and friends, each of which is a formidable enemy in its own way, and the greater is the power of each as each has a sophistry and a mask by which to delude its victim ; and imagine at the same time the difficulties on his part to fix his faith on a Being who transcends all reason and imagination amidst anomalies of earthly circumstances, occurring constantly to mislead him into paths of tangled meshes. Is it not necessary, under the circumstance, to yield one's self to the protection of some good and

and high spirit, to be upborne by his kindly help? Suppose a man has to mount a very high place by a ladder. Is it not safe and more cheering for him to find one holding it at the bottom, and another with a kindly face descending from above with an outstretched arm to take him up? Your ladder of faith is held firmly by your *Guru* (teacher) on earth, encouraging you to go up and on, and the angel from above with a sweet assuring face buoying up your spirit. True it is that the life-histories of certain individuals furnish us with instances of men who, without initiation or instruction of any kind, and simply by the dint of their own strong heart and unbounded faith, rose unhampered and unchecked by the deterring voices of friends and relations, like one in a solitary wilderness, who, driven by inordinate thirst and appetite, climbs a lofty tree for fruits which in ordinary circumstances of life he could never have dreamt to do. But such instances are rare—very few and far between, to serve as a guide for ordinary men. Maharsi Vyasa must have had such reasons, and more cogent ones than I can presume to conceive, in his mind, when he introduced spirit-worship in India. He was also the first who definitely gave the idea of heaven and hell. He classified the former into seven *lokas* or regions, and the latter into twenty-eight. According to him, the *lokas* are as follows :—

"The *Bhur-loka*, the earth ; *Bhuvar-loka*, the space between the earth and the sun, the region of Munis, &c. ; *Sara-loka*, the heaven of *Indra*, between the sun and the polar star ; *Mahar-loka*, the abode of Saints ; the *Jana-loka*, the abode of Bramha's sons ; *Tapa-loka* where the deities called Vairagis reside ; lastly, the *Satyaloka*, the *loka* of truth,—the abode of Bramhá.

The Purans furnish us also with the presiding deities of the seven *lokas* which are as follow :—

<i>Bhu-loka</i>	Fire.
<i>Bhuvar-loka</i>	Air.
<i>Sara-loka</i>	Sun.

Mahar-loka	Additya Basu, Ashinif, &c.
Jana-loka	Prajapati.
Tapa-loka	Manu, Sanat Kumar.
Satya-loka	Brambhá

Besides the seven *lokas* mentioned above, it is asserted that the fixed stars beyond the sun are also *lokas*, where dwell the spirits of those who are qualified by their works to fill those happy regions. The moral qualification necessary for the sojourn in these spheres are—

- (a) Truthfulness.
- (b) Candour.
- (c) Kindness.
- (d) Largeness of heart.
- (e) Forgiving spirit.
- (f) Subjugation of anger.
- (g) Patience in sufferings.
- (h) Purity of character.
- (i) Brightness from *tapa* or meditation worship, &c.

In the American edition of *Surja Shidhantā*—an astronomical work of great repute in India, I find a star named by him as *Brambhá Hridya* (the heart of Brambhá). Its position, as put down in the work is

60 deg. 29 min. 27 deg. 53 min. N

The American editor has indentified it with Capella.

The question which a Hindoo is tempted to ask is,—is it the abode of Bramha, the centre of the universe ?

I now come to the last head of my discourse, namely, the age of *Tantras*. The age of the *Vedas* was the age of divine revelations. The *Vedas* were supposed by some to be co-existent with *Brambhá*. The age of *Darshana* was the age of *Tatya* or the age of enquiry as to the "real nature of the human soul," which was considered to be "as one and the same with divine spirit, animating the universe :" the philosophical etymology of the word signifying as much, namely, *tada*, that divine Being, and *tang*, thou, i. e., "the very God art thou." In the *Pouranic* age the seeds of spirit worship were sown broadcast all over the land, which bore fruits in the age of *Tantras*. The

last was the age of spiritualism—a word to be understood almost in the sense in which it is known at present in the West; for the elements comprising modern Spiritualism were not only understood and investigated, but were carried to a degree of success. We find in the *Tantras* directions for forming circles, for invoking high and low spirits, for automatic writings, and showing spirit-forms, &c., in mirror, and also directions for fascinating and hypnotising individuals. These all used to be done in a manner peculiar to India. The great object of the followers of *Tantras* was to simplify all kinds of knowledge acquired in the preceding ages, whether it belonged to the dominion of speculative philosophy, religion, science, polity, domestic rules or occultism.

From the description of subjects given above, it will appear that Spiritualism was only a part of the entire *Tantras*. The authors of *Tantras* were of opinion that the customs, laws, and even religious rites of a country should be modified to suit the different states of society at different times, and they accordingly, without rejecting all those of the preceding ages, built a system of their own calling it *Tantras* from a Sanakrit word which literally means to weave. No doubt, the warps and wefts woven by the *Tantriks* are even in decay, such as would command admiration for originality, boldness, and ingenuity, and had it not been for the idleness, ignorance, and unscrupulousness of the generality of the followers, much that is of use, for instance, in chemistry and medicine, would have been preserved. In a land where early marriage burdens a man with a family in youth, where the climate is so enervating that mere tranquility is a labour, where religious knowledge and its cultivation are confined to some classes of men, an easy road is often sought to earn a livelihood. Accordingly we find men who under the cloak of *Tantrik* rites, swindle people right and left, and practise such abominable deeds as a man of honour would shudder to think.

The number of original *Tantras* is sixty-four.

The principal object of *Tantrik* worship is the attainment of superhuman power through the medium of the spirits, and also the attainment of all wished-for objects through their help. The higher aspect of the *Tantras* is identically the same as that of the *Vedas* and *Purans*, namely, the union with a spirit by meditation, with this difference, that the *Yoga* and *Yagas* of preceding ages were considered unsuited and almost beyond the capacity of the men of their times, and that the necessary objects could be attained by the easier process of *japa* and meditation.

The main features of the *Tantrik* worship are the same as the *Pouranik* worship, namely, to sit according to a prescribed method, isolating one's self within a circle to be drawn by water and thereby cut himself from all impurities and influences of surrounding evil spirits, if any, and then to invoke and offer fresh-blown flowers, incense &c., to his *Devta*, or to do the same in mind without the necessity of holy water, fire, flowers incense, and to absorb one's self by *japa* and meditation. The second process is said to be superior to the first, which is for the beginners, and the third the best of all.

The *Tantriks* place much value on *Satachakra*, or six circles in the human body. He is said to be the best worshipper who has succeeded in cutting the six circles; for the real union, cannot, it is said, take place until a man's soul rises gradually above the influences of the five circles to reach the sixth. The six circles have been mentioned in detail in the *Mahanirvaná Tantra*, but the difficulty, as the general opinion is, is to understand the hidden meaning of them. My interpretation of them, after having carefully gone through their descriptions, was called ingenious by a learned Sanskrit scholar, but not the true interpretation. He promised to give me the true interpretation some day, but as the promised interpretation never came. I think, in the absence of anything satisfactory, I may venture to put before you that which has been said to be plausible. The six circles described are

said to situate in the parts of the body mentioned below, beginning from the lowest :—

1. Hypogastric region.
2. Umbellical „
3. Sternal „
4. Inter Clavicular
5. Frontal „
6. Interparietal „

A worshipper is required to conceive in each of the six places a certain number of dominant good and evil propensities together with a resident *Devata* to be worshipped. The number of good propensities predominate over evil ones, as the higher circle is reached. The worshipper is to worship with the metaphorical flowers and incense of good propensities, and to slay the evil ones at the altar of the *Devata*. The evil propensities or passions are symbolised, such as anger is represented by a buffalo, covetousness by a sheep, another by a goat, &c., but instead of slaying these passions, we now kill innocent live goats, buffaloes and sheep for nothing. The real meaning of the *Shastras* has been perverted, as I venture to think, in this way. However, as the devotee goes progressing on, rising one circle after another, his heart is filled with all that is good and holy, till he reaches the sixth, where Bramhá is said to reside—an union with Him is the ultimate aim of human existence.

Let us now turn our attention to the method of spirit-invocation and spirit worship generally. A spirit-invocation presupposes a firm and orthodox belief in the existence of spirits, which according to Hindoo *Shastras*, are of various orders, namely, *Devas*, *Jaginis*, *Naikas*, *Jakshas*, *Gundhurbas*, *Aphsaras*, *Rakhasas*, &c. The spirits that were and are generally invoked and worshipped, are the *Devatas*, *Jaginis*, and *Naikas*, and *Pishachas* sometimes.

The system of invocation in all cases is pretty nearly the same. When a person with the object of attaining a certain object is led to invoke a spirit, he is to conceive a picture of her in his mind from the description of her given in the

Tantras. He is also required to draw such a picture as best as he can, and put it before, what De Quincey calls, his fleshy eyes. Then on an auspicious day, at an auspicious hour, on a river-bank, in a shady grove, underneath a tree or in a temple, or at the confluence of two rivers, he should sit down and meditate upon the form ideal, and then begin his *japa* according to the orthodox method of worship laid down. Some incense should be burning before him. He should go on repeating his *japa* and meditation for a fortnight or a month, according to prescribed term, and on the last day make a suitable offering to the *Devi*, and wait in expectation of her arrival. On the first night after the prescribed time, he may see her light ; on the second, she may pass before his eyes like a phantom as an object of hallucination. If the worshipper still persists to call her as usual, it is said that he is gradually rewarded with her presence—not as a fleeting phantom but a real tangible form meet his eyes. He then states his object to her, and asks her blessings which he gets. Each order of spirit has, and even each spirit has, a separate offering of her own, such as sandal-water, white or red flowers, curd of milk, rice, fish or flesh &c., and each has a special *mudrā*, a method of intertwining fingers during worship. These *mudras*, are inexplicable now, and are classed under the head of mysticism. They require the labour and researches of a Reichenbach to make them understood at present. As the *Tantras* lay great stress on the use and value of these *mudras*, I will attempt to describe some that are of a special nature :—

1. *Akarshani* or attractive

mudra Close all the fingers of the left hand excepting the little finger, and pray. This will attract the spirit quickly.

Fascinating mudra ... Stretch all the fingers of the left hand, and then twine the little

finger with the thumb. This *mudra* will fascinate the spirit.

Mudra to avoid dangers

at the times of worship. Close all the fingers of the left hand, and keep the third finger stretched.

Mudra to attract any... Close all the fingers of the left and spirit wherever she may be. right hands, and twine the two little fingers together.

The *Mudras* form a part of the worship ; and, as stated before, are considered to be essentially necessary. The utility of a circle with males and females, i.e., with the necessary adjustment of positive and negative elements according to the Bamacharis, was not understood till lately, and was called a mystic rite like the *Mudras* as at present. An orthodox follower of *Tantras* of the present day will tell you that a circle is necessary for invocation ;—that the female element in it is also necessary, but he will not be able to give any explanation concerning them whatever, any more than what he is about, or in the case of automatic writing, when he puts the palm of his hand on loose earth, and places a particular flower, *java*—(of the malvaceæ order) between his fingers, and keeps looking at it and reciting *Mantras* from the *Tantras*. After a time he feels his arm heavy, and his body nervous and then his hand moves slowly over the loose earth, and his forefinger writes, as the pencil of a planchette, answers to questions asked by others.

The *Homa* forms a part of the worship in invocation and purification. In performing *Homa* one should be careful to choose the earth on which it is to be performed. The whitish earth gives success, the reddish landed property, the greenish riches and other blessings. The black earth should be entirely avoided.

The following is a brief list of the principal orders of spirits, mentioned in the *Vedas*, *Purans*, and *Tantras*:—

1. The *Gandharvas* ... These are the fairest specimens of spirits known, and are in request at the courts of *devatas* for dancing, singing and dramatic performances.
2. The *Jakshas* ... These are the masters of buried treasures and are very black, and of unsightly shape. They have long necks, large bellies, and are clad in white or red dress.
3. The *Danubs* and Asuras. ... These are of strong make and very powerful, and are useful to man at the time of fighting, and in such services as require great bodily strength.
4. The *Joginis* and *Naikas* ... These are the celestial female spirits most bright and beautiful, who in power almost equal the principal *Devatas*.
5. The *Pishachas* ... This class as well as the the third class proves of great earthly benefit to those who seek for their help ; but their contact debases man to the extreme. These can tell what happens to one a hundred miles off, and many past incidents of a man's life, but they have no power to forecast future events.

On hypnotism, and fascination, as practised by the ancients, I have but an imperfect knowledge ; but one thing is clear, that they rest, as all others hitherto described, on two cardinal qualities of man, namely, concentration of mind and will-power. These two powers in order to be abiding should have the help

of a good moral conduct. The spirit-help varies according to the nature of objects aimed at as for instance, it would be impious even to think, that any heavenly spirit would further the cause of an unscrupulous man, who aims at the ruin of his neighbour, or who wishes to sow discord in a happy family. Yet there are spirits, as there are men in our society, who would do all these and demand the price of their labour, namely, the surrender of the souls of their employers to their vanity, unscrupulousness and debasing appetites while on earth—a price that shall cost if not an eternity, yet in comparison with the short term of human life on earth, a time equal to as much of fellowship with them after death.

“Yet man, fool man, here buries all his thoughts,
Inters celestial hopes without a sigh.”

On the subject of “spirit-mirror,” I have only to say that it is to me the most interesting of all spiritual phenomena. It reflects many incidents, past and future, in a man’s life, and requires great psychic power to bring it to success. I refrain from saying any thing on the subject, as it is under my special investigation.

The substance of the lecture, gentlemen, will, no doubt, now convince you that ‘Spiritualism’ is no new thing in India. Yet it had, as I have said before, a type of its own. There is not a subject now known in Europe and America in connection with Spiritualism which was not known before in India. She gave to Egypt, Greece, Arabia, and China all the spiritual wealth they wanted. She had men of gigantic intellect, who drew their impressions and inspirations direct from Nature, from courses of events which probably have now ceased to operate like many a phase of diseases, which have at present completely died out, and new ones have sprung up in their places; and it would be very weak logic to hold that they all wallowed in darkness, and at the same time built a system of intelligent worship to cheat themselves—a system that outlived many a social and political revolution. There is a com-

mon saying amongst us "If you want my help, I would assist you. If not, I would let you alone." Well gentlemen such may be the state of things at present. There might have been a time in the age of this old world, when men talked to spirits, and asked their help, as we do now talk to our friends, and request them to assist us. Yet India of to-day now wants men of commerce, science, and arts to elevate her materially, as the West men of spirituality now, that they have attained a pre-eminence in material prosperity.

Gentlemen, I now beg leave to conclude the subject with which I have endeavoured to engage your attention this evening ; but before I do so, a few words by way of explanation of my views on it, appears to me to be necessary. Most of you, gentlemen, have no doubt read and heard much of modern Spiritualism, and of the phenomena constituting it. It is a growth of the 19th century—a century of enlightenment and civilisation, yet is the most decided of all subjects, being another name for villainy. But amidst public denouncings and private upbraiding, amidst the general contempt of the press and the scientists, the magic car moves on. Men in the first rank of literature, science and philosophy mighty stood against it, yet men of equal position and calibre found glimpses of truth to push their enquiries on. The Churchmen denounced it as "humbug" and "satanism," and yet the Churchmen admired the new-born infant, and engaged themselves in right earnest to foster its growth. The medical men, who more than all others, hurled their dire anathemas over its devoted head, were the foremost to elucidate many points of interest unknown to the public. Thus amidst severe opposition and some approbation, amidst contumely and regard, amidst fury and forgiveness, the magic car moves on. The Spiritualists see the merciful hand of Providence in the movement, which has gained followers not by hundreds or thousands, but by millions, and the day is not distant when a spiritual Columbus will explore the hitherto unexplored land, and amidst tears and Tede-

ums of joy, land his trusty, weak and weather-beaten comrades to proclaim the glories of the far-off region, now dimly seen by few, and hoped for and trusted by many.

LECTURE-II.

AN EXAMINATION OF PATONJAL YOGA PHILOSOPHY.

[DELIVERED ON THE 6 APRIL 1890.]

(*Inscribed to the Sacred memory of my Father.*)

I PURPOSE to examine this evening one of the most interesting subjects for study, namely, the Yoga philosophy of *Maharshi* Patonjali. There are indeed many treatises on Yoga philosophy in the Sanskrit language, which are more or less alike, but the one ascribed to the noble *Rishi* whose name I have just mentioned, is universally considered to be the best, both for a clear exposition of the subject, and for the soundness of the views based on practical experience of facts, and judicious study of phenomena, as they presented themselves to a mind refined by previous study, reflection and religious devotion.

A comparison of the two high minds, the mind of *Maharshi* Kapila and that of *Maharshi* Patonjali, the founders of the two most ancient schools of philosophy, will not be uninteresting at the outset. *Kapilá*, the founder of the *Sankhyá* school, was one of the boldest and most original geniuses ever born. His mind was not merely the mind of a great philosopher or of a poet, but of a seer, grasping the questions of life, death and eternity, of human passions, pains and happiness, with the ease of one who, as if he came down to the earth with the express purpose of teaching mankind, in language more terse and epigrammatic than that of Bacon or Emerson; yet strange as it would seem, but it nevertheless appears to be a fact, that he was wanting in the idea of God. Distressed with the divers forms and dimensions of human pains as the unavoidable condition of life in this world and

hereafter, he proposed not to discuss but to teach mankind, how they could be entirely and absolutely overcome. True it is, he says, that the pains open the door to all questions of the science or in other words, knowledge, yet knowledge is the only weapon to be employed to destroy them. Secular knowledge, he maintains, can partially remove pains as a dose of an adequate medicine can relieve a patient ;—a knowledge of the weather can forewarn an individual from an impending storm ; a strong wall can ward off a thief or a burglar for sometime ; yet it is only a partial relief, and is no adequate provision for a hereafter. True knowledge, the knowledge which gives a man the idea of what he is, i. e. though born to suffer for a time from *Abidya* or ignorance, yet as a spiritual being, he has a capacity for infinite knowledge and infinite improvement. *Budha*, who followed his footprints without deviation, suddenly lost sight of his master in the very place, where he soars majestically high and loses himself in a spiritual envelope. *Kapila*, in spite of his shortness of vision in one respect, i. e., the incompatibility of a perfect God with idea of creation, is, nevertheless, eminently spiritual, while the ultimatum of Budha's enquiry is *Nirvana*. The one wrenches the supreme authority from God and gives it to the spirits, who are said to be the actual rulers, and who can attain absolute happiness called *mukti* or freedom from the bondage of '*Prakriti*' ; the other dooms man to an eternal cessation of existence.

The mind of *Maharshi Patonjali* was of another stamp. It was, as appears from his works, the mind of a great scholar, a profound thinker, and a benign and pious man—calm and deep as the Pacific “on whose bosom the image of bright nature sleeps. Having usefully and successfully spent his youth in the study of grammar, literature and science, as appears from his learned dissertations on *Panini* and *Charaka*, he seemed to have commenced at a somewhat mature age, the study of the Yoga philosophy, briefly enunciated by his venerable predecessors,

Kapila and others, and of nature directly to complete a self-imposed task for himself and posterity—a task as noble as could be conceived by a high mind, comprising within its elements the solutions of the great questions of Yoga, which had been attempted by his predecessors with more or less success, and are as follow:—

- (a) Whether life could be prolonged for the attainment of higher knowledge and devotion to God.
- (b) Whether, if life could be prolonged, would it be possible to keep it free from the attacks of diseases and vices which retard progress in spiritual work.
- (c) Whether mind, which by its attributes, and with the help of physical powers, distributes, combines, resolves and transforms matter so as to serve the ordinary purposes and enjoyments of life could be so developed, as to enable it (a) to exercise those faculties at will in waking moments, which seem so wondrous at times in a sleeping state, such as fore-seeing future events and visiting distant places, &c., and (b) to exercise in an embodied state the powers exercised by a disembodied soul.

It was the endeavour of his high mind and genius from such analogies as are mentioned above, to discover the laws by which apparent impossibilities could be made possible, with the view of extending the dominion of human knowledge ; and, at the same time, to make the new knowledge subservient to the attainment of the principal object of human life, namely, of approaching God daily more and more with the humility and reverence of a dutiful son and servant. What are these laws, how had they been discovered, and what uses had they been applied to, are the questions which form the subject of this lecture. It is not my purpose to give you a translation of the *sutras*, but to put prominently before you those only which answer my purpose. Having thus defined to you at the threshold the scope of this paper, I feel myself to a certain extent easy; but considering my own incompe-

tency I can only say, that my attempt is to be taken in the light of a venture and not a promise to do that justice which the subject deserves.

To understand the Yoga philosophy—to see the grandeur of the wealth buried therein, it will be necessary (a) to define clearly what the term Yoga signifies, and (b) to take the following propositions as truths for a time:—

(a) That here exists a Creator and Supreme Ruler of the universe who is perfect in all attributes.

(b) That there exist also spirits who have divine powers as rulers and controllers of worlds under them.

(c) That there exists such a spirit as stated above in a nascent state in man, capable of infinite expansion in knowledge and powers.

(d) That matter is under the control of psychic force and intelligence.

(e) That there exists an intelligent, moral, and psychic bond between the perfect God and all intelligent orders of creation, binding all in a uniform sense or law of love and justice, which becomes more and more perfect, according as souls are nearer to God, and more and more imperfect, according to their distance from Him.

(f) That for the existence of this intelligent moral and psychic bond, it becomes possible under peculiar circumstance of distress and devotion, to establish an intelligent communication between man and God, and man and spirits, however remote they may appear to be in the light of our present knowledge.

(g) That having established such a bond of communication and sympathy between one's self and a spirit whom one takes as his model or standard of individual excellence, it becomes possible for him, according to his sincerity and diligence to acquire all the *Bibhuties* or wealths* of his model.

Let me now, according to my proposal, attempt to define clearly what Yoga is, which is variously understood by various

* I have used this word in the plural number throughout.

individuals. The term literally means to join or figuratively "as with God". The Sanskrit lexicon of Professor H. N. Wilson gives twenty-eight significations of Yoga, yet it is divisible into two primary classes, Yoga secular and Yoga spiritual, and comprises divers questions of logic, literature, science, arts, religion and psychology. The Yoga secular gives us an insight into the laws of the combination of matter, enabling us thereby to trace the true relations and causes of physical phenomena, to enquire logically into questions of divers sciences and arts, to expose tricks and fallacies, so as to arrive at right conclusions, to pry into the laws of luck, &c. Yoga spiritual gives us an insight into the mysterious powers of the human mind, its tendency in a healthy state to release itself from the bondage of matter, and to join with the Great Mind of which it is said to be a part, and the means by which this can be effected. The *Rishis*, who were the early teachers of Yoga secular, were Ushuna, Brihaspati, Indra, Punarbasu, Agnibaish. Those, who first taught Yoga spiritual were Brah-mā, Mahashwari, Shivani, Kapila, Janaka, Bashishta, Jagyabalka and Patonjali.

The subject of this paper is to deal with Yoga spiritual and the subjects connected therewith; to do which, it will be necessary, at first to enumerate the eight principal *Bibhuties* or wealths (powers), which it is one of the chief ends of Yoga to attain. They are as follow :

1. *Anima*—Extreme minuteness or invisibility.
2. *Laghima*—Extreme lightness or incorporeality.
3. *Mahima*.—Illimitable bulk.
4. *Prapti*—Attaining or reaching a thing.
5. *Prakamya*—Fulfilment of every wish.
6. *Bashitya*—The power of enchanting, or changing the course of nature.
7. *Ishitya*—Dominion over inanimate or animate nature.
8. *Kama-bashaytya*—The accomplishment of every promise or engagement.

Budha enumerates five Bibhuties or supernatural faculties, *i. e.*, excepting the first three of the eight mentioned above (*vide* Review of *L'Histoire du Budhism Indien*. Journal Asiatic Society, 1845).

To a mind trained exclusively to physical enquiry—to a mind given up to the acquisition of wealth or to the enjoyments proceeding therefrom—to a mind, to which the wealth of imagination which makes the poets the interpreters of moral laws, truth, beauty and harmony are denied, these Bibhuties, are *prima facie* absurd and unfit subjects even for enquiry. It would be indeed as much hard for a person in these days when the systematic study of Yoga has been stopped for hundreds of years, to try to convince another of the possibility of the attainment of the *Bibhuties*, as it would be for one versed in Geology to establish from isolated data the existence of an ocean* in the Himalayas in primitive days. We have in our attempts, as if to grope our way through miles of a subterraneous passage to get at the vaults and our feeble lights are laughed at and taunted by the stupendous darkness reigning therein. Yet we must proceed. To proceed, it will be necessary to bring forward certain facts before you which, it is supposed, suggested to the *Rishis* the idea and principles of Yoga. They, as far as could be gleaned from various ways, have been put together and are given below :

- (a) Solar rays when concentrated and brought to a sufficiently powerful focus, can melt rocks and minerals. †
- (b) Hibernation of certain animals. ‡
- (c) The will-power of a species of snake, known in India as *Raj-sarpa*.
- (d) The very extraordinary *Chaturi* or cleverness a

* *Vide Captain Hutton's Geological Report. Journal Asiatic Society, 1841.*

† *Jatna arka rashmi sunjogat arkanto hootashansm,*

Sbikaroti Nykasun Drishtanta sa tu Jogina.

‡ *Nashanti dardurta sbitay fanina pabanashana,*

Kurmascha shaguptaro dristtanta jogino mota.

woman acquires when she covertly tastes forbidden pleasures.

(e) The power of contraction and expansion of bodies by the snakes.

(f) The steady, long and ardent watchings of a Fowler or hunter.

To adopt the language of the lawyers, the facts stated in (a) and (d) should be read together. The very extraordinary cleverness which a woman acquires when her whole soul is brought to a focus for the attainment of one ruling object, such as has been mentioned above—when all obstacles put in her way are surmounted as if with a superhuman power—when privations of food, drink and sleep are never cared for or even thought of—when time and distance are no objects of consideration—when she can at will transform a fact into a fable and a fable into a fact, had suggested to the *Rishis* how much more a mind can do in another way, when it could be brought to a focus for the attainment of the highest spiritual object and aspiration of human life, namely, the wished-for union with God—the source of all *Bhūties*. But how small is the active portion of human life in comparison with the greatness of the end aimed at! To prolong existence, experience has taught them that hibernation or slow respiration is necessary,—a lesson learnt from the fact mentioned in (b). I am indebted to Pundit Kaliburji Vedantabagish's vernacular edition of *Patanjali Durshan* for the subjoined table:—

Name of animal.	Number of respirations per minute.	Average length of life. Years.
Hare	... 38-39	8
Pigeon	... 36-37	8-9
Monkey	... 31-32	20-21
Dog	.. 28-29	13-14
Goat	... 23-24	12-13
Cat	... 24-25	12-13

Name of animal.	Number of respirations per minute.	Average length of life Years.
Horse	... 18-19	48
Man*	... 12-13	100
Elephant	... 11-12	100
Snake	... 7-8	120
Tortoise	... 4-5	150

Assuming the table to be tolerably correct, it will show that those animals which respire slowly are the longest lived. This fact, as well as the one mentioned above, are the ground-work of our ancient Yoga system. The first leading principle of a subject having been once discovered and logically and broadly laid down, the improvement and details are only a question of time, labour and experience. Thus assuming from the *datum* laid down above of the possibility of great expansion of power, it is not difficult to learn another lesson and then another, namely, the lesson taught by a fowler or hunter. His keen and fixed gaze on one object, his solitariness, his ardent devotion to work, his fixed statue-like posture and his wonderful patience. Indeed, the injunction for a Yogi, as laid down in the *Shastras* teaches us as much. i.e. he is to select a solitary yet a lovely place, a grotto, where he is to perform his Yoga : a place where no unsightly object, no disturbing sound would break the serenity of his mind, and then he is to fix his eye upon a particular part of his body or object to concentrate his thoughts &c.

Turning now to the question of *Bibhuti*, the raj-snake teaches us one of the grandest lessons ever taught, namely, the power of will, the will that brings to it its living food without any other exertion save its own exercise. It will be here interesting to describe the method adopted by this species of snake to get its food when hungry. It, in this state, lies dormant and motionless and then gives out a long whistling sound,

* 14 to 16 is the present average number.

which, as far as it travels, brings with a psychic force small reptiles to its mouth which its swallows. There was a *shashan* (injunction) at one time amongst us, and not without some wisdom that youthful damsels should abstain from food at night, if they happen to hear the sound of a flute from a distance in the stillness of night. It must be borne in mind that in those remote days the chances of hearing such a sound at night were rare, as the people took to their beds within about two hours after candle-light, and not as now, in these days of theatres and concerts ; and those who dared to play on a flute at night were hunted out and reprimanded by the headman of the locality. I would beg leave here to mention to you an instance of will-power. The story of (Maharshi) George Müller of Bristol, as personally communicated by him on the 19th January' 89 is to me a singular instance of will-power and efficacy of prayer. One day, when George Müller was a young man, he saw some orphans who were almost perishing in fog and snow. He took pity on them and brought them home to his wife at a time when he had not sufficient provisions for his own children. He prayed to God for the orphans, and singularly enough, got sufficient provisions as a present that day. Since then he has been maintaining orphans. His orphanages now, as I have been given to understand are known all over the world and maintained at an annual cost of about 4 or 5 lacs of Rupees, (and to the glory of God) all this money comes to him from all sides unasked.

The next lesson which the fact mentioned in (e) suggested to early enquirers, was the idea of the first and the third *Bibhuties*, namely, *Anima* and *Mohima*, i. e., the power of contraction and expansion of one's body at will. Thus, gentlemen, I have endeavoured to shew to you to a certain extent that our ancient *Yoga* system was no fairy structure that rose out of a magician's word in the course of a single night. It was a superstructure wisely and cautiously planned, that took centuries to be built, in which all the renowned architects of ancient India

took a zealous part, and to which each contributed his own quota of skill and experience, and the result is now the venerable sombre-looking edifice that repels both the Indian and the foreigner alike to approach, but within it are scenes of sylvan repose, of love, beauty, harmony and health, of brightness supreme, and treasures such as look down upon gold and diamond as dross. To such scenes then let us repair taking *Maharshi Patonjali* us our guide to-night.

The lovely celestial scenes to which we are to be ushered by and by, are not the scenes of the physical world tangible to our physical senses, but of the inner world—a world no less actual than the physical, cognizable by the intuitive perception of the all beauteous mind, and giving rise to, under a variety of circumstances, variety of phenomena that are governed by their own laws—laws that shew the same superiority over those of the physical world, as intelligence over matter, sympathy over attraction, and love over cohesion. To ignore these phenomena because they cannot often be read in the light of the hitherto discovered physical laws, is to overlook a part of our own existence, to shut the very door of our improvement, to divide as it were one's own dearest relation on earth, the mother, for instance, on the plea that she belongs to the father. Such indeed appear to be the attempts of the physicists who deride the most instructive and glorious records of the visions of the saints, who ridicule the idea of a spirit appearing in its former habits as an illusion, who laugh at the "highest grade of Divine Beatitude" as temporary madness.

It is a known fact that an American Indian can, by the acuteness of his sense of smell, trace an enemy a long way off, and "an Arab by his strong power of observation can tell the number of approaching horsemen, where a modern Englishman barely sees a speck on the horizon". It is also a well-established fact that a written or a printed paper put on the epigastric region (the seat of *Kula Kundalini shakti*) of a mesmerised person in the clairvoyant stage, can be read out by him correctly.

and that under certain circumstances, a man can consciously or unconsciously project his double which has in a large number of cases been seen and tested by eminent personages, for instance, M. Adolphe D'. Assier, a member of the Bordeaux Academy of Sciences. These are all facts, and as such they cannot be gainsaid by any amount of adverse criticisms. Were these facts not investigated in our own time, any positive allusions to them in our *Yoga shashtra* would simply have been laughed at, as some of the processes of Yoga are deemed and pronounced as meaningless, such, for instance, the process of fixing the gaze by a *Yogi* on the spot between the two eyebrows and pressing the crown of his head at the time of performing *Japa*, or putting a sweet-scented flower thereon. A glance at the phrenological bust before me, shows that one is the *seat of individuality* and the other the *seat of veneration*.

Thus what are clamoured to be perfectly meaningless, stand to sufficient reason when read in the light of modern discoveries. The entire range of edifices is divided according to *Maharshi Patonjali* into four sections ;—the first two of which (the *Samadhi* and *Sadhan* sections) are called the training grounds of the young devotees, which are artistically laid with lovely parterres of the most delicious flowers of all hues. These are the celestial flowers of *Ahingsha*, *Satya*, *Astya*, *Dya*, *Arjoba*, *Kshema*, *Dhriti*, *Parimitahar*, *Showcha* and *Bramhacharjya*.* The walks between the parterres are formed of precious stones of all colours and value, known by the general name of worldly wisdom, and at intervals separate from each other, lovely groves planted with evergreen trees, where a thousand birds

* Abnegation of all desires to hurt or injure any one.

Truth defined to be that which tends to do universal good.

Abnegation of all wishes to possess another's property.

Kindness defined to be the performance of duty to all creatures.

It is that state of mind in which it has neither inclination, nor disinclination for worldly things.

Forgiveness defined to be the act of seeing all created beings with equal eye.

Stealthiness in misfortune.

Temperance.

warble their melodious notes. The groves are ten in number and are called *Topusya, Suntosh, Astikya, Dan, Ishwarpuja, Sidhanta, Sravan, Laj-ja, Moti, Japa, and Jajna.* † In the centre stands a lofty dome of elegant form, called the dome of *samadhi*, supported by a hundred columns of marble as white as alabaster and illuminated by night and day by the silvery rays of beings of higher orders who are attracted there by sympathy for the devotees. Within the dome are to be found arranged on a single piece of cloth of gold the solid likenesses of many of these beings formed of crystals, gold, silver, porphyry, agate, &c. Encircling the dome flows a stream, the waters of which run nectar and are fed by fount in the fourth section. This stream is called the stream of *Bhaetii* or the conjoint stream of faith and love. As you pass these lovely grounds, you see the devotees, some in parterres, some in walks, some in groves, and some within the dome. Those on the walks are conversing sweetly and with brotherly love for one another; some are singing deliciously, but they almost all betray in their walks a certain degree of stiffness, shewing either want of courage or some unwillingness to tread the precious stones of worldly wisdom. In course of time they would accustom themselves to these walks like those yonder, and tread the ground with more manly steps and with their heads more divinely erect than at present. Those in the parterres and in the groves wear such benign and sweetly resigned looks that can only be

External and internal cleanliness.

Asceticism and purity of character.

† Devotion.

Contentment.

Faith.

Charity.

This is a complex term. It means that the heart should be kept free from all worldliness, the tongue unpolluted by a lie and the body unsullied by any desire for hurt or injury.

reading or listening to readings from religious books.

Sense of shame.

Sincere desire for performing duties.

(*Japa taking the name of God*)

Performance of Vedic rites.

compared with those of a young wife who having sacrificed all for her husband, looks with bewitching tenderness into the eyes of her lord, her husband, her all. Their faces are bright with the consciousness of having sacrificed them all of this world for the next, ambition, riches, fame, family and pleasures. Yet how much more happy are those in the dome of *Somadhi* !

HAPPINESS like wisdom has its countless folds and grades. To quote a sentiment expressed by one of Bengal's best poets, men enjoy here the happiness of the sweetest dreams in their waking hours ; for here they get glimpses of those dear souls lost to them on earth, of forms of loveliness and grace compared to which the best likenesses of the loveliest beauties on earth are but rough sketches ; of hearts more tender in love and 'sympathy acute' than the most loving sister, wife or mother.

Let us here pause a while to hear the words of Maharshi Patonjali in respect to *Samadhi* and *Sadhan*. He says :—

Jogaschitabriti Niradha.

Jogā is said to be that state of the mind which is known by the term *Niradha*. The questions here are, 1st. what is *Niradha*, and 2nd. what are the other stages? To be brief *Niradha* is the 5th. or the last stage in which the mind has no external or internal wants, and is supremely happy. The other stages are

- (a) Khipta.
- (b) Murka.
- (c) Bi-khipta.
- (d) Akagra.

The first stage is called by the *Yogis* the insane stage, wherein the mind is never calm and is continually tossed in the sea of worldliness. The second is that stage in which the mind is always clouded by one or more dominant passions, such as anger, lust, covetousness, vanity, &c. The third stage is like the second with occasional lucid intervals. The one can be fitly compared to continued type of fever, the other to the remittent type. The fourth is that stage in which the

mind is steadily centred on one worthy object and does not lose itself in the whirlpool of business. It is the object of *yoga* to calm in the mind in the first stage, and to clear it of worldliness in the second, with the view to attain the fourth and fifth stages. *Yoga* does not necessarily mean asceticism—King *Janaka*, who was one of the best of *yogis*, had a family and a kingdom to look after. With regard to the second and third stages, it is necessary to state that a wide generalization of human nature and peoples has shown, that almost all men have in themselves at least one weakness, which opens a door for sins to enter in. The man, who is covetous, rarely misses an opportunity or scruples to take another's property, large or small, if he can conveniently lay his hand upon it. To him the largeness of his own property is no consideration whatever, to dissuade him from grasping at the most trifling thing belonging to another ; but to him probably a lovely woman is no temptation whatever. The same theory holds good with respect to other passions, anger, lust, vanity, &c. I remember once to have heard of an eastern zemindar, who from wounded vanity, i.e., for not having been offered the first garland in a *Sradha Sova* to which honour he thought himself to be entitled, vowed then and there the ruin of his adversary by a law-suit, and in attempting to do it, he ruined him as well as himself. Indeed the history of humanity from the earliest age down to our own time, does not furnish us with a single instance of a perfect man on one side, and the most depraved individual without one redeeming quality on the other. *Maharshi Dypayaná Vysá* or *Fenelon* may be held up as the best types of humanity, but our expectations regarding them are not all satisfied : while on the other hand, the wretch* (a Frenchman) who having commenced his career by gambling, gradually sold his principles, his conscience, his

* "Philosophers and Actresses" is the title of a book translated from the French into English, in which the career of this man is depicted. The book was read by me some years ago and is now lost.

religion ; who murdered his wife and sullied his father's good name. [The father cursed and disinherited him, but what of that ?] this man had, however, one thing still to sell, i.e. his country. He entered into a conspiracy, was detected and thrown into prison, where by his good looks he seduced the daughter of his jailor to whom I think he was ultimately married. This most depraved of depraved men had yet one redeeming quality. He loved his daughter sincerely, who, for her matchless beauty, became, if I remember rightly, the queen of her country. It is the endeavour of *Yoga* to control these failings. The means by which, however, the last stage is to be attained is laid down in the following *Sloká*.

Sradha Birja smriti somadhi pragya purbaka itarasham.

The *yogi* must have in the beginning a faith or *sradha* in the *shastras*, in his own work, and in himself. This triple faith at the outset is necessary for self-discipline as well as for success. The faith infuses *virja* or strength into the mind of the devotee, and fills him with ardour to pursue his course. His recollection or *smriti* helps him at this stage to compare notes of what he was and what he is now, and bids him devote himself more zealously to his subject—a course which in its progress cannot fail to produce *akagrá* or abstraction. As the *sámadhi* deepens, and as one by one the landmarks of worldliness become more and more faint, and its jarring sounds gradually die away, a new creation with new scenes, new language, new thoughts and aspirations and new delights, dawns upon the internal eye of the devotee—a new light, soft and serene, without heat and incomparably brilliant—the faintest resemblance of which on earth is the 'St. Elmos' or the 'Holy Light' that fills the heart of the mariners with joy, safety and hope after the storm, breaks upon him. But in order to attain the fifth stage, a *yogi* must have an assurance that God exists, and also that it is possible for him to acquire powers by prayer. The sacred words of Maharshi Patonjali indeed give us that assurance in both respects when he says :—

(a) Tatra Niratishoya sarbagatya bijam.

[Jatpadpadma Sharanat aumnimadi Bhibhutya.

Bhabanti bhabanamastu Bhutnath sa Bhutaya.]

The word *tatra* signifies in Him, i. e., in God, " *Niratishoya*, &c.," mean perfection of all knowledge as exists in the seed. The words are indeed few, but the meaning is great. Man in this world is said to be great, because he can command threefold knowledge, i. e., he can from past experience and records, will the present, and from the past and present formulate the future. He can do this individually as well as collectively. No other animal to our knowledge has power to do it. Instinct may be complete in its own way, and capable, so to speak, of accredited improvements, but there is a line which it has not yet crossed, and therefore we say, it cannot cross. Man knows of no such line. Further, his memory and reason are not the only exhaustive sources of knowledge. His moral sense, his innate idea of right and wrong, of love, harmony and health, is another and a better and holier source of knowledge. And knowledge is power, and power wealth. If, for instance, we say, the British nation is at present the most wealthy nation, we cannot but simultaneously think, that it is the most powerful and at the same time most intelligent. Wealth is not the result of power, but is another name of power. God in whom this three-fold knowledge exists in *Niratishoya* or perfection (a subject to be discussed afterwards) is logically the most powerful and most wealthy. His wealth is not simply natural, but intellectual, moral and physic ; and hence the *the commentator* very aptly says, that from *sharanum* or contemplation of His *lotus* foot, *Anima* and other wealths flow. It is a truth of every day experience that an inferior individual partakes of the virtues of a superior personage when constantly placed together. A man even if he be wicked enough (absolute wickedness is unknown as pointed out above to the goodness of God), can, by his subsequent faith in God and contemplation of His goodness, partake according to his merits, of

His wealths and necessarily His knowledge. The conclusion thus arrived at, has all the force of facts and philosophy. It now remains to be proved that God exists ; and that God is the best knowledge, the best power and the best wealth. The ways adopted by the ancients to prove a proposition, are according to *Maharshi Patonjoli*

“ Protokshya anumana-gama pramanoni.”

(a.) *Protokshya*, i. e., the perception of true knowledge by the senses.

(b.) *Anuman*, i. e., a truth arrived at by the combined processes of imagination and reason.

(c.) *Agam*, i. e., the testimony of truthful persons.

Our physical senses shew to us an infinite number of worlds more or less alike, governed by suitable laws, displaying to our mind a wonderful discipline, wonderful power, wonderful intelligence, wonderful beauty and wonderful softness and hardness of heart. This law, power, intelligence, beauty and heart are conjointly seen and felt by us every moment, and designated by the term “ God ” or by a happier term “ Ishwara ” as amongst us. It is a mathematical truth that a straight line is the shortest distance between two given points. In proving God, we take the aid of this truth, to prove the *Truth*, namely, that between our own existence and attributes collectively, and those of His, the distance is the shortest ; for it takes no time, no aid of learning or genius to say that there is a Creator and Ruler. We care not to ask a Butler or a Huxley to prove or disprove this fact. The mankind that preceeded, the mankind that exist, all say *at once* when asked, that there is a God, and as all the grand truths in nature are simple, this truth which is the grandest, is the simplest. Those who disbelieve and those who proclaim their disbelief to others, are either perverted in nature or pervertors of truth. We thus know God (a) by our senses (b) by our mind and (c) on the testimony of almost all mankind past and present.

With regard to the God's attribute that He is the Best Know-

ledge, it is the same perversion, that led Kapilá, the first of historic men, to ascribe vanity to creation, or evil to the nature of God. has led also others to do the same in other ways. It has already been said in the opening part of this lecture, that Kapilá misconstrued His attributes, for it was not vanity, but love, not materialization but etherealization of matter that led Him to create; and as the etherealization cannot be effected, except gradually from lower to higher evolution, the evils of destruction and pain are evils apparent to our short sight and short history. The child that is born of my flesh and blood, of my intelligence and character, becomes a somewhat different being from what I am, say somewhat perverted in nature. I who see him in his present character, and anticipate a worse future, advise, threaten and chastise to mend him. The rod that I apply occasionally with the best of intentions and the best of love is a positive evil to *his* short sight and short history of existence ; but I who have the duty to mould his future conduct, see the rod as a necessary evil that is to bring about happy change hereafter. The heart that makes the earth yield the sugar, the lily and the rose, that sends the soft southwind to give us "joy, youth and warm desire," cannot, we ask, be the same heart that lets us fall victims to cholera, lightning and tempest. Yet it is so, and in all such mighty contradictions, He is the same loving God ; for geology would shew you at once that the world as it advances in age, wears a serener and a brighter aspect. The existence of God and His loving attributes thus discussed, it remains for us to prove the other propositions which we took for granted at the outset. Amongst the first of these, stands the existence of spirit and spirit-control. We have both seen and proved that there is something in us which is more than matter. Call this by any name you please ; we use the commonly accepted term 'spirit' with this comment only, that the Hindus consider that all spirits except God, are to a certain extent material. Of this more than gross matter something, has been seen and tested in various ways, and is a phenomenon as old as man. To ac-

knowledge it, is simple ; to deny it, is trouble. This something survives the physical change, called death. All religions tell you that it exists after death in Hades, Hell or Heaven according to its deserts ; that gradual progress is its law. The Hindu philosophy which is a part of the Hindu religion, adds something more definitely (I do not know whether any one else has read our *shastras* as I have). It says that this something exists neither for torture in Hell, nor for enjoyments in Heaven, but passes through these stages as an apprentice to qualify itself for higher powers and higher appointments, namely, for creating worlds and controlling them. The venerable Kapila told this pretty clearly, the *Tantras* speak of this covertly, the *Surja Shidhanta* (a Hindu Astronomical work) gives to some stars the names of Rishis, such as *Agusta*, the *Saptorshi mandle* &c. Space is infinite—matter is infinite—the laws of nature are fixed, the principles are uniform, and it therefore deduces no glory from the Almighty to say, that the venerable Agusta has created a *Loka* of his own and peopled it, any more than when we build cottages, ships and palaces, control our own family, devise plans for our own comfort, &c. To say that we shall exist after expiation as pensioners for enjoyments only, and for no action whatever, is a theory repugnant, alike to reason and experience. Suppose a real ghost appears before you, dressed in a suit of clothes he used to wear when in life on this earth, and with spectacles and stick also. You ask where could he have got these things outside our limited area ? Yet you see them, others also see them. There can, therefore, be no mistake about them. The answer is that the ghost has created them for a time from matters less gross, by his then higher powers of combination and transformation of matter.

With regard to the possibility of establishing a bond of sympathy and communication between man and spirit, and man and God, under peculiar circumstances of intensity of grief and devotion, history as well as our individual life furnish us

with many notable instances. Consolation* comes in exact words, whether in dreams or waking hours. Call these words by any name you please. Call them *Adesh*, call them 'Inspiration', the fact remains a fact. The consolation comes, the future is laid bare, and new ways are shewn. For any one to say that he does not believe, because he has no such experience, is not to speak either rationally or logically. There are happinesses allotted to the poor which the rich cannot possibly expect to enjoy. There are happinesses allotted to the devotional which the undevotional cannot, by any right, hope to attain, any more than a grammarian to enjoy the delights of a poet's imagination. To believe, the alternative course left for the individual is either to turn himself devotional or to hear with respect the statements of the devotional—the same respect which the undevotional expect the world to show to him, i.e., to his words, his theories or his discoveries. Nor is it rational either for a person, however deeply versed he may be in his own department of science, to leap out of his stage at times to ridicule or comment on the statements of others who have given a considerable portion of their lives and labours to establish for themselves an authority for speaking definitively.

Let us now pass to the description of powers attainable by *yoga*—leaving out the process by which they are attainable, as a mere narration of them is sufficient to form the subject of another paper. Besides the eight principal *Bibhuties* mentioned before, we find other powers attainable by *yoga* some of which are given below :—

(1) By regulation of breath and concentration of mind on the epigastric region, a *yogi* can get a knowledge of the internal organs of the body.

* He who, wearied with the fight with the powers of darkness, asks himself in a solitary place "Is it all for nothing? Shall we indeed be overthrown? He does find something which justifies such thoughts. In such a moment of utter sincerity, when a man has bowed his own soul before the immensities and eternities, a presence in which his own poor personality is shrivelled into nothingness, arises within him and says as plainly as words can say "I am with thee and I am greater than thou."—Ethics on Religion, by W. K. Clifford, F. R. S.

(2) By a similar process and concentration of mind on the interparietal region, he can see spiritual beings and hold communications with them.

(3) By a similar process and concentration of mind on the sternal regions, he can know the thoughts of other men.

(4) By intense and long concentration of mind on the sun he can get a universal knowledge of things.

(5) By a similar concentration on the frontal region he can perceive a light within him—a light similar to the first light of day, by the aid of which, nature and her laws are revealed to him.

“Tell me Kshetra,” once asked my official superior, holding certain papers in hand, “whether I am to consider these as rules or waste papers?” We ask a similar question here. Tell us, gentlemen, whether we are to consider these writings as a systematic attempt to delude mankind with narration of nothing but myths, or do they contain things substantial, worthy of our confidence, hope and respect? So far as we have seen and discussed, both the principles of *yoga* and the possibility of the attainment of certain powers are within the bounds of facts and philosophy. There are certain still higher powers which are not merely uncommon, but transcendental, and are by common consent ascribed and ascribable to God. We stop here, and are either averse or dare not to add the words “to the godly also” after the word God. The reason is obvious; we do not see such men often enough to produce a belief. But the limited experience of one time should not be the basis for forming and passing a sweeping judgment over another period. How little does modern Europe know even of the Human history? We have recorded evidence of scientific value to show that doses of medicines of a Vedic man were four times as much as those for one of our own time, that 4 seers of broth was the light food prescribed for the weak stomach of a patient ; that 8 totals of *ghee* (clarified butter) was also prescribed as *Anupan* or adjunct to a medicine;

that men lived in the *Saty yoga* i.e., before the first great cataclysm, up to 400 years ; and that as every century rolls by, a diminution of one year takes place in the average longevity of mankind. Calculating from this hypothesis formed on considerable observations by ancient medical men, man's appearance on the globe, would be as old as 30,000 years. These are all astounding statements to be found in the pages of ancient India " rich with the spoils of time". Again Kapila, the boldest of philosophers and a man hardest to believe a fact, acknowledges without a comment the existence of spirits and the possibility of communication with them, because such communications in his time were too common to admit of any precise mention. Of the second great *Bibhuties* namely, *Laghima* or extreme lightness, we know as a fact in our days that a man, while in a sitting posture can by *kumbhak* or the practice of holding breath, rise to the extent of a foot from the ground. Of the first and the third *Bibhuties*, i. e., of extreme minuteness and illimitable bulk, we are inclined to think that they are possible with those who can project their doubles at will, instances of which are now not unknown in Europe and America. Of the 4th and 5th *Bibhuties* i. e., attaining or reaching a thing and fulfilment of every wish, we believe they depend chiefly on the will power of an individual. Of the 6th and 7th, namely, the powers of changing the course of nature and of dominating over animate and inanimate creation, human history furnishes us with many remarkable instances. They are born of extraordinary development of *Tej* (psychic force) in man produced by the government of passions and devotion, which can make or unmake things at will, which according to Kapila marks out a spiritual from a natural man, giving him power to control nature instead of being controlled by her. It is this *Tej* which by a word of mouth heals a sick man, changes a British coin to an American dollar, transforms small gravels to fine pearls, turns water to milk, milk to champagne at will. These

exhibitions of power or enchantments are lasting or temporary according to the psychic development of the *Yogi*. I here beg leave to cite two very remarkable instances of the two descriptions of power mentioned above—instances that can be proved at any time by appealing to facts, and to the testimony of respectable witnesses, Babus J. N. Banerjee and R. N. Bose, who communicated them to me. The first was the case of a lady now living, who is the sister-in law of my friend, Babu J. N. Banerjee. This lady had several issues, every one of which died a few months after birth. Once at *Kalighat* there came a renowned *yogi* to whom her case was narrated by one of her relations. He took pity on her and agreed to perform a *Homa* for her benefit. After the promised performance of the ceremony at the temple, he declared that the next issue would be a male child who alone would live to an old age, and that her subsequent issues would be short-lived like her previous offsprings. After the predicted birth of the son, he came to bless the mother and the child in the confinement room. He was offered a sum of money which he indignantly spurned. This son, Babu Rangolal, is now living, and the fact can be verified at any time, and the other fact also that the subsequent issues of the lady were short-lived. The next instance was narrated by Babu R. N. Bose, who went to *Kota* at the invitation of the *Maharaja* of the place. While at *Kota* as a guest of the *Maharaja*, he expressed a wish to see two *yogis* near *Adhurshila*, a place well-known to all as a holy spot. The *Maharaja* sent a detachment of a dozen infantry soldiers, two elephants and a number of *sowars*, as the place was infested with man-eaters. Thus equipped, the gentleman went on the bank of a stream which divided him from the *yogis*. He saw one in *Samadhi*, i.e., dead to external nature, the other in *Dhyān*, who could only be roused by the simultaneous firing of several guns, a course necessary for getting his permission, as he had two big tigers about him. The guns were fired, he opened his eyes, looked at the

gentleman and by the waving of his hand bade him to retire. His wish was obeyed. Of the 8th *Bibhuttee* I beg to say that I do not clearly understand it. I therefore leave it without a comment. On the subject of other powers mentioned before, it may be observed that they were all along considered as totally ridiculous, until lately the mesmeric experiments made by competent persons in Paris have shewn, that concentration of mind on the epigastric region or on the *Kulakundalini chakra* of the ancients as stated before, can impart knowledge of many hidden things such as obscure diseases and their remedies, &c. By parity of reason it would be simply unphilosophical to denounce the other sources of knowledge, for instance, by concentration of mind to the interparietal region, a person can have perception of unseen beings. To test, it would be necessary for one to go on with the alphabet of *yoga*.

The question next is, granting that the attainment of some of the powers mentioned above, is possible even for family-men who are sincere enough, what possible public benefit is likely to be effected by their cultivation? We have now telegraphic lines to give us information of distant relations with incredible speed, railways to carry us to distant places, blood-hounds and detectives to find out secret murders and missing things, scientific instruments and scientific medicines to detect obscure diseases and to cure them, and have hopes of a still glorious future. As for communications with unseen beings, were they to be real, they are not universally considered as necessary in the present state of our existence. The question is thus difficult of solution. It is as if an attempt is to be made to encounter an adversary with his own weapon and on his own ground. But we have other ways of proving their utility than those explained above, except of course in respect to the command of futurity of which no human science will ever have any cognizance whatever. It has been said by an ancient Greek writer with great truth that "it is by means of

wealth that virtue becomes a public good," i.e., wealth is to be allied to virtue to be of public good. Treasures hidden in earth or treasures kept in a stingy hand come to no public benefit. The wealths acquired by *yoga* are no secret treasures. The greatest *yogis* were all philanthropic and public-spirited men. They made no attempt to shut out their treasures from public view. Even a *Sudra* in their days could learn *yoga*. They did something more. They allied *yoga* to religion to confer many inestimable boons on the public. These boons are :—

1st. Health and longevity.

2nd. Stability of society.

3rd. A tangible knowledge of the unseen to diminish crimes, and to encourage every individual member of society to do good to his neighbours.

4th. Development and expansion of psychic powers.

The regulation of diet and the government of passions and breath required by *yoga*, are things too universally known to contribute to health and long life, to demand any fuller explanation from me. There are at present in our society no more miserable intelligent beings than those known by the term—"Brahman Pundits." These men live in huts that admit sun, rain, fog and cold throughout the year. They live on food which they cannot previously wish for, or anticipate. They have no fixed income and know not what to-day's sun may bring them; then added to these misfortunes they are continually subject to the buffetings of Mill and Huxley-reading men. Yet these men are, according to the proverb, like crows, never known to die and keep up good health, and why? because they do not in the first place touch unpermitted and undigestible food, such as mutton, beef and whiskey; and, in the second place, they govern their passions and are required to govern their breath at least during the times of their three prayers in the course of a day. The stability of a society depends very much on religion. Individual experience as well as historical

facts corroborate the assertion. We have never seen an individual man, and individual family or an individual nation going down hopelessly having religion for a support. As a man cannot live in society without daily being of some use to it, as a flower cannot bloom without purifying the surrounding atmosphere, so a pious man cannot perform his acts of piety without benefitting his family and his neighbours, and purifying the atmosphere of his society. Predominance in numbers of such men, gives strength and stability to society, which neither science, literature nor philosophy or all combined can give, as has been repeatedly exemplified in the history of the French nation. We here beg leave to insert a page from English history. Such pages can be found in the histories of other nations, but our space would not allow us more.

"The Saxon race had become degenerate—the race which could boast of Alfred and Athelstan which had produced heroic kings and sent forth valiant men to bear the Christian faith into other lands. The best part of the old Saxon character was wasted away in widespread licentiousness and debauchery. The people had grown to be sensual and self-indulgent, and riotous revelling was their habit with no better excuse, than the Danes had taught them to drink deep. Danish vice became also the Saxon vice, and, worse hundred-fold, a horrid slave trade shows into what deep and cruel profligacy England at the time was sunk * * *

* * * * * There was such depravity in England, that though the sensual deaf in their debauchery and wickedness heard it not, the cry went up to Heaven for vengeance. The national corruption seemed to provoke national retribution, and when it came, it was in fierce and bloody chastisement. * * * * * Yet they would not rouse themselves ; the wine cup was too sweet, the couch too soft, "the joys of the ball" the story, the song, the gleebeams' of the harp—these gladdened their days, and to these, in spite of Danes and St. Dunstan they clung faster

and faster. The dream went on, the lethargy became heavier. At last the stroke came, more terrible in its reality than the most anxious had imagined. It was not merely a change of kings or families ; not even an invasion or ordinary conquest ; it was a rooting and tearing up, a wild overthrow of all that was established and familiar in England."

The *yoga* gives to the devotees a tangible knowledge of the future and unseen as nothing else, not even religion can give ; and inasmuch as all men have a natural curiosity for such knowledge, a judicious cultivation of it, is by no means either unpermitted or improper. On the contrary as such knowledge becomes a part of our education and more and general, it acts upon public morality, health and longevity more and more beneficially.

To return to the main subject, as the *yogi* advances in power, his heart is filled with joys. Yet what are these joys in comparison with those of *Kyâlalya*. The world he has left behind. Its landmarks have faded from his sight. The ordinary heavens which delight ordinary spirits he has passed. Better heavens with serener joys and higher spirits, and still better, dawn upon him. He enjoys the scenes for a while. He moves on. He moves up; and as he moves, he loses self. His own light is merged in infinite light ; his own love in infinite love. He sees all suns—all space—all laws—all glories in God, and in ecstasy exclaims "I and Bramhâ are one."

LECTURE—III.

ON THE EARLY TANTRAS OF THE HINDUS.

(Read at the general meeting of the Calcutta Psycho-Religious Society,
on the 30th May, 1890.)

[Dedicated to Babu Narendra Nath Sen as a token of respect and
gratitude.]

In my address on the spirit-worship of Ancient India I had occasion to take a superficial and a hasty glance of the

last efforts of Hindu genius, namely, the *Tantras*. Indeed, the subject of my discourse then did not require more, and while my paper on Patanjali Yoga Philosophy was read at a public meeting, I was requested by the Chairman to dive deeper into the *Tantras*, and to give to another meeting the result of my researches in a definite and agreeable shape, what has hitherto been considered a disjoined mass of matters. The task thus set on me was not only exceedingly arduous, but at the same time hazardous ; as there are so many conflicting opinions in regard to the most important texts and their ages, and so many interpolations have taken place in the originals, that one is confounded to know where is the gold, and where the dross.

In the first place, it is certainly hazardous in the midst of a general belief to doubt that the *Tantras* were actually the words of Shiva, whose humble worshipper I am, or that the writers of them were all inspired men. A few of them might have been,—and these were the earlier writers, who gave their whole soul to their subjects. I have, therefore, advisedly put the words “the early *Tantras* of the Hindus,” as the subject of this paper : for the writers of the Mahomedan period and of sometimes later were low, half-educated men, who imitated the brilliant writers of the earlier time, namely, between the third and eighth centuries after the Birth of Christ, and introduced subjects under cloak of religion, which pampered the appetites of the lowest description of men.

To understand the *Tantras* it would be necessary to understand the state of the Hindu society of the time when they were publicly made known and introduced, without which the labour and researches of the original authors cannot be duly appreciated. To attempt to give a short sketch of the time would certainly be interesting for its own sake ; but in order to make it interesting, it would be necessary for one to shut his eyes altogether to the opinions expressed by other writers on the subject, and to draw his sketch from the im-

pressions left after a perusal of the *Tantras* themselves, and of works written about the same time.

That the age of the *Tantras* was the age of reformation, there is hardly a semblance of doubt. But the reforms introduced by the *Tantriks*, must not be judged by the light and standard of modern civilization. They should be judged according to the depths and descriptions of abuses they sought to remove on one side, and the idea of public good, that actuated them to set themselves to the task on the other, bearing in mind, at the same time, the extensive nature of work they had to grapple with, (1st) in collecting and arranging systematically the wisdoms of by-gone ages ; (2nd) in purging whatever was considered unattainable and false, whether in religion, science or politics, and (3rd) in imparting into these subjects fresh ideas and experience that appeared suitable to them. They did all these at a time when they were most needed, namely, when the Hindu society was completely unhinged ; when though the purity and completeness of the Brahmanical religion triumphed over the imperfections and one-sidedness of the religion of Buddha, yet the corrupted rites, the false ideas, and the dogmatic tenets, which human selfishness begat in course of ages in connection with the former religion, which led men to practise social abuses and crimes, were evils so common and so rampant that the victory achieved would not have been worth the name, and would not have been able to hold on for a long time, had not the mysterious band of *Tantriks* which had a representative in the Court of Magadha in the person of Siddha Nagarjuna, stepped in from their secret abodes in mountain fastnesses, and took up the task of reformation in the ways mentioned above.

To put clearly the whole matter before the public, it would be necessary for me to take a retrospective view of the ages, known as the middle ages of India, very probably commencing from the 10th to 6th century before the Christian era,

and of the period in which the religion of Buddhá triumphed over the Brahmanical religion, and held sway over the minds and hearts of the people for more than ten centuries. It is a fact, known perhaps to all educated Hindus that what was the task of the entire band of Tantriks at one time, was exactly the task of Maharshi Vyasa, the myriad-minded author of Mahabharatá, the Gita and the Puras. The very rude shock, which Kapilá, the author of Sankhyá Philosophy, and Brihaspati, the author of the Charvak or the Atheistical school, gave to the authority of the Vedas, would have been quite sufficient to shatter the bonds of Hindu society at a time, when it was only tending to advance towards higher civilization, had not the great author, thinker and reformer came in opportunely and acted as a mediator by explaining to the satisfaction of all parties the apparent incongruities in beliefs in matters of religion, by inventing homely, and at the same time, thrilling stories to remind the kings, the ministers and the warriors of their respective duties ; to show to the judges the ways to justice ; to teach every citizen his domestic and social duties, and to point out to the Jágéś the right path to heaven and beatitude. To him almost entirely is due the stability of the Hindu society, its sacred laws and rites, and the glories of Hindu civilization. Had he been less than what he was, the Hindu name would likely have been extinct. The authority of the Vedas, the code of Manu, the transcendental philosophy of the Vedantá of Gotamá and Conad would not all have been able to keep the tottering mansion from falling, had he not worked systematically, arduously and cordially to maintain the sacredness of the social and domestic ties which bind a citizen to his relations at home and to his neighbours in brotherly love and charity. To be compelled to state that such ties were breaking at the time when the *Maharshi* took up the task of reformation, would only be acknowledging a fact. The canker of disbelief had then already entered the flowerstalk of the Hindu

society, and commenced its work of destruction. The very unrestricted liberties with which the females loved and moved, the several descriptions of marriage, acknowledged and held good by society, the habit of drinking *sōm rasha* for *Jaya*, and the very delicate notion of gallantry with which the great and the brave always ministered to every whim of the fair, produced results which can better be imagined than described. Gently and cautiously by the threats of hell to the wicked, by the reward of peace and heaven to the good and the pious, by the magical influence of his stories, and by wholesome lessons on love, justice, temperance and chastity, the *Maharshi* tried to bring order to society ; and in this he greatly succeeded ; but the adder of selfishness lay only half-stunned. It gathered strength as time passed, till it rose to high vigour and mad fury. The innocent *Pashakrira* led to furious gambling. The amours of heroes furnished precedents for licentiousness. The poets and minstrels fanned flames of universal love, and sang the deeds of gallantry—of fair princes and brave kings—of dimpled maids and handsome heroes—of brilliant *Soyambhoras*[†] and gay tournaments. The worship of *Shakti*[‡], or power gave license to the slaughter of animals for food. The accumulation of gold gave a taste for refined luxuries.[§] The judges winced on their benches at crimes. The priests were degraded. Added to these, the slaughter of animals increased so fearfully, that the preachings of Gotamā Buddha's doctrine of universal kindness, rang as a celestial music, the message of peace, goodwill and love. The kings gradually favoured the new religion. The people saw in it the hand of Providence. By its

[†] The public choice of a husband by a princess or a girl from a number of suitors assembled for the purpose.

[‡] The female deities, such as Kali, &c.

[§] *Nirna-sasanka Kshata Nila Rajya*

Kshetra-vichitram Jala-jantrā mandiram

Moni-prako Sarasam sa chandanam.

Agni—

Priya mukha chasa bikampita mudbu.

influence, so runs the story, the robbers turned themselves to good citizens. Thus the religion of Buddha held a sway of more than ten centuries in many parts of India, and the tide of Brahmanical religion ebbed considerably away. Then slowly came a reaction. The rage of kindness was carried to such extremes that no business could be done at night, lest the burning of lamps would attract flies, and that men would not move in day-light without a duster attached to their wearing cloth, dusting the road as they passed. Moreover, after the novelty and fascination of the new religion had passed, the people saw in it the much-thrashed wisdoms of Kapila, white-washed, coloured and passed for new. It had not the every-day charm, the sublimity and wholesomeness of the *Mahavaratá*, not to speak of the *Vedantá* Philosophy or of the *Gita*. At this juncture, there came to public estimation and public admiration a human prodigy in the person of a boy of 17 or 18 years of age, who, before that age, had not only finished his high education, in grammar, rhetoric, philosophy, the *Vedas* and *Upanishads*, but was himself known as an author of some writings of profound scholarship, such as had staggered the most learned men of the time. This boy, Shankaracharya left home for *Digbijoy*^{||} or victorious campaigns with the venerable Pundits and Buddhistic priests at the Courts of several kings. He went from Court to Court, and travelled over a large part of India amidst considerable dangers to life, to point to the kings the incompleteness and imperfections of Buddha's religion. He argued with the best Buddhistic missionaries, and routed them. The tide of royal favour turned. Shankaracharya was almost deified, but he had still enough to do. He wrote commentaries on *Vedanta*, and before the age of thirty-two, this distinguished author, this charming poet, this voluminous commentator and the victorious hero of the most renowned intellectual battles, finished his earthly career. Brahmanism triumphed again all

|| Udayanacharya and another were also in the field.

over India. The Buddhists were expelled with the exception of a few sects[¶] which still hold a modified form of Buddha's religion. With the Brahmanism the old habits gradually returned. The wine-cup was considered too sweet, the fair face too strong, the meat, the *Pasakrīras* and moonlight songs too delicious to be given up. The people fell once more. They were falling from the time when the novelty and fascination of the new religion had passed. The Brahmanical religion served as a mask for the self to assert its powers. The ethics of bye-gone ages were sold at a considerable discount, and souls were bartered cheaply and freely. So indeed were the people addicted to self, that the Tantriks had to give them at first what they wanted. They gave them the wine-cup. They gave them the woman. They gave them the indulgence of meat and moonlight songs, and they gave them at the same time wisdom and religion. How these apparent incongruities were reconciled would, indeed, be a curious page to read.

There is an English proverb, which says, "despise no condition of life lest it happens to be your own." What is truth in individual life, is truth also in the life of a nation, which has its ups and downs, its health and diseases, its growth and decay. The metaphorical battle between the Deity and the devil in the sublime epic of Milton is an everyday fact in the history of an individual life as well as in the history of a nation, and as sure as the sun shall light the heavens to-morrow, so sure is the ultimate victory of religion over selfishness. Man may ever fight hard to substitute self or science for God, but the shadow will never pass for substance. He is only a creature of yesterday with an impenetrable mystery hanging before, and an impenetrable mystery having behind. His vaunted theories in relation to nature based on small and imperfect gleanings from her untold pages, the nine-tenths of which relate to the earth, which is but a drop in the universal sea of worlds, can hardly warrant him to

[¶] Jayna Sects.

be the dictator of the universe, where he has been in due season brought in to live, learn and enjoy, with no better prospects here for the future species than to be ruled by the superior beings of the next geological epoch, now "hidden in the Majesty of nature," as the opossums, the hogs and horses, the once lords of the Oolitic era, and in the Miocene period of the Tertiary age are ruled by him. His cavillings about the conception of the glorious Majesty of the Author of the Universe, remind us of the story of some blind men's dispute about the size and conception of an elephant in which each individual tried, by the force of blows, to convince another, that he was no larger and no broader than the part which each one had singly and separately felt by the touch of his hand. His imagination—that faculty for which he is so proud, is so limited that he can never conceive anything beyond the existing orders of things. Instead of, therefore, falling in humble adoration for the truths vouchsafed to him, his uncontrollable vanity raises him superior to his Maker, or induces him to banish Him from the Universe. Well have the *Rishis* of old said that there is no greater enemy of man than his own vanity. The pre-Tantrik age of India may well serve a lesson to the India of the day.

Unlike the scientists of the day who separate religion from science, these Tantriks sought nature to understand religion. Instead of, therefore, being elated with an undue notion of self-worth by any happy discovery of truth in the arena of nature, they sought to glorify God for such discovery. Indeed, so self-surrendering were they, that they ascribed to their and my God, Shiva, all their discoveries in the departments of medicine, animal magnetism, psychology and general knowledge of things. Nor were their discoveries inconsiderable, considering the age in which they lived. They were the first who taught us the use of several minerals and metals in medicine, and the means and methods by which they are to be sublimated. They discovered the medicinal properties of

a large number of non-officinal plants, and taught us the combination of various drugs for the purpose of medicine. They taught us the existence of a subtle force in man, known at present by the term 'animal-magnetism', with which he can charge another, and be charged. They taught us that by this force, he can attract or repel another, and be attracted or repelled himself. They taught us that by this mysterious force, one can work an *immense amount of good or an immense amount of evil* on another. They taught us also the uses of this force for the various purposes of life. They taught us in a way that satisfied them of the existence of the soul, which cannot be destroyed by any known earthly agents of destruction. They taught us also of the existence of several orders of etherial beings, mentioned in the Vedas and Puranas, and the means by which they can be communicated with. They did more. They contributed to the existing stock of knowledge many interesting informations on things to add to the curiosity and comforts of life.

Who were these Tantriks? What were the general features of their religious belief? What reforms did they introduce, and what useful discoveries they make, are the subjects of my present address. It is my endeavour to touch on all these points, to the best of my ability, from informations available to me. As things stand at present, many important Tantras are missing. Many are in a mutilated state, and many are disgraced by the interpolations of later writers, who, as occasion required, passed off their own writings as texts to carry out their selfish views and purposes.

In the *Sunkerdigbijoy* we find, distinct allusion to these Tantriks, who were partially represented as Kapaliks. Who are the Kapaliks? The Kapaliks, as defined by the late Professor H. H. Wilson, are the worshippers of Shiva of the left-hand order, characterized by carrying a half of the skull

* Maran, Uchatan, Stambhun, &c.—

† Athatrina Kuragrani prosthali Kapalika Bijatam.

as a cup for drinking spirituous liquors. Properly speaking, the Tantriks are the worshippers of *Sakti* or *Power*. They are also called Kouliks for their devotion to Nature. To represent their idea of creation, let us conceive a geometrical figure, such as an Epicycloid. Now an Epicycloid is a curve, generated by a point in the circumference, which rolls about the circumference of another. Let DB be the generating circle, rolling round the circle AD. Divide half of DB into any number of equal parts, and the quadrant DC of the large circle AD into the same number of equal parts. Through these points as K, M, N, O, and C, draw radial lines from the centre A. From A with AB describe a semi-circle BC. From the points where the radial lines cut this, describe a series of circles equal to the generating one. Well, then, the point A in the great circle of creation AD, is the *Om* of the Vedas, the creative will of the Almighty, which supposes the Hindu Trinity, the spirits of creation, preservation and destruction, the three in one, and the one in three, as the morning, the noon and the night following one another in successive order, and no one can be said to be either the cause or the effect of the others. *Apropos* to the divine command, the Tantriks say let DB be the generating circle, rolling round the circle of creation AD. What is the generating circle here? It is the Mohamya, the dual cause of the universe, the spirit[‡] and the matter[§] the man and woman, the subjective and objective causes.[¶] How sublimely and beautifully this subject is described in the *Chandi* of Markandy^{||} when Samadhi, a Vyasá, who, when he was robbed by his wife and sons, and driven from his house, asked Maidha why, after all that had happened, his heart still fondly yearned to see their faces? The sage replied it was Mohamya? Who was Mohamya? asked Samadhi. How

[‡] Ja devi Surabhutasu Chaitanyabhi dhiatnai.

[§] Esritam Sritirapatam sthitirupachapalanay.

[¶] Tayiba dharjatai Surbum Tayitat Sriyatay jagat.

^{||} Pakritastancha Surbasya Gunatray Bhibhabini.

came she to exist, and for what purposes ? The sage replied when in the beginning, the Great God, Vishnu, was absorbed in *Yaga-nidra*, or in his creative will and Bramha, the creative principle as also the matter had already sprung ; there sprang from the matter two mighty *Ushuras*, Madhu and Kytaba, evidently water and fire, who waged war for 5,000 years**—a period geologically not extravagant. The Bramha prayed to the almighty Will, and from the Will sprang the divine effulgence—the *Mohumya*. Well did the sage put into the mouth of the Brahma the following exquisite† lines, which express Her to a certain extent, for how could she be properly described by any human language ? It will be seen that the generating circle is composed of two-halves, representing, we may say here, the spiritual and material sides. The material side is divided into two parts, showing the divers phenomena of life and nature. To make the subject still plainer, let me here quote some lines of a western writer, William Halcombe, M. D. He says :—“ Binary causes lie at the bottom of all things. The sun and moon cast their light upon us, the rain falls and the waves roll, the spheres preserve their rotundity, and persevere in their motions, all are the result of underlying dual forces. Every human being man or woman, is like the Lord Himself, in a certain sense bi-sexual, having both masculine and feminine qualities, which are to be blended or equilibrated in a spiritual marriage, which is regeneration. This spiritual duality of each individual is represented in the physical duality of the human body. It is composed of two similar halves, united at the meridian line, which are positive and negative, or male and female in relation to each other. The entire brain, the nervous system with their wonderful appendages of muscles and bones, are

Again.—

Tang Baishtabi Saktirapanta birjya Bishashya Bijam Paramashi maya.

** Tanchabarsha Shahasrani Bahu Pasharana Bibhu.

† Tang Shaha tang Sodha Tang he Bashatkara Sarantika.

Sudhatya Muksharaynita tridhamattra triahatinka, &c.

peculiarly alike on both sides of the body. We have two eyes, two hands two feet, two breasts, and when there is apparently one organ as the nose or mouth, it is composed of two halves, peculiarly alike and accurately adjusted or married to each other. There are other marriages also in the body, between organ and organ, between function and function, between nervous fluid and the blood, &c. The crowning act of divine glory was the production of two bodies, that is, the natural body and the spiritual body."

Again—

"Divine love is feminine, the Divine wisdom, the masculine principle in the Divine nature. They are inseparable, co-existent, co-animating, co-operating. They are the positive and negative poles of the infinite magnet. They exist, and are perpetuated by the action and re-action upon each other. The activity of love is goodness; the form of wisdom is truth. Divine goodness and Divine truth are the sexes of God, yearning for each other with infinite attraction, united together in divine marriage. Their reciprocal action is the cause of all life and love and light" in one word "*Mahamaya*." I have endeavoured to explain the term as fully as I can, because it is the key to the *Tantras*, and yet it is not generally understood by all.

To return to the main subject, the early *Trantrikas*, as said before, were a mysterious band of human beings, who lived mostly in mountain fastnesses. They were much in advance of their time, both in learning and thought, and carried their worship, experiments and researches, unobserved and undisturbed by vulgar curiosity and vulgar interference. They would rarely come to society. Their secluded habits, their mysterious forms of worship led men to distrust them and to look on them with awe. But the time, however, came when they took upon themselves the task of reformation. What the reforms were, will be the subject of other papers. In the present address, it will be necessary at the

threshold to try to explain a mystery, which has hitherto been considered as such, and which is nevertheless the principal feature and element of *Tantrik* worship, namely, the mystic power of certain letters of the alphabet, and of their combinations, called *Bijes*. The power of certain letters proceeds, as I understand, from the supposition that God as well as the ethereal beings are *Burnorupd*, i.e., they are to be understood by means of certain letters, or a combination of letters, which would produce a certain idea of the attributes of the being worshipped or invoked, to establish a bond between the worshipper and the worshipped. The argument, as it is, should be based on the supposition that there exist such beings as are mentioned above, and any manifestations proceeding therefrom, if such manifestations be of a nature sufficiently strong for the presumption of higher agency than the self of the worshipper, they should not be classed as simple phenomena of the mind. Let us illustrate this point by an actual phenomenon of a dream. An intelligent, educated person once saw the form of a woman in a dream, who, he knew resembled no body he was acquainted with. Under the circumstance, naturally enough he asked in sleep who she might be. She simply smiled as if to evade an answer, and took her seat quietly by his side, and opened an almanac to show by the signs of the Zodiac that from such to such a time he (the sleeper) would be in many troubles, and then from such a time, he would be engaged in certain pursuits, which would bring him certain distinctions. The sleeper awoke, and, in course of time, finds that the prophesy of the phantom was literally too true. Under the circumstances, it will be very hard for the individual to ignore the individuality of an unknown being, distinct from his own self in the very strange phenomenon of his dream.

In his article on "the Analysis of language" published in the 'Open Court' on January 2nd, 1890. Professor Max Muller writes :—"now let me tell you, first of all, that this

chemical analysis of words is by no means a new invention. It was performed for the first time more than 2,000 years ago by the grammarians of India. They reduced the whole of their abounding language to about 1,705 roots. Given these roots, they professed to be able to account for every word in Sanskrit, and to a certain extent, they achieved it. Considering the time when that experiment was carried out, it strikes us as perfectly marvellous. Still, we have made advance over Pannini, and Mr. Edgren has reduced the number of necessary roots to 816 afterwards to 630, and at last to 587. With these roots he thinks that the great bulk of the Sanskrit vocabulary can be accounted for." In the Hindu *Shastras*, or more particularly in the *Tantras*, although there are descriptions of many and various orders of beings for worship and invocation, they are represented by a few combinations of letters called *Bijes* or seeds. They are so called, because it is possible to derive from them the four aims* of life, namely, virtue, wealth, fulfilment of wishes and salvation. The *Bijes* represent the names and orders of invisible beings, which convey the idea of certain mysterious charms or powers inherent in them. That ordinarily some names have charms no body will deny. What feeling of the tenderest and holiest nature are not awakened in us by the term mother. What a number of agreeable associations do not delight us when we use the term 'vernal'. But the mysterious charms or powers of *Tantric Bijes* are not to be understood in the sense indicated above. They are supposed to exert an influence over the life and character of an individual when he is solicitous to awaken that influence, and hence is the popular belief that when a person is attended with misfortunes after misfortunes, he is advised by his friends to get himself *dikhita* or initiated by a proper *Guru* or instructor. Granting here, for the sake of argument, that the *Bijes* have the powers mentioned above, the question naturally

* Dharma, Artha, Kam, and Maksha.

arises, whence are the powers? The answer is mind. It is a notorious fact that scepticism begets nothing but sterility, while faith, which, though at times, gives birth to many a rank vegetation, called superstitions, is far better than absolute sterility. Age, study, experience and good associations may clear the superstitions away, and make the land cheerful to its possessor and passers-by, while scepticism presents nothing but a dreary aspect of an arid waste, unapproachable owing to the hot glare of ceaseless egotism. The faith has its action on the mind, and mind is the power in man. Under the vivifying influence of faith, the powers of the mind are not only nourished and strengthened each day; and according to the nature of the man of faith, the circumstance of his life and the department of his enquiry, they give birth at times to extraordinary mental images and ideas—extraordinary we call them, and extraordinary they shall always be considered, in the absence of a written history of such phenomenal images and ideas of imaginative thinkers from the birth of civilization, arranged, classified and indexed, such as we have of the remarkable incidents in the life-histories of kings, ministers, statesmen, &c. These images and ideas open new relations, and establish new connections between the visible man of faith and the invisible orders of being in the same way as nature speaks intelligibly to those devoted to her, and opens new relations, and establishes new connections between them and the organic and inorganic worlds.

The saying “think of the devil, and he will appear” is no less true than think of an angel, and he is near you, which means, think of the angel’s attributes deeply, sincerely and lovingly, and you cannot but have a perception of the being. His attributes will converge themselves to an image—an image the glory and brightness of which will startle even yourself—an image that *shall lead you step by step to better and happier states*. The images themselves may be illusions, though we are assured in the *Tantras* that they are not, and

in time capable of being developed into tangible shapes ; but the term 'illusion' supposes the existence of something, whose form and character it temporarily assumes, though in itself it may be unreal. Let us take a physical phenomenon, perhilion or mock sun, for example, of which there are some very beautiful plates in No. 1, Journal, Asiatic Society for 1854. This astronomical phenomenon is caused by great cold, and depends upon minute crystals of aerially-suspended ice. for their prismatic colours, in other words, it is the reflection of the sun in the aerially-suspended icy particles. The mental images, so far as their mentality is concerned, appear to be of the character of the physical phenomenon adduced before. I think, I can go so far with the scientists, but there are collateral attendant circumstances which prevent me from endorsing their opinion that they are wholly baseless. There is a ceremony amongst us, called the ceremony of *homā*, which, if rightly performed, the worshipper can, to a certain extent converse intelligently with the invisible, and interpret from visible signs the approaching incidents of life and the fulfilment of the object aimed at. There are physical circumstances attendant on this ceremony over which the mind of the worshipper can have no control whatever, and which, in adverse cases, he would certainly avoid or hold in abeyance if he could, but being uncontrollable, they are ascribed to the invisible. Yet the worship, the ceremony itself is built on faith. Remove this faith, and the worshipper like the pseudo-proprietor in the Persian tale, who, when his magic box was burnt down, was no longer able to make aerial flights at will, and was subject to the same law of gravitation as any ordinary individual. Love a woman fondly and devotedly, and you will see new charms in her every day. Lose faith in your own love, and she is nothing to you. The physician, who after years of practice, says that in matters of cure, the medicines are nothing—that human constitution is everything, has lost his faith in his practice and in himself, and

should be the last person to be sent for in cases of serious complaints. Thus, faith is the basis of success not in religion only, but in all departments of knowledge. It is said in the Bhagvat, and very aptly, that faith steps in where knowledge fails to go, and thus the sublimest passages in the scriptures of the Hindus, Mahomedans or Christians are due to those unaccountable moments of inspiration, which have their basis on faith. Knowledge has been represented in that precious work as a male, and faith as a female. Knowledge is often hesitating, distrustful, sombre and heavy. Faith is ever-confident and confiding, light and cheerful. To leave religion alone with knowledge, is to leave her to distraction.

I have mentioned to you the probable age of the early *Tantras* which can be better judged from the style of writings and use of expressions than from any thing else in the absence of any certain data. Some of the *Tantras*, however, appear to be of so later date that their thoughts and language are more Bengali than Sanskrit—a circumstance which inclines me to think that they were composed much later than the poems of Bidyapati and Jnanadas. I have mentioned to you also who the early *Tantriks* were, how they lived, and managed to carry on their study and researches. I have mentioned to you at the same time that they existed before the Buddhistic era, but their opinions and tenets were not generally accepted by the society till after the great religious revolution. Their religious views were never antagonistic to those expressed in the Vedas and Puranas, but they introduced a freshness and simplicity of their own, which commended themselves to the minds of the people at once. Unfortunately, however, their intentions have been so grossly misrepresented in our days that the very name of *Tantra* sometimes shocks our nerves ; yet the two-thirds of our religious rites are *Tantrik*, and almost one-half of our medicines is *Tantrik*. Are we then justified to decry the *Tantras*, simply because some bad men do at times distort their mean-

ings or translate into actions various practices of objectionable nature mentioned therein, to serve their own base purposes? Science is bound to deal with every kind of fact. There cannot be any thing indelicate, objectionable or harmful in science. Mentions have no doubt been often made of such performances as *Maran, Stambhun, Uchaton,* &c.* Are we, therefore, to conclude that the *Tantriks* are to perform them to the injury of their neighbours? Mention is now-a-days made of painless death by electricity, and it has been said to be scientifically possible; it, therefore, does not follow that one should kill another for that, any more than a chemist to poison a man or even an animal because poisons are always within his reach. There are many indelicacies in the *Tantras*, but their indelicacies cease altogether when we look on them in the light of science. *Tantra* is science, *Tantra* is religion. The two have been blended together for reasons mentioned before. The *Tantras* are not unique in this respect. The Hindu Astronomy, Geometry, Algebra, Medicine, Laws, have all been connected in some way with religion.

I have now one more point to touch in the preliminary portion of this address, namely, the origin of the *Tantras*. It would be hazarding a conjecture, were I to tell you that they originated in Kamrup. I have looked into one or two Kamrup *Tantras*, and from the similarity of subjects and from bolder and ampler deliniations of matters, I am inclined to hold that opinion. Who has not amongst the Hindus here present heard of the powers of fascination, often practised by young Kamrup witches in years gone by, on unwary travellers, and made them forget their homes, wives and children for them? Who has not heard of wonderful tales of black arts, practised by Kamrup men? And as the shrine at Kamrup is the oldest on record, it is not improbable that

* The processes by which one from a distance can kill or turn another mad, &c.

they originated there, and gradually spread over the eastern portion of India.

The preliminary questions in regard to the *Tantras* having been discussed, I shall, in my next paper, endeavour to examine the religious and medical aspects of the books. An examination of the medical aspect is attended with difficulties ; as it would be, in the first instance, necessary to prepare a comparative statement of plants, metals and minerals which were used in the Vedic and *Tantric* ages. Such a statement when prepared will no doubt be useful as well as interesting.

The Religious aspects of the Tantras.

I will first of all describe wherein consists the newness of *Tantrik* worship.

It has been already shewn in my paper on the "Spirit Worship of Ancient India", that in the *Pouranik* age the seeds of spirit worship were sown broadcast all over the country, which bore fruits in the age of the *Tantras*. In the *Pouranik* age, images of spirits prepared, coloured, dressed and adorned, were lovingly worshipped. In course of time such worships did not satisfy altogether the cravings of the hearts of the worshippers. A love so materially directed, hoped for a material response. Accordingly the worshipper hoped that the image should speak to him, and console him in his distress. Such a wish, or such an expectation, was no doubt a step in advance towards spirituality. But the image was image, however fondly made, coloured, dressed and adorned. Was it possible that dead matter would feel and speak ? The worshipper hoped so. Did he not impart* to the image a spiritual body and mind before worship ? Yes, he did, according to his faith. Mayhaps, he magnetised it with his own magnetism, and thus what appears to be an impossibility to another, was not so to him. Then he would

* The Ceremony of *Pranprithista*.

sit alone for hours looking fondly and ardently at the bright face of the image, his soul concentrated in it. At such moments of religious frenzy, of utter sincerity, of love and faith, quite Asiatic in their intensity, it was no wonder that he would see another image more glorious—celestial in its composition, stand between him and the clay, and speak to him as a soul would speak to a soul. Such experiences of the Pouraniks were not lost on the Tantriks who understood the principle of their success, and applied it not to clay, but to living, breathing woman, who was to them the emblem of divine love, grace and harmony on earth ; and who, by her very nature and constitution, was adapted to receive inspirations and communications from the spirit-world. Thus her power, and her fitness in respect to mediumship, was *first* recognized in India, which led to speedy development. The idea of 'circle' in a land where the perservation of spiritual aura in individuals was studiously maintained, was then only at an arm's length of discovery. The gifted only walked with the gifted. The pure-in-spirit flocked with the pure-in-spirit, and the result was the almost unconscious formation of circles for Sadhana. A joint song—a hallelujah 'streaming sweetly upwards to the skies' was certainly more cheering, more ennobling than the average of silent worship. And the ecstatic condition attainable on such occasions led men frequently to the formation of circles. The existence of woman in such circles taking part in worship, and shedding divine love in them, resembled the soft silvery moon in the blue depths of the summer sky, that shews the way to Mercy's Seat to the silent worshippers at night. When Brahmanism triumphed over the religion of Budha, public morality was certainly not very high. A good Guru (preceptor) was as rare as a good disciple ; and the Tantriks had to make hard and fast rules for the guidance of those who wished to be initiated into their mode of worship. But the people were generally addicted to wine

and woman, and they had to give them both. Here it is necessary for me to break off the subject for a while, to enter fully into the views of the Tantriks, without which they are likely to be misunderstood altogether in our time. Composed, as every community always is, of a vast mass of people who differ from one another in taste, propensity and mental powers, it can hardly be expected that even in matter of religion, wherein faith enters so largely, they would all hold the same opinion unanimously. It follows, therefore, that only a few adhere strongly to religion, while the rest, a vast mass, remain indifferent for a time, and then allow themselves to be drifted every now and again from one current of thought to another. It was in India and in India only, that provisions of divers nature were *advisedly* made to suit different intellects and different dispositions. The ancients accordingly constructed numberless bypaths to lead to one and the only road to salvation, namely, the undivided attention to, and love for, God. They understood well enough their task; they knew that so long as a man has a lurking *asakti* (inclination) in his heart for earthly pleasures or powers or fame, he would be only serving two masters—the God to whom his heart ought to go as a whole and not in part, and the ideal of his imagination for which he entertains a cherished desire in the heart of his heart. They knew also that the highest and the most glorious prize of salvation could only be in the lot of one in a million, but the ninety-nine hundreds of thousands, nine hundred and ninety-nine should not go about in despondence; and accordingly arranged a system in which there were, so to speak, prizes for all grades and no blank to push them to a by-path of seeming happiness, and leave them in course of time to find out each for himself the True Road. Thus, if a man in whom ruling propensity is strong, wants power to satisfy the cravings of his heart, let him worship *Sukti* in any form according to his taste. If his inclinations be

for worldly pleasures, let him worship *Naikas* or *Joginis*. A desire for worship in any form thus engendered betimes by the help of his own inclination, cannot but be acceptable to him. Then in course of time—by the satisfaction of his desire—by the inherent law of nature that leads one to seek for better sources of happiness, he unconsciously comes to the very point, where he gets a glimpse of the Glorious.

Thus when the Tantriks saw the people addicted to worldly pleasures, they sanctioned the pleasures ; but, at the same time, inculcated a taste for worship in them. They gave them wine, it is true, but at the same time they pointed out to them that it should only be used at the time of worship to concentrate their minds. They gave them woman, but they enjoined at the same time that she was the emblem of *Sukti*, and told them in the plainest possible language—"look on her in any light you please—that of a mother, sister or wife—she was to be worshipped." They sanctioned midnight songs, but advised them to sing only those which were calculated to elevate them and to glorify the spirits invoked.

While the Divine worship of most nations of the earth consists in the adoration of, and thanksgiving to, the Deity, that of the Hindus is pre-eminently a systematic, and I may add, a sort of scientific attempt on their part to establish a temporary spiritual connexion with the Deity, undisturbed by self and surroundings. What then is the form of worship for which the Hindus claim the pre-eminence ? It consists (i) in the isolation on the part of the worshipper by *Ashan* and *Pranayam*; (ii) in the purification of the self and surroundings; (iii) in the shutting out of evil influences; (iv) in the burning of the sinful, and the creation of a spiritual body to make it worthy of the occasion; and (v) in self-mesmerism to lose himself in meditation, thanksgiving and adoration. We shall now take up each of these recognised processes to shew that the form of Tantrik worship is not only both unique

and happy, but logically the best possible that will appear to any impartial mind unbiassed by sectarian views. Picture to yourself a man sitting in a meek and devout spirit on a silk cloth spread over a tiger or a deer skin. Picture also spread before him on a bright copper plate some full-blown and sweet-scented flowers of different hues with water drawn fresh from streams, and incense burning hard by. The first thing the worshipper does is to isolate himself by the virtue of his silk-dress and silk-laid seat. His next step is to isolate his inner-self from the influences of worldly thoughts by Pranayam, but his sinful soul is yet unworthy as an offering to the Holy Spirit, much less of any attempt of his part to approach Him. He, therefore, thinks of his past sins, and in a spirit of penance and in utter sincerity, destroys the sinful body both on the right and left sides by the fire of penance and breath. His next step is to create a spiritual body composed of the silvery beams of the crescent moon which he conceives in the frontal region, and then, after kicking out evil spirits by the heel of his left foot, he sits composedly to mesmerise himself by passes to be drawn by his own hands from head to foot, either 5, 7 or 12 times according to individual necessity. He next conceives another light that far outshines the light of the crescent moon on his frontal region—the light of several suns on the seat of veneration where he has laid a flower for the light to rest and illumine the newly-created body and all its chambers. He now meditates in ecstasy, veneration and love. Experience has shown to the Rishis that it is only by means of *Pranayam* or *Kum-bhak* that a man can isolate himself from worldly connections; yet beneficial as the process is in spiritual worship, and conduces as it does to prolongation of life as a fact, it should be learnt separately and gradually. Our personal experience has shewn to us that this should be done; otherwise, the attention of the worshipper would only be directed to his breath instead of to the object of his

worship. It is only when some control has been gained over breath, that the worshipper should adopt *Kum-bhak* for the purpose of spiritual communion—a communion that distinguishes itself at once from ordinary worship. The process of stretching out one's own magnetic power with a will to eliminate evil influence, requires also some remarks. The Hindus have a belief in his own spirit, as well as in the existence of spirit-spheres. They believe that evil spirits can frustrate the efforts of a pious individual, and hence by prayer and by the help of stretching one's magnetism that he drives out evil influences, and in supreme contempt kicks the evil spirits by the heel of his left foot three times. The devotee then conceives the gradual resolution of his body to the five elements—air, earth, light, water and *Akash*, each element taking its own share and leaving the soul alone uncontaminated. The soul, however, requires a body—a body that shall be worthy of the occasion of divine worship. He, therefore, composes a celestial body such as has been mentioned above. The self-mesmerism is another feature that commends itself to our thinking. Centuries before Mesmer was born, the Tantriks knew the uses of passes. They used them for meditation ; and, while the other processes contributed to self-purification, the passes tended to produce abstraction and to develope the clairvoyant power of the soul.

I have described above simply the principles of Tantrik worship of the Hindus, and I doubt not it will strike every one what interest was taken by our ancestors for establishing a philosophic form of spiritual worship, and what thoughts were bestowed by them on the subject.

For detailed description, our readers are requested to refer to Maha Nirvana Tantra.

In examining the Tantras, one cannot help being impressed with the intelligence and comprehensiveness with which the early Tantriks, as *kowilks* or students of nature, trace the universe to one abstract force and expand the same to

countless phases of life, intelligence and matter. Without rejecting the nomenclature of the Vedas and the Puranas, they represent—

Soul as Vishnu.

Intelligence (Wisdom) as Shiva.

Téj or animation (Life), including matter, as Bramha.

Singly or separately the three are held to be simple factors, as a , b and c . They are to be combined and multiplied together, as $(a+b)^2$ or $(b+c)^2$ or $(a+c)^2$ or $(a+b+c)^2$ to have the phenomena of nature. The combining principle is *Sakti* or Force, which is one in abstract, and is called *Vaishnabi Sakti* or *Adyā Sakti** (primeval Force.) It is con-

* In the *Jndra Sankalini Tantra* it has been stated "Brahmāndai Jai Guna Sarbai sarrireshu habasthitā", i.e., "Whatever qualities (actions) we find in the universe, we see them in the human body". In the universe (we assume this from a knowledge of our own solar system) we see two forces at work: the one is attraction, the other repulsion, the term force being one in abstract. We also see a play of these two forces in the human system: the air that we take in and the air that we repel or exhale. When we take in air, we make a peculiar 'Hang'-like sound. When we let it out, we make a 'Sa'-like sound. If we again, from any sudden cause, such as admiration, love, fear, &c., hold our breath for a moment to think on the subject that has given birth to the emotion, or if we with an effort of our will contemplate on a object that we like to carry into effect, we also hold the breath for a while, and while we do so, we involuntarily make a peculiar 'Om'-like nasal sound. This last named sound is the *Pranava* of the Hindus—the once *Joungik* state of the Deity—the first starting point (*Bindu*) of creation, i.e., the Creative will. In the Deity, "Hang" and "Sa" are both inapplicable. He being not subject to life, preservation and destruction. He is so far—as all created beings know him—only "Om." The *Jogis* who hold their breath to contemplate Him and Him only, enjoy for the time being an immunity from destruction—an existence of life only—an immortality simple and pure. It is said that in such a state they (*Jogis*) can create what they wish.

When we are led by any emotion or will as stated before to hold our breath for awhile, our feelings play upon our countenances like the artist colors on the canvas. The face of the Deity is the universe. As soon as the creative will came, the universe was an accomplished fact—his inelimitable love, beauty, harmony, glory and wisdom shone resplendent. The creative will—the 'Om'—is therefore the '*Vaisnavi Sakti*'.

Sarddhatilakd says: 'Hang' is masculine, 'Sa' is feminine. The 'Hangsa' combined, is life, all living beings worship it always. When the two are blended together in one eternal, union then 'Hangsa' is turned into 'Sohang.' The bodily 'Hákara' and the bodily 'Sakára' vanish in the union, and the result is *Pranava* or Om.

In the *Sivaguma* it is stated—

"Sakti Shiva, Shiva Sakti, Sakti Brahma Janárdana,

"Sakti Indra, Rabi Sakti, Shaktischandra and grahadhruba,

i.e., *Sakti is Sakti, Sakti is Shiva, Sakti is Brahma, Sakti is Vishnu, Sakti is Indra, Sakti is the Sun, Sakti is the Moon, and Sakti is the Pole Star.*

Again (*Sakti*) *rupa Tayat Sarbang*," i.e., THE UNIVERSE IS MADE OF SAKTI.

crete in combination and diversity. *Sakti* appears to be Divine Love, *Shiva* Divine Wisdom, *Vishnu* the soul, as also soul of souls and *Bramha*, the animation or life of the universe. *Sakti* was the mother of the creation. She was the mother of the factors themselves, but after creation she has been figuratively said to be the consort of the *Shiva*, and hence the statement "*Janani Ramani, Ramani Janani*" (the mother the wife, the wife the mother). A little reflection will show the object of the statement. Divine Love is held to have prompted the creation. Divine Wisdom made it an accomplished fact: after which Wisdom and Love are helping each other in preserving and controlling the creation. According to the Tántriks every man is a representation of Divine Wisdom, and every woman a representation of Divine Love. Any offence against either is an offence against Divine Wisdom or Divine Love. The two, they think, should go for ever and ever together to make a harmonious whole; and hence no worship, no prayer, no form of *Sádhana*, would be complete unless it is done together. The woman is necessary in Tántrik *Sádhana*, whether done privately or publicly as in a circle. The word *Sádhana* is not simply a prayer or worship. It signifies a series of acts by which a devotee strives to render himself acceptable to God or a spirit as the case may be. The word is by no means a Tántrik word. It is a word as old as the Sanskrit language itself, and is being used from the very earliest times. The mode and character, however, of the *Sádhana* of the Tántriks are often singular, and sometimes different from those of the preceding ages. They have seen force as the ruling principle of nature, to the attainment of which they generally, if not invariably, direct themselves. The force of mind, the force of character, and

In the *Kali Tantra*, while speaking on women in general, it is said that all wishes to talk thus a woman, to be artful to her, to do aught which is not pleasant to her, should be avoided, for in doing all these, the success in worship would be frustrated. Woman is to be considered as *Deviata*, as life, as ornament.

the force of the inner self are the principal aims of their attainment. With the attainment of force they hope to rule, according to capacity, both the matter and the mind to the extent mentioned in the Tantras, irrespective of any distance of time and space. For public opinion they care not. Fear they have not. Uncleanliness and abomination, as understood by the Hindus, are not to be found in their dictionaries. Fastings and penance they laugh at. Wine they require in moderate quantity to control the images of their mind, and woman to draw out their best nature at the time of *Sádhana*.

At times their *Sadhana* flies off at a tangent, and partakes the character of *Bir* (heroic) † worship. Alone then in the blackest part of a moonless night, in places of cremation, and over dead bodies of persons who have died from unnatural causes, they would sit for hours undaunted, taking wine at intervals and performing those rites which, according to their beliefs, are calculated to give them supernatural powers by supernatural means; or they would surround themselves with all the temptations of flesh—the temptations of wine, of woman, well-dressed meat, sweet-scented flowers and fragrant perfumes, and in spite of them fix their mind on the objects of their worship, which in all such cases are the spirits. The worship of Párá Bráhma ‡ or Deity is separately enjoined. The *Tantriks* consider that man can bring within his control various orders of elemental and astral spirits, if he only.

† According to the principles of Hindu religion a man is to observe certain rules in performing his worship, i. e., he must bathe, he must fast, he must perform his *puja* in the morning, &c., but the *Biracharitá* says, according to Bir Tantra that a worshipper is to bathe in *mind*, is to clean himself in *mind*, is to perform his *Japa*, *puja* and *Turpana* in *mind*. With them there is no auspicious or inauspicious time—there is no fixed time, such as day, night, evening or dead of night. He is not to be debarred from worship, because he has eaten something &c.

‡ *Bhutdamara*.

“Dáhyásprá sébáká sarbai paranchatra dhikáriná

“Tránkó Brahmanó bhrítáng binashya tradhi káriná.”

The above two lines from *Bhutdamara* clearly state that all that has been said above in regard to Devi worship, does not apply in the least to those who worship God (Brahmá). The reasons are that those who worship Devis (female astral spirits) do so from temporal motives, such as enjoyments of various sorts. Those who, on the other hand, worship God, should do so from no selfish motives.

knows how to invoke and attract them. To invoke and attract them successfully certain conditions are to be satisfied. These conditions are mysteriously blended with a variety of rites partaking the name of Sadhana, in which harmony of time and place, the concentration of mind, the supposed attractive power of the Mudras and of diagrams, and the power of will appear to be essentially necessary on the part of the worshipper ; and as it has been pointed out above that in Tantrik worship the woman is the most important factor, she is often made the subject or medium through whom the spirit is supposed to speak. The method of hypnotising individuals as is done in our days, was known to the Tantriks of the ancient days ; but they had their own method, which answered them admirably. This method is a part of the Sadhana, which consists in offering some wine to the medium, who is worshipped vicariously for the spirit, in whispering the *Bijes* into her ear, and the performance of *Japa* on the three joints of her arm, the wrist, the elbow and the shoulder joints, and then on the crown of her head. As the *Bijes* are whispered into her ear, the incense sends up sweet perfumes into her nostril, and the *Japa* performed on the joints of her arm, she becomes magnetised. Her looks become vacant and wild, her gentle smile is converted into loud laugh. She then begins to swing backward and forward on her seat or stands up suddenly, her hair somewhat dishevelled. A little more wine is then put into her mouth and a sabre into her hand, and the worshipper continues his worship as before, i.e., offers her garlands of flowers, perfume and sweets. Then she becomes somewhat collected and addresses the worshipper in a tone of command, and directs him to do what are necessary in regard to the particular object for which the spirit has been invoked. If any one at this time puts any test questions, he may expect to get satisfactory answers ; for she is supposed at this stage to be *en rapport* with the spirit invoked. Care should always

be taken at this time that utmost respect is shewn to her, or mischief is likely to happen. Any unsuccessful séance is at once acknowledged, for the Indians have not the appliances of the civilized countries either to hide, or impose, and thus bring discredit even on truthful séances performed by honest men and women. The Indian séances are always held on the bare ground of a room devoid of furniture, having nothing but an orthodox light of butter illuminating the place.

When a circle* is to be formed according to Tantrik principle, each man accompanied by a woman is required to sit on the ground on *Asans* or seats prepared of *Kusha* grass, and take a cup for himself or herself. In the circle the woman should place herself on the left side of man, one of whom, according to some physical characteristics, is elected as the *Bhoyrabi* or the superioress of the circle, whose orders every one is bound to obey. The glass of this lady is filled first of all with some wine ; she, before touching it with her lips, delivers a set speech in which she says she takes unto herself all misfortunes or all causes of unhappiness of the company. She then drinks a little of the wine and puts the cup down on the ground, which is taken up by turn by every members of the company, and its contents are partially mixed with the contents of each one's own cup. When all the members have once finished their drink, they meditate and sing together. The superioress at the head of the circle may fall into ecstacy or not, according to the devotional character of the company.

In the case of *Sundari Sadhana*, or the worship of the beautiful, i.e., of celestial spirits, either an unmarried girl of 8 to 10 years of age, or a married woman of 16 years, of fair

* *Bhitaravi Chakradnastdg* says that men with Sakti or women should sit as couples either in the circle or a circle or in a line.

Within the circle all are to contemplate on *Sivasakti*, then flowers, &c., are to be offered to *Gurupatra*.

Within the circle all men and women of whatever caste or colour should be considered pure as Brahmins. Outside the circle all colours (castes) are separate as before.

colour and prepossessing appearance, after she has been clad in best of cloths and decked with best of ornaments, is worshipped in the morning. In such cases the medium is addressed as mother, whereas in other cases as mother, sister or wife, according to the option of the worshipper. The nature of the worship, which resembles the worship of images, dazes the girl considerably and imparts to her a power of prevision which enables her to forecast future events for a time.

Of solitary worship I have spoken as much as is necessary in my paper on "Spirit Worship of ancient India. I therefore need not repeat what I have said. Let me now analyze and see—

- (1) Wherein the Tantrik *Sadhana* differs from the modern spirit invocation of the West.
- (2) Wherein consists the newness of Tantrik *Sadhana* as compared with the *Sadhana* of the preceding ages.

The modern spiritualism of the West differs from the spiritualism of the East in the following respects :—

- (a) As regards the subjects.
- (b) As regards the methods.
- (c) As regards the objects.

First, as regards the subjects, the ancients of India, as a rule, never directly invoked the souls of departed persons. They, however, entertained considerable respect for them, as will appear from the Hindu ceremony of *Sradhā*. The reason is obvious. The ancients wanted the attainments of certain uncommon powers, which they evidently considered as unattainable from undeveloped spirits of men. The spirits often looked to and worshipped, are the astral spirits and sometimes the spirits of elements.

Secondly as regards the methods, the ancients as a rule looked more to their own psychic developments than to physical manifestation, assuming the existence of spirits and spirit worlds as well-established facts. They thought that man being incomplete, he should to a certain extent take the help

of a woman—the cosine of the arc of life—to make up the ideal of human existence. They therefore used to impart their own magnetism to her to see the full play of the *Spirit* so far as is possible. Unfortunately, however, their motives have for a very long time been misunderstood and misrepresented.

Thirdly, *as regards the objects*, we see that they were either temporal or spiritual, but in no case the mere satisfaction of curiosity or experiments to convince themselves or others of the existence of an after life. The objects temporal are many, while the object spiritual is one, namely, the union with the Deity. Among the objects temporal, the Tántriks enumerate the acquisition of certain extraordinary powers, which would be best ascertained by a reference of the text on the subject of *Sidhhi*.

The Medical Aspects of the Tantras.

[Dedicated to Sir George Birdwood K. C. S. I. &c.]

We now come to enquire into the Medical portions of the Tantras. The researches of the early Tántriks in the field of medicine were, in some respects, so valuable that they laid the whole of India under a debt immense of endless gratitude; yet they did not, as a fact, attempt to build a system of medicine of their own, very probably on the ground, that the then existing principles of Ayurvedic treatment, of we shall have occasion to speak hereafter, appeared to them to be perfect and sound. They have, however, left to us records of their individual observations and opinions in respect to medicinal virtues of plants, metals and minerals used by them in medicines, and also in respect to symptoms and treatment of diseases and preparation of drugs according to methods of their own. The result has been that the system of indigenous treatment now in vogue amongst the Hindus, is a mixed system, partaking in some instances the character of Vedik, and in some instances the character of Tántrik system. If the

opinion of the best Hindu physicians be respected, the Tantrik medicines are generally more powerful and more efficacious in comparatively smaller doses than the Vedik medicines. The reason is, the Tantrik medicines partake more of metals and minerals and plants of poisonous orders, which were little known or known but little used in the Vedik or Puranik ages. If we go back to ancient times when men lived much according to nature, we find that the medicines were composed chiefly of vegetable ingredients, which could be separately taken as food or adjuncts to food. We find certain preparations called Rashyaná or Brahni Rashyaná* which served as panacea for all ailments presumably then prevalent. An analysis of the oldest Brahmi Rashyaná would show that it consisted of vegetable ingredients which contributed to keep up the healthy tone of the stomach, to encourage due secretions, to produce healthy stools, to nourish the system; and, as its name implies, to help the Rishis in the performance of Yoga by way of governing their passions. Then as wants multiplied, as articles of food and their preparations varied,

Brahmi Rashayana.

Chata Alayoh ..	Cardamum.	Satabarimul ..	..
Kanak ..	Butea monosperma.	Jibanti ..	..
Bach ..	Zizyphus zedoaria.	Maidh ..	..
Haridra ..	Turmeric.	Rishairak ..	..
Jastimadhu ..	Linseed.	Jibak ..	.. Pentaptera tomentosa.
Aguru ..	Lippia aloys.	Bharanda ..	.. Castor-oil plant.
Raktachandan ..	P. sandal.	Barala ..	.. Cordifolia.
Biranga ..	Usedas vermifuge.	Mashparni ..	..
Mutha ..	Cyperus rotundus.	Mogduparin ..	..
Kybarta mustak ..	..	Punarnava ..	..
Sankhyapuspi ..	..	Parul ..	.. Bignonia suave oleus.
Pipal ..	Long pepper.	Gambbari ..	.. Gmelina arborea.
Thinkeki ..	Asiatica.	Sonarchal ..	..
Haritaki ..	Terminalia chebula.	Ganaiari ..	.. Spinosa Rox.
Amlaki ..	Phyllanthus emblica.	Billa ..	.. Bel.
Sesamul ..	The roots of a variety of rice.	Gokshuri ..	..
Kasimul ..	The roots of Saccharum Spontaneum.	Kaotikari ..	.. Solanum jacquinii.
Ikshumul ..	The roots of Sugarcane.	Prishapadi ..	..
Saramul ..	..	Brihati ..	..
		Shalparui ..	.. Hedysarum collinum.

as passions predominated over reason, and men were estranged daily more and more from nature, new diseases as well as new phases of diseases of complex types sprang up aided by climatic changes. Such a preparation as Brahmi Rashayaná which was good enough for slight disorders, and for one state of the society, was unsuited for any special diseases of virulent type ; and hence investigations followed. The question that naturally suggests itself here is, how did the early investigators proceed in their field of investigation ? What light was thrown on their path of enquiry in these early times, considering the very large number of medicinal plants which had been tested by them before they were introduced in Hindu Pharmacopœia ? It would certainly have been a very difficult problem for me to solve all at once, specially in the absence of any written data on the subject, if I had not been an enquirer myself in the same field in my younger days, when systematic Botany was one of my pleasantest studies. The early investigators, it appears to me, were guided by *Rashes* or tastes of barks, roots, fruits and leaves of plants, and by the smell of their leaves also at times.

The *Rashes* are primarily of six descriptions—namely, (1) acid ; (2) pungent ; (3) bitter ; (4) salt ; (5) sweet ; (6) astringent. But it is not often that *Rashes* are found in a mixed state as sweet and acid. The medicinal virtues were determined at first by *Rashes*, and then tested by internal application from small doses upwards, and their physiological actions in the animal system observed and noted. Thus sweet things have been determined to have the virtues generally favourable to the growth of the system, contributing to the development of flesh, fat and muscles. They heal up wounds, allay thirst and burning, but they produce worms and increases phlegm. The acid things promote digestion and dissolve hard food. They are agreeable to taste and produce costiveness. The salt things promote digestion, are alter-

tives, make body weak and soft, and to a certain extent, lessen the virile power. The pungent things sharpen appetite, are heating, encourage biliary secretions, and are good for worms, leprosy, itchings and irruptions. They counteract poison ; and, in large doses, produce giddiness, imaciation, thirst, trembling and burning sensation.

The bitter things are appetising, good for secretion of milk, itching irruptions, leprosy, thirst and fever ; and are alteratives and generally encourage secretions. Lastly, the astringent things produce heat. They are alteratives, costive and produce cutaneous irruptions, and in large doses palpitation and loss of sense. The medicinal properties of the plants were also ascertained to a great extent from the smell of the leaves when crushed by the fingers. Like Rashes the smell is of different descriptions, but they can be conceived, and learnt by experience ; for instance there is a peculiar smell in the leaves of plants having Anodynic and Carminative virtues. From such general classification of medicinal virtues, followed special classification of plants tested by actual observation of their physiological effects ; and plants were grouped in the following way

- As Laxatives,
- Expectorants,
- „ Diaphoritics,
- „ Emetics,
- „ Depressants,
- „ Stimulants,
- „ Tonics, &c.

One thing strikes me particularly, that the medical men in those remote days were specially happy in the combination of plants for medicines. Let us here analize the ingredients of a mixed medicine of ancient days in case of bilious fever as an illustration :

Rt.	
Kantikari	... Solanum Jacquissi.
Gulanchá	... Menispermum Glabrum.

Bahmanhati	... Siphonanthus Indica.
Suntà	... Dried Ginger.
Durallova	... Hedysarum Alhagi.
Chirata	... Gentiana Cheratya.
Kutki	... Wrightea Antedysenterica.
Palta	... Perca bifurca.
Rakta Chandan	... Pleocarpus Santalinus.

Now it will be observed that the first ingredient in the above mixture is diarutic. The second one is a good febrefuge, the third is a diaphoritic. The fourth and sixth are well known to all. The fifth is very efficacious in bile, cold, fever and pains in body. The seventh is pungent and bitter and is efficacious in counteracting the burning sensations in biliary fever and is a febrefuge. The eighth is appetising and good article of food and the ninth is efficacious in counteracting cold, cough, thirst and vomiting.

The ancient medical men rarely used strong vegetable poisons in medicines. Such poisons as Aconite, Nanglabisha', &c., though known to the ancients, were rarely used internally. Their application was chiefly external. Of the metals we see iron was first introduced in medicine. Next to it was gold. Silver was seldom used. Sulphate of iron and sulphate of copper were both known and used occassionally. Five kinds of salt, red-hill earth, Bangsalochun or manna of bamboos were known and used. Yellow Arsenic, though known, was not much used. Besides, we see some kinds of grasses, cabbages and ashes of shells burnt in slow fire, used in medicine. Extracts of the flesh of birds, quadrupeds as well as the fat of goats, and wine in medicinal doses, were sanctioned in atonic cases.

The principles of treatment of the ancients appear to be sound. They were no doubt based on large observation of facts. The ancients described Health as the *Equilibrium of the animal system*—the due performance of all the functions and the due distribution of vital energy to all parts of the body. The disruption of such an equilibrium as explained

above has been designated as disease. Excess of fat in a system is as much a disease, as the want of proper quantity of fat ; and hence a physician is especially enjoined to investigate carefully into the causes of disruption—*to see what is to be supplied or what is to be taken away* with a view to bring back *equilibrium* or health.

No doubt, therefore, when the Tantriks undertook the examination of the medical works of the Vedic and Pouranik ages, they esteemed very highly the ancient method of treatment, and did not, for this simple reason, build a system of their own ; but they have left records of their own observations. The result has been as said before, a mixed system of treatment as at present in vogue amongst us. The question now is what services did the Tantriks do to medicine that they claim the gratitude of all India ? The question can hardly be answered in one word. If the Tantriks had done nothing more than discovered and introduced the various preparations of mercury, sulphur, arsenic and mica, they had done enough to claim the gratitude of all India. How many thousands of patients suffering from chronic diseases and given up by the western faculty of medicine, have been brought back to life and health by the Hindu preparation of mercury and arsenic ? The preparations of red and yellow arsenic were variously used by the Tantriks in leprosy, in atonic cases as well as in collapsed stages. The preparations of mica were introduced by them with considerable benefit in chest complaints. Sulphate of copper in cases of fever attended with gonorrhœa, Nisadal in chest complaints, copper in spleen attended with or without fever, lead in urinary diseases, diamond and pokhraj in chest complaints attended with fever, Sarnomakshi or copper pyrites in cases in which the system is to be nourished when prostration is due to urinary diseases. Sulphate of iron in checking hemorrhage. They also introduced vegetable poisons such as aconite, nux-vomica, croton tiglium, thorn-apple, nanguli, durmaj (a sort

of poisonous wood) and surbatikshi. These are some of the principal poisonous plants discovered by them. There are many such plants equally useful, such as a plant known by the name of Akore, the oil of the seeds of which is said by the Tantriks to possess wonderful virtues. Indeed they speak so highly of the plant, that an analysis of it and its trial may bring to light its life-giving virtues. What arsenic is among minerals, Akore is said to be among vegetables in respect to medicinal properties. It is the endeavour of our Society to procure the plant and its seeds, and to analyze them.

That the Tantriks had a sufficient knowledge of chemistry, there is not a shadow of doubt. The divers processes of dissolving of minerals, their sublimation and mixing together, amply shew that they possessed a fair knowledge of chemistry. Indeed when one after leaving medicine comes to examine the Indrajal or the magical portion of the Tantras, there lingers not a doubt in his mind, that the Tantriks possessed a tolerable knowledge of chemistry.

The portion of the Tantras on the treatment of poisons, requires in our estimation, a careful examination, and, if possible, a translation in English. In one place it has been mentioned that in cases of snakebite, the person bitten should, if possible, be made to sit immersed in the waters of a stream, and the water of the stream, should be poured on his head until he is free from poison. The mode of treatment, although very wise, did not convince me altogether of the perfect efficacy of the treatment. Our doubts however were removed not long after, when we read in the *Statesman* the report of an exactly similar mode of treatment adopted by a European, which saved the life of an Indian in North India. The chapters on Prognostications of Death are useful. Indeed some of them are very wise, as for instance, when a patient does not see while pressing the eyeball with a finger the usual halo of light, he is not expected to live for more than ten days. This is a practical lesson learnt by observation,

which shows that the loss of the vital energy of the man has been full.

We give below a catalogue of the most important medicinal plants used in the Vedik and Tantrik ages. It was our endeavour to separate the medicinal plants of two different ages, but we regret to say we could not—not that we were wanting in either patience or industry, but that we find mention of the names of many Tañtrik plants and minerals in the principal Ayurvedik treatises which shew that the discoveries made by the Tantriks were gradually incorporated in Ayurvedik treatises. It was by preparing two separate catalogues that we found out the difficulty. We have therefore marked out with a star those plants which are *unquestionably* Tantrik. We have given this time the catalogue merely. The virtues of the plants are reserved for a future paper.

- 1 Aguru, Áloe's wood. 2 Awagandha, Physalis flexuosa.
- 3 Aknad, Cissampelos hexandra. 4 Atush. 5 Áswathá, Religiosa.
- 6 Amlaki, Emblica. 7 Arjun, Arjuna (combretaceæ).
- 8 Asan also called Piasal, Pentaptera tomentosa. 9 Amruli, Jambosa (alba Roxb.). 10 Amrataka, Bark of mangifera.
- 11 Ajasinghi also called Jeol, Odina Woodier. 12 Atasi also called Mosina, Linum Usitatissimum. 13 Atibala and Bala, Andropogon Schenanthus. 14 Anantamulá, Periploca indica.
- 15 Aparajita, Albiflora. 16 Apamargá, Achyranthes aspera.
- 17 Arká. 18 Arak also called Babuitulshi, Ochymum gratissimum. 19 Asola, Asoca Roxb. 20 Alabu, White Pumpkin.
- 21 Astisanghi also called Harjora. 22 Akasbulli Filiformis L. 23 Akote also called Akhotá, Triloba, Forst. 24 Aditya' bhakta also called Hurhuria, Calotropis gigantea. 25 Adraká, Zingiber. 26 Alkusi, Carpopogon preurieus Roxb. 27 Ahiphain,* Opium. 28 Akore*. 29 Akhsaj-ja.* 30 Agastakusum*, Sesbana grandiflora. 31 Ingudi also called Jeaputa or Lataphatki.* 32 Indrajava,* Wrightea antidyscutirica.
- 33 Ikshu, Sugarcane. 34 Irbaru also called Kankurá,* Cucumis Utilatissimus. 35 Urumbár also called Dumur*, Ficus glome-

rata. 36 Usir also called Bainarmul,* Andropogon Muricatum. 37 Aila, Alpina cardamomum. 38 Airandá, Rísinus speciosus. 39 Ailaych, Cardamomum. 40 Katki, Wrightea antidysenterica also Calotropis gigantea. 41 Katuswi also called Tita Lawoo, a bitter gourd. 42 Katfal, Gmelina arborea. 43 Kantakari, Virginianum. 44 Kadamvá, Cadamba Roxb. 45 Kadali, Plantain. 46 Kotbail, Woodapple. 47 Kamalaguri. 48 Karabi,* Nerium odorum. 49 Kurkatsringi, Rheedii. 50 Kankrole, Momordica Charantia. 51 Kurnur, Camphor. 52 Kamranga, Carambola. 53 Kanakdhutura, Datura fastuosa. 54 Kaisur, Eclipta. 55 Kakjangha, Robusta Roxb. 56 Kakmachi.. 57 Kishmish, Grapes. 58 Kakdumur, Oppositifolia. 59 Kanuk also called Joypal. *Vide* Joypal. 60 Kalkasunda, Seuna purpurea Roxb. 61 Kurchi, Kurchi. 62 Kusunder also called Kuksim, Celsia L. 63 Karpasi, Herbaceum. 64 Kulajan, Galanga Major. 65 Kusa, Cynosuroodes. 66 Kur, Castus speciosus. 67 Kushanda, Benincosa. 68 Krishnajera, Sativa L. 69 Krishnaguru, Aquillaria Agallocha. 70 Kaitaki. 71 Kaisraj, Calendulacea, Less. 72 Kakoli.* 73 Kumud,* Nymphaea esculenta. 74 Kundā,* Jasminum pubescens. 75 Kuch (root of white kuch).* 76 Kasurtai.* 77 Karanja, (seed).* 78 Kuliakara (seed),* Capparis spinosa. 79 Kachla.* 80 Khodin,* Mimoso Catechu. 81 Khajur*, Phoenix Sylvestris. 82 Gandha maduli. 83 Gakshur. 84 Ganiary. 85 Gambhary, Gmelina arborea. 86 Goruck chakulai. 87 Gool, Lignum Aloes. 88 Gulancha', Menispermum glabrum. 89 Gujapipuli Pothas officinatis. 90 Gandha Trina', Andropogon Schoenawtus. 91 Gandhali, Pederia foetida. 92 Gunga', Abrus precatorius. 93 Guratwak. 94 Grishna sunder or Gimasa, Chironia centaroides. 95 Gojiarmul or root of Goji, Premna esculenta. 96 Ghrita kumari, Aloe perfoliatata. 97 Ghulghasia also called Dranapushpa. 98 Ghoshtola (yellow).* 99 Chakoolai, Hemionitis cardifolia. 100 Choye, Piper Chuvya. 101 Chita, Plumbago rosea. 102 Chirata', Gentiana Cherayta. 103 Chitrak, Plumbago rosca. 104

Chookapalonga', Rumex vesicarius. 105 Chandan, Santalum album. 106 Chorak also called Piringshak, Trigonella corniculata. 107 Champak (root of the Champak),* Michelia Champaca. 108 Chalta (root of Chalta),* Delenia indica. 109 Chatim, Alstonia Scholaris. 110 Chota ailach, Cardamums. 111 Cholanga Nabu, Species of citron. 112 Chik-kani also called, Hanchuti, Artemisia sternutatoria. 113 Jibak, Pentaptira tomentosa. 114 Jihanti. 115 Jayafal, Nutmeg. 116 Jibak. 117 Jatamansi, Valcriana Jatamansi. 118 Jisal, Odina Woodier. 119 Jam, Eugenia Jambolana. 120 Jayatri (white) Aschynomene Sesban. 121 Jayopal, Coroton Tiglum. 122 Jatifal, Nutmeg. 123 Jaba.* 124 Jeepputrica (seed).* 125 Joitri, Albumen Nutmeg. 126 Jhinti. 127 Jhanti, Barleria cristala. 128 Dabarkanja. 129 Dangarifal. 130 Daloo. 131 Taiuri, Convolvulus Turpethum. 132 Tintree, Tamarindus indica. 133 Taijpata, Laurno Cassia. 134 Taila-kucha, Momordica Monodelpha. 135 Tita-Joo, A bitter gourd. 136 Tulsi, Ocimum Sanctum. 137 Til, Sesamum Orientale. 138 Tamal. 139 Tambul, Piper Betle. 140 Tit-tiri, Perdix Francolinus. 141 Tagarpadik, Tabernaemontana coronaria. 142 Tagar (root of tagar).* 143 Taleesh (leaf),* Flacourtie cataphracta. 144 Thulkuree, Hydrocotyle asiatica. 145 Draksha, Vitis vinifera (*grape*). 146 Darchini, Cinnamon. 147 Durolata. 148 Daibdaru, Pinus longifolius. 149 Durb-ba, Panicum Dactylon. 150 Dasamool, A medicament composed of ten-roots. 151 Dantee, Croton Polyandrum. 152 Daruharidra, Xanthoxylon alatum. 153 Darim, Punica granate. 154 Daib-Danee. 155 Dantopal. 156 Dhieeful, Griselea tomentosa. 157 Dhan-nah, Coriandrum sativum. 158 Dhuna, Species of Shorea. 159 Dhustar, Datura Metel. 160 Neelotopal, Nympaea cyanea. 161 Nagcaishar. 162 Nimda, Melia Azaderachta Roxb. 163 Neelbumha. 164 Nakhee, Bivalve shell used as a medicine. 165 Nagbala, Alba L. 166 Nisinda, Vitex Negunda, 167 Nisadal. 168 Nalitashak, Species of a maranthus.

- 169 Nagdantee. 170 Nagdona. 171 Narangee Naibu, a kind of orange. 172 Narikail (root of Narikail), *Cocos nucifera*. 173 Nata, *Caesalpinia bonduc*ella. 174 Preeshmiparnee also called Chakulia, *Hemionitis cordifolia*. 175 Parul, *Bignonia suave alens*. 176 Punarnaba, *Bœrhaavia diffusa*. 177 Pinul, *Piper longum*. 178 Palash, *Butea frondosa*. 179 Padma, *Nelumbium speciosum*. 180 Piongu. 181 Pak. Leaves of *Trichosanthes dioica*. 182 Paniful, *Trapa bicornis*. 183 Pasan-vaidee, *Plectranthus aromaticus*. 184 Pu-i-sak, *Basella alba* and Rubra. 185 Pilufal, *Careya arborea*. 186 Palita Madar, *Erythrina fulgeus*. 187 Pi-viningaraj. 188 Pun-nahu, *Rottlera tinctoria*. 189 Palandu,* *Allium Cepa*. 190 Puskar (root of Puskar),* *Nelumbium speciosum*. 191 Paruli (root of Paruli),* *Suaveolens Koch*. 192 Pakurá, *Ficus infectoria*. 193 Paitari (leaf of Paitari),* *Sida asiatica*. 194 Piashal (fruit of Piashal),* *Pentoptera tomentosa*. 195 Putin. 196 Phoykoi Joan. 197 Barahakranta. 198 Bat, *Ficus Indica*. 199 Brihati, *Solanum hirsutum*. 200 Bibla, *Aegle Marmelos*. 201 Bairala, *Rhom-báidea Roxb.* 202 Bivitak, *Terminalia Bellerica*. 203 Biranga. 204 Bach, *Acorus calamus*. 205 Bashak, *Justicia adhatoda*. 206 Brahme shak. 207 Bahara, *Terminalia Bellerica*. 208 Bungshalochan, Manna of Bamboos. 209 Bala, *Andropogon schoenanthus*. 210 Bainair Mool. 211 Bwakur, *Solanum indicum*, 212 Babu-i-tulshi, *Basilicum Indicum*. 213 Bahman Hatee, *Siphonanthus indica*. 214 Bis-langalee. 215 Bait, *Calamus rotang*. 216 Bata Sunga. 217 Brischik-Patree (Bat), *Ficus indica*. 218 Bak, * *Sesbania grandiflora*. 219 Badari (Baj),* *Zizyphus Jujubas*. 220 Brahma-dandee (root).* 221 Bejoya (leaf)*. 222 Banubaraká, *Cordia myxa*. 223 Bhairanda, *Ricinus*. 224 Bheemwalakee. 225 Bhomi-Kuswando, *Cucurbit pepo*. 226 Bhallatak. 227 Bhringo-raj, *Verbesinia calendulacea*. 228 Phadra-Mustak. 229 Bhookaisse. 230 Marich, Black pepper, pepper. 231 Mundook-párneec. 232 Mugdaparnee.

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233 Maspurnee. 234 Mutha, Rotundus L. 235 Maida 236
 Madhooph-puspa. 237 Malatee, Jasminum grandiflorum. 238
 -Máuàfal. 239 Madansal, Vangueria Spinosá. 240 Mayanafal.
 241 Mana-Sila, Red-arsenica. 242 Mcoh-rasa, Bombax-hepta-
 phyllum. 243 Mashina, Linum Usitatosum. 244 Mathuya,
 Callicarpaincana. 245 Manasa. 246 Manjista. 247 Madhurica
 (Joyésty). Anethum Panmorium. 248 Maithée-sa, Trigonella
 Foenum greeum. 249 Mahakal.* 250 Mibrangshy.*
 251 Mahendra (seed).* 252 Markat Bal-ly. 253 Maithy,*
 Trigoneella Foenum grcum. 254 Murmuria,* Scirpus schoe-
 noides. 255 Jasti-Madhu. 256 Joothia, Jasminum auricula-
 tum. 257 Janga-Dumur, Ficus glomerata. 258 Jabankur.
 259 Jamanee. 260 Jabakshar. 261 Rakta-Kanchan, Bauhinia
 variegata. 162 Rakta-Chanda, Pterocarpus santalinus.
 263 Rakhal-sasa, Ornitropic serrata. 264 Rasma, Ophioxy-
 lum serpintara. 265 Rasum, Allium sativum. 266 Randhu-
 nee, Apium involucratum. 267 Rudraksha.* Elaeascarpus
 ganitrus. 268 Rochana (seed).* 269 Rudra-Danti (root).*
 270 Losra. 271 Langolee (root).* The name of various
 plants. Gloriosa supertea, leommelina salacifolia, Nama re-
 peus, and Jussiena repens. 272 Latafatkir (oil).* 273 Laj-
 jabuti-lata.* 274 Shai-parnee, Hedysarum gangeticum.
 275 Shatabary. 276 Sharmul, Saccharum Sara. 277 Sankha-
 puspy. 278 Shatamulee, Asparagus recemosus. 279 Shuya-
 Shimbee. 280 Shatee, the name of the zerumbet of the
 shops (Curcuma zerumbet). The name is also applied to the
 Mango-scented ginger or rather turmeric (Curcuma Amhuldi).
 281 Shinshoa. 282 Shunta, Dried Ginger. 283 Shonaloo.
 284 Shaluta, Anthum Sowa. 285 Shwaitsara, Brassi Caeru-
 coides. 286 Shasa. 287 Shirees, Acacia Sirisa. 288 Shra-
 bany. 289 Shovarjan, Hyperanthera Morunga. 290 Shwait-
 Kanchan. 291 Shwait Akanda,* The white variety of Calo-
 tropis gigantea. 292 Shwait Chandan.* 293 Shiba-jata.*
 294 Sharpunkha (root).* 295 Shusnisak.* 296 Shalmaly-
 puspa,* Bombax heptaphylla. 297 Shafalica, Nyctanthus

arbortritis. 298 Suchimukhy, Sausiviela zeylanica. 299 Sij (ash). 300 Som-raj, Serratula anthelmintica. 301 Supary, Areca catechu. 302 Smuhi. 303 Sami. 304 Sidhy (seed.) 305 Sarja, Shorea robusta. 306 Haritaky, Terminalia chebula. 307 Hing, Assafoetida. 308 Harjora, Cissus quadrangularis. 309 Habusa. 310 Hur-Huria, Achyranthes aspera. 311 Hijjal, Barringtonia acutangulia. 312 Huridra, Curcuma longa. 313 Hingu,* Assafoetida. 313 Hastikarna.*

LECTURE—IV.

SOME THOUGHTS ON THE GITA.

[THE following lecture delivered at the annual meeting of the Calcutta Psycho-Religious Society on the 5th May 1891, by the Secretary of the institution, has been dedicated by him to Sir George Birdwood, K.C.I.E., C.S.I., M.D., L.L.D., Vice-Chairman of the London Congress of Orientalists, as a token of esteem and gratitude for the kind interest he has taken in his writings.]

There is, perhaps, no place in all India where a traveller is feasted with such diversity of natural sceneries as in the Narmada Tracts of Central India. Travellers after travellers have sung their notes of praise concerning them from the dim dawn of history down to our own bright times, and travellers after travellers may do the same in countless years to come, and still something new, something interesting will remain to be told about them ; indeed so lovely, so soft, so rich, so wild, so ever-changing, and so delightful are the scenes. Whether we look at the dark basaltic cliffs standing in solitary grandeur and contrast them with the soft undulating meadows, or whether we look at the sparkling waters of the lakes, or at the dense lines of forests where no human foot has yet disturbed their primeval grandeur, or whether we look at the bright expanse of the Narmada, or at the wild confusion of "rocks and foliage" and foliage and rocks, or at the soft sylvan scenes of the "woody islets" with immense varieties of birds, beasts and insects, we cannot

help exclaiming in rapture, "Nature thou art truly lovely and grand! Thou hast taught, delighted and inspired humanity and shall do so ever more." Alike are the feelings of admiration, love and delight awakened in the heart of every Hindu when he finishes his perusal of the Gita. He too cannot help himself without apostrophising the work and inwardly exclaiming at the same time, "Thou art, O Gita, the brightest spiritual treasure of the Hindus, the uncreated light of the *Aryavarta* ! Thou hast taught some nations thy sublime doctrines of meekness, forgiveness and holy resignation. Thou hast taught some thy doctrines of *Nirvana* and Re-incarnation though now not well understood by them. Thou hast also taught some others thy sacred precepts of the necessity of waging holy war—not the extermination of human beings—not the desolation of their homes and countries, but the extermination of the unrighteous self with its formidable army of passions and desires ; but thou hast reserved for thy own sacred land, Hindustan, the spiritual wealth of Yoga, now dimly seen and earnestly enquired by the West.

The poets of all civilized countries have rendered thee into their respective languages. The thoughtful and the pious have done thee homage. The sectarians and blind critics have tried hard to find fault with thee, but thou art, what thou art—the ray divine on earth—the tree celestial that bears the heavenly manna—the mirror of the spiritual grandeur of heaven—the beaconlight in the tempestuous sea of worldliness. The other great Books of the earth have their likenesses in thee, but thou art only like thyself. For me to sing thy glory is a presumption, to strive to explain thy holy texts is beyond my abilities. All that I here propose myself to do, is to attempt to transfer into pen and ink sketches those visions of glory that came at times flitting into my mind after a perusal of thy texts, and cast their reflections in the sensitive plates of my heart. But poor as

the attempt promises to be, and poorer still the sketches, they require a back ground for light and shade. Sprung from the same royal line, yet born of two brothers of different characters were Judhistir, and his four righteous brothers on the side of the *Pandava* family, and the unrighteous Durjadhana on the side of the *Kuru*. Judhistir and his brothers lost their father at a tender age and were brought up by their blind uncle Dhritorastrá—the father of Durjadhana'. When Judhistir came to age, he by right of premogeniture, was entitled to mount the throne of his father which he did ; but his cousin Durjadhana led by the machinations of his evil-minded blind father, challenged him to a game of dice. As a prince and a warrior by caste, he, according to the rules of the society, could not but accept the challenge. In this iniquitous game he lost all—his wealth and kingdom—for a certain period, twelve years, during which he and his brothers, with their joint spouse Drapadi, were to remain far away from the capital in some unknown parts of India. They fulfilled their vows, and when after twelve years, they came back to claim the throne, they were told to go back. With a view, however, to avoid a civil war, they asked for five villages adjacent to the capital to hide themselves ; but the blind man in the name of his son the King, sent word to say that they would not have so much of earth as could be contained on the head of a needle. The result was a declaration of war. Lord Krishna' sided with none ; but as he saw Arjuna', the brother of Judhistir first, he told him that he would be his charioteer and conduct his chariot to the field of battle. When the armies of *Kuru* and *Pandava* met in the field of Kurukshetra', Arjuna saw the warriors with whom he was to fight. He saw many of his nearest relations. He saw his venerable Guru, Dranacharjea, from whom he received his first military lessons. He saw also the sage and mighty warrior Vishna', and conscious of his superior abilities, he sighed at the prospect of carnage that was to follow immediately. His heroism forsook

him for a time. He put back his weapons, hung down his head, and told Srikrishna' that he would not fight. The Lord, who knew all hearts, who knew all causes and consequences, the past, present and future, read the thoughts of Arjuna', smiled and said what forms the subject of the immortal Gita.

Some years ago, while I was passing one evening by the Lower Chitpore Road, my attention was drawn by a friend to a picture in the shop of a vendor of scents. It was a curious picture, the like of which I have not seen one since: It was a water-colour drawing, which, when viewed from one side, presented the picture of a tiger lying in ambush, but when seen from the other side, it shewed a ship sailing in a sea, such indeed is the picture presented to me by the Gita. It reads as an advocacy of a fearful civil war that once destroyed the best warriors of India—that cast a gloom and desolation over the sacred Aryavarta—that led brothers to fight with brothers, disciples with their *Gurus*, grandsons with their grandsires. Seen from the other side, it may be sublime allegory—an allegory representing the best powers of a holy and mighty mind *enrapt* with the Highest Mind as being called into play to save man from the vassalage of self and sin ; for who was blind Dhritarastra', but the blind self ; and his son Duryodhana' with his formidable army, but the primary Lust born of self and all the evil desires and cravings of the heart, so varied and numerous under varied circumstances of life and its objects. Then again who was Judhistir, but the personification of truth and justice, and who were his four brothers, but the personifications of health and bodily vigor, of moral courage and prowess, of piety and innocence, known by the names of Bhima, Arjuná, Nakul and Sahadeb.

The story of Judhistir and his brothers having lost their father at a tender age and were brought up by their blind uncle means that in infancy the Great Protector watches over all, and that as soon as a child learns to help itself it throws itself gradually into the powers of the blind self. It

now kicks and fights and throws its limbs on all sides with the consciousness and pride of a little man. It cries and laughs under the control of the blind self ; and we call these acts of the child as its whims. Justice or injustice it knoweth not and recketh not, it is then such a little self. Then with the first advent of youth, when the petals of the mind open themselves one by one, he sees all men alike. He is often generous, brave and self-denying, and loves his species with all the ardour of a romantic youth. It is at this time that he bravely comes forward to file his claim for the Kingdom of Heaven ; but the Evil Prakriti to frustrate the intentions of a generous heart, tempts him to a game of dice, and leads him to scenes where he forgets all, truth, sincerity, health and family-heritage, and remains unknown to his celestial relations for a period of about twelve years. Then in the prime of manhood when reason detects the sophistries of sin, and experience reveals their bitterness, that he comes back to the capital to claim his father's kingdom. Now comes the self-conflict—the open breach--the bloody conflict :—The unrelenting self refusing to yield an inch of its supremacy. At this moment of danger, this crisis of being, he, in the sincerity of his distress and in the agony of his conscience, calls on the Lord to help him and he asks not in vain. All-merciful as He is, He says distinctly to the penitent son, " I am with thee." "Fear not my son, I will lead the car of your spiritual aspiration to the field of battle." When the hopeful man thus assured by Heaven, and armed with resolution comes to fight the actual battle, he sees his former relations, his once dear associates and friends, his heroism forsakes him for a while, he pauses to ponder—fight or give up the battle? But the kind Lord who knows his good resolution, who found him penitent and sincere, who knows that the slightest vacillation at this supreme critical moment—this hour of destiny (a destiny either towards Heaven or towards Hell), would decide his fate perhaps for ever and make him a lost man, urges him

to fight. He argues with him with all the love and patience of a best Teacher, and then when He sees that faith has gained considerable ground in him, and ardour has once again fired his bosom, he shews to him for a moment—a brief moment—His *Bishaya rupa*, or the Universal Form—in which are centred all laws and relations, all causes and consequences, the best affections of the best men, the ceaseless cycle of existence, the lily peace and solar splendour of the spiritual heavens, the wealth and splendour of the material universe together with the destruction of the entire army of Durjadhana or Primary Lust. The penitent son looks dazed for a while. His eyes are dazzled, his ears enchanted, his senses paralyzed as was in the instance of Arjuna. He prays to the Lord to shut the scene which he can no longer hold within himself, and begs that he may talk to him as friend, embrace him as father, instructor and guide. The Lord smiles an affectionate smile and becomes again his charioteer. The scene vanishes as a dream—an enchantment of a master magician in which all that was ideal, all that was terrestrial, all that was terrific, all that was serene, all that was celestial and sweet, and all that was glorious and great, blinded in the wisest and happiest harmony. His vision was gone, but it left its remembrances behind—He falls on his knees and prays. The Lord kindly assures him that all that he saw was real, but it was the *Prakriti* (the material) that drew the veil. Having vouchsated to the believer and sincere glimpses of Immortal Life, he describes to him the Yogas by which he is to attain it. Such is to me the sum and substance of the immortal Gita. We shall now see what these Yogas are and what spiritual wealth is contained in them.

The saying "read Homer and read no more," applies so aptly to the Holy Gita; for it does not only contain in a concise form the best thoughts of the best thinkers from Manu and Kapila downwards, but it has in its own individual lines, "a museum of thoughts", as has been said by Professor Sir

Monier Williams, beginning from the social and moral duties of man and stretching high upwards as far as God. The entire book is divided into eighteen sections, which with the exception of the first and the eleventh, deal exclusively with different kinds of Yogas, a detailed list of which is given below in a concise form :—

Section 2 deals with *Sankhyá Yogá*—according to which the spirit remains untouched and unaffected through all physical and outward changes in life.

Section 3 deals with *Karma Yogá*, i.e. according to the nature of the work a man does in his life-time, he lays the foundation of his spiritual life.

Section 4 deals with *jnan Yogá*, i. e. according to individual cultivation of *jnan* or spiritual knowledge, a man is to see the excellence of his spiritual life to come.

Section 5 deals with *Samyasá Yogá* under which a man should surrender himself in good and evil, in pleasure and pain, in every action of his life from walking and smiling, to the most solemn and sacred discharge of his duties, to the Lord.

Section 6 deals with *Dhayana Yogá*, or meditation—a *Yoga* by which the mind is to be directed undisturbedly to the Lord. The man who does this never loses sight of the Lord, and the Lord never loses sight of him as has been pointedly mentioned in the Gita.

Section 7 deals with *Bijnan Yogá* by which *Pará* and *Aprá*, i. e., God and matter are known.

Section 8 deals with *Tarak Bramha Yogá* on the Yoga by which a dying man is enabled to think of God as his only Saviour.

Sections 9 and 10 deal with the questions in regard to the attainment of psychic powers.

Section 12 deals with *Bhukti Yoga* or the love of God.

Section 13 deals with *Purusa Prakriti Bibhag Yoga* whereby the distinction between matter and spirit and the powers of the latter over the former are to be known.

Section 14 deals with *jnnatroya Bibhag Yogá*, by which the three states, *Sutwa*, *Raja* and *Tama*, or Progress, Balance and Destruction, work physically as well as spiritually for the good of all.

Section 15 deals with *Purusatom Yoga* by which God is to be known as the Best and the Highest Being.

Section 16 deals with *Dyvasura Sampati Bibhag Yogá* by which the qualifications of the Devatas and Asuras are distinguished.

Section 17 deals with *Sradhatraya Bibhag Yogá* by which the three kinds of love, Swatik, Rajashik and Tamashik are distinguished.

Section 18 deals with *Muksha Yogá* or the yoga of salvation.

What we call pleasure and what we call plain, what we call wealth and what we call poverty, what we call health and what we call disease, what we call relation and what we call friend, what we call beauty and what we call ugliness, are but relations of life (purport of sloka 14, section II). They come with life, and cease when life ceases. The spirit alone is eternal, and constant amidst earthly changes (purport of slokas 18 and 25); for it had existed before life and shall exist after it. A man of sense should not pine or lose heart for what is temporary and transitory (purport of sloka 27). He should not mourn for what seems to be a temporary loss or sacrifice. That which is a temporary loss may be often a gain on the side of the eternal. If the external senses are shut up for a while, the internal ones would be exalted. If the temptations of flesh are sacrificed from a sense of duty at the altar of Justice, a bright godly feeling—the feeling of love for all creatures alike, would instantly arise out of the sacrifice to make the man eternally happy. The Astronomers tell us that "at the time of the lunar eclipse the shadow which the earth casts on the moon is always circular, and nothing but a sphere can give such shadow on all sides." We say here likewise, that if a cause be not dual, to what are we to

ascribe the duality of consequence ? If the flesh and the spirit had been one and the same thing in man, what would have pleased the senses, would have *invariably* pleased the spirit also ; but as a fact it does not.

The most thoughtless reprobate and the hardened thief cannot do without a compunction those acts against morality which contribute to them temporary and seeming happiness. Patent, therefore, as the fact is, that the Atma (soul) is separate from the body, some men, says the Gita, view it with wonder, some hear of it with wonder, some speak of it with wonder, and there are yet some who cannot understand what they hear (sloka 29). Such is the purport of the *Sunkhya Yoga*. Then as the dawn opens into day, the bud opens into flower, the *Sunkhya Yoga* opens into the grand Hindu doctrine of Karmá now seriously enquired by the thinkers of the West. If, as we have said before, the outward or accidental circumstances of life do not affect the spirit, the work a man does in his life-time does it. Ugliness or beauty, wealth or poverty, &c., does not alter the inner man ; for could it act otherwise the poor and the ugly would never have risen to greatness and in some instances commanded the admiration of the world ; but an unjust action by whomsoever done, if done consciously taints the soul and makes it unhappy until the fire of penance removes the taint. Instances after instances we have both read and heard of persons, who having done some serious injury to their neighbours in the hey-day of their lives, and in the height of their power were so uneasy, so unhappy, as to give up everything they had on their death-bed to hear one word—the word ‘forgiveness’ from the lips of the injured. So far, therefore, as the statement is concerned that an unjust or an immoral action taints the soul, all nations agree without division. But the author of the Gita and the Bhagbat thought more on the subject of Karmá and seems to have realised more. He says that actions good and bad done in life, go to build up the

spiritual form of a man. The form is either celestial, ethereal or earthy, resplendant, bright or dark according to the nature of the work done. As a *Jalawka* (leech) does not leave one support until it gets another, the soul does not leave the earthly body till the spiritual one is ready to receive it. It has been said by the Rev. L. J. A. Alexander Stern that "we have laid it down above as a fundamental truth that the human soul is immaterial, because we do not see it when it leaves the body ; but we are not to conclude that being immaterial, the disembodied soul can under no circumstance make itself visible. It will be acknowledged that the soul is not merely a power, but a substance, and that it therefore requires an organization suited to the spiritual world. If the soul on leaving body, had no organization, no shape, no cover, it would be difficult to conceive how it could escape being dissolved and swallowed up by the ocean of universal life." Yes, the soul has an organization suited to the spiritual world, and, that, so to speak, every muscle and every tissue of that organization is, according to the Hindu doctrine of Karmá, to be made of a man's work, good or bad. In these days of science when every thought, every sound, is said to have a material entity, it is not difficult to conceive that every ennobling or every debasing impulse or feeling that actuates a man to do a generous or a selfish act, would have an entity of its own. And then by the law of homogeneousness, that universal law which rules alike the material and the spiritual universe, such entities form for the spirit an envelope called *pēsprit* to distinguish it from another. Of virtue, or of every act of self-sacrifice it has been said in the Gita that it is so powerful a factor even in this life, that it saves a man from the greatest of terrors (last line of sloka 40). Yet Karmá which gives to every man his wishes—to the business man his material prosperity, to the yogi his powers, to the spiritual his transcendal virtues, is too poor and too trifling a thing for him who only seeks the Lord and lives in Him.

(purport of sloka, 49). In poverty or in wealth, in sadness or in happiness, in good and in evil, he who does *his work in a spirit of absolute resignation to the will of the Lord and looks not forward for reward, or punishment, neither good nor evil touches him.* He is not for the land of saints or gods, he is a Saved Spirit (purport of slokas 51, 55, and 56 of section II). How difficult then it is for one to be saved ! One must be a god on earth to be with God after death.

Thus absolute resignation is another phase of a man's boundless love for God. That resignation which is born of terror or of extreme sorrow at one time is not an absolute—a life-long resignation, which may pass away at the first advent of material prosperity or when the cause of terror ceases to exist. In order, therefore, to be absolute, the resignation must be full, and must be based on love that is endless. That such love does not or cannot possibly exist on earth, we are not prepared to say. We sometimes see it in man and often in woman, who having once given the wealth of her affection to her lord, resigns herself without a murmur or a groan to all the sufferings which in adverse circumstance such a love entails on her. Conjugal love has been sung as the highest form of love in the Bhagvat by the author of the Gita. It is not merely a union of lips with lips, of eyes with eyes, of ears with ears, of mind with mind, but of spirit with spirit. It is like the geometric union of straight lines which cannot coincide in part without coinciding altogether. If nothing in external nature is abrupt, it is not so in human nature. The early love of childhood for mother ; the boyhood's love for associates brothers and sisters ; the romantic love of youth for a partner, the serene love of manhood for abstract things—truth, justice, wisdom, virtue &c., serve to form an ascending scale as it were from the concrete to the abstract, till it reaches the highest ideal of human aspiration—the love of God, which is the last resting place in age. As the highest development of Karmá is therefore the abstract love of God; the highest deve-

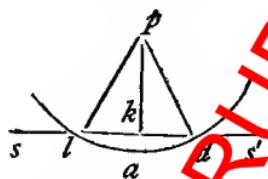
lopment of that love is so to speak, the love for the sake of love—the eternity of love ; but *Bashana* or wish which both precedes and follows a Karmá or action of a man, gravitates him to the earth. Wealth, honour, fame, wisdom though very laudable as objects of aspiration, have their gravitating force to bring a spirit down to the earth. It is only when such things come in the usual way, in the simple discharge of duties, and leave no mark on the soul behind, "that they are not spiritually baneful. - It is then that they instead of doing any harm to the spirit, serve to augment the wealth of its love, like vanquished enemies turned to sycophants.—Well has the Gita sung the true wisdom in the following four immortal lines of sloka 69, section II, famous alike for loftiness of thoughts and tenderness of verse.

" Ja nisa sarba Bhutanani
Tasyam Jagarti sonjami.
Jasyam Jagarti Bhutani
Sa nisa posyata murai."

Here is the distinction made between the worldly and the spiritual. Herein is marked the bi-coloured line which separates the material from the spiritual, the *Karmá* of man being that line. The worldly man in this life sleeps as in midnight over his spiritual interests, while he is wide awake as in midday to the interests of his flesh. The *Munis* do otherwise. Neither "the gaze of a hundred drawing-rooms, nor the applause of the applauded men, nor the love of the loveliest women," estranges him from his duties and his God. He sleeps here over the temptations of his flesh to wake to healthier life and action after death. But as the most valuable jewels are worthless in darkness, the light of the spiritual lamp within is necessary to shew the true worth of a man, and as all lights are borrowed from the Sun, the *Jnan* and *Bijnan* yogi are to be studied together to know *Pardá* (God) and *Apara'* (the material universe) in relation to one's own *Jnan* or knowledge of himself.

Thus in order to know himself, a man is to know the relation he bears to the inanimate and animate worlds, and then to trace himself, his *Karmā*, the inanimate and the animate to one source, God. Our process of reasoning here leads us to the solution of a problem in spiritual geometry similar to Proposition XII in the first book of Euclid. The Proposition is as follows :—

"Draw a straight line perpendicular to a given straight line of an unlimited length from a given point without it."



Let ss' be the given straight line which may be produced to any length both ways, and let p be the point without it, it is required to draw from the point p a straight line perpendicular to ss' .

Now for the solution of the problem, it is necessary to take a point a (*aparā*) on the other side of ss' (the soul) unlimited on both ways, and from the centre pa (*Parā*, i.e., God) at the distance p . a (*Para'* and *Apara'*) describe the circle of *Mayá*—meeting ss' , at l and d , the two points life and death, which makes ss' finite for a time, and then bisect ss' , at k (*Karma*), and lastly join pl , pd and pk , i.e., *Parā* with life, *Parā* with death, and *Parā* with *Karma*, making pk the common line to the two triangles, which means our duties in respect to ourselves and all created beings and those in respect to our spiritual life, in equal degrees on both sides; otherwise, the line kp cannot be a perpendicular line. It follows that the man who does his duties both as a natural and a spiritual being without attaching any undue importance to either side, and keeping his view straight up to God, is, O.E.F. a Saved Spirit; and hence neither the ascetic nor the sensual, nor the one who hopes for a reward for his work can

go to God—the Lord Himself says in the Gita (sloka 16 Sanyasa yoga) “those who place their faith firmly on Me, those who see Me in their soul, those who bind Me with strong attachment, those who consider Me as their support are sinless and they only attain Me.

I now pass on to *Bhakti yoga* which, I think, will be better appreciated, as experience* has shewn me, than other yogas.

The subject of yoga is spiritual love.

In the year 1832 there took place a great revival of religion in America. The author of the “spiritual wives” thus speaks of it.” “The Pauline Church—professing to have been founded on a series of visions, intimations, and internal movements of the spirit, taught the doctrine that man may attain to the perfect state, in which he shall be cleansed from sin and made incapable of sin.”

“The doctrine openly avowed was that with the old world which was then passing away, would go all legal bonds and right: that old ties were about to become loosened, and old associations to end: including those of prince and leage, of cleric and layman, of parent and child, of husband and wife: these old rights were to be replaced by new ones. A kingdom of heaven was at hand; and in that kingdom of heaven every man was to be happy in his choice. And it was not only right, but prudent, to prepare betimes for that higher state of conjugal bliss. The doctrine taught in the privacy of the love feast and the prayer meeting was, that all the arrangements for a life in heaven may be made on earth; that spiritual friendships may be formed, and spiritual bonds contracted, valid for eternity, in the chapel and the camp.

* * * The people began to debate whether the old marriage vows would or would not be valid in the new heaven and the new earth. “When a man becomes conscious that his

* The publication of any leaflet on Hata Yoga on the 30th September 1890.

soul is saved," says Noyes, "the first thing that he sets about is to find his Paradise and his Eve."

As a consequence, "a mob of lasses began to dream dreams, to interpret visions, directed against love and marriage".

In our days, about three years ago, the question of natural mates was raised, if I remember rightly, by a married lady in England, repudiating at the same time the existing system of marriage. The subject was much discussed in Calcutta and Mofussil papers.

The subject is, however, not a new one. It exists still as an old tradition among the Gothic nations. Swedenburg called it "celestial affinity," and the great poet Goethe gave it the name of Natural Affinity.

In India in ancient days a great work (Bhagbat) was devoted chiefly to the solution of the question of spiritual marriage. We will now discuss the subject both in the light of ancient and modern views, and leave the issue to our readers to judge.

The Pauline spiritualists of New York advocated 'free love' and 'seraphic kisses' among all men and women. Swedenburg held that "without perfect marriage, there could be no perfect rest for either men or women even in heaven." Goethe on the other hand illustrated his theory of Natural Affinity by a story in which he made the hero Werther find his natural affinity in Charlotte, who became shortly after the wife of another. As he had therefore no hope of her on earth, he hoped that according to the "*law of organisation*" she would be his after death.

It now remains for me to explain the views of the author of the Gita and the Bhagbat on the subject, which he compresses in the two lines quoted below :—

मद्गुणश्रुति भावेन मर्य सर्वगुहाश्चे ।

सनोगति रविक्षिता यथा गाङ्गास्म सोऽनुष्टुपौ ॥

Modgunà Sruti Matrainà Mai Surba Guhosayai,
Managatirabichinna Jutha Gangambha-sa-ambudhow.

i.e., at the instant My attributes are heard, I who am in the heart of heart of all, the current of the mind flows to Me unceasingly as a river goes to the ocean.

We have given above the literal translation of the two remarkable lines. We will now try to analyse them to the best of our ability. It is a fact when we say, that we know all things by their attributes, we classify them by their attributes, we distinguish them from one another by their attributes, and we sometimes love some of them for their attributes. Our power of appreciation preceeds our love of a thing or things. This power of appreciation is often an algebraic quantity in us. We cannot often readily say why we appreciate certain objects and why we do not, until we calmly sit down to analyze, our own nature; and even then we sometimes do not get satisfactory answer. We appreciate a rose, a sunset from a particular locality, a brook and at times even a hurricane, and when we calmly question ourselves why we do so, we say that they are probably in harmony with our own nature. Then, again, when one loves a woman, one cannot often get a satisfactory answer when he asks himself why he loves her; but that he loves her is nevertheless a fact, and that he is so mightily attracted to her that he cannot live without her, is also a fact. It might be the grace of her movement, the turn of her nose, the beauty of her eyes or of her nature, and then when he questions himself why he loves *her* particularly in preference to thousand other women having the same beauty, he cannot give a satisfactory answer. The attraction remains a mystery to him, and continues to bind him for a time, and sometimes for a very great length of time until the cause of attraction ceases to exist, or he is satiated with the object of his attraction, or the cause of attraction is replaced by another superior cause; and then he moves towards another, and then another and another. The reason is that human nature is susceptible of changes. The changes are worked by reading, observations and associations—sometimes a trifling event, a

word, a gesture, a song, a dream, works unaccountably a total change in a man and in his pursuits. Who has not, amongst us present, heard of the story of the once rich Lala Babu of pious memory, who one evening on hearing his grand-child say to him "Grand-papa the day is past," left home for a hermit life after setting aside a vast fortune for charitable institutions, and subsisted himself to the day of his death on one meal a day as a medicant in the sacred city of Brindaban. Victor Hugo, the great French poet and one of the best observers of human nature, expressed almost an every-day truth, but nevertheless known to so few, when he said that the partition between Heaven and Hell is so thin, that one can pass from the one to the other without much delay. Indeed such is often the case. The worst criminal may, by a sudden or unexpected turn of event be often an exemplary man, and in point of devotion to God excel the best individuals of his species, as did the two robbers Jagai and Madhai in the days of Mahapravu Chaitanya. The author of the two Sanskrit lines quoted above, gave expression to the same great truth that we have been endeavouring to explain when he said "at the instant my attributes are heard. I who am in the heart of heart of all—the current of the mind flows unceasingly to Me." However trifling, however accidental, however obscure, may be the cause, when Divine love is once awakened in the heart of a man, he rises as if from a deep protracted sleep to express almost exactly the same thoughts if not the same words which the great poet of England put into the mouth of Adam :

"These are thy glorious works, Parent of Good
 Almighty, thine this universal frame
 This wondrous fare. Thyself how wondrous then ;
 Unspeakable ; He who sittest above these heavens,
 To us invisible or dimly seen in these thy lowest works,
 Yet these declare thy goodness beyond thought
 And power Divine—

From such an over-powering feeling of admiration pro-

ceeds a man's love of the Diety ; and then when once the love is awakened, its stream fails not. Love often fails in respect to an earthly object when the lover's admiration for the object fails. Such an apprehension is not possible in regard to one's admiration for God ; for inasmuch as an endless existence, so to speak, is not even possible for the study of His Glorious Creation, the study of Him who is the Source is out of all reckoning. Then comes logically enough another great truth which is more intimately connected with the present subject. It is contained in the remaining portion of the Sloka quoted above, namely, 'as a stream flows to the ocean' (the word Gungá or Ganges in the text is meant for any mighty river). When a mighty river such as the Ganges flows from its source, it is not unfrequently the case that it has to contend with numberless obstacles on the way. Sometimes it has to struggle upwards, sometimes it has to lose itself among crevices of stones, sometimes it has to strike an upland valley, &c. The stream of love similarly when once awakened, has to contend with numberless obstacles on its way ; but, at the same time, its waters are replenished as it proceeds by countless springs and tributary streams to swell it into a mighty river. The sneer of the common people, the stern opposition of the sectarians, the subtle logic of the refined atheists, the anomalous justice of the world, and above all, the frequent adversities of life are the strong obstacles in the course of faith. But, at the same time, the tender love of an affectionate wife, the filial obedience of a dutiful son, the holy affection of a kind parent, the sweet sympathies of true friends and associates, tend to swell the love of the soul for God on its onward progress to Him. These sympathies of life here so tender, so sweet, so refreshing and holy, and at the same time so ennobling that they give to one the glimpses of higher and higher love of which the affections of this life serve as initiative stages. The work of earthly love is to nourish the soul and to train it for the spiritual lands where

abstract love predominates over concrete, as the concrete predominates over abstract here. The pains of separation and disappointments in love which Moore so touchingly describes in the following lines

Ah ! even thus, from childhood's hour,
I've seen my fondest hopes decay ;
I never loved a tree or flower,
But 'twas first to fade away.
I never nursed a dear Gazelle,
To glad me with its soft black eye,
But when it came to know me well
And love me, it was sure to die.

are ingrained in us like the thunders in clouds. They are ordained to chasten and purify the soul, and teach man at the same time that the objects of the earth however adorable they may appear for a time, are not the true objects to blind the soul, for had they been true, they would have been constant, and had they been the best, they would have satisfied all the cravings of the mind and heart. They are however by no means worthless, they have their missions—their sacred missions—to shew how sweet and how divine is love, and when this mission is fulfilled, they pass away in infinite space and time, leaving the godly feeling behind to hanker after something better and still better—to look up from earthly to ethereal, from ethereal to celestial and from celestial to divine, and thus until the Purná Purasá (the whole Being,) is reached, the soul is not supremely happy. We shall presently see this in our discussions about the next Yoga.

I now come to *Maksha yoga*, or the yoga of salvation. The word salvation according to Christian theology is "the redemption of man from the bondage of sin and liability to eternal death and the conferring on him everlasting happiness"—a view not much in consonance with the view taken by the ancient philosophic Hindus. The Hindu idea of salvation

is again diametrically opposed to the view of the same taken by Budha, which is synonymous with total extinction of all pains—a mere passive state without any active self-hood in it. According to the text quoted below

Muktirhiwanatha rupam Surupainá bavasthití.

Mukti or Salvation means, to exist in the true state.

To explain the text it will be necessary for me at first to define clearly the five Koshas or receptacles of the soul spoken of in the Vedanta. They are

1. Annomoyá koshá or the receptacle of bread.
2. Pranmoyá koshá or the receptacle of life.
3. Monomoyá koshá or the receptacle of mind.
4. { Jnanamoyá koshá or the receptacle of knowledge.
Bijñanmoyá koshá or the receptacle of divine knowledge.
5. Annodámoyá koshá or the receptacle of joy.

The Koshas are generally the principal stages through which the soul has to pass before attaining the "True State," but each *Koshá* has again various substages for the gradual developments of the soul. The first stage* is the existence in heavy body which subsists on bread. The stage immediately after death is ordinarily an earthy existence on air within about 5 miles from the surface of the earth. It is an existence merely, the soul hovering over earth and hankering after higher life—a life it has then no more idea of than what we generally have of the one after death. Then commences the Etherial existence—an existence in which the powers of the mind expand rapidly to enable each individual soul to be conversant with the objects of nature and the laws by which they are governed till it reaches the Sun from which commences the existence* of wisdom or of higher knowledge.

1. Bhur-loká The Earth
2. Bhuwar-loká The space between the Earth and the Sun.

* We quote here the seven lokás or regions of the Hindus which are intimately connected with the five stages spoken above.

3. Swar-loká ...	... ...	The heaven of Indra, the space between the Sun and the Pole-star.
4. Mahar-loká		
5. Juna-loká	{	
6. Tapa-loá	}	
7. Saty-loká ...	... ...	The abode of Brahma.

It is here (in the sun) that intelligences of higher orders "enrobed in etherial bodies such as we cannot understand revel in the developement of the lower forces at will—electricity, light, magnetism, dynamic force," &c. The soul remains in the sun and the space between the sun and the pole star for ages, and then passes to the existence of divine knowledge in the Mahá, Janá, and Tapá Lokás, the abodes of very high spirits, where in deep meditation they acquire the quintessence of all knowledge, the knowledge of the Supreme. The soul up to these regions can re-incarnate for the good of the worlds beneath, such as, Earth, Mars, Jupiter, Venus, &c. The re-incarnations are called Avatars. Avatars take place according to the necessities of the worlds, and are not confined to the development of one department of knowledge only. A Newton, a Shakespeare, a Kalidas, a Lebeig and a Laplace are as much Avatars as all great religious Teachers. Their short sojourns to the worlds beneath are not only attended with revelations of the laws of nature, but of the ways of God. They go back to their realms when their missions of love and duty are accomplished.

Last comes the existence of love in the realms of truth (Satya Loká) where knowledge true and love divine dwell in eternal marriage. This existence is the True State or the salvation of the soul.

It will be seen from the above, that the true state of the soul is by the eternal laws of Heaven to be preceded by the full development of all its faculties, whether for the acquisition of knowledge or power, or capacity for enjoyments. We see in this world that our appreciation of beauty in a concrete object speaks of the inborn capacity in us for love ; and our

desire for enjoyment of the object of our love, speaks at the same time of the existence of an innate capacity in us for enjoyment of a state of happiness in connection with the object of our love. And although the two capacities are awakened at the first sight of the object of our love, the real love does not commence, till our knowledge in respect to the object is not sufficiently in our possession. We love best when we know best. Indeed, our love of an object pre-supposes our intimacy with it ; and hence the more we know it, the better we love it. Our love of the Infinite Being must accordingly be preceded by the gradual expansion of our knowledge, and inasmuch as a finite existence or a series of spiritual existences even are not possible to know Him, the attainment of the true state, must according to fixed laws be the work of time. Such a work must have a beginning, and that beginning should be from here ; for we have seen before that the excellence of our future life depends on the excellence of our work in this world and of the heart that dictates the work. The Heaven has in His Mercy spread the glad tidings through the best teachers that even the poorest, the meanest and wickedest spirits shall one day be happy in the splendours of His kingdom and in the sweetness of His infinite love ; and though infinite and apparently unknowable, He is often infinite and apparently unknowable, to those who love Him best and live in Him. The chord of love if it could be once laid between the foot of the throne of the Almighty and the faithful heart of the worshipper, all distance of time and space would be annihilated. That which is ordinarily a work of countless ages is nevertheless the work of short time as was in the instance of Dhruba. The true state of the soul of His loving and faithful worshipper begins on earth ere this life is past. To him (as sung in the Vedic Mantra with a slight modification of tense.)

"Madhubata ritayatai; Madhu kshrantî;

"Sindhubá—Madhirna Santoshadi,

" Madhu nakto mutoshas'a, Madhumath
 " Parthibang raj'a, Madhudow rastanapit'a
 " Madhuman'a banaspati.
 " Madhuman astu Surj'a, Madhirghava
 " Bhavantuna—Madhu—Madhu—Madhu.

sweet blow the winds, the oceans drop nectar. Sweet are the herbs of the earth and sweet the nights and days. Sweet is every particle of earth and sweet is heaven and sweet the Pitriloka'. Sweet is Soma' (a plant). Sweet is the Sun and sweet the milk—Sweet—Sweet Sweet.

LECTURE-V.

THE RAJ OR SPIRITUAL YOGA OF THE HINDUS.*

A lecture, delivered at the First Annual Meeting of the Sri Chaitanya Yoga Sadhan Samaj, on the 28th March, 1892.

[IN September, 1890, I published a leaflet on *Hata Yoga*, showing some of the exercises of body and breath, which a young Yogi has to perform before aspiring to Raj or the highest spiritual *yoga* with a view to gain a control over his body ; and at the same time to secure an immunity from disease. The paper was variously commented on by the Press in England under the impression that the *yoga* system of the Hindus consisted principally of certain exercises only. On the 13th December last, while speaking on the subject of *yoga* at the initial meeting of this Somaj, I said that the entire *yoga* system of the Hindus was the science of the whole man—man physical, intellectual, moral, and spiritual, and promised to take an early opportunity to show that such was the fact. In this discourse, I have attempted to fulfil that promise. How far I have succeeded, it is for the public to judge.]

In my lecture on "Patanjal *Yoga* philosophy," delivered at a meeting of the Calcutta Psycho-Religious Society in 1889, I endeavoured to explain as fully as I could what was

* The paper has been dedicated, by permission, to the Hon'ble Sir Alexander Miller, Kt., Q.C., for the very kind interest he has taken in the Somaj.

meant by *yoga* spiritual and defined its various stages from *Sangjam* of *Chitta* to *Kaybalya*, i. e., from the elementary concentration of mind to the highest form of beatific abstraction. I also at the same time dwelt, as much as I could, from personal knowledge, on the possibility of the attainment of divers powers attainable by *yoga*. In the present discourse, it is my intention to show to you the ways by which they are to be attained. The text of my former discourse was *Patanjal Darsan*. The text of my present lecture is *Siva Samhita*.

It is necessary for me to state here, without the risk of either presumption or egotism, that although there had been, previous to the publication of my lecture on "Patanjal Yoga Philosophy," many excellent translations of the original work, both in Bengali and English, by eminent men, yet neither the text nor its translations could give any clear idea of the subject. The reason was that so practical and scientific a subject as *yoga* could hardly be expected to be made clear by simple explanations of the constructions of sentences of the text, and that the experiences of a Yogi could be conceived and described by an inexperienced translator or an annotator, specially at a time as the present, when all vestiges of *yoga* spiritual have almost vanished, even from the land of its birth. One may as well fancy himself able to read and understand some propositions of geometry without the definitions, postulates and axioms. The texts, as they are, furnish one with the literature of *yoga*. As for practical knowledge, it depends on the education that one receives from his teacher, or the way in which one, having an intense desire, manages to learn from hints, given here and there, in the absence of a practical teacher.

The physical man subjugates the beasts of the forests, clothes himself in silk and satin, rides in ships and steamers over water, reads and understands some pages of the great Book of Nature, and exclaims in pride that he is the Lord

of the earth. But he forgets in a moment of weakness that he has as yet no dominion over water, fire and air. He forgets that a tornado or an earthquake can destroy the Eiffel Tower of his glory or his strongest battlements, that a fit of apoplexy can wither his powerful frame, and leave him a shaking ruin. He forgets, while he sits over the banquet of his folly, that there—under the table is spread the hideous vulture claw of misfortune waiting for its time to seize upon him, and lead him to a prison or an early grave.

The spiritual man knows the weakness of his physical namesake, and in true brotherly love teaches him not only to look with an equal eye of indifference on the fortunes and misfortunes of this life, the fame and calumnies of the world, the favour and disfavour of kings and potentates ; but to know how to train himself to withstand the rigours of climate ; and, in advanced stages, to bring even the elements under his control. He teaches him also to conquer himself and sin, and thereby enable him to conquer diseases and other ills of life. And while he does all these for his physical counterpart, he exerts to conquer for himself illusions. Then, when this noble work is done, he passes on from sphere to sphere—from sun to sun, his hand grasping the torch of Truth, his heart bearing the cup of love. And as he progresses, the torch glows brighter and brighter, the cup overflows more rapidly till he reaches the fountain, and ther his language fails, his eyes overflow as he lisps out “ Father, Father how could I have lived so long—without Thce ? ” “ Come my son, ” says the Heavenly Father “ come unto Me and be one with Me. ” In human language, this is called *Salvation*. In the language of *yoga* it is called Reconciliation.

Forget the above, O my soul ! Forget the scene which no language can describe. Forget and come back to earth—to duty come, and open a scene—to be borrowed from *Alef Lyla*, the Thousand and One Nights—the scene of the En-

charted Castle. It is a castle with a hundred doors ; each door opening into a treasury, and containing more riches than the riches of the kingdoms of earth. Such is, indeed, the enchanted castle of *yoga* with a hundred doors, each opening into a treasury. Whatever the intellectual, moral and spiritual man hopes, whatever he loves wishes or wills, are to be found in thus enchanted castle.

I have said before that the enchanted castle of *yoga* has a hundred doors. Each door is furnished with a lock and key of its own ; but there is nevertheless a master-key which opens all the doors. The spiritists may have got a key or two, the jugglers two or three the mesmerists one or two, but the master-key—the key which opens all the doors is still in India.

It is not strange that a castle so ancient and rich should have a legend. Yes, it has one, and an interesting one too. It is said that in mercy to the human race, the Lord once took the human form—the form of *Yogeswara Mahadeva* to teach spiritual *yoga* to mankind. He constructed this enchanted castle, and placed it in India—that unique land, the land of lands on earth, the epitome of the whole world. With a view to divide the two worlds, the material and the spiritual, the Lord of Yoga willed that Rishi Kasyapa would have two sons by his two wives, Aditi and Diti, the progenitors of the Aryan race. From the son of Aditi sprang the Indians. The other Aryan races sprang from the son of Diti. The Indians, as willed by the Lord, looked principally to their spiritual requirements, disregarding all material prosperity, and in course of time became subjects to the sons of Diti. While all that makes life agreeable—all that feeds the ambition and pride of man, came into the grasp of the descendants of the son of Diti, the descendants of the son of Aditi chiefly held the enchanted castle. History shows, so far as it could show of the ancient days, that Rishi Jajnabulkya first took possession of the castle, and showed all its mys-

teries, wealth and glory to his followers. After his death, it came successively into the possession of Janaka, Basushta, Kapila, Patanjali, &c. Our researches show that the last ruler of the castle was Sri Chaitanya, who died about 700 years ago. In the meantime, the descendants of the son of Diti, moved by constant reports of its fabulous wealth, sent from time to time, men whom they thought competent to find its whereabouts. One man after another came, each read its accounts, took notes, made inquiries, and submitted reports. Some believed, some disbelieved its existence. The majority shared the disbelief, drank their customary ale, lighted their pipes to give rest to their laboured brains, and sang in derision the well-known German fox-song :

" What comes there from the hill ?
 What comes there from the hill ?
 What comes there from the leathery hill ?
 Sa ! Sa !
 Leathery hill !
 What comes there from the hill ?
 It is a postillion.
 It is a postillion !
 It is a leathery postillion !
 What brings the postillion ?
 He bringeth us a fox !
 He bringeth us a fox !
 He bringeth us a leathery fox !
 Sa ! Sa !
 Leathery fox !
 He bringeth us a fox !

As much as to say that the castle is a canard ! Yet the popular belief is that the enchanted castle exists. Whenever anything strange or mysterious, happens in the West, for which no sufficient explanation is forthcoming, it is referred to the East. But the East of the present day is ten times worse in matters of spiritual inquiry than the Modern West.

There is a spirit of inquiry, a sufficient amount of candour, a real love of knowledge in the West, which are rarely to be found in the East. If the East at present shows any desire for knowledge, it is in eight cases out of ten, influenced by monetary consideration. To speak generally, the East is now a copy of the West—a copy spoiled and disfigured by touches of selfishness and vanity. Moreover, go where you will, one monotonous, painful sight shall meet your eye. The *Shastra* is read and explained everywhere with the help of *Panini* (grammar) only. The spirit of independent inquiry, which once ennobled India, is gone. Yet there had been once, in the days of *Sri Chaitanya*, an intellectual awakening in the Eastern Districts of India. It was like short summer in the Himalayas bursting forth in splendour and plenty after a long winter of frost and snow ; and then the East showed for a time the wealth of her intellect. That wealth, of which I may have occasion to speak hereafter, is now confined to the *Goswamis* and is a sealed treasure alike to the East and West.

But the castle—the enchanted castle, where is it to be found ? An echo seems to say 'in man.' Is it in the leathery man, asks the West ? No, says the East. It is the Hallelujah of the ancient Rishis, singing the truths through their works. Ages before Professor J. R. Buchanan, M. D. of Boston, founded what he calls the science of sarcognomy, which has justly gained for him the reputation of a sage, and ages before Carus Sterne of Germany spoke of man as a microcosm, the *Siva Samhita* had spoken distinctly as human language could speak, in the first five verses of Section II, (Patala ii,) that man was the epitome of the universe ; and in the fifth Patala (Section) had described six circles in the human body alluded to in my paper on "The Spirit Worship of Ancient India"—a diagram of diverse passions and their currents, as the Meteorological chart of the world shows the north and south-east trade winds, the polar calms and calms

of Cancer, and Capricorn, the region of the equitorial doldrums. These regions of passions are earthy, liquid, fiery, airy and etherial. High above the belt of superficial ether, and so to speak from the plateau of mind, as defined by the Ancients, rises the grand edifices of the enchanted castle, where human heart and human will in the light of superior knowledge, and under the guidance of purer love, can make a hell a heaven, an impossibility possible. Let us here pause awhile to put before our readers the plan and groundwork of the castle. First in order, comes the belt of earth with its attributes of smell, taste, form, touch and sound. Then comes the belt of water with its attributes of taste, form, touch and sound. Next to it is the belt of fire, [Tej] with its attributes of form, touch, and sound. Above it, is the belt of air with its attributes of touch and sound, and, lastly, the belt of superficial ether (Akash) with one attribute, sound only. As a traveller rises from one belt to the other, he loses one by one all the gravitating influences of the earth, till nothing but sound remains. Then, if he has strength and courage to rise, he comes to the region of mind in which are left all the impressions of the regions he has left below. Here commences the admirable colossal structure of the enchanted castle of *yoga*. Here the sun of wisdom never sets, nor the moon of love waxes and wanes. Hope blossoms here under the immediate supervision of steady will. All doubts and mysteries in regard to the castle are now over. Its beauty wealth and glory shine resplendant before the eyes of the enchanted traveller. He sees his reflection in one infinite mirror of eternal ether stretching out purer and purer in endless gradations. He sees himself a new being and breathes a new breath of existence. He sees the best wisdom of the earth, the most subtle diplomacy, the dazzling splendours of courts, the brightest victory in the field or cabinet, the greatest discoveries with a smile. He looks below to see the impression of all he thought, said and did, with a sigh.

But where are the hundred treasures ? Yes, they are here. A step above and these treasures even are too trifling to awaken any interest or curiosity. But the traveller has not risen so far; and is new to the place. He wants to see where the wealth of *yoga*, called the power to see distant scenes and persons is placed. Where is again placed the power, which reads the thoughts of other men and the power to transform things at will, &c.? We will try to answer these questions or rather open some of the treasures as we proceed.

The first and the most important thing for consideration in the field of research is the Molecular theory of the Ancient Rishi-Yogis, which advocates the Molecular perfection of an individual man. There is not a subject grandeur for contemplation than this theory of the ancient Hindus. For the want of a proper advocate, for the want of a true understanding of the subject, it has all along been misunderstood and misinterpreted. It was through misrepresentation that the West was led to believe that the Rishis did actually consider the earth, water, fire, air and *akash* as elements. Read the *Vedanta Darsan*, the *Darsan* of Kapila and Patanjali with intelligence, and say whether you find any sober allusions to earth, water &c., as elementary bodies? No, you cannot find them, for this simple reason, then the entire harmony of *yoga* philosophy from beginning to end will be hopelessly and utterly destroyed. They are called elements in the same way as some days of the week are called Sunday, Monday, &c. The true, and I may be permitted to say, the hidden meaning of *yoga* is the *Molecular perfection of an individual man*. If the term *yoga* be once clearly understood, then its theories would shine as eternal truths.

"Looking radiantly bright over the tears of the world."

The Molecular perfection of man, as advocated by Yoga, cannot be attained all at once. Indeed, the term perfection presupposes both time and exertion.

Ask a physician how long it would take to rebuild a system reduced and ravaged by a long protracted malady, and he would probably tell you, while prescribing some medicine, that a change of scene, habits and diet for six months or a year would be necessary. The *Yoga Shastra* enjoins the same thing. It advocates too, change of scene, of habits, of company, of the system and subjects of study and conversation, while it prescribes sincerity, abnegation and love of mankind for a number of years as medicines, to cure one of his earthliness with a view to bring back the *sarup* or the true state of the soul ; and until this is done, no tangible improvement or expansion of its powers is possible.

Constituted as man is of matters both ponderable and imponderable (a classification though little observed at present, yet we adopt it for the better elucidation of the subject), it is to the imponderable that he owes all his finer forces. According to the ancients he owes his bones, flesh, muscles, &c., to the hypothetical earth, his form and colour to the hypothetical fire, his sense of touch and taste to the hypothetical air and water ; but he loves and hates, he wills and resolves by the dynamic force of electricity, light, heat and magnetism assisted by the intelligent principle in him called the soul. Then again, as there are fixed locations of energies of matters in the various parts of the body, such as the energy of earth in the arms, of fire in the eyes, of water in the tongue, of air in the fingers, there are fixed locations of moral forces in the six regions of the body called the six circles. We give below a comparative pictorial view of the locations of moral forces as discovered by the ancients, or to speak more definitely as mentioned in the *Mahanirvan Tantra*, and as discovered by Professor Buchanon of Boston and Dr. Gall, the father of the Science of Phrenology.

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The above comparative pictorial view of the moral forces in man is of rare interest and value to every student of psy-

chology, and shows without dispute that in studying man the same results may be arrived anywhere, whether in India, in America or any other country. Thus we account for the similarity of ideas in the writings of Goethe, Shakespeare and Kalidas, and thus we venture to establish harmony between Oriental and, Occidental psychology. In analysing the two illustrations, ancient and modern, one cannot help being struck with their general resemblance to one another, though in examining the details we observe certain discrepancies. Thus in the umbilical region where somnolence is the characteristic feature, we observe in the modern illustration "Sensibility and disease." The Hindus here have, it appears, descended to details, and have placed 'fear', 'sorrow', 'shame', 'thirst', 'malice' and 'duplicity'. The location of thirst, however, according to Dr. Gall, is immediately in front of "destructiveness" on each side of the head. Rising higher to the 'breast circle' or the sternal region, we see a group of very bright stars of the first magnitude, such as 'hope', 'kindness', 'benevolence', 'philanthropy', 'love', 'energy', 'virtue' &c., encircling 'intellect' in the modern illustration. In the ancient we almost see the same with this difference that in place of 'Harmony' on both sides of the 'Intellect' in the modern illustration, we find 'Argumentativeness' and 'Reasoning'; and, at the same time, we notice a serious omission in the modern illustration, we mean the omission of a very bright star by whose beneficent influence we almost daily cleanse ourselves of moral evils, we mean 'repentance', and of some stars of malignant nature, such as 'vanity', 'hypocrisy' and 'vacillation'. We notice also that 'virtue' and 'religion', the two essential helps in life have been placed by the ancients near the soft palate, where is also placed the living happiness of 'Self-abnegation'. In the throat or '*kantha*' are placed the seven notes by the ancients which are termed either 'poison' or 'nectre' according as they are used in the service of God and humanity or in their dis-service. Taking

leave here of Professor Buchanon and rising higher up to the supra-ciliary ridge, the upper part of the frontal bone and the interparietal space, we see 'sound', 'colour', 'form', 'mirth', 'agreeableness', 'ideality', 'meditation', 'spirituality', 'veneration', 'firmness', 'kindness', 'affection' &c., in fact such of the moral forces are requisite for a Yogi. No doubt the symbolical head of the phrenologists contain more divisions than those enumerated by the ancients, but then it must be admitted that they alluded to those only which were necessary for *yoga* spiritual.

These locations of energies, whether intellectual, moral or psychic in the different parts of a man's body, show at a glance the wonderful adaptation of his self to various influences, external and internal ; and act as lateral and vertical forces in keeping him well balanced in the world of beings and in the struggles of his existence as well as in the struggles of his passions. To the Yogis they are the secret treasures of the enchanted castle. To show how they are, it will be necessary for me here to speak a word about the five belts mentioned before. They are, so to speak, the resolving stages of the gross man from soild to liquid, from liquid to fiery, from fiery to gaseous, and from gaseous to etherial and upwards. The stages would appear imaginary to a modern thinker, and so they are, but they are nevertheless of great practical value to a Yogi in effecting marvellous changes in his habits, mode of thinking &c. Moreover, the stages appear to me to do the same as Nature does in almost all men either daily or at intervals at the sight of a coffin, or of a scene of harrowing distress or of moral degradation. The difference between the two is, that while the Yogi goes through these resolving stages voluntarily and at will, the worldly goes through them only when prompted by nature. The thought of the failings of humanity—the failings of his own self—the instability of fortune—the uncertainty of life and yet the hard struggles for pomp and power, is always before a Yogi to melt

his heart. He prays for energy (fire) to buoy him up and then his heart becomes light and easy as air and his aspirations turn Heavenward. By thus directing his mind frequently to what is true and eternal, he acquires the power of abstraction to reach the stage of mind, where commences the admirable structure of *yoga*.

'Onward' says Nature—'Onward'—says the Yogi. He has now come to a new region altogether, the region of Mind where the gravity of the earth and the dimensions of earthly things no longer exist or exist only in impressions previously acquired. A new ruler rules this region, whose laws are his own. A Yogi arrived at this stage can see a distant scene without the necessity of his going there. He can also read the thoughts of other men ; and though clogged, he soars from bounds to boundlessness. With nature he is in perfect intimacy. He plans and distributes, arranges and transforms things at will. He is a person whom you cannot call 'a stranger at home ;' for he studies himself thoroughly and well. If you ask how could he possibly see a distant place, he will perhaps smile and say, "you sit, you rise, you walk and jump, how do you do all these?" "You will probably say", says he, that you resist the force of gravity in doing the actions. "Well", says he "the Yogis do exactly the same thing." "You ought to reason and find out, seeing the rudiments of powers already in you and hoping legitimately for their expansion and development what prevents you from doing so?" The answer is, your own self-love gravitates your soul to the body. Resist the gravity of this love, and you are as free to send your soul to a distant scene as you are to walk or run. We Yogis, he would add, have been practising by Thought, Will and Action to ignore this fatal love. You, on the contrary, love your body which you blindly think to be yourself. We consider it as a temporary dwelling for the soul on earth to fulfil a certain destiny. Such a thought ruling in us by day and night gradually

frees the infinite from the finite, and enables the soul to visit distant scenes. To attain the power a person should practise *yoga* for some time in order to know practically the changes that his *yoga* may bring about. There will be molecular changes in him in the course of about six months, which will work corresponding changes in his habits. There will be also a certain degree of expansion of the powers of his mind. He will occasionally see his second self in front of him at first to startle or terrify him ; but he will soon know that the phantom is the index of his great future success.

The *Bibhuti* or the power which reads the thought of other men is still more difficult of attainment. "The earthly body", says Revd. Sterne, "is more or less a mask, by means of which we conceal from each other those thoughts, which, if constantly exposed, would unfit us for living in community. But when we die, this mask falls away, and the truth shows nakedly." Well now, this mask or screen which hides this thought, should be gradually removed. The question now is, how is it to be done ? It is a fact known to almost all, that the language of the soul is understood by the soul. The husband understands the thoughts of his wife as the wife does of her husband. The mother understands the language of her infant. The poor reads the face of the benevolent as the benevolent does of the poor. But the godly alone understands the thoughts of all. For him who always sees the love of God in himself, and who sees himself in all created beings, there is no difficulty for him to understand another not even a lower animal. Nearest to this love are light, peace, and harmony. Away from it are darkness, unrest and discord. The person who actually sees himself in others, and feels for others, as he feels for himself, is alone able to read the thoughts of others. Judging from this standpoint, which is the true and philosophical standpoint, the professed thought-readers are more or less impos-

ters, unless a very few of them *are born with capacity* to read other's thoughts, and in such cases they are above ordinary rules. I will give you an historical account from the saintly life of Cure d' Ars as narrated by Dr. George Wyld M. D.

"He was born at Dardilly, a village near Lyons, 1876, and died 1859, aged 73 years.

"He was simple, pure, loving and pious soul, and he set himself literally to live the life of Christ, like a child.

"Poverty, continual self-denials, the absence of all self-indulgence, total self-abnigation, humility, untiring forgiveness and charity, with continual prayer was his rule of life.

"He became and was for twenty years a centre, attracting pilgrims from all quarters; and it is asserted that from fifty to eighty thousand were attracted to his remote village annually, that they might see him or confess their sins or be healed of their diseases of body and mind.

"He read the secrets of those who came for confession and often told all before one word was confessed; and at other times pointed out the day and hour such sins were committed.

"At other times he could pick out of the waiting crowd those who stood most in need of his assistance, and many men of the world and sceptics were converted by a glance of the eye, a look or a word."

If the instance quoted above fail to convince any individual, let him sit in a circle with a few of his own friends for about an hour for a few successive nights, pledging to think during the time of nothing else than Divine love. After sitting in such a circle for three or four nights, there will come a time, a very precious and interesting time, when all the sitters will know each other more than they ever did in all their lives, and will be able to detect, if there arise a discordant thought in another, as if the rest have received a sudden shock to make them stare at the offender.

I must now hurry on to open some other treasures of *yoga*.

On the subjects referred to above, I have dwelt chiefly on the training of the Heart, I now wish to speak a word also about the training of the Will. The treasures of the will are as varied and splendid as those of the heart. So far as we know, there is ordinarily nothing which a man cannot do, when he has a strong and steady will; but the Yogis say they can do more, for instance, change or transform a thing. We do transform things by the aid of our knowledge, such as we turn rags into paper: but it is not the chemical transformation that we are alluding to. It is the material transformation for *a while*, for example milk into tea. You ask is this possible? The Yogis say, know the process, and you will do it. A savage does not know how to transform rags into paper, and he will not believe even if he sees the transformation. But how does a civilised man do it? You will say that he knows the process. The Yogi says, similarly, if you know the process, you will change or rather make the milk appear as tea, which will smell and taste as tea. The question, however, still remains how would a Yogi do it, granting that he has the power to do it. The Yogi says, increase your will power at first, steadily, gradually every day, and then locate your will to the various seats of energies according to requirements. If any one thinks that singly he has not the power to do it, let him combine with others and try. If you think of producing light in a dark room, you will not succeed in a day or two, but if you persevere you will succeed. Thus, instead of ascribing the phenomena of 'light' 'strokes' 'soft ringings' to spirit manifestations and being on the wrong track, you should direct your energies to experiments which are calculated to be of very valuable practical benefit to you by developing your latent power. You have a whole universe in yourself to study. There is conservation of light in your eyes—of heat,

electricity and dynamic force in your entire system. There is the power to focus distant sounds by your ears and to focus scents by your nose, and then the power to produce form to alter weight, to change or produce colour is located within your brows. You have also a large number of moral and intellectual powers to develope, drill and train for active service. You have the faculty of marvellousness to open for you the secret doors of hidden treasures of occult phenomena, the faculties of ideality, sublimity and spirituality to enable you to soar from the bounds of earth to immensities of heavens. You take the Yogis for a set of idlers who do nothing of any value whatever to benefit either themselves or humanity. Such a notion is wrong. They have a whole universe in themselves to study, an universe to meditate upon. In early life they go through a regular training of bodily exercises and exercises of breath, so that when somewhat advanced in age, they gain sufficient control over their body and mind. Then commences their intellectual and moral training in which they are required to study *Yoga* and religious books and also to practise self-abnegation, and to develope and control the forces alluded to before under the guidance of practical *gurus* or teachers. When this is done, the Yogis are left to contemplate, to get as much truth as they independently can. They serve humanity more than the statesmen, &c., do. The saints in all lands hold the balance against the sin of society. Their unselfish prayer uttered in child-like faith and simplicity for the forgiveness of sins of brother men, reach the Throne of Mercy. There is not in India a more ancient and historic city than Benares. There is not a city in India, which is so full of filth and vices as Benares. It is the den of idlers, of thieves and *budmashes* of all descriptions. It is the Gretna-green of the Hindu Society. It is the refuge of the old, the infirm and the out-castes. Its daily vice is enormous. Its filth and want of sanitation is indescribable. Judging by the rules of sanitation,

it should have been blotted out of the map of India. Such a city as Benares cannot possibly exist. Yet it exists and exists in the splendour of its ancient glory. The physical atmosphere of the city is purified daily by incense and *Homa* performed by numerous *Sadhus*, and its moral atmosphere is purified by the prayers of thousands of devotees from dawn to night. It is to this day the same historic city. It is to the day the same cheapest city in India to live in. It is truly called the City of Unnopurna or the goddess of Plenty.

The *Yoga Sashtra* enjoins a student to fix his gaze on the spot between the two brows, and in higher stages to turn the eyeballs upwards, so that they remain half disclosed during meditation. Two objects are gained by the first process, namely, the steady increase of will power and the location of mind to the place, which is considered to be the focus of all moral forces, called the seat of individuality. Now the Yogis know that by such a location of will, they gradually attain the power to create, modify, and transform things. Mr. Crookes, the famous physicist, did alter weights of things, and ascribed the alteration to the influence of spirits. The Yogis say that they can do the same without the aid of any other spirit, save that of their own. As a spiritist myself, I do not disbelieve what Mr. Crookes asserts. Indeed, the partition between one's own advanced soul and the soul of a dead man is very slight. Some time ago, I heard from a very creditable source that a Yogi produced the *Mirage* of a small lake with a goddess standing on a lotus. In this case he materialized the image he had in his mind. Materialization is too common a thing which even a few uninitiated person having a strong will can do together. We ourselves produced a sort of semi-luminous ball in a perfectly dark room ; and on my part I felt it. It was vapoury and clammy as a dead man's body, which produced in me for a time a very sickening sensation. We did so far and could do no more.

It is said, that the Yogis in their very lonely retreats can hear sweet sounds, or can smell sweet perfumes if they wish very much for either or both. They do it by the process of focussing. In our every day natural state we open ourselves simultaneously to all sorts of perceptions. The eyes see sights, the ears here sounds. The air touches the body, while the mind can think lightly at the same time. If however, we can withdraw the mind from all external perceptions and concentrate it on one particular organ, the ears for instance, then the sounds occurring miles off can be focussed by the ear, as the widespread sail of a ship when rendered concave by a gentle breeze conducts sound from a very great distance.

Of the most noted and most interesting of the powers attainable by the exercise of Will is the power to make one's own 'shadow' speak. The *Yoga Shastra* first enunciated the process, which in course of time was perfected by the Tantriks by experiments. The Psychological Society in England is at present seriously investigating this particular phenomenon, some noted instances of which I see are published by Mr. Stead in the Xmas issue of his "Review of Reviews." The phenomenon is called 'shadow' in India. It is called the 'double' or 'thought-man' in the West. Call it by any name you please, its objectivity remains undisputed. The process by which the 'thought man' is to be separated, seen and heard is as follows:—

Stand with your back towards the early sun, facing your own shadow and fix your gaze steadily on it, praying inwardly at the time till the tears arise in your eyes, and then desist from the trial for the day. Do it again the next day at about the same time and so on day after day regularly, till you see the shadow grow very bright and hear it speak. The longest time fixed for success is six months. The experiments may be made in a lonely but at the same time a cheerful locality. They can be made at night in a solitary room with a lamp kept burning behind.

It will be seen from the directions given that the injunction to look at one's own shadow steadily, say for a minute or two on the first day, and gradually increasing the power up to 30 minutes, does three-fold good to a Yogi. In the first place, it strengthens the eye-sight by looking at the shadow. In the second place, it increases the will-power steadily and imperceptively, and in the third place, it increases the psychic powers by exposure to early sun which does not hurt a man. It at the same time stimulates a man with hope to carry on the experiments without a break. Nor is the hope in any way delusive ; for as a student sees day by day the successive stages of progress indicated in the *Yoga Shastra*, his heart is impelled to see that his efforts are crowned with success.

The services which the 'thought man' does are indeed great. In prosperity or misfortune, in dangers or emergencies, in disease or in health, he is the best counsellor and friend. Socrates had the services of his 'thought man' almost all the days of his life. In India, among others, Maharsi Vyasa by his pure life, by meditation and prayer, so far perfected it, that he could visit a scene at will, and could make it assume any form he liked.

I now pass on to a still higher plane of *yoga* in which the exhibition of powers as mentioned before are to a Yogi as trifling, as the dear objects of a child are to a thoughtful man. To attain the higher stage, the traveller is required to rise above the region of mind to the region of *Budhi*. The term *Budhi* is a very complex term with the schoolmen. Without, however, presuming to launch myself forth into a philosophical discussion about the term I may best try to explain it by an illustration.

Suppose an educated man of an imaginative turn of mind after having made the best possible arrangements for his family, starts from home without any anxiety to study Nature ; and suppose the person with a view to enjoy the

sight of a glorious sun set, mounts to the top of such a romantic hill as Chandra Sikhar in Chittagong from which he commands the sight of the bay spreading itself in endless expanse before him. He stands there for a time wrapt in contemplation of the glorious, great and infinite. The vanities of riches—the pomp of power—the pride of knowledge—the superiority of caste or blood—the gewgaw world—all pass away from his mind unconscious to himself. His poor individuality is shrivelled into nothingness. It is merged for a while into immensities and eternities. He is dimly conscious of himself that he exists—and that there exists before him a grand and glorious creation with its Cause, unutterably great. For a brief moment he is in touch, as it were, with Divinity. This stage of double consciousness is the stage of Budhi. It is here where all illusions pass away, where all that tempt the soul for power, glory, wealth, &c., cease to trouble him. If any one wishes to understand the nature of his own soul and its true aspirations, he can do so at the stage of Budhi.

I have said above that at the stage of Budhi all illusions cease to exist. I have said also that the powers of the soul—the secret treasures—which appeared so splendid and marvellous, are its inherent virtues, and are no more objects of wonder than our capacity to lift our arm or stretch our leg or in spoken words to explain our thoughts to others. I have yet, however, to explain the term 'illusion' or 'Mayâ' as understood by the Hindus. Let me do this by a simile.

The science of Algebra is defined to be the science "in which we reason about numbers, with the aid of letters to denote the numbers, and of certain signs to denote the operations performed on the numbers and the relation of the numbers to each other." In the higher planes of *yoga* we reason about all earthly things and all our desires and aspirations with the aid of certain truths to denote them, and of certain primary signs which we call positive and negative,

performed on all things, aspirations and desires &c., and to denote the operations and establish their relations to each other. The truths are three ; and are called the *sthul*, the *sukshma* and the *karan*, i. e., the gross, the subtle, and the cause. All that we see and hear, all that we feel and perceive, all that we hope and aspire to, are denoted by the three great truths. Then there are the signs to denote the operations performed, which will be explained below :—

In my paper on "Some Thoughts on the Gita" I described the accidental relations of life to show that which we call pleasure, and that which we call pain, that which we call wealth, and that which we call poverty, that which we call health, and that which we call disease, that which we call beauty, and that which we call ugliness, &c., are temporary relations. I also endeavoured to show the uses of sympathies in this life in nourishing the soul, and training it for the spiritual land, where abstract love predominates over concrete, as the concrete predominates over abstract in this world. I showed also that the objects of earth, however adorable they may appear for a time, are not the true objects to bind the soul ; for had they been true, they would have been constant, and had they been the best they would have satisfied all the cravings of the mind and heart. They are by no means worthless. They have their missions, their sacred missions to show how sweet and how divine is love, and when this mission is fulfilled, they pass away into infinite space and time, leaving the godly feeling behind to hanker after something better and still better to look up from earthly to ethereal, from ethereal to celestial, and from celestial to divine, and thus until the Purna Purusa (Whole Being) is reached, the soul is not supremely happy. We can now understand what the illusions are. They are the accidental relations of life and are separated from the true relations of the soul. The true and accidental relations are the positive and negative quantities which

occupy the intermediate stages in plus, minus order in various degrees in various lives, and perform the various sums in our every day life, called the surds, the equations, the binomial theorems—the expension of hope to the *Nth* term &c. Viewing in this light materialism is one entire stupendous error. It is the fearful state of unrest in which all *minus* quantities commingle to produce that awful condition which the Great Poet of England described in one life when he said.

“Hope comes not to him that comes to all”

The stage of Budhi is thus the highest stage, the Ultima Thule of *Yoga Shashtra*. It is here where freed from constant incursions of illusions, a Yogi is safely lodged amidst the glory and harmony of eternal truths. Here his thoughts, his preceptions, his deductions are all true. His powers and happiness at the same time are immense. He has conquered passions by a long course of abnegation and his heart is full of peace. He has conquered *Abidya* or ignorance and his mind is full of divine light. He has conquered sins, and is not subject to the ills of life. He has conquered hunger and thirst, at first by slow and gradual denial, and now by the help of *Kachari mudra* which by one of its processes shuts out oxygen, he can remain a very long time without food or water, and by the help of another send his thought-body to distant places. He can also communicate with brother Yogis by telepathy, the *Nad* and *Bindu* of the Yogis, or the whistle and the crescent with a star in the centre. The uses of *Nad* and *Bindu* are not clearly known to me, yet I may venture to speak a word. The *Bindu* represents the region in the head commencing bow-like from the perfecting “group of faculties” on the right side of the head, and touching the “intellectual ones” stretches to “ideality and sublimity” on the left. The central star may be the faculty which has been defined by the phrenologists to be “the power of seeing and noting objects.” Now to turn the eyes dream-like upwards to the region indicated above brings about that fluidic state, to quote the

language of Miss Anna Blackwell to which we return during sleep, when through the elasticity of perispirit we are enabled to visit our friends in that other life whence we bring back not only the fragmentary and incoherent reminiscences which make up ordinary dreams, but also the deeper insights and wiser resolves that have prompted the saying common to all nations, that night brings counsel." In this condition a Yogi can see where his friends are with a view to establish a current of electricity and to prepare them by the sound of the whistle for communication. I have not yet seen an actual case of communication in this way. I only infer (an inference which may be wrong) from the circumstances under which I tied on a few occasions to see certain persons after the usual hours for prayer.

Let me now sum up what I have said above. We have seen that the term spiritual *yogi* signifies the molecular perfection of a man through various stages of advancement from the earthy to the watery, from the watery to the fiery, from the fiery to the airy, from the airy to the ethereal, &c.; that these stages were suggested to the ancients by what Nature is unceasingly doing in her great laboratory resolving solids to liquid, and converting liquid to gaseous and upwards; that in carrying this work of advancement by faith and will, a student is assisted in each stage by various moral forces which are within him; that these moral forces are corrective in the beginning, chastising a Yogi every now and again for his transgressions, and then ennobling him daily as he moves onward to the region of mind or abstraction, where he begins to know himself and his powers, and the relations of his soul with one Eternal Cause wherein *oiswarjya* and *maduri* or wealth and sweetness, the wealth of wisdom and power, and the sweetness of love dwell in eternal union;—that he sees here as sung in the well-known *sloka*. "Purna matha purna mitham, &c., that as a drop of water of an ocean is complete in itself, as a lamp ignited by another is complete in itself, as a crystal detached from a piece of

mineral is complete in itself, the soul is complete in itself;—that at the stage of mind, the moral forces blossom and expand themselves ;—that the powers of a Yogi consist in his sincerity and his self abnegation ;—that the master key, which opens all the treasures, is the process by which the thought-man can be separated, seen and heard ;—that the stage of Bhudi is the stage of perception of truths, of self and divine knowledge. I hope I have said something about self knowledge ; as regards divine knowledge I will satisfy myself by quoting a *sloka* which Sri Chaitanya put in the mouth of Jiva Goswamy, and thereby fulfil the promise made in the early part of this discourse when I alluded to the intellectual treasures of the Goswamis. The *sloaka* is as follows :—

Jasya Brahmati sangam kachidapi nigamai jati chinmatra satta.
 Pangsho jasyam sakoi shaibirthabati basayannaba mayam puman-scha.
 Akabi jasybi rupam bilasati paramar byamni narayanakhayam.
 Sa Srikrishna bidhattam shayanma Bhagawan premtat pada bhajam.

I will, here, endeavour to give the substance of the above in the fewest possible words.

He who is described in some parts of the Vedas as Brahma or is known by His attribute of Wisdom. He who is particularly known in the works of the schoolmen as Purusa in Paramatma or the Spiritual Cause, who having kept the Maya of material forces under his control, manifests the phenomena of creation, destruction and preservation. He who is partially described in the *Purans* as *Narayana* resting himself high in *Parabam* or the subtlest Ether—that Being Srikrishna—the Central Force that attracts all—the only Bhagwan or Lord in whom wisdom, power and love dwell in eternal union. May He bless all His worshippers. May He bless you, friends and gentlemen, to-night. Amen.

LECTURE—VI.

BEAUTIES OF CHANDI—A SACRED BOOK OF THE HINDUS.

[Read at the anniversary of the Yoga Somaj on the 18th June, 1893.]

(Dedicated to *Maharajkumar Benoykrishna Dulehur, the Patron of the Yoga Somaj.*)

There is not in the entire range of Sanskrit literature a work so remarkable for the sublime conception of its subject, the artistic execution of its parts, the grandeur of its verses, and the wealth of its instruction as the Chandi of Rishi Markandya, excepting of course, the great Bhagvat of Maharsi Vyasa. A few amongst us enter into the spirit of the work, and fewer still would be willing to accept it as an allegory—an allegory so sublime and sweet; that we doubt if there are many equal to it in other ancient languages of the world. It is sung in every Hindu house in prosperity and adversity. It is looked upon with veneration, but it is not well understood. I mean, the spirit of the work is not well understood; and this is my apology for selecting the subject, which being a sacred theme, is not generally known to the scholars of the West. The difficulty is to render it in a foreign language; for there are many passages in the work, where even a word has a score of allusions, and carries with it many a sacred association, which a foreigner is not expected to understand. I will, therefore, confine myself to noticing the subject-matter rather than translate the work into a foreign tongue.

The subject of the poem is, briefly stated, the war between Divine Love and human passions as described by the ancients, namely, Lust, Anger, Coveteousness, Somnolence, Envy and Vanity. These passions, like the weird sisters in Macbeth, meet in the solitary heath of the angel-forsaken heart of man, in the storm of his evil inclinations, and thus speak of their victim among themselves :

“We will drain him dry as hay :

Sleep shall, neither night nor day,

Hang upon his peot-house lid ;
 He shall live a man forbid ;
 Though his bark cannot be lost,
 Yet it shall be tempest toss'd."

And then promising him aloud every joy and pleasure
 which this world can give, meet again in the dark cave of
 his sinful heart, boiling there their fearful cauldron.

Vanity speaking first says :

There shall be no one equal to me
 In power, wealth or glory.
 All shall my command obey,
 And none shall dare to cross my way.

Anger says :

And sparing neither youth nor age
 I'll bring my foes, like birds in cage.

Lust says :

I'll not scruple for sacred laws nor ties
 Where'er beauty gives pleasure to my eyes.

Coveteousness says :

I'll send the wakeful conscience into sleep,
 And long as cauldron boils in sleep shall keep.

Envy says :

My greatest pleasure shall e'er be,
 To see my neighbours deep in misery.

Such are the fiendish passions, born of the flesh, and it is
 the aim of Divine Love to conquer them to help man to
 rise to the plane of spirituality.

Our poem opens in a peaceful hermitage—the *Asram*
 of Mahamuni Madha, which has been described by the
 author by two qualifying phrases—

"*Prosonto Shapadakirnam Muni-sishyapa Sovitam.*"

The first of these phrases, though it purports to describe
 the hermitage as a peaceful retreat of the Mahamuni, yet it
 reflects considerably on the moral and spiritual influence
 of its owner. It is said that although the *Asram* was sur-
 rounded by ferocious beasts, these did not hurt the inmates.

The second phrase describes the place, as adorned by wise men and their disciples, and thus shows that the hermitage was a seat of both learning and wisdom. It was, at the same time, a place for *Tapa* or holy meditation. At such a place, there came wandering two star-crossed personages, seeking for peace and contentment—one was a monarch by the name of Suratha, who by the treachery of his ministers, fed and honoured by his royal father and himself, was deprived of his throne ;—the other a rich merchant, once a happy family man, but driven from his own house by his ungrateful wife and children—baser form of ingratitude could hardly be conceived than in the two instances here cited. Yet the trader asks the monarch, why after all that had happened, his heart still yearned to see their faces ? The monarch hears him with sympathy. He too thought in the same strain, and both go to the Mahamuni for wisdom.

The introduction of these two personages, in the first scene of the work, reflects the author's wisdom and his knowledge of human nature. Humanity rarely pauses to think seriously of the unreality of the vanities of life, of God or the after-life, except under the hard lashes of adversity. There are very few in this world to speak to a Lorenzo in the days of his prosperity.

“———— Beware Lorenzo

Prosperity is as much a trial as adversity.”

It is only when misfortunes come thick upon him, when base treachery and black ingratitude have rent his heart that he perceives how hollow are the world and its joys ! It is then that through tears he recalls to mind the unselfish good he showed to those, unaccustomed to kindness. They are, so to speak, the only oasis in the desert of his past life. He sees too that the friends he entertained, the beauties he admired and adorned, the ruin and desolation he worked in innocent and happy families from feelings of wounded vanity, anger or lust, stand up as ghouls every now and

again in his desolate heart, where almost every moral feeling and every sweet sympathy was numbed and poisoned during the somnolent period of his prosperity. He now beholds the vanities of life in their naked ugliness. He now remembers with a shudder the bestial mastery of passions. He repents and wishes to know of a life on earth in which love is repaid hundred-fold by love, in which passions like vanquished enemies obey the mastery of the soul, and wisdom shines undimmed by prosperity or adversity.

To a man to whom this world is every thing,—to whom its praises are immortality, its ill-favour is death—to whom adversity is pure evil, to whom the thought of eternal life comes at times, like lightning flashes that die away in the very clouds that produce them, the true wisdom, embodying the higher aspects of religion, is to be imparted cautiously and judiciously, if any permanent effect is at all to be aimed at. His mind is to be gradually helped to understand the abstract from a representation at first of many concrete subjects, which are to be removed, one by one, as the intellect is trained to distinguish the grossest from the grosser—the grosser from gross—from this the subtle, and so on. When, therefore, the monarch and his companion, who thought themselves wise enough, and yet found it difficult to understand, why after having been driven from their respective places, their hearts still yearned to see the faces of those who had done them wrong, went to the Mahamuni, and desired to know the cause, the sage, like an able teacher, who, knowing the acquirements of his pupils, suits his precepts in language intelligible to them, replied as follows :—

O Mukubhag! the knowledge, which is derived from perceptions of natural objects by means of the senses, differ widely in different animals. Such knowledge is by no means the birth-right of man only. It is shared by all animals, as is also the attachment born of such knowledge. The birds, when they themselves, may be much distressed by hunger,

carry in their bills food for their young. Man, the noblest of animals, does the same for his offsprings, and often without a hope of benefit from them. The whole animated kingdom is thus thrown into the vortex of the illusion of love—a love which is but the semblance of the Great Love, *Mahamaya*, which upholds the creation. She* (*Mahamaya*) was primarily the *Yogik* state of the Deity, which created the universe. She bewitches the creation, and attracts by her shadow the minds of the wisest of men to cast them into delusion. Yet she is the only means of salvation, the best knowledge of the Deity, and the origin of family tie, of birth and death.

To a mind, enlarged and elevated by education and meditation, sweetened by purity of love, and strengthened by faith, the words of the *Mahamuni* quoted above, disclose at once the highest spiritual truths—the philosophy of creation, life, death and immortality. It will be observed that the sage stated that *Mahamaya* or the Great Love, which upholds and bewitches the creation, was primarily the *Yogik* state of the Deity, i.e., a state in which he was originally prompted to create, and is the same Love which upholds and maintains creation. Of this love, deep and infinite as the creation, we see here only a fraction of a fraction, a mere semblance, in the love of the wife, parent and brethren, in friendship and hospitality. Men learned and wise, forgetting often the source of all Love, allow themselves to be bewitched by this little of the infinite, which streams downward to the earth, and mistaking the fraction for the whole, the semblance for the substance, they fall into delusion. Yet to know the Infinite, and be happy, there is no other means than through love.

When *Mahamaya* was thus described, and the question, asked by the monarch and merchant, was answered without their feelings being hurt, while, at the same time, disclosing to their spiritual eye an endless vista of glory and love—love

* The word *Mahamaya* in Sanskrit is feminine.

which is not born of the senses, nor has descended to man as a hereditary instinct, they desired to know more of this love. The *Mahamuni* then described what forms the subject of the poem. He said, though the ways of *Mahamaya* surpass human intellect, yet they are often intelligible to thinking minds. Her mission is Salvation. Whenever the immortals are distressed at the sad prospect of degenerating humanity, brought on by irreligion and their ministration to the senses, she appears to save. This is true in all ages of the world. She appears to kill the *Asuras* or demons. The King of Demons is Shumbha (the desire to shine or vanity) whom she kills last after killing his generals. The *Mahamuni* then describes:

The Mahamaya.

When in the beginning, the Great God (Vishnu) was absorbed in *Yoga-Nidra* or in His Creative Will, and *Brahma*, the creative principle as well as matter, had already sprung, there sprung from the matter two mighty *Asuras*, (forces) *Madhu* and *Kaitava* (evidently water and fire), who waged war for 5,000 years, a period geologically not extravagant. The *Brahma* prayed to the Almighty Will, and from the Will sprang the Divine effulgence *Mahamaya* to whom *Brahma* thus prayed*—

"Thou art O Devi! the best of mothers. Thy existence is the creation. Thou wert the spiritual universe before creation of the material. Thou art the preserving spirit after creation and Thou shalt be the Destroying Principle when the universe goes back to Vishnu. Thou art the Great Knowledge, the Great Intelligence, the Great Love, and the Great Memory of the past, present and future. Thou representest in Thee the three great principles—the *Satya*, *Raj* and *Tama* or Preservation, Progress and Destruction. And further on, "Thou art the most lovely of all lovely."

* I have rendered the best portion of the prayer into English.—K. C.

Thou art the Best of the best. Thou art the Soul of the creation. Thou art the Want and Supply of the creation. Thou hast enchanted the Great Vishnu ; and language fails to describe Thee, O Devi !"

Incarnation of Mahamaya to Destroy Asuras.

It has already been said that whenever the spiritual world which is in sympathy with the material, feels distressed for humanity, and prays to the Great or Infinite Love, *Mahamaya* incarnates herself to save it from destruction. To suit the intellect of the questioners, and more with the object of impressing them, that the *Mahamuni* describes in allegory the Incarnation of *Mahamaya*, her war with the demons, and the salvation of humanity.

It is said that in ancient time, there was a mighty King by the name of Shumbha, who considered himself superior to sun, moon, stars, fire, wind, water and the other elements. His reign was a reign of terror. He spread a terror even to the immortals, and they prayed in unison to the Infinite Love. The prayer, which can hardly be rendered into English, is by far the best part of the poem. The Devi heard their prayer, and incarnated herself, and sat in the *Himachal* (Himalaya), the loveliest woman on earth. When *Chanda*, and *Manda** the generals of King Shumbha (desire to shine or vanity) saw her, they went at once to Lord Vanity, and described to him what a lovely woman they had seen, and urged him to gain possession of her, little dreaming who she was. The King proceeded to act on the suggestion. On her refusing to hear his persuasion, he sent his powerful General, *Dhumralochana*, or Angel to bring her dead or alive.

The Devi refusing again, and this time, to be taken captive, the monarch Shumbha declared

War.

The beauty of the poem in this part consists in the grand-

* *Chanda* and *Munda* or Covetousness and Somnolence.

eur of the verses and the transformations which the Devi successively under-went to kill each general ; for instance, she rode on a lion to kill *Dhumralochana* or Anger. She took the form of *Kali* or the Destroying Principle,* to slay covetousness, somnolence and lust or the demons, *Chanda*, *Manda* and *Raktabija* ; of *Chandika* to kill Envy, and of *Ambika* to kill Vanity. These different forms of the Devi are in harmony with the demons of desires she killed, and enhance the beauty of the poem by imparting strength to the verses ; while, at the same time, they show the possession of the power on the part of the author of delineating moral beauties in an uncommon degree

The Sequel.

When the Generals of the monarch, self or vanity, fell one after another in battle, he (the monarch) came last to fight. Him the Devi slew in the form of Ambika or Mother. What Vanity can stand the sight of an all-loving mother ? If, however, intense perverseness intervenes to tempt the self to fight, she says to it with a smile the oft-quoted words which she spoke to *Mahisasura* :—

"Gurja gurja khanam marha mudha jabat pibamaham."

“ Howl, howl, you fool, awhile, till I drink of the cup of wine.”

What is this wine? It is wine of love. But She, Infinite Love herself, what did she mean by the words, “ till I drink of the cup of wine ? ” Is this not some thing like painting a lily? Yes, it is necessary sometimes to paint a lily to please those who have no eyes for “ beauty unadorned ”, as a cup of pure milk is sweetened to suit the whims of a child.

When, however, the king himself fell in battle, there was joy in heaven, and the immortals sang once again their holy orison to the Deity as *Narayani* or the Maternal Part of God

To subdue Lust or Covetousness one ought to keep the thought always in mind that he is to die. Gratification of such desires only tends to fan their flames.

Vishnu. The poem in this part is particularly beautiful and pathetic, and rich in *Pouranik* or classical allusions.

Thus in Chandi, Muni Markandya described the demons of desires that dwell in us, and tempt us to minister to the senses. Thus he showed how by ministration to the senses, man gradually is deprived of the help of the spiritual light within to fall into delusion—to mistake the love of the world as the true love. Thus he showed how, when, humanity is on the road to destruction, the immortals feel themselves supremely unhappy, and pray to Infinite Love to save it; how the Grace of God then comes to cast the delusion away, and shows the Mercy's Seat above;—how to attain that grace, self-surrender and *Samadhi* are necessary, as was exemplified in the subsequent course of life of the monarch and the merchant;—how in the state of *Samadhi*, a man not only rises to the plane of spirituality, but to quote my own words, he gets here “glimpses of those dear souls, lost to him on earth;—of forms of loveliness and grace, compared to which the best likenesses of the loveliest beauties on earth are but rough sketches;—of hearts more tender in love and sympathy than the most loving sister, wife or mother.”

The last Word.

The only poem of the West, which can be compared with the Chandi of Rishi Markandya, is the *Paradise Lost*. They both are allegorical. They both represent how weak is man to the voice of temptation. In the war between the Almighty and Satan in the *Paradise Lost*, the victory of the Almighty is a conclusion as much previously anticipated by the reader as the war between Divine Grace and the passions in the Chandi. It is said that the power of Milton “acts like an incantation, and that its merit lies more in its obvious meaning than in its occult power.” The same may be said of the power of the author of Chandi. In the description of Paradise, of the temptation of the Devil, of battles, &c.,

Milton is said to be exceedingly happy in the choice of words in denoting motion, sounds, and emotions of the mind ; so is Rishi Markandya in his description of the creation of the world, of the incarnation of *Mahamaya*, Her war with the demons—the weapons which the immortals presented Her with for killing the demons, &c. I cannot say anything about the moral influence of *Paradise Lost* on the English nation, but I can say this in regard to Chandi that its moral influence on the Hindus is very great. The reverence with which a Hindu reads the poem, and worships it, the observances in regard to daily life which are attended to by him, for instance, fasting to a certain extent—abstinence from fish, flesh or wine, purity of character, external cleanliness, regard for truth, cannot but tend to make him morally and spiritually good."

LECTURE—VII.

TATWAS : WHAT THEY MAY BE ?

"The Psychical World, like the world of Astronomy opens infinite avenues before us. Study, study without ceasing ! Let no system stand in the way. Let us seek truth freely !"

M Camille Flammarion.

I WAS lately studying *Pavanbijoya Saradya*, and particularly that interesting portion of it, which relates to the alternate appearance and disappearance of *Tatwas*—mild, delicate lights of different colours—in man, perceptible only by the gifted and the trained. These lights or flames are said to be of five different hues, *viz*, yellow, white, red, pale blue and of mixed colours. Their duration is varied: The yellow lasting for 20, the white for 16, the red for 12, the blue for 8 and the mixed for 4 minutes, giving a sum total of 60 minutes. It follows, therefore, that each light or flame appears and disappears in man 24 times in the course of a day or 8760 times in the course of a year. They again are said to have each a distinct shape, the yellow has the

shape of a square, the white of a crescent, the red of a triangle, the blue of a circle and the mixed of dotted aspect, resembling the milky way. And if it be not too much of a strange thing at one time, I may add, that each colour has a separate taste : thus serially, the yellow has a sweet taste, the white sweet and astringent, the red bitter, the blue sour and the mixed an acrid taste.

Looking into the wondrous fabric of the human body with the spirit of God enshrined in it, the Psalmists exclaimed, "we are fearfully and wonderfully made." If we, however, can peer within us as the seers of ancient times, and in modern times, men gifted like Count de Treson, Dr. Gregory, the late distinguished Professor of Chemistry in the University of Edinburgh, etc., did, and see to ourselves the alternate appearance and disappearance of these coloured flames in us as described by the ancients—the mysterious symbols of creation with an envelope of delicately attenuated atmosphere extending two to three inches from and around the human body—how much more would we not wonder ! Yet these lights are not of same intensity nor is the envelope of atmosphere of same length and quality with all, the preponderance of good and evil in us modifying them.

We have said above that these coloured lights were designated by the ancients as *Tatwas* or the primary principles of creation, which may be arranged in the following order, showing the evolution of the gaseous, liquid and solid matters from the primary *Akash* and the gradual resolution of the etherial :—

(Evolution)
Akash
|
Air
Tej (fire)
Water
Earth.

(Resolution)
Earth
|
Water
Tej
Air
Akash.

The processes of evolution and resolution are going on incessantly, and, what to us, eternally in Nature for purposes best known to the Incomprehensible. The suns, the planets, the telescopic nebulæ, the man and all terrestrial objects have each an atmosphere emitting some light. In man it seems that these lights partake of divers colours, showing that he is the microcosm or the little universe in himself.

But then who have seen these lights and who are responsible for the very starange statements made above? Might not the lights have been, to say the least, fancies of the overwrought imagination of the ancient Rishis? Are there proofs convincing? If not where is the necessity of pursuing a subject which, as they say, are open to a selected few? We will answer these questions as we go on.

"Men of a certain make of mind hate new ideas, and set their face against them with a determined opposition. Strange to say, this is often the case with men of learning; and the more so, indeed, if the truth belongs to the domain of thought. This self-sufficiency is a complete barrier to the inlet of new ideas. Whatever does not square with the preconceived opinions, or already-packed up notions, is quackery, charlatanism, sheer nonsense or something worse. In fact, these men assume a thorough knowledge of the Arcana of the Universe. In their hand is held the key to the temple of all knowledge. The laws of matter—whether of atom or of world,—the laws of mind, of cerebromentation or of spirit whether through an ordinary medium, or through media-extraordinary are alike familiar to them. They are the God-men of this earth, and cannot be fashed (as the Scotch say) with the impertinence of even a fresh suggestion in the domain of Science unless from themselves. They are the great 'I am' of every age; those who alone can peer into the future as well as tell of the doings of the past. There they stand like a mighty Teneriffe, as if the vast sea of rolling events and ever developed phenomena serging at its base in evert ceaseless

foam was always in a state of perfect calm. Nothing seem to affect them ; neither the experience of past ages nor the changes of public opinion, nor the rise of unheard forms of knowledge, nor the evolution of new relationships as startling in their results as they are grand in intellectual conception. There they remain solid as granite and impenetrable as adamant. Sure such incarnation of self-esteem cannot always remain unaffected by the clash of circumstances and the rush of new thoughts which flood them on every side. At the present time mines of fresh strata of thought are continually being opened up, sparkling with diamonds of matchless beauty. Change is now the characteristic of every thing."

Thirty years before we could hardly have had the courage to broach a subject like this ; and even now to repeat again when mines of fresh strata of thought are continually being opened up in every department of science, we would have thrice paused to think of how much we would be ridiculed by the great ' I am' of our time, had we not been to certain extent protected by the armour of truths discovered by Baron von Richenbach and tested over and over by other scientific men. Dr. S. Eadon, M. D. to whose able synopsis of facts I am much indebted, in regard to what he termed a new force, called " Od" discovered by the Viennese philosopher, says that it is different from caloric, light, heat, electricity, magnetism or any other dynamic influence at present known. Startling as the discovery seemed in our days, it appears to be a part of the truth discovered by the sages in the pre-Buddhistic era of ancient India. The Viennese philosopher, says Dr. Edon, selected the word ' Od', seeing that ' Od' was found everywhere but concentrated nowhere, and that no special or separate sense for its perception had been bestowed, as light for the eye or sound for the ear. The Etymology of the term is thus accounted for :—

" Va in Sanskrit means to go (to flash).

" Vadoe in Latin signifies ' I go.' Vasa in old Norse ' I go.

quickly' and is found in Wodan in old German, and means all-pervading. Every substance in Nature; whether atom or world, is impregnated with 'Od.' It streams from the milky way—the lengthened path-way of our own universe—and is probably the connecting link of suns, planets, of visible universe."

THERE is a pretty tale among us, which bears some analogy to the opening part of our present discourse. Once upon a time a carpenter, a painter and a weaver set out of their respective homes to seek for employment in some distant place. On their way they met, conversed and became friends. Towards evening they came upon a wood, where they found another companion, a Brahman. As night approached, they became anxious as to how they should pass the night in a wood. They discussed the matter and arranged among themselves, that one of them should, by turns, remain awake during the four parts of the night, and watch over his companions, while they slept. According to this arrangement, the carpenter was to remain awake during the first watch. He agreed to watch ; and in order to keep himself awake, he gathered together sufficient wood, and set himself to construct the figure of a woman. When the second part of the night approached, he finished his work, and woke the painter, and went to sleep. When the painter woke he saw before him the work done by the carpenter, and instead of idly passing his time, he began to paint the figure as best he could. When the third part of the night approached, he woke the weaver, and without saying any thing to him, went to sleep. The weaver seeing what his companions had done set himself, in right earnest to prepare a fine cloth to cover the nakedness of the figure. When he finished his task, he woke the Brahman, who, by the by, was a Yogi in disguise. He saw what his companions had done, smiled and engaged himself in invoking spirit-help to give life for a time to the inanimate figure. The result was that when the morning

dawned, the carpenter, the weaver, the painter all saw before them a living breathing woman. Then came a dispute among the four as to who should claim her.

However glorious might have been the study of man in ancient times, the scientific study of him began only in the 18th century. The anatomists studied with great diligence and accuracy the frame-work of man, and gave to the world the human skeleton, the head, trunk and extremities, consisting of 254 bones. It was next the turn of the physiologists to show that the muscles were the instruments of motion, and explained the functions of the brain, the lungs, the blood vessels, the stomach, the bowels, the liver and other organs, as also the senses of hearing and seeing &c. The real study of the human mind also dates from about this time—the time when the structure and functions of the nervous system were better known. The properties of the mind were then summed up in feeling, volition or will, intellect, or thought. Towards the end of the 18th century, and in the beginning of the 19th, Dr. Frances Joseph Gall and Dr. Sparzheim gave to the world the science of Phrenology, and described the seats of divers propensities, sentiments and faculties in the human head, arranged in groups just the same as the stars in heaven are arranged in groups.

The enquiry into the existence and nature of soul began in the middle of the present century from observances of some spontaneous spiritual manifestations in America and Europe. The enquiries are day by day deepening in interest, as several scientific men have lent considerable help in the elucidation of spiritual phenomena. In the meantime, Baron Reichenbach made a startling discovery—the existence of a hitherto unknown force which we have partially described above. The question now is who found the real man?

It is necessary to mention a few facts relating to this new discovery. The sources whence it emanates, writes Dr. Eadon, may be shown in many ways. Open a champagne

bottle in the presence of a sensitive in the dark, the bottle will appear all of a glow, as if illuminated with snow, with a light wavering cloud hovering over it. This is 'Od' from *affervescence*. Throw a spoonful of table-salt into a glass of water in the dark, shake it, and the sensitive sees the water full of bright light, and if the glass is taken into the left hand, it will feel cold. This is 'Od' from *Simple Solution*. Put a wire of copper or zinc in a glass of diluted sulphuric acid, the whole wire to a sensitive will be on fire. This is 'Od' from *dissolving metals in acids*. Dissolve a soda-powder in half a tumbler of water, in another a powder of tartaric acid, pour the contents into that of the other, instantly the mixture glows with a bright light, and a large white flame rises from the surface. This is the development of 'Od' from chemical decomposition.

When the bell-glass of an air-pump was struck, a light was at once visible with the sound, and the louder the sound, the brighter the light. From this it is inferred, there is 'Od' in sound.

Can 'Od' be *developed*, writes the same authority by the friction of solids, or by the friction of liquids against solids? In order to test the development of 'Od' by the friction of solids, a copper wire was fastioned into a little board, the other end being held by a sensitive, Miss Maria Maix. This board was now rubbed with another like it, and a sensation of warmth was at once felt by the sensitive. The end of the wire was next rubbed in a grindstone, the whole length of wire glowed with 'Od'. From this experiment the friction of solids evidently produced 'Od'. Next it was tried whether the friction of fluids against solids would educe it. Closed bottles, containing alcohol, ether, acetic acid, creosote, turpentine, and water were each shaken in the dark, and to the sensitive each glowed with light.

From the experiments of Baron Von Reichenbach with 102 sensitives, of all classes, of all ages and of both sexes—

professors, physicians, bankers, mechanics, Government officers, servants, noblemen and even members of the Imperial family—it seems that the human body is enveloped in a delicately attenuated atmosphere ; the right half of the body atmosphere being of a bluish colour, the left half of a sort of orange red. For the purposes of reciprocal influence, the odylic atmosphere of two persons need only touch at their circumferential edges without even interpenetrating each other in the slightest degree, but if one or both parties be inordinately impressionable, an effect can be produced at the distance of inches, feet and even yards. Of course, body to body, as the right hand placed on the left shoulder will give rise at once or shortly, to a coolish agreeable sensation. This 'Od' force streams from the finger end.

From the above quotations it will appear that all terrestrial objects are more or less impregnated with 'Od';—that it can be developed ;—that the human body is enveloped in a delicately attenuated atmosphere, the right half being of bluish colour and the left half of orange red ; that when the intensity of one colour or force is counteracted by the other colour emanating from a separate individual having affinity, an agreeable cooling sensation is produced, which acts as a healing agent in a large number of cases of nervous disorders. The west has, it appears, investigated the subject so far. The ancient East went a step further. Beyond the external etherium glowing in bluish and orange red light, the East says, there is an etherium also for the soul, which glows in five alternate colours as described before. Is this true ?

In the first place, it is necessary to say that the two sides of the human body, right and left, differ widely from each other. This was illustrated by me by two printed diagrams (ancient and modern) in my paper on Raj Yoga, wherein the views of Professor Buchanon, M.D. of Boston, and those of the author of *Maha Nirvana Tantra* were compared, showing at the same time that the left side contains virtues which are

of gentler nature, while the right contains those which are sterner.

Then comes the strange question how many *personalities* there are in a man? We have the right-side man, the left-side man and the soul man, or philosophically speaking the conscious personality, the sub-conscious personality and unconscious personality. I quote here one or two well-authenticated instances of conscious, subconscious and unconscious personalities from the last December issue of the *Review of Reviews*.

LOUIS V—AND HIS TWO PERSONALITIES.

"There is at present a patient in France, whose case is so extraordinary that I cannot do better than transcribe the report of it here, especially because it tends to show not only that we have two personalities, but that each may use by preference a separate lobe of brain. The conscious personality occupies the left, and controls the right hand, the unconscious the right side of the head, and controls the left hand. It also brings to light a very curious not to say appalling fact, namely, the immense moral difference there may be between the conscious and unconscious personalities."

From the story of Madame B and her three personalities I give the following extract :—

"Madame B, who is still under Professor Richet's observation, is one of the favourite subjects of the French hypnotiser. She can be put to sleep at almost any distance, and when hypnotised completely changes her character. There are two well-defined personalities in her, and a third of a more mysterious nature than either of the two first. The normal waking state of the woman is called Leonie I, the hypnotic state Leonie II. The third occult personality of the lowest depth is called Leonie III."

"This poor peasant," says Professor Janet, "is in her normal state a serious and a somewhat melancholy woman, calm

and slow, very gentle and extremely timid. No one would suspect the existence of the person whom she includes with her. Hardly is she entranced, when she is metamorphosed ; her face is no longer the same ; her eyes indeed remain closed, but the acuteness of the other senses compensates for the loss of sight. She becomes gay, noisy and restless to an unsupportable degree ; she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. In this state she does not recognize her identity with her waking self. 'That good woman is not' she says, 'she is too stupid.'

"Madame B in the normal state," says Professor Janet, "has a husband and two children, Leonie II, speaking in the somnambulistic trance, attributes the husband to the 'other' (Madame B), but attributes the children to herself. At last I learnt that her former mesmerisers, as bold in their practice as certain hypnotisers of to-day, had induced somnambulism at the time of her accouchments. Leonie II, therefore, was quite right in attributing the children to herself ; the rule of partition was unbroken, and the sonambulism was characterized by a duplication of the subject's existence.'

"The spontaneous acts of the unconscious self," says also M. Janet, here meaning by *inconscient*, the entity to which he has given the name of Leonie III "may also assume a very reasonable form. A form which were it better understood, might, perhaps serve to explain certain cases of insanity. Madame B, during her sonambulism *i. e.*, Leonie II, had had a sort of hysterical crises, she was restless and noisy ; and I could not quiet her. Suddenly she stopped and said to me with terror, "Oh, who is talking to one like that ? It frightens me." "No one is talking to you." "Yes ! there on the left !" And she got up and tried to open a wardrobe on her left hand to see if some one was hidden there. 'What is that you hear?' I asked. 'I hear on the left a voice which repeats 'Enough, enough, be quiet, you are a nuisance.'" Assuredly the voice which thus spoke was a reasonable one, for Leonie

II was unsupportable but I had suggested nothing of the kind and had no idea of inspiring a hallucination of hearing. Another day Leonie II was quite calm and obstinately refused to answer a question which I asked. Again she heard the same voice to the left saying 'Come, be sensible, you must answer.' Thus the unconscious sometimes gave her excellent advice.

'And in effect as soon as Leonie III was summoned into communication, she accepted the responsibility of this communication. 'What was it that happened' asked M. Janet, 'when Leonie II was so frightened?' "Oh! nothing. It was I who told her keep quiet; I saw she was annoying you; I don't know why she was so frightened."

"Note the significance of this incident. Here we have got at the root of a hallucination. We have not merely inferential but direct evidence that the imaginary voice, which terrified Leonie II proceeded from a profound stratum of consciousness in the same individual. In what way, by the aid of what nervous mechanism was the startling monition conveyed?"

Thus, we see by the light of modern investigations, the truth of the statements made by the Rishis about centuries before, namely, that the conscious-man differs from the sub-conscious and that the unconscious differs widely from the two, and that the physical or body-man has an envelope of atmosphere. It remains for us to see what the *Tatwas* may be. We have said before that the envelope of physical atmosphere can be seen by an uninitiated, provided he be a sensitive, but the *Tatwic* lights can be seen only by the trained similarly as the spectrum analysis of stellar light can be done by those who are educated in that line. In 1864 the observer who wished to determine whether a special substance existed in the vapourous atmosphere of a star, had to compare the spectrum of the star with such precision that the image of the star should fall on the fine slit of the spectroscope, and th-

light of the star being then shifted out by the action of the prism in the spectroscope, so as to form a rainbow-like spectrum, and now though an easier method, a photographic record of the spectrum is taken, still this can be done only by the trained. The processes by which the *Tatwic* lights can be seen are to be diligently studied ; and I would be only too happy to describe them here, but a mere mention of them will be worse than useless without initiation.

We know, the astronomers have marshalled stars into orders, different in colour, which spectroscopic analysis shows to be due to difference in their present physical constitution. The spectrum, so far as is known, has been taken of the blue, violet, red, ultra violet, but it is not known to us whether the parts invisible beyond the red and violet, have been photographed. Anyhow, the stellar colours bear a close analogy to the colours of the *Tatwic* flames or lights, and the outward etherium, indicate that man is a *cosmic* being. We can venture to say so much and no more in this paper, and under the present state of our knowledge. There is one more point for us to touch. To us the existence of *Tatwic* or soul-lights is not a mere matter of faith, but a *logical certainty*, the *soul* being strictly speaking, not the *spirit*, and in order to be a spirit, it must progress and divest itself, so to speak, of its elemental robes. Before the discovery of the planetoids there was a "striking break in the progression of Mars and Jupiter," which first suggested the idea of a missing planet. Similarly, if the soul-lights be ignored there will appear a striking break, and the missing lights of the *unconscious personality* will be either wanted, or the phenomena investigated by the scientific men of the present century as described above, ignored in their entirety.

It may be noted here that my own investigations into the subject, dates from the time, when I was put in sole charge of the Temple of Yoga Somaj, and called upon to worship the images there with the fresh leaves and flowers.

bloom at the place. I then enquired what every Hindu could enquire, why a certain image representing certain attribute of the Great God should be worshipped with certain flowers and leaves. In my investigations I found that the ancient Tantricks had gone through the subject of light with as much assiduity and precision as the modern philosophers have. The results of my investigations made with the help of a sensitive, a girl of about 10 years, I keep back for another paper, and specially for those who have faith in Hindu Religion and Hindu mode of worship.

THE END

DR.RUPNATHJI (DR.RUPNATH)