

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 apostrophysing 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 *Nirvanā* 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 Dhritorastra—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*, *Draṇacharjea*, 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 forebode

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 *enrapport* with the Highest Mind as being called into play to save man from the vassalage of self and sin ; for who was blind Dhritarashtra', but the blind self ; and his son Durjadhana' 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 vouchsafed 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

Mon er Willams, beginning from the social and moral duties of man and stretching high onwards 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 *Karmá 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 *jñan Yogá*, i. e. according to individual cultivation of *jñan* or spiritual knowledge, a man is to see the excellence of his spiritual life to come.

Section 5 deals with *Sanyasá 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 *Dhyaná 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 *Bijñan 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 *Bhakti Yoga* or the love of God.

Section 13 deals with *Purusa Prakṛiti 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 *ṁwatroya Bibhag Yoga*, by which the three states, *Satwa*, *Rāja* 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 *Dyvaswa Sampati Bibhag Yogā* by which the qualifications of the Devatas and Ashuras are distinguished.

Section 17 deals with *Sradhathaya Bibhag Yoga* by which the three kinds of love, *Swatik*, *Rajaslik* and *Tamashik* are distinguished.

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

What we call pleasure and what we call pain, 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 homogeneity, that universal law which rules alike the material and the spiritual universe, such entities form for the spirit an envelope called *peresprit* 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 transcendental 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 Bhagbat 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-

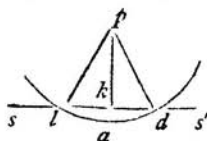
lopment of that love is so to speak, the love for the sake of love.—the eternity of love ; but *Bashana* or wish which both precedes and follows a *Karmá* or action of a man, gravitates him to the earth. Wealth, honour, fame, wisdom though very laudable as objects of aspiration, have their gravitating 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 Bhutanam  
Tashyam Jagarti somjami.  
Jasyam Jagarti Bhutani  
Sa nisa posyato munai."

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 mid-day 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* yoga are to be studied together to know *Pará* (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  $a$  (*apará*) on the other side of  $ss'$  (the soul) unlimited on both ways, and from the centre  $pa$  (*Pará, 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 make  $ss'$  finite for a time, and then bisect  $ss'$ , at  $k$  (*Karma*), and lastly join  $pl$ ,  $pd$  and  $pk$ , *i.e., Pará* with life, *Parà* with death, and *Parà* with *Karmà*, 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

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\* 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 :—

मद्गुणवन्तुति नाम्नेन धवि सर्वगुहायवे ।

धनोमति रविचिन्ता बन्ध माङ्गाय्य सोऽम्बुधो ॥

Modgunā Sṛti Mātrinaṁ Mai Surba Guhosayai,  
Managatirabichinna Julia Gangambha sa-ambudhau.

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 Mahapravru 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 adoreable 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 earthy to etherial, from etherial 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 bavasthiti.

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. Mnnomoyá koshá or the receptacle of mind.
4. { Jnanamoyá koshá or the receptacle of knowledge  
Bijnanamoyá koshá or the receptacle of divine knowledge.
5. Aunodámoyá 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. Bhuvar-loká . . . . . | The space between the Earth and the Sun. |

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\* We quote here the seven lokas 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 | }   | ..  | The abode of saints and the Devatas.                              |
| 5. Juna-loká  |     |     |   |
| 6. Tapa-loká  |     |     |   |
| 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 Lok'as, 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 Lok'a) 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 Dhrub'a. 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 Mantrá with a slight modification of tense.)

" Madhubata ritayatai, Madhu kshranti

" Sindhubá—Madhirna Santoshadi,

- " Madhu nakto muteshas'a, Madhumath  
 " Parthibang raj'a, Madhudow rastanapit'a  
 " Madhuman'a banaspati.  
 " Madhaman 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 diseases. 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 Samaj, 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

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\* The paper has been dedicated, by permission, to the Hon'ble Sir Alexander Miller, Bt., G. O., for the very kind interest he has taken in the Samaj.

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 then his language fails, his eyes overflow as he lisps out "Father, Father how could I have lived so long—without Thee?" "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-

chanted 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 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 'Jajnaulkya' 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, Bashishta, Kapila, Patanjali, &c. Our researches show that the last ruler of the castle was Sri Chaitanya, who died about 400 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 *Shashtra* 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 equatorial 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 Shashtra* 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 umbellical 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 solid 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 unstability 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-abnegation, 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 treasuries 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 treasuries 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 develop, 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 develop 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 Sashtā* 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 hear 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 Shashtra* first enunciated the process, which in course of time was perfected by the Tantriks by experiments. The Psychical 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 Shashtra*, 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, Maharshi 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 'Mayá' 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 *sthal*, 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 earthy to etherial, from etherial 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 expansion 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 line 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 tried 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 *yoga* 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 *madhuri* 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 *sloka* is as follows :—

Jasya Brahmati sangam kachidapi nigamai jati chinmatra satta.

Pangsho jasyam sakoi shaibirbhabati basayannaba mayam puman-scha.

Akabi jasybi rupam bilasati paramar byamni narayanakhayam.

Sa Srikrishna bidhaitam shayamiha 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 or 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 *Parabram* 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.

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## LECTURE—VL

## 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 Bahadur, 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 Bhagbat of Maharshi 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, Covetousness, 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, whilst night nor day,

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Hang upon his pent-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.

Covetousness 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—

*"Prosanto 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 surrounded 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 *Mahabha*! 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

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\* 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*, *Raja* and *Tama* or Preservation, Progress and Destruction. And further on, “Thou art the most lovely of all lovely.

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\* 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 Anger 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-

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\* *Chanda* and *Manda* or Covetousness and Somnolence.



cur 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 *Dhūmravalochna* 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 khamam 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

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

**Vishna.** 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 Psychological 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, perceivable 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 wonderous 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 Treston, Dr. Gregory, the late distinguished Professor of Chemistry in the University of Edinburgh, etc, did, and see for 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 ethereal :—

(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 nebulae, 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 strange 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, charlatan-ism, 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 cerebration 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 ever 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).

"Vadœ 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. Spurzheim 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 deeping 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 Od 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 *effervescence*. 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 developement 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, croesote, 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 162 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 odyllic 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 ends.

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 *Tatvas* 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 *Tatwik* 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 spectroscopic, and the

light of the star being then shifted out by the action of the prism in the spectroscope, so as to form a rainbow-tinted 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 *Tatwik* 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 *Tatwik* 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 *Tatwik* 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

that bloom at the place. I then enquired what every Hindu should 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

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THE END



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