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Title: The Hindu-Yogi Science of Breath

Author: William Walker Atkinson

Release date: September 9, 2004 [eBook #13402]Most recently updated: December 18, 2020  
Language: English

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THE HINDU-YOGI Science \_of\_ Breath

A Complete Manual of THE ORIENTAL BREATHING PHILOSOPHY of Physical,  
Mental, Psychic and Spiritual Development.

By YOGI RAMACHARAKA

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## CHAPTER I.

### SALAAM.

The Western student is apt to be somewhat confused in his ideas regarding the Yogis and their philosophy and practice. Travelers to India have written great tales about the hordes of fakirs, mendicants and mountebanks who infest the great roads of India and the streets of its cities, and who impudently claim the title "Yogi." The Western student is scarcely to be blamed for thinking of the typical Yogi as an emaciated, fanatical, dirty, ignorant Hindu, who either sits in a fixed posture until his body becomes ossified, or else holds his arm up in the air until it becomes stiff and withered and forever after remains in that position, or perhaps clenches his fist and holds it tight until his fingernails grow through the palms of his hands. That these people exist is true, but their claim to the title "Yogi" seems

as absurd to the true Yogi as does the claim to the title "Doctor" on the part of the man who pares one's corns seem to the eminent surgeon, or as does the title of "Professor," as assumed by the street corner vendor of worm medicine, seem to the President of Harvard or Yale.

There have been for ages past in India and other Oriental countries men who devoted their time and attention to the development of Man, physically, mentally and spiritually. The experience of generations of earnest seekers has been handed down for centuries from teacher to pupil, and gradually a definite Yogi science was built up. To these investigations and teachings was finally applied the term "Yogi," from the Sanscrit word "Yug," meaning "to join." From the same source comes the English word "yoke," with a similar meaning. Its use in connection with these teachings is difficult to trace, different authorities giving different explanations, but probably the most ingenious is that which holds that it is intended as the Hindu equivalent for the idea conveyed by the English phrase, "getting into harness," or "yoking up," as the Yogi undoubtedly "gets into harness" in his work of controlling the body and mind by the Will.

Yoga is divided into several branches, ranging from that which teaches the control of the body, to that which teaches the attainment of the highest spiritual development. In the work we will not go into the higher phases of the subject, except when the "Science of Breath" touches upon the same. The "Science of Breath" touches Yoga at many points, and although chiefly concerned with the development and control of the physical, has also its psychic side, and even enters the field of spiritual development.

In India there are great schools of Yoga, comprising thousands of the leading minds of that great country. The Yoga philosophy is the rule of life for many people. The pure Yogi teachings, however, are given only to the few, the masses being satisfied with the crumbs which fall from the tables of the educated classes, the Oriental custom in this respect being opposed to that of the Western world. But Western ideas are beginning to have their effect even in the Orient, and teachings which were once given only to the few are now freely offered to any who are ready to receive them. The East and the West are growing closer together, and both are profiting by the close contact, each influencing the other.

The Hindu Yogis have always paid great attention to the Science of Breath, for reasons which will be apparent to the student who reads this book. Many Western writers have touched upon this phase of the Yogi teachings, but we believe that it has been reserved for the writer of this work to give to the Western student, in concise form and simple language, the underlying principles of the Yogi Science of Breath, together with many of the favorite Yogi breathing exercises and methods. We have given the Western idea as well as the Oriental, showing how one dovetails into the other. We have used the ordinary English terms, almost entirely, avoiding the Sanscrit terms, so confusing to the average Western reader.

The first part of the book is devoted to the physical phase of the Science of Breath; then the psychic and mental sides are considered,

and finally the spiritual side is touched upon.

We may be pardoned if we express ourselves as pleased with our success in condensing so much Yogi lore into so few pages, and by the use of words and terms which may be understood by anyone. Our only fear is that its very simplicity may cause some to pass it by as unworthy of attention, while they pass on their way searching for something "deep," mysterious and non-understandable. However, the Western mind is eminently practical, and we know that it is only a question of a short time before it will recognize the practicability of this work.

We greet our students, with our most profound salaam, and bid them be seated for their first lessons in the Yogi Science of Breath.

## CHAPTER II.

### "BREATH IS LIFE."

Life is absolutely dependent upon the act of breathing. "Breath is Life."

Differ as they may upon details of theory and terminology, the Oriental and the Occidental agree upon these fundamental principles.

To breathe is to live, and without breath there is no life. Not only are the higher animals dependent upon breath for life and health, but even the lower forms of animal life must breathe to live, and plant life is likewise dependent upon the air for continued existence.

The infant draws in a long, deep breath, retains it for a moment to extract from it its life-giving properties, and then exhales it in a long wail, and lo! its life upon earth has begun. The old man gives a faint gasp, ceases to breathe, and life is over. From the first faint breath of the infant to the last gasp of the dying man, it is one long story of continued breathing. Life is but a series of breaths.

Breathing may be considered the most important of all of the functions of the body, for, indeed, all the other functions depend upon it. Man may exist some time without eating; a shorter time without drinking; but without breathing his existence may be measured by a few minutes.

And not only is Man dependent upon Breath for life, but he is largely dependent upon correct habits of breathing for continued vitality and freedom from disease. An intelligent control of our breathing power will lengthen our days upon earth by giving us increased vitality and powers of resistance, and, on the other hand, unintelligent and careless breathing will tend to shorten our days, by decreasing our vitality and laying us open to disease.

Man in his normal state had no need of instruction in breathing. Like the lower animal and the child, he breathed naturally and properly, as

nature intended him to do, but civilization has changed him in this and other respects. He has contracted improper methods and attitudes of walking, standing and sitting, which have robbed him of his birthright of natural and correct breathing. He has paid a high price for civilization. The savage, to-day, breathes naturally, unless he has been contaminated by the habits of civilized man.

The percentage of civilized men who breathe correctly is quite small, and the result is shown in contracted chests and stooping shoulders, and the terrible increase in diseases of the respiratory organs, including that dread monster, Consumption, "the white scourge." Eminent authorities have stated that one generation of correct breathers would regenerate the race, and disease would be so rare as to be looked upon as a curiosity. Whether looked at from the standpoint of the Oriental or Occidental, the connection between correct breathing and health is readily seen and explained.

The Occidental teachings show that the physical health depends very materially upon correct breathing. The Oriental teachers not only admit that their Occidental brothers are right, but say that in addition to the physical benefit derived from correct habits of breathing, Man's mental power, happiness, self-control, clear-sightedness, morals, and even his spiritual growth may be increased by an understanding of the "Science of Breath." Whole schools of Oriental Philosophy have been founded upon this science, and this knowledge when grasped by the Western races, and by them put to the practical use which is their strong point, will work wonders among them. The theory of the East, wedded to the practice of the West, will produce worthy offspring.

This work will take up the Yogi "Science of Breath," which includes not only all that is known to the Western physiologist and hygienist, but the occult side of the subject as well. It not only points out the way to physical health along the lines of what Western scientists have termed "deep breathing," etc., but also goes into the less known phases of the subject, and shows how the Hindu Yogi controls his body, increasing his mental capacity, and develops the spiritual side of his nature by the "Science of Breath."

The Yogi practices exercises by which he attains control of his body, and is enabled to send to any organ or part an increased flow of vital force or "prana," thereby strengthening and invigorating the part or organ. He knows all that his Western scientific brother knows about the physiological effect of correct breathing, but he also knows that the air contains more than oxygen and hydrogen and nitrogen, and that something more is accomplished than the mere oxygenating of the blood. He knows something about "prana," of which his Western brother is ignorant, and he is fully aware of the nature and manner of handling that great principle of energy, and is fully informed as to its effect upon the human body and mind. He knows that by rhythmical breathing one may bring himself into harmonious vibration with nature, and aid in the unfoldment of his latent powers. He knows that by controlled breathing he may not only cure disease in himself and others, but also practically do away with fear and worry and the baser emotions.

To teach these things is the object of this work. We will give in a few chapters concise explanations and instructions, which might be extended into volumes. We hope to awaken the minds of the Western world to the value of the Yogi "Science of Breath."

### CHAPTER III.

#### THE EXOTERIC THEORY OF BREATH.

In this chapter we will give you briefly the theories of the Western scientific world regarding the functions of the respiratory organs, and the part in the human economy played by the breath. In subsequent chapters we will give the additional theories and ascertained facts of the Oriental school of thought and research. The Oriental accepts the theories and facts of his Western brothers (which have been known to him for centuries) and adds thereto much that the latter do not now accept, but which they will in due time "discover" and which, after renaming, they will present to the world as a great truth.

Before taking up the Western idea, it will perhaps be better to give a hasty general idea of the Organs of Respiration.

The Organs of Respiration consist of the lungs and the air passages leading to them. The lungs are two in number, and occupy the pleural chamber of the thorax, one on each side of the median line, being separated from each other by the heart, the greater blood vessels and the larger air tubes. Each lung is free in all directions, except at the root, which consists chiefly of the bronchi, arteries and veins connecting the lungs with the trachea and heart. The lungs are spongy and porous, and their tissues are very elastic. They are covered with a delicately constructed but strong sac, known as the pleural sac, one wall of which closely adheres to the lung, and the other to the inner wall of the chest, and which secretes a fluid which allows the inner surfaces of the walls to glide easily upon each other in the act of breathing.

The Air Passages consist of the interior of the nose, pharynx, larynx, windpipe or trachea, and the bronchial tubes. When we breathe, we draw in the air through the nose, in which it is warmed by contact with the mucous membrane, which is richly supplied with blood, and after it has passed through the pharynx and larynx it passes into the trachea or windpipe, which subdivides into numerous tubes called the bronchial tubes (bronchia), which in turn subdivide into and terminate in minute subdivisions in all the small air spaces in the lungs, of which the lungs contain millions. A writer has stated that if the air cells of the lungs were spread out over an unbroken surface, they would cover an area of fourteen thousand square feet.

The air is drawn into the lungs by the action of the diaphragm, a great, strong, flat, sheet-like muscle, stretched across the chest, separating the chest-box from the abdomen. The diaphragm's action is

almost as automatic as that of the heart, although it may be transformed into a semi-voluntary muscle by an effort of the will. When it expands, it increases the size of the chest and lungs, and the air rushes into the vacuum thus created. When it relaxes the chest and lungs contract and the air is expelled from the lungs.

Now, before considering what happens to the air in the lungs, let us look a little into the matter of the circulation of the blood. The blood, as you know, is driven by the heart, through the arteries, into the capillaries, thus reaching every part of the body, which it vitalizes, nourishes and strengthens. It then returns by means of the capillaries by another route, the veins, to the heart, from whence it is drawn to the lungs.

The blood starts on its arterial journey, bright red and rich, laden with life-giving qualities and properties. It returns by the venous route, poor, blue and dull, being laden down with the waste matter of the system. It goes out like a fresh stream from the mountains; it returns as a stream of sewer water. This foul stream goes to the right auricle of the heart. When this auricle becomes filled, it contracts and forces the stream of blood through an opening in the right ventricle of the heart, which in turn sends it on to the lungs, where it is distributed by millions of hair-like blood vessels to the air cells of the lungs, of which we have spoken. Now, let us take up the story of the lungs at this point.

The foul stream of blood is now distributed among the millions of tiny air cells in the lungs. A breath of air is inhaled and the oxygen of the air comes in contact with the impure blood through the thin walls of the hair-like blood vessels of the lungs, which walls are thick enough to hold the blood, but thin enough to admit the oxygen to penetrate them. When the oxygen comes in contact with the blood, a form of combustion takes place, and the blood takes up oxygen and releases carbonic acid gas generated from the waste products and poisonous matter which has been gathered up by the blood from all parts of the system.

The blood thus purified and oxygenated is carried back to the heart, again rich, red and bright, and laden with life-giving properties and qualities. Upon reaching the left auricle of the heart, it is forced into the left ventricle, from whence it is again forced out through the arteries on its mission of life to all parts of the system. It is estimated that in a single day of twenty-four hours, 35,000 pints of blood traverse the capillaries of the lungs, the blood corpuscles passing in single file and being exposed to the oxygen of the air on both of their surfaces. When one considers the minute details of the process alluded to, he is lost in wonder and admiration at Nature's infinite care and intelligence.

It will be seen that unless fresh air in sufficient quantities reaches the lungs, the foul stream of venous blood cannot be purified, and consequently not only is the body thus robbed of nourishment, but the waste products which should have been destroyed are returned to the circulation and poison the system, and death ensues. Impure air acts in the same way, only in a lessened degree. It will also be seen that

if one does not breathe in a sufficient quantity of air, the work of the blood cannot go on properly, and the result is that the body is insufficiently nourished and disease ensues, or a state of imperfect health is experienced. The blood of one who breathes improperly is, of course, of a bluish, dark color, lacking the rich redness of pure arterial blood. This often shows itself in a poor complexion. Proper breathing, and a consequent good circulation, results in a clear, bright complexion.

A little reflection will show the vital importance of correct breathing. If the blood is not fully purified by the regenerative process of the lungs, it returns to the arteries in an abnormal state, insufficiently purified and imperfectly cleansed of the impurities which it took up on its return journey. These impurities if returned to the system will certainly manifest in some form of disease, either in a form of blood disease or some disease resulting from impaired functioning of some insufficiently nourished organ or tissue.

The blood, when properly exposed to the air in the lungs, not only has its impurities consumed, and parts with its noxious carbonic acid gas, but it also takes up and absorbs a certain quantity of oxygen which it carries to all parts of the body, where it is needed in order that Nature may perform her processes properly. When the oxygen comes in contact with the blood, it unites with the hemoglobin of the blood and is carried to every cell, tissue, muscle and organ, which it invigorates and strengthens, replacing the worn out cells and tissue by new materials which Nature converts to her use. Arterial blood, properly exposed to the air, contains about 25 per cent of free oxygen.

Not only is every part vitalized by the oxygen, but the act of digestion depends materially upon a certain amount of oxygenation of the food, and this can be accomplished only by the oxygen in the blood coming in contact with the food and producing a certain form of combustion. It is therefore necessary that a proper supply of oxygen be taken through the lungs. This accounts for the fact that weak lungs and poor digestion are so often found together. To grasp the full significance of this statement, one must remember that the entire body receives nourishment from the food assimilated, and that imperfect assimilation always means an imperfectly nourished body. Even the lungs themselves depend upon the same source for nourishment, and if through imperfect breathing the assimilation becomes imperfect, and the lungs in turn become weakened, they are rendered still less able to perform their work properly, and so in turn the body becomes further weakened. Every particle of food and drink must be oxygenated before it can yield us the proper nourishment, and before the waste products of the system can be reduced to the proper condition to be eliminated from the system. Lack of sufficient oxygen means Imperfect nutrition, Imperfect elimination and imperfect health. Verily, "breath is life."

The combustion arising from the change in the waste products generates heat and equalizes the temperature of the body. Good breathers are not apt to "take cold," and they generally have plenty of good warm blood which enables them to resist the changes in the outer temperature.



In addition to the above-mentioned important processes the act of breathing gives exercise to the internal organs and muscles, which feature is generally overlooked by the Western writers on the subject, but which the Yogis fully appreciate.

In imperfect or shallow breathing, only a portion of the lung cells are brought into play, and a great portion of the lung capacity is lost, the system suffering in proportion to the amount of under-oxygenation. The lower animals, in their native state, breathe naturally, and primitive man undoubtedly did the same. The abnormal manner of living adopted by civilized man--the shadow that follows upon civilization--has robbed us of our natural habit of breathing, and the race has greatly suffered thereby. Man's only physical salvation is to "get back to Nature."

## CHAPTER IV.

### THE ESOTERIC THEORY OF BREATH.

The Science of Breath, like many other teachings, has its esoteric or inner phase, as well as its exoteric or external. The physiological phase may be termed the outer or exoteric side of the subject, and the phase which we will now consider may be termed its esoteric or inner side. Occultists, in all ages and lands, have always taught, usually secretly to a few followers, that there was to be found in the air a substance or principle from which all activity, vitality and life was derived. They differed in their terms and names for this force, as well as in the details of the theory, but the main principle is to be found in all occult teachings and philosophies, and has for centuries formed a portion of the teachings of the Oriental Yogis.

In order to avoid misconceptions arising from the various theories regarding this great principle, which theories are usually attached to some name given the principle, we, in this work, will speak of the principle as "Prana," this word being the Sanskrit term meaning "Absolute Energy." Many occult authorities teach that the principle which the Hindus term "Prana" is the universal principle of energy or force, and that all energy or force is derived from that principle, or, rather, is a particular form of manifestation of that principle. These theories do not concern us in the consideration of the subject matter of this work, and we will therefore confine ourselves to an understanding of prana as the principle of energy exhibited in all living things, which distinguishes them from a lifeless thing. We may consider it as the active principle of life--Vital Force, if you please. It is found in all forms of life, from the amoeba to man--from the most elementary form of plant life to the highest form of animal life. Prana is all pervading. It is found in all things having life, and as the occult philosophy teaches that life is in all things--in every atom--the apparent lifelessness of some things being only a lesser degree of manifestation, we may understand their teachings that

prana is everywhere, in everything. Prana must not be confounded with the Ego--that bit of Divine Spirit in every soul, around which clusters matter and energy. Prana is merely a form of energy used by the Ego in its material manifestation. When the Ego leaves the body, the prana, being no longer under its control, responds only to the orders of the individual atoms, or groups of atoms, forming the body, and as the body disintegrates and is resolved to its original elements, each atom takes with it sufficient prana to enable it to form new combinations, the unused prana returning to the great universal storehouse from which it came. With the Ego in control, cohesion exists and the atoms are held together by the Will of the Ego.

Prana is the name by which we designate a universal principle, which principle is the essence of all motion, force or energy, whether manifested in gravitation, electricity, the revolution of the planets, and all forms of life, from the highest to the lowest. It may be called the soul of Force and Energy in all their forms, and that principle which, operating in a certain way, causes that form of activity which accompanies Life.

This great principle is in all forms of matter, and yet it is not matter. It is in the air, but it is not the air nor one of its chemical constituents. Animal and plant life breathe it in with the air, and yet if the air contained it not they would die even though they might be filled with air. It is taken up by the system along with the oxygen, and yet is not the oxygen. The Hebrew writer of the book of Genesis knew the difference between the atmospheric air and the mysterious and potent principle contained within it. He speaks of neshemet ruach chayim, which, translated, means "the breath of the spirit of life." In the Hebrew neshemet means the ordinary breath of atmospheric air, and chayim means life or lives, while the word ruach means the "spirit of life," which occultists claim is the same principle which we speak of as Prana.

Prana is in the atmospheric air, but it is also elsewhere, and it penetrates where the air cannot reach. The oxygen in the air plays an important part in sustaining animal life, and the carbon plays a similar part with plant life, but Prana has its own distinct part to play in the manifestation of life, aside from the physiological functions.

We are constantly inhaling the air charged with prana, and are as constantly extracting the latter from the air and appropriating it to our uses. Prana is found in its freest state in the atmospheric air, which when fresh is fairly charged with it, and we draw it to us more easily from the air than from any other source. In ordinary breathing we absorb and extract a normal supply of prana, but by controlled and regulated breathing (generally known as Yogi breathing) we are enabled to extract a greater supply, which is stored away in the brain and nerve centers, to be used when necessary. We may store away prana, just as the storage battery stores away electricity. The many powers attributed to advanced occultists is due largely to their knowledge of this fact and their intelligent use of this stored-up energy. The Yogis know that by certain forms of breathing they establish certain

relations with the supply of prana and may draw on the same for what they require. Not only do they strengthen all parts of their body in this way, but the brain itself may receive increased energy from the same source, and latent faculties be developed and psychic powers attained. One who has mastered the science of storing away prana, either consciously or unconsciously, often radiates vitality and strength which is felt by those coming in contact with him, and such a person may impart this strength to others, and give them increased vitality and health. What is called "magnetic healing" is performed in this way, although many practitioners are not aware of the source of their power.

Western scientists have been dimly aware of this great principle with which the air is charged, but finding that they could find no chemical trace of it, or make it register on any of their instruments, they have generally treated the Oriental theory with disdain. They could not explain this principle, and so denied it. They seem, however, to recognize that the air in certain places possesses a greater amount of "something" and sick people are directed by their physicians to seek such places in hopes of regaining, lost health.

The oxygen in the air is appropriated by the blood and is made use of by the circulatory system. The prana in the air is appropriated by the nervous system, and is used in its work. And as the oxygenated blood is carried to all parts of the system, building up and replenishing, so is the prana carried to all parts of the nervous system, adding strength and vitality. If we think of prana as being the active principle of what we call "vitality," we will be able to form a much clearer idea of what an important part it plays in our lives. Just as is the oxygen in the blood used up by the wants of the system, so the supply of prana taken up by the nervous system is exhausted by our thinking, willing, acting, etc., and in consequence constant replenishing is necessary. Every thought, every act, every effort of the will, every motion of a muscle, uses up a certain amount of what we call nerve force, which is really a form of prana. To move a muscle the brain sends out an impulse over the nerves, and the muscle contracts, and so much prana is expended. When it is remembered that the greater portion of prana acquired by man comes to him from the air inhaled, the importance of proper breathing is readily understood.

## CHAPTER V.

### THE NERVOUS SYSTEM.

It will be noticed that the Western scientific theories regarding the breath confine themselves to the effects of the absorption of oxygen, and its use through the circulatory system, while the Yogi theory also takes into consideration the absorption of Prana, and its manifestation through the channels of the Nervous System. Before proceeding further, it may be as well to take a hasty glance at the Nervous System.

The Nervous System of man is divided into two great systems, viz., the Cerebro-Spinal System and the Sympathetic System. The Cerebro-Spinal System consists of all that part of the Nervous System contained within the cranial cavity and the spinal canal, viz., the brain and the spinal cord, together with the nerves which branch off from the same. This system presides over the functions of animal life known as volition, sensation, etc. The Sympathetic System includes all that part of the Nervous System located principally in the thoracic, abdominal and pelvic cavities, and which is distributed to the internal organs. It has control over the involuntary processes, such as growth, nutrition, etc.

The Cerebro-Spinal System attends to all the seeing, hearing, tasting, smelling, feeling, etc. It sets things in motion; it is used by the Ego to think--to manifest consciousness. It is the instrument with which the Ego communicates with the outside world. This system may be likened to a telephone system, with the brain as the central office, and the spinal column and nerves as cable and wires respectively.

The brain is a great mass of nerve tissue, and consists of three parts, viz., the Cerebrum or brain proper, which occupies the upper, front, middle and back portion of the skull; the Cerebellum, or "little brain," which fills the lower and back portion of the skull; and the Medulla Oblongata, which is the broadened commencement of the spinal cord, lying before and in front of the Cerebellum.

The Cerebrum is the organ of that part of the mind which manifests itself in intellectual action. The Cerebellum regulates the movements of the voluntary muscles. The Medulla Oblongata is the upper enlarged end of the spinal cord, and from it and the Cerebrum branch forth the Cranial Nerves which reach to various parts of the head, to the organs of special sense, and to some of the thoracic and abdominal organs, and to the organs of respiration.

The Spinal Cord, or spinal marrow, fills the spinal canal in the vertebral column, or "backbone." It is a long mass of nerve tissue, branching off at the several vertebrae to nerves communicating with all parts of the body. The Spinal Cord is like a large telephone cable, and the emerging nerves are like the private wires connecting therewith.

The Sympathetic Nervous System consists of a double chain of Ganglia on the side of the Spinal column, and scattered ganglia in the head, neck, chest and abdomen. (A ganglion is a mass of nervous matter including nerve cells.) These ganglia are connected with each other by filaments, and are also connected with the Cerebro-Spinal System by motor and sensory nerves. From these ganglia numerous fibers branch out to the organs of the body, blood vessels, etc. At various points, the nerves meet together and form what are known as plexuses. The Sympathetic System practically controls the involuntary processes, such as circulation, respiration and digestion.

The power or force transmitted from the brain to all parts of the body by means of the nerves, is known to Western science as "nerve force,"

although the Yogi knows it to be a manifestation of Prana. In character and rapidity it resembles the electric current. It will be seen that without this "nerve force" the heart cannot beat; the blood cannot circulate; the lungs cannot breathe; the various organs cannot function; in fact the machinery of the body comes to a stop without it. Nay more, even the brain cannot think without Prana be present. When these facts are considered, the importance of the absorption of Prana must be evident to all, and the Science of Breath assumes an importance even greater than that accorded it by Western science.

The Yogi teachings go further than does Western science, in one important feature of the Nervous System. We allude to what Western science terms the "Solar Plexus," and which it considers as merely one of a series of certain matted nets of sympathetic nerves with their ganglia found in various parts of the body. Yogi science teaches that this Solar Plexus is really a most important part of the Nervous System, and that it is a form of brain, playing one of the principal parts in the human economy. Western science seems to be moving gradually towards a recognition of this fact which has been known to the Yogis of the East for centuries, and some recent Western writers have termed the Solar Plexus the "Abdominal Brain." The Solar Plexus is situated in the Epigastric region, just back of the "pit of the stomach" on either side of the spinal column. It is composed of white and gray brain matter, similar to that composing the other brains of man. It has control of the main internal organs of man, and plays a much more important part than is generally recognized. We will not go into the Yogi theory regarding the Solar Plexus, further than to say that they know it as the great central store-house of Prana. Men have been known to be instantly killed by a severe blow over the Solar Plexus, and prize fighters recognize its vulnerability and frequently temporarily paralyze their opponents by a blow over this region.

The name "Solar" is well bestowed on this "brain," as it radiates strength and energy to all parts of the body, even the upper brains depending largely upon it as a storehouse of Prana. Sooner or later Western science will fully recognize the real function of the Solar Plexus, and will accord to it a far more important place than it now occupies in their text-books and teachings.

## CHAPTER VI.

### NOSTRIL-BREATHING VS. MOUTH-BREATHING.

One of the first lessons in the Yogi Science of Breath, is to learn how to breathe through the nostrils, and to overcome the common practice of mouth-breathing.

The breathing mechanism of Man is so constructed that he may breathe either through the mouth or nasal tubes, but it is a matter of vital importance to him which method he follows, as one brings health and strength and the other disease and weakness.

It should not be necessary to state to the student that the proper method of breathing is to take the breath through the nostrils, but alas! the ignorance among civilized people regarding this simple matter is astounding. We find people in all walks of life habitually breathing through their mouths, and allowing their children to follow their horrible and disgusting example.

Many of the diseases to which civilized man is subject are undoubtedly caused by this common habit of mouth-breathing. Children permitted to breathe in this way grow up with impaired vitality and weakened constitutions, and in manhood and womanhood break down and become chronic invalids. The mother of the savage race does better, being evidently guided by her intuition. She seems to instinctively recognize that the nostrils are the proper channels for the conveyal of air to the lungs, and she trains her infant to close its little lips and breathe through the nose. She tips its head forward when it is asleep, which attitude closes the lips and makes nostril-breathing imperative. If our civilized mothers were to adopt the same plan, it would work a great good for the race.

Many contagious diseases are contracted by the disgusting habit of mouth-breathing, and many cases of cold and catarrhal affections are also attributable to the same cause. Many persons who, for the sake of appearances, keep their mouth closed during the day, persist in mouth-breathing at night and often contract disease in this way.

Carefully conducted scientific experiments have shown that soldiers and sailors who sleep with their mouths open are much more liable to contract contagious diseases than those who breathe properly through the nostrils. An instance is related in which small-pox became epidemic on a man-of-war in foreign parts, and every death which resulted was that of some sailor or marine who was a mouth-breather, not a single nostril-breather succumbing.

The organs of respiration have their only protective apparatus, filter, or dust-catcher, in the nostrils. When the breath is taken through the mouth, there is nothing from mouth to lungs to strain the air, or to catch the dust and other foreign matter in the air. From mouth to lungs the dirt or impure substance has a clear track, and the entire respiratory system is unprotected. And, moreover, such incorrect breathing admits cold air to the organs, thereby injuring them. Inflammation of the respiratory organs often results from the inhalation of cold air through the mouth. The man who breathes through the mouth at night, always awakens with a parched feeling in the mouth and a dryness in the throat. He is violating one of nature's laws, and is sowing the seeds of disease.

Once more, remember that the mouth affords no protection to the respiratory organs, and cold air, dust and impurities and germs readily enter by that door. On the other hand, the nostrils and nasal passages show evidence of the careful design of nature in this respect. The nostrils are two narrow, tortuous channels, containing numerous bristly hairs which serve the purpose of a filter or sieve to strain the air of its impurities, etc., which are expelled when the

breath is exhaled. Not only do the nostrils serve this important purpose, but they also perform an important function in warming the air inhaled. The long narrow winding nostrils are filled with warm mucous membrane, which coming in contact with the inhaled air warms it so that it can do no damage to the delicate organs of the throat, or to the lungs.

No animal, excepting man, sleeps with the mouth open or breathes through the mouth, and in fact it is believed that it is only civilized man who so perverts nature's functions, as the savage and barbarian races almost invariably breathe correctly. It is probable that this unnatural habit among civilized men has been acquired through unnatural methods of living, enervating luxuries and excessive warmth.

The refining, filtering and straining apparatus of the nostrils renders the air fit to reach the delicate organs of the throat and the lungs, and the air is not fit to so reach these organs until it has passed through nature's refining process. The impurities which are stopped and retained by the sieves and mucous membrane of the nostrils, are thrown out again by the expelled breath, in exhalation, and in case they have accumulated too rapidly or have managed to escape through the sieves and have penetrated forbidden regions, nature protects us by producing a sneeze which violently ejects the intruder.

The air, when it enters the lungs is as different from the outside air, as is distilled water different from the water of the cistern. The intricate purifying organization of the nostrils, arresting and holding the impure particles in the air, is as important as is the action of the mouth in stopping cherry-stones and fish-bones and preventing them from being carried on to the stomach. Man should no more breathe through his mouth than he would attempt to take food through his nose.

Another feature of mouth-breathing is that the nasal passages, being thus comparatively unused, consequently fail to keep themselves clean and clear, and become clogged up and unclean, and are apt to contract local diseases. Like abandoned roads that soon become filled with weeds and rubbish, unused nostrils become filled with impurities and foul matter.

One who habitually breathes through the nostrils is not likely to be troubled with clogged or stuffy nostrils, but for the benefit of those who have been more or less addicted to the unnatural mouth-breathing, and who wish to acquire the natural and rational method, it may perhaps be well to add a few words regarding the way to keep their nostrils clean and free from impurities.

A favorite Oriental method is to snuff a little water up the nostrils allowing it to run down the passage into the throat, from thence it may be ejected through the mouth. Some Hindu yogis immerse the face in a bowl of water, and by a sort of suction draw in quite a quantity of water, but this latter method requires considerable practice, and the first mentioned method is equally efficacious, and much more easily

performed.

Another good plan is to open the window and breathe freely, closing one nostril with the finger or thumb, sniffing up the air through the open nostril. Then repeat the process on the other nostril. Repeat several times, changing nostrils. This method will usually clear the nostrils of obstructions.

In case the trouble is caused by catarrh it is well to apply a little vaseline or camphor ice or similar preparation. Or sniff up a little witch-hazel extract once in a while, and you will notice a marked improvement. A little care and attention will result in the nostrils becoming clean and remaining so.

We have given considerable space to this subject of nostril-breathing, not only because of its great importance in its reference to health, but because nostril-breathing is a prerequisite to the practice of the breathing exercises to be given later in this book, and because nostril-breathing is one of the basic principles underlying the Yogi Science of Breath.

We urge upon the student the necessity of acquiring this method of breathing if he has it not, and caution him against dismissing this phase of the subject as unimportant.

## CHAPTER VII.

### FOUR METHODS OF RESPIRATION.

In the consideration of the question of respiration, we must begin by considering the mechanical arrangements whereby the respiratory movements are effected. The mechanics of respiration manifest through (1) the elastic movements of the lungs, and (2) the activities of the sides and bottom of the thoracic cavity in which the lungs are contained. The thorax is that portion of the trunk between the neck and the abdomen, the cavity of which (known as the thoracic cavity) is occupied mainly by the lungs and heart. It is bounded by the spinal column, the ribs with their cartilages, the breastbone, and below by the diaphragm. It is generally spoken of as "the chest." It has been compared to a completely shut, conical box, the small end of which is turned upward, the back of the box being formed by the spinal column, the front by the breastbone and the sides by the ribs.

The ribs are twenty-four in number, twelve on each side, and emerge from each side of the spinal column. The upper seven pair are known as "true ribs," being fastened to the breastbone direct, while the lower five pairs are called (false ribs) or "floating ribs," because they are not so fastened, the upper two of them being fastened by cartilage to the other ribs, the remainder having no cartilages, their forward ends being free.



The ribs are moved in respiration by two superficial muscular layers, known as the intercostal muscles. The diaphragm, the muscular partition before alluded to, separates the chest box from the abdominal cavity.

In the act of inhalation the muscles expand the lungs so that a vacuum is created and the air rushes in in accordance with the well known law of physics. Everything depends upon the muscles concerned in the process of respiration, which we may as, for convenience, term the "respiratory muscles." Without the aid of these muscles the lungs cannot expand, and upon the proper use and control of these muscles the Science of Breath largely depends. The proper control of these muscles will result in the ability to attain the maximum degree of lung expansion, and the greatest amount of the life giving properties of the air into the system.

The Yogis classify Respiration into four general methods, viz:

- (1) High Breathing.
- (2) Mid Breathing.
- (3) Low Breathing.
- (4) Yogi Complete Breathing.

We will give a general idea of the first three methods, and a more extended treatment of the fourth method, upon which the Yogi Science of Breath is largely based.

#### (1) HIGH BREATHING.

This form of breathing is known to the Western world as Clavicular Breathing, or Collarbone Breathing. One breathing in this way elevates the ribs and raises the collarbone and shoulders, at the same time drawing in the abdomen and pushing its contents up against the diaphragm, which in turn is raised.

The upper part of the chest and lungs, which is the smallest, is used, and consequently but a minimum amount of air enters the lungs. In addition to this, the diaphragm being raised, there can be no expansion in that direction. A study of the anatomy of the chest will convince any student that in this way a maximum amount of effort is used to obtain a minimum amount of benefit.

High Breathing is probably the worst form of breathing known to man and requires the greatest expenditure of energy with the smallest amount of benefit. It is an energy-wasting, poor-returns plan. It is quite common among the Western races, many women being addicted to it, and even singers, clergymen, lawyers and others, who should know better, using it ignorantly.

Many diseases of the vocal organs and organs of respiration may be directly traced to this barbarous method of breathing, and the

straining of delicate organs caused by this method, often results in the harsh, disagreeable voices heard on all sides. Many persons who breathe in this way become addicted to the disgusting practice of "mouth-breathing" described in a preceding chapter.

If the student has any doubts about what has been said regarding this form of breathing, let him try the experiment of expelling all the air from his lungs, then standing erect, with hands at sides, let him raise the shoulders and collar-bone and inhale. He will find that the amount of air inhaled far below normal. Then let him inhale a full breath, after dropping the shoulders and collar-bone, and he will receive an object lesson in breathing which he will be apt to remember much longer than he would any words, printed or spoken.

## (2) MID BREATHING.

This method of respiration is known to Western students as Rib Breathing, or Inter-Costal Breathing, and while less objectionable than High Breathing, is far inferior to either Low Breathing or to the Yogi Complete Breath. In Mid Breathing the diaphragm is pushed upward, and the abdomen drawn in. The ribs are raised somewhat, and the chest is partially expanded. It is quite common among men who have made no study of the subject. As there are two better methods known, we give it only passing notice, and that principally to call your attention to its short-comings.

## (3) LOW BREATHING.

This form of respiration is far better than either of the two preceding forms: and of recent years many Western writers have extolled its merits, and have exploited it under the names of "Abdominal Breathing," "Deep Breathing," "Diaphragmatic Breathing," etc., etc., and much good has been accomplished by the attention of the public having been directed to the subject, and many having been induced to substitute it for the interior and injurious methods above alluded to. Many "systems" of breathing have been built around Low Breathing, and students have paid high prices to learn the new (?) systems. But, as we have said, much good has resulted, and after all the students who paid high prices to learn revamped old systems undoubtedly got their money's worth if they were induced to discard the old methods of High Breathing and Low Breathing.

Although many Western authorities write and speak of this method as the best known form of breathing, the Yogis know it to be but a part of a system which they have used for centuries and which they know as "The Complete Breath." It must be admitted, however, that one must be acquainted with the principles of Low Breathing before he can grasp the idea of Complete Breathing.

Let us again consider the diaphragm. What is it? We have seen that it is the great partition muscle, which separates the chest and its contents from the abdomen and its contents. When at rest it presents a concave surface to the abdomen. That is, the diaphragm as viewed from

the abdomen would seem like the sky as viewed from the earth--the interior of an arched surface. Consequently the side of the diaphragm toward the chest organs is like a protruding rounded surface--like a hill. When the diaphragm is brought into use the hill formation is lowered and the diaphragm presses upon the abdominal organs and forces out the abdomen.

In Low Breathing, the lungs are given freer play than in the methods already mentioned, and consequently more air is inhaled. This fact has led the majority of Western writers to speak and write of Low Breathing (which they call Abdominal Breathing) as the highest and best method known to science. But the Oriental Yogi has long known of a better method, and some few Western writers have also recognized this fact. The trouble with all methods of breathing, other than "Yogi Complete Breathing" is that in none of these methods do the lungs become filled with air--at the best only a portion of the lung space is filled, even in Low Breathing. High Breathing fills only the upper portion of the lungs. Mid Breathing fills only the middle and a portion of the upper parts. Low Breathing fills only the lower and middle parts. It is evident that any method that fills the entire lung space must be far preferable to those filling only certain parts. Any method which will fill the entire lung space must be the greatest value to Man in the way of allowing him to absorb the greatest quantity of oxygen and to store away the greatest amount of prana. The Complete Breath is known to the Yogis to be the best method of respiration known to science.

#### THE YOGI COMPLETE BREATH.

Yogi Complete Breathing includes all the good points of High Breathing, Mid Breathing and Low Breathing, with the objectionable features of each eliminated. It brings into play the entire respiratory apparatus, every part of the lungs, every air-cell, every respiratory muscle. The entire respiratory organism responds to this method of breathing, and the maximum amount of benefit is derived from the minimum expenditure of energy. The chest cavity is increased to its normal limits in all directions and every part of the machinery performs its natural work and functions.

One of the most important features of this method of breathing is the fact that the respiratory muscles are fully called into play, whereas in the other forms of breathing only a portion of these muscles are so used. In Complete Breathing, among other muscles, those controlling the ribs are actively used, which increases the space in which the lungs may expand, and also gives the proper support to the organs when needed, Nature availing herself of the perfection of the principle of leverage in this process. Certain muscles hold the lower ribs firmly in position, while other muscles bend them outward.

Then again, in this method, the diaphragm is under perfect control and is able to perform its functions properly, and in such manner as to yield the maximum degree of service.

In the rib-action, above alluded to, the lower ribs are controlled by

the diaphragm which draws them slightly downward, while other muscles hold them in place and the intercostal muscles force them outward, which combined action increases the mid-chest cavity to its maximum. In addition to this muscular action, the upper ribs are also lifted and forced outward by the intercostal muscles, which increases the capacity of the upper chest to its fullest extent.

If you have studied the special features of the four given methods of breathing, you will at once see that the Complete Breath comprises all the advantageous features of the three other methods, plus the reciprocal advantages accruing from the combined action of the high-chest, mid-chest, and diaphragmatic regions, and the normal rhythm thus obtained.

In our next chapter, we will take up the Complete Breath in practice, and will give full directions for the acquirement of this superior method of breathing, with exercises, etc.

## CHAPTER VIII.

### HOW TO ACQUIRE THE YOGI COMPLETE BREATH.

The Yogi Complete Breath is the fundamental breath of the entire Yogi Science of Breath, and the student must fully acquaint himself with it, and master it perfectly before he can hope to obtain results from the other forms of breath-mentioned and given in this book. He should not be content with half-learning it, but should go to work in earnest until it becomes his natural method of breathing. This will require work, time and patience, but without these things nothing is ever accomplished. There is no royal road to the Science of Breath, and the student must be prepared to practice and study in earnest if he expect to receive results. The results obtained by a complete mastery of the Science of Breath are great, and no one who has attained them would willingly go back to the old methods, and he will tell his friends that he considers himself amply repaid for all his work. We say these things now, that you may fully understand the necessity and importance of mastering this fundamental method of Yogi Breathing, instead of passing it by and trying some of the attractive looking variations given later on in this book. Again, we say to you: Start right, and right results will follow; but neglect your foundations and your entire building will topple over sooner or later.

Perhaps the better way to teach you how to develop the Yogi Complete Breath, would be to give you simple directions regarding the breath itself, and then follow up the same with general remarks concerning it, and then later on giving exercises for developing the chest, muscles and lungs which have been allowed to remain in an undeveloped condition by imperfect methods of breathing. Right here we wish to say that this Complete Breath is not a forced or abnormal thing, but on the contrary is a going back to first principles--a return to Nature. The healthy adult savage and the healthy infant of civilization both

breathe in this manner, but civilized man has adopted unnatural methods of living, clothing, etc., and has lost his birthright. And we wish to remind the reader that the Complete Breath does not necessarily call for the complete filling of the lungs at every inhalation. One may inhale the average amount of air, using the Complete Breathing Method and distributing the air inhaled, be the quantity large or small, to all parts of the lungs. But one should inhale a series of full Complete Breaths several times a day, whenever opportunity offers, in order to keep the system in good order and condition.

The following simple exercise will give you a clear idea of what the Complete Breath is:

(1) Stand or sit erect. Breathing through the nostrils, inhale steadily, first filling the lower part of the lungs, which is accomplished by bringing into play the diaphragm, which descending exerts a gentle pressure on the abdominal organs, pushing forward the front walls of the abdomen. Then fill the middle part of the lungs, pushing out the lower ribs, breast-bone and chest. Then fill the higher portion of the lungs, protruding the upper chest, thus lifting the chest, including the upper six or seven pairs of ribs. In the final movement, the lower part of the abdomen will be slightly drawn in, which movement gives the lungs a support and also helps to fill the highest part of the lungs.

At first reading it may appear that this breath consists of three distinct movements. This, however, is not the correct idea. The inhalation is continuous, the entire chest cavity from the lowered diaphragm to the highest point of the chest in the region of the collar-bone, being expanded with a uniform movement. Avoid a jerky series of inhalations, and strive to attain a steady continuous action. Practice will soon overcome the tendency to divide the inhalation into three movements, and will result in a uniform continuous breath. You will be able to complete the inhalation in a couple of seconds after a little practice.

(2) Retain the breath a few seconds.

(3) Exhale quite slowly, holding the chest in a firm position, and having the abdomen in a little and lifting it upward slowly as the air leaves the lungs. When the air is entirely exhaled, relax the chest and abdomen. A little practice will render this part of the exercise easy, and the movement once acquired will be afterwards performed almost automatically.

It will be seen that by this method of breathing all parts of the respiratory apparatus is brought into action, and all parts of the lungs, including the most remote air cells, are exercised. The chest cavity is expanded in all directions. You will also notice that the Complete Breath is really a combination of Low, Mid and High Breaths, succeeding each other rapidly in the order given, in such a manner as

to form one uniform, continuous, complete breath.

You will find it quite a help to you if you will practice this breath before a large mirror, placing the hands lightly over the abdomen so that you may feel the movements. At the end of the inhalation, it is well to occasionally slightly elevate the shoulders, thus raising the collarbone and allowing the air to pass freely into the small upper lobe of the right lung, which place is sometimes the breeding place of tuberculosis.

At the beginning of practice, you may have more or less trouble in acquiring the Complete Breath, but a little practice will make perfect, and when you have once acquired it you will never willingly return to the old methods.

## CHAPTER IX.

### PHYSIOLOGICAL EFFECT OF THE COMPLETE BREATH.

Scarcely too much can be said of the advantages attending the practice of the Complete Breath. And yet the student who has carefully read the foregoing pages should scarcely need to have pointed out to him such advantages.

The practice of the Complete Breath will make any man or woman immune to Consumption and other pulmonary troubles, and will do away with all liability to contract "colds," as well as bronchial and similar weaknesses. Consumption is due principally to lowered vitality attributable to an insufficient amount of air being inhaled. The impairment of vitality renders the system open to attacks from disease germs. Imperfect breathing allows a considerable part of the lungs to remain inactive, and such portions offer an inviting field for bacilli, which invading the weakened tissue soon produce havoc. Good healthy lung tissue will resist the germs, and the only way to have good healthy lung tissue is to use the lungs properly.

Consumptives are nearly all narrow-chested. What does this mean? Simply that these people were addicted to improper habits of breathing, and consequently their chests failed to develop and expand. The man who practices the Complete Breath will have a full broad chest, and the narrow-chested man may develop his chest to normal proportions if he will but adopt this mode of breathing. Such people must develop their chest cavities if they value their lives. Colds may often be prevented by practicing a little vigorous Complete Breathing whenever you feel that you are being unduly exposed. When chilled, breathe vigorously a few minutes, and you will feel a glow all over your body. Most colds can be cured by Complete Breathing and partial fasting for a day.

The quality of the blood depends largely upon its proper oxygenation in the lungs, and if it is under-oxygenated it becomes poor in quality

and laden with all sorts of impurities, and the system suffers from lack of nourishment, and often becomes actually poisoned by the waste products remaining uneliminated in the blood. As the entire body, every organ and every part, is dependent upon the blood for nourishment, impure blood must have a serious effect upon the entire system. The remedy is plain--practice the Yogi Complete Breath.

The stomach and other organs of nutrition suffer much from improper breathing. Not only are they ill nourished by reason of the lack of oxygen, but as the food must absorb oxygen from the blood and become oxygenated before it can be digested and assimilated, it is readily seen how digestion and assimilation is impaired by incorrect breathing. And when assimilation is not normal, the system receives less and less nourishment, the appetite fails, bodily vigor decreases, and energy diminishes, and the man withers and declines. All from the lack of proper breathing.

Even the nervous system suffers from improper breathing, inasmuch as the brain, the spinal cord, the nerve centers, and the nerves themselves, when improperly nourished by means of the blood, become poor and inefficient instruments for generating, storing and transmitting the nerve currents. And improperly nourished they will become if sufficient oxygen is not absorbed through the lungs. There is another aspect of the case whereby the nerve currents themselves, or rather the force from which the nerve currents spring, becomes lessened from want of proper breathing, but this belongs to another phase of the subject which is treated of in other chapters of this book, and our purpose here is to direct your attention to the fact that the mechanism of the nervous system is rendered inefficient as an instrument for conveying nerve force, as the indirect result of a lack of proper breathing.

The effect of the reproductive organs upon the general health is too well known to be discussed at length here, but we may be permitted to say that with the reproductive organs in a weakened condition the entire system feels the reflex action and suffers sympathetically. The Complete Breath produces a rhythm which is Nature's own plan for keeping this important part of the system in normal condition, and, from the first, it will be noticed that the reproductive functions are strengthened and vitalized, thus, by sympathetic reflex action, giving tone to the whole system. By this, we do not mean that the lower sex impulses will be aroused; far from it. The Yogis are advocates of continence and chastity, and have learned to control the animal passions. But sexual control does not mean sexual weakness, and the Yogi teachings are that the man or woman whose reproductive organism is normal and healthy, will have a stronger will with which to control himself or herself. The Yogi believes that much of the perversion of this wonderful part of the system comes from a lack of normal health, and results from a morbid rather than a normal condition of these organs. A little careful consideration of this question will prove that the Yogi teachings are right. This is not the place to discuss the subject fully, but the Yogis know that sex-energy may be conserved and used for the development of the body and mind of the individual, instead of being dissipated in unnatural excesses as is the wont of so many uninformed people. By special request we will give in this book

one of the favorite Yogi exercises for this purpose. But whether or not the student wishes to adopt the Yogi theories of continence and clean-living, he or she will find that the Complete Breath will do more to restore health to this part of the system than anything else ever tried. Remember, now, we mean normal health, not undue development. The sensualist will find that normal means a lessening of desire rather than an increase; the weakened man or woman will find a toning up and a relief from the weakness which has heretofore depressed him or her. We do not wish to be misunderstood or misquoted on this subject. The Yogis' ideal is a body strong in all its parts, under the control of a masterful and developed Will, animated by high ideals.

In the practice of the Complete Breath, during inhalation, the diaphragm contracts and exerts a gentle pressure upon the liver, stomach and other organs, which in connection with the rhythm of the lungs acts as a gentle massage of these organs and stimulates their actions, and encourages normal functioning. Each inhalation aids in this internal exercise, and assists in causing a normal circulation to the organs of nutrition and elimination. In High or Mid Breathing the organs lose the benefit accruing from this internal massage.

The Western world is paying much attention to Physical Culture just now, which is a good thing. But in their enthusiasm they must not forget that the exercise of the external muscles is not everything. The internal organs also need exercise, and Nature's plan for this exercise is proper breathing. The diaphragm is Nature's principal instrument for this internal exercise. Its motion vibrates the important organs of nutrition and elimination, and massages and kneads them at each inhalation and exhalation, forcing blood into them, and then squeezing it out, and imparting a general tone to the organs. Any organ or part of the body which is not exercised gradually atrophies and refuses to function properly, and lack of the internal exercise afforded by the diaphragmatic action leads to diseased organs. The Complete Breath gives the proper motion to the diaphragm, as well as exercising the middle and upper chest. It is indeed "complete" in its action.

From the standpoint of Western physiology alone, without reference to the Oriental philosophies and science, this Yogi system of Complete Breathing is of vital importance to every man, woman and child who wishes to acquire health and keep it. Its very simplicity keeps thousands from seriously considering it, while they spend fortunes in seeking health through complicated and expensive "systems." Health knocks at their door and they answer not. Verily the stone which the builders reject is the real cornerstone of the Temple of Health.

## CHAPTER X.

### A FEW BITS OF YOGI LORE.



We give below three forms of breath, quite popular among the Yogis. The first is the well-known Yogi Cleansing Breath, to which is attributed much of the great lung endurance found among the Yogis. They usually finish up a breathing exercise with this Cleansing Breath, and we have followed this plan in this book. We also give the Yogi Nerve Vitalizing Exercise, which has been handed down among them for ages, and which has never been improved on by Western teachers of Physical Culture, although some of them have "borrowed" it from teachers of Yoga. We also give the Yogi Vocal Breath, which accounts largely for the melodious, vibrant voices of the better class of the Oriental Yogis. We feel that if this book contained nothing more than these three exercises, it would be invaluable to the Western student. Take these exercises as a gift from your Eastern brothers and put them into practice.

### THE YOGI CLEANSING BREATH.

The Yogis have a favorite form of breathing which they practice when they feel the necessity of ventilating and cleansing the lungs. They conclude many of their other breathing exercises with this breath, and we have followed this practice in this book. This Cleansing Breath ventilates and cleanses the lungs, stimulates the cells and gives a general tone to the respiratory organs, and is conducive to their general healthy condition. Besides this effect, it is found to greatly refresh the entire system. Speakers, singers, etc., will find this breath especially restful, after having tired the respiratory organs.

(1) Inhale a complete breath.

(2) Retain the air a few seconds.

(3) Pucker up the lips as if for a whistle (but do not swell out the cheeks), then exhale a little air through the opening, with considerable vigor. Then stop for a moment, retaining the air, and then exhale a little more air. Repeat until the air is completely exhaled. Remember that considerable vigor is to be used in exhaling the air through the opening in the lips.

This breath will be found quite refreshing when one is tired and generally "used up." A trial will convince the student of its merits. This exercise should be practiced until it can be performed naturally and easily, as it is used to finish up a number of other exercises given in this book, and it should be thoroughly understood.

### THE YOGI NERVE VITALIZING BREATH.

This is an exercise well known to the Yogis, who consider it one of the strongest nerve stimulants and invigorants known to man. Its purpose is to stimulate the Nervous System, develop nerve force, energy and vitality. This exercise brings a stimulating pressure to bear on important nerve centers, which in turn stimulate and energize the entire nervous system, and send an increased flow of nerve force to all parts of the body.

- (1) Stand erect.
- (2) Inhale a Complete Breath, and retain same.
- (3) Extend the arms straight in front of you, letting them be somewhat limp and relaxed, with only sufficient nerve force to hold them out.
- (4) Slowly draw the hands back toward the shoulders, gradually contracting the muscles and putting force into them, so that when they reach the shoulders the fists will be so tightly clenched that a tremulous motion is felt.
- (5) Then, keeping the muscles tense, push the fists slowly out, and then draw them back rapidly (still tense) several times.
- (6) Exhale vigorously through the mouth.
- (7) Practice the Cleansing Breath.

The efficiency of this exercise depends greatly upon the speed of the drawing back of the fists, and the tension of the muscles, and, of course, upon the full lungs. This exercise must be tried to be appreciated. It is without equal as a "bracer," as our Western friends put it.

#### THE YOGI VOCAL BREATH.

The Yogis have a form of breathing to develop the voice. They are noted for their wonderful voices, which are strong, smooth and clear, and have a wonderful trumpet-like carrying power. They have practiced this particular form of breathing exercise which has resulted in rendering their voices soft, beautiful and flexible, imparting to it that indescribable, peculiar floating quality, combined with great power. The exercise given below will in time impart the above-mentioned qualities, or the Yogi Voice, to the student who practices it faithfully. It is to be understood, of course, that this form of breath is to be used only as an occasional exercise, and not as a regular form of breathing.

- (1) Inhale a Complete Breath very slowly, but steadily, through the nostrils, taking as much time as possible in the inhalation.
- (2) Retain for a few seconds.
- (3) Expel the air vigorously in one great breath, through the wide opened mouth.
- (4) Rest the lungs by the Cleansing Breath.

Without going deeply into the Yogi theories of sound-production in

speaking and singing, we wish to say that experience has taught them that the timbre, quality and power of a voice depends not alone upon the vocal organs in the throat, but that the facial muscles, etc., have much to do with the matter. Some men with large chests produce but a poor tone, while others with comparatively small chests produce tones of amazing strength and quality. Here is an interesting experiment worth trying: Stand before a glass and pucker up your mouth and whistle, and note the shape of your mouth and the general expression of your face. Then sing or speak as you do naturally, and see the difference. Then start to whistle again for a few seconds, and then, \_without changing the position of your lips or face\_, sing a few notes and notice what a vibrant, resonant, clear and beautiful tone is produced.

## CHAPTER XI.

### THE SEVEN YOGI DEVELOPING EXERCISES.

The following are the seven favorite exercises of the Yogis for developing the lungs, muscles, ligaments, air cells, etc. They are quite simple but marvelously effective. Do not let the simplicity of these exercises make you lose interest, for they are the result of careful experiments and practice on the part of the Yogis, and are the essence of numerous intricate and complicated exercises, the non-essential portions being eliminated and the essential features retained.

#### (1) THE RETAINED BREATH.

This is a very important exercise which tends to strengthen and develop the respiratory muscles as well as the lungs, and its frequent practice will also tend to expand the chest. The Yogis have found that an occasional holding of the breath, after the lungs have been filled with the Complete Breath, is very beneficial, not only to the respiratory organs but to the organs of nutrition, the nervous system and the blood itself. They have found that an occasional holding of the breath tends to purify the air which has remained in the lungs from former inhalations, and to more fully oxygenate the blood. They also know that the breath so retained gathers up all the waste matter, and when the breath is expelled it carries with it the effete matter of the system, and cleanses the lungs just as a purgative does the bowels. The Yogis recommend this exercise for various disorders of the stomach, liver and blood, and also find that it frequently relieves bad breath, which often arises from poorly ventilated lungs. We recommend students to pay considerable attention to this exercise, as it has great merits. The following directions will give you a clear idea of the exercise:

(1) Stand erect.

(2) Inhale a Complete Breath.

(3) Retain the air as long as you can comfortably.

(4) Exhale vigorously through the open mouth.

(5) Practice the Cleansing Breath.

At first you will be able to retain the breath only a short time, but a little practice will also show a great improvement. Time yourself with a watch if you wish to note your progress.

## (2) LUNG CELL STIMULATION.

This exercise is designed to stimulate the air cells in the lungs, but beginners must not overdo it, and in no case should it be indulged in too vigorously. Some may find a slight dizziness resulting from the first few trials, in which case let them walk around a little and discontinue the exercise for a while.

(1) Stand erect, with hands at sides.

(2) Breathe in very slowly and gradually.

(3) While inhaling, gently tap the chest with the finger tips, constantly changing position.

(4) When the lungs are filled, retain the breath and pat the chest with the palms of the hands.

(5) Practice the Cleansing Breath.

This exercise is very bracing and stimulating to the whole body, and is a well-known Yogi practice. Many of the air cells of the lungs become inactive by reason of incomplete breathing, and often become almost atrophied. One who has practiced imperfect breathing for years will find it not so easy to stimulate all these ill-used air cells into activity all at once by the Complete Breath, but this exercise will do much toward bringing about the desired result, and is worth study and practice.

## (3) RIB STRETCHING.

We have explained that the ribs are fastened by cartilages, which admit of considerable expansion. In proper breathing, the ribs play an important part, and it is well to occasionally give them a little special exercise in order to preserve their elasticity. Standing or sitting in unnatural positions, to which many of the Western people are addicted, is apt to render the ribs more or less stiff and inelastic, and this exercise will do much to overcome same.

(1) Stand erect.

(2) Place the hands one on each side of the body, as high up under the armpits as convenient, the thumbs reaching toward the back, the palms on the side of the chest and the fingers

to the front over the breast.

(3) Inhale a Complete Breath.

(4) Retain the air for a short time.

(5) Then gently squeeze the sides, at the same time slowly exhaling.

(6) Practice the cleansing breath.

Use moderation in this exercise and do not overdo its

#### (4) CHEST EXPANSION.

The chest is quite apt to be contracted from bending over one's work, etc. This exercise is very good for the purpose of restoring natural conditions and gaining chest expansion.

(1) Stand erect.

(2) Inhale a Complete Breath.

(3) Retain the air.

(4) Extend both arms forward and bring the two clenched fists together on a level with the shoulder.

(5) Then swing back the fists vigorously until the arms stand out straight sideways from the shoulders.

(6) Then bring back to Position 4, and swing to Position 5. Repeat several times.

(7) Exhale vigorously through the opened mouth.

(8) Practice the Cleansing Breath.

Use moderation and do not overdo this exercise.

#### (5) WALKING EXERCISE.

(1) Walk with head up, chin drawn slightly in, shoulders back, and with measured tread.

(2) Inhale a Complete Breath, counting (mentally) 1, 2, 3, 4, 5, 6, 7, 8, one count to each step, making the inhalation extend over the eight counts.

(3) Exhale slowly through the nostrils, counting as before--1, 2, 3, 4, 5, 6, 7, 8--one count to a step.

(4) Rest between breaths, continuing walking and counting, 1, 2, 3, 4, 5, 8, 7, 8, one count to a step.

(5) Repeat until you begin to feel tired. Then rest for a while, and resume at pleasure. Repeat several times a day.

Some Yogis vary this exercise by retaining the breath during a 1, 2, 3, 4, count, and then exhale in an eight-step count. Practice whichever plan seems most agreeable to you.

#### (6) MORNING EXERCISE.

(1) Stand erect in a military attitude, head up, eyes front, shoulders back, knees stiff, hands at sides.

(2) Raise body slowly on toes, inhaling a Complete Breath, steadily and slowly.

(3) Retain the breath for a few seconds, maintaining the same position.

(4) Slowly sink to first position, at the same time slowly exhaling the air through the nostrils.

(5) Practice Cleansing Breath.

(6) Repeat several times, varying by using right leg alone, then left leg alone.

#### (7) STIMULATING CIRCULATION.

(1) Stand erect.

(2) Inhale a Complete Breath and retain.

(3) Bend forward slightly and grasp a stick or cane steadily and firmly, and gradually exerting your entire strength upon the grasp.

(4) Relax the grasp, return to first position, and slowly exhale.

(5) Repeat several times.

(6) Finish with the Cleansing Breath.

This exercise may be performed without the use of a stick or cane, by grasping an imaginary cane, using the will to exert the pressure. The exercise is a favorite Yogi plan of stimulating the circulation by driving the arterial blood to the extremities, and drawing back the venous blood to the heart and lungs that it may take up the oxygen which has been inhaled with the air. In cases of poor circulation there is not enough blood in the lungs to absorb the increased amount of oxygen inhaled, and the system does not get the full benefit of the improved breathing.

In such cases, particularly, It is well to practice this exercise, occasionally with the regular Complete Breathing exercise.

## CHAPTER XII.

### SEVEN MINOR YOGI EXERCISES.

This chapter is composed of seven minor Yogi Breathing Exercises, bearing no special names, but each distinct and separate from the others and having a different purpose in view. Each student will find several of these exercises best adapted to the special requirements of his particular case. Although we have styled these exercises "minor exercises," they are quite valuable and useful, or they would not appear in this book. They give one a condensed course in "Physical Culture" and "Lung Development," and might readily be "padded out" and elaborated into a small book on these subjects. They have, of course, an additional value, as Yogi Breathing forms a part of each exercise. Do not pass them by because they are marked "minor." Some one or more of these exercises may be just what you need. Try them and decide for yourself.

#### EXERCISE I.

- (1) Stand erect with hands at sides.
- (2) Inhale Complete Breath.
- (3) Raise the arms slowly, keeping them rigid until the hands touch over head.
- (4) Retain the breath a few minutes with hands over head.
- (5) Lower hands slowly to sides, exhaling slowly at same time.
- (6) Practice Cleansing Breath.

#### EXERCISE II.

- (1) Stand erect, with arms straight In front of you.
- (2) Inhale Complete Breath and retain.
- (3) Swing arms back as far as they will go; then back to first position; then repeat several times, returning the breath all the while.
- (4) Exhale vigorously through mouth.
- (5) Practice Cleansing Breath.

#### EXERCISE III.

- (1) Stand erect with arms straight In front of you,

(2) Inhale Complete Breath.

(3) Swing arms around in a circle, backward, a few times. Then reverse a few times, retaining the breath all the while. You may vary this by rotating them alternately like the sails of a windmill.

(4) Exhale the breath vigorously through the mouth.

(5) Practice Cleansing Breath.

#### EXERCISE IV.

(1) Lie on the floor with your face downward and palms of hands flat upon the floor by your sides.

(2) Inhale Complete Breath and retain.

(3) Stiffen the body and raise yourself up by the strength of your arms until you rest on your hands and toes

(4) Then lower yourself to original position. Repeat several times.

(5) Exhale vigorously through your mouth.

(6) Practice Cleansing Breath.

#### EXERCISE V.

(1) Stand erect with your palms against the wall.

(2) Inhale Complete Breath and retain.

(3) Lower the chest to the wall, resting your weight on your hands.

(4) Then raise yourself back with the arm muscles alone, keeping the body stiff.

(5) Exhale vigorously through the mouth.

(6) Practice Cleansing Breath.

#### EXERCISE VI.

(1) Stand erect with arms "akimbo," that is, with hands resting around the waist and elbows standing out.

(2) Inhale Complete Breath and retain.

(3) Keep legs and hips stiff and bend well forward, as if bowing, at the same time exhaling slowly.



(4) Return to first position and take another Complete Breath.

(5) Then bend backward, exhaling slowly.

(6) Return to first position and take a Complete Breath.

(7) Then bend sideways, exhaling slowly. (Vary by bending to right and then to left.)

(8) Practice Cleansing Breath.

## EXERCISE VII.

(1) Stand erect, or sit erect, with straight spinal column.

(2) Inhale a Complete Breath, but instead of inhaling in a continuous steady stream, take a series of short, quick "sniffs," as if you were smelling aromatic salts or ammonia and did not wish to get too strong a "whiff." Do not exhale any of these little breaths, but add one to the other until the entire lung space is filled.

(3) Retain for a few seconds.

(4) Exhale through the nostrils in a long, restful, sighing breath.

(5) Practice Cleansing Breath.

## CHAPTER XIII.

### VIBRATION AND YOGI RHYTHMIC BREATHING

All is in vibration. From the tiniest atom to the greatest sun, everything is in a state of vibration. There is nothing in absolute rest in nature. A single atom deprived of vibration would wreck the universe. In incessant vibration the universal work is performed. Matter is being constantly played upon by energy and countless forms and numberless varieties result, and yet even the forms and varieties are not permanent. They begin to change the moment they are created, and from them are born innumerable forms, which in turn change and give rise to newer forms, and so on and on, in infinite succession. Nothing is permanent in the world of forms, and yet the great Reality is unchangeable. Forms are but appearances--they come, they go, but the Reality is eternal and unchangeable.

The atoms of the human body are in constant vibration. Unceasing changes are occurring. In a few months there is almost a complete change in the matter composing the body, and scarcely a single atom now composing your body will be found in it a few months hence. Vibration, constant vibration. Change, constant change.

In all vibration is to be found a certain rhythm. Rhythm pervades the universe. The swing of the planets around the sun; the rise and fall of the sea; the beating of the heart; the ebb and flow of the tide; all follow rhythmic laws. The rays of the sun reach us; the rain descends upon us, in obedience to the same law. All growth is but an exhibition of this law. All motion is a manifestation of the law of rhythm.

Our bodies are as much subject to rhythmic laws as is the planet in its revolution around the sun. Much of the esoteric side of the Yogi Science of Breath is based upon this known principle of nature. By falling in with the rhythm of the body, the Yogi manages to absorb a great amount of Prana, which he disposes of to bring about results desired by him. We will speak of this at greater length later on.

The body which you occupy is like a small inlet running in to the land from the sea. Although apparently subject only to its own laws, it is really subject to the ebb and flow of the tides of the ocean. The great sea of life is swelling and receding, rising and falling, and we are responding to its vibrations and rhythm. In a normal condition we receive the vibration and rhythm of the great ocean of life, and respond to it, but at times the mouth of the inlet seems choked up with debris, and we fail to receive the impulse from Mother Ocean, and inharmony manifests within us.

You have heard how a note on a violin, if sounded repeatedly and in rhythm, will start into motion vibrations which will in time destroy a bridge. The same result is true when a regiment of soldiers crosses a bridge, the order being always given to "break step" on such an occasion, lest the vibration bring down both bridge and regiment. These manifestations of the effect of rhythmic motion will give you an idea of the effect on the body of rhythmic breathing. The whole system catches the vibration and becomes in harmony with the will, which causes the rhythmic motion of the lungs, and while in such complete harmony will respond readily to orders from the will. With the body thus attuned, the Yogi finds no difficulty in increasing the circulation in any part of the body by an order from the will, and in the same way he can direct an increased current of nerve force to any part or organ, strengthening and stimulating it.

In the same way the Yogi by rhythmic breathing "catches the swing," as it were, and is able to absorb and control a greatly increased amount of prana, which is then at the disposal of his will. He can and does use it as a vehicle for sending forth thoughts to others and for attracting to him all those whose thoughts are keyed in the same vibration. The phenomena of telepathy, thought transference, mental healing, mesmerism, etc., which subjects are creating such an interest in the Western world at the present time, but which have been known to the Yogis for centuries, can be greatly increased and augmented if the person sending forth the thoughts will do so after rhythmic breathing. Rhythmic breathing will increase the value of mental healing, magnetic healing, etc., several hundred per cent.

In rhythmic breathing the main thing to be acquired is the mental idea

of rhythm. To those who know anything of music, the idea of measured counting is familiar. To others, the rhythmic step of the soldier:

"Left, right; left, right; left, right; one, two, three, four; one, two, three, four," will convey the idea.

The Yogi bases his rhythmic time upon a unit corresponding with the beat of his heart. The heart beat varies in different persons, but the heart beat unit of each person is the proper rhythmic standard for that particular individual in his rhythmic breathing. Ascertain your normal heart beat by placing your fingers over your pulse, and then count: "1, 2, 3, 4, 5, 6; 1, 2, 3, 4, 5, 6," etc., until the rhythm becomes firmly fixed in your mind. A little practice will fix the rhythm, so that you will be able to easily reproduce it. The beginner usually inhales in about six pulse units, but he will be able to greatly increase this by practice.

The Yogi rule for rhythmic breathing is that the units of inhalation and exhalation should be the same, while the units for retention and between breaths should be one-half the number of those of inhalation and exhalation.

The following exercise in Rhythmic Breathing should be thoroughly mastered, as it forms the basis of numerous other exercises, to which reference will be made later.

(1) Sit erect, in an easy posture, being sure to hold the chest, neck and head as nearly in a straight line as possible, with shoulders slightly thrown back and hands resting easily on the lap. In this position the weight of the body is largely supported by the ribs and the position may be easily maintained. The Yogi has found that one cannot get the best effect of rhythmic breathing with the chest drawn in and the abdomen protruding.

(2) Inhale slowly a Complete Breath, counting six pulse units.

(3) Retain, counting three pulse units.

(4) Exhale slowly through the nostrils, counting six pulse units.

(5) Count three pulse beats between breaths.

(6) Repeat a number of times, but avoid fatiguing yourself at the start.

(7) When you are ready to close the exercise, practice the cleansing breath, which will rest you and cleanse the lungs.

After a little practice you will be able to increase the duration of the inhalations and exhalations, until about fifteen pulse units are consumed. In this increase, remember that the units for retention and between breaths is one-half the units for inhalation and exhalation.

Do not overdo yourself in your effort to increase the duration of the breath, but pay as much attention as possible to acquiring the "rhythm," as that is more important than the length of the breath. Practice and try until you get the measured "swing" of the movement, and until you can almost "feel" the rhythm of the vibratory motion throughout your whole body. It will require a little practice and perseverance, but your pleasure at your improvement will make the task an easy one. The Yogi is a most patient and persevering man, and his great attainments are due largely to the possession of these qualities.

## CHAPTER XIV.

### PHENOMENA OF YOGI PSYCHIC BREATHING.

With the exception of the instructions in the Yogi Rhythmic Breathing, the majority of the exercises heretofore given in this book relate to the physical plane of effort, which, while highly important in itself, is also regarded by the Yogis as in the nature of affording a substantial basis for efforts on the psychic and spiritual plane. Do not, however, discard or think lightly of the physical phase of the subject, for remember that it needs a sound body to support a sound mind, and also that the body is the temple of the Ego, the lamp in which burns the light of the Spirit. Everything is good in its place, and everything has its place. The developed man is the "all-around man," who recognizes body, mind and spirit and renders to each its due. Neglect of either is a mistake which must be rectified sooner or later; a debt which must be repaid with interest.

We will now take up the Psychic phase of the Yogi Science of Breath in the shape of a series of exercises, each exercise carrying with it its explanation.

You will notice that in each exercise rhythmic breathing is accompanied with the instructions to "carry the thought" of certain desired results. This mental attitude gives the Will a cleared track upon which to exercise its force. We cannot, in this work, go into the subject of the power of the Will, and must assume that you have some knowledge of the subject. If you have no acquaintance with the subject, you will find that the actual practice of the exercises themselves will give you a much clearer knowledge than any amount of theoretical teaching, for as the old Hindu proverb says, "He who tastes a grain of mustard seed knows more of its flavor than he who sees an elephant load of it."

#### (1) GENERAL DIRECTIONS FOR YOGI PSYCHIC BREATHING.

The basis of all Yogi Psychic Breathing is the Yogi Rhythmic Breath, instruction regarding which we gave in our last chapter. In the following exercises, in order to avoid useless repetition, we will say merely, "Breathe Rhythmically," and then give the instruction for the

exercise of the psychic force, or directed Will power working in connection with the rhythmic breath vibrations. After a little practice you will find that you will not need to count after the first rhythmic breath, as the mind will grasp the idea of time and rhythm and you will be able to breathe rhythmically at pleasure, almost automatically. This will leave the mind clear for the sending of the psychic vibrations under the direction of the Will. (See the following first exercise for directions in using the Will.)

## (2) PRANA DISTRIBUTING.

Lying flat on the floor or bed, completely relaxed, with hands resting lightly over the Solar Plexus (over the pit of the stomach, where the ribs begin to separate), breathe rhythmically. After the rhythm is fully established \_will\_ that each inhalation will draw in an increased supply of prana or vital energy from the Universal supply, which will be taken up by the nervous system and stored in the Solar Plexus. At each exhalation will that the prana or vital energy is being distributed all over the body, to every organ and part; to every muscle, cell and atom; to nerve, artery and vein; from the top of your head to the soles of your feet; invigorating, strengthening and stimulating every nerve; recharging every nerve center; sending energy, force and strength all over the system. While exercising the will, try to form a mental picture of the intruding prana, coming in through the lungs and being taken up at once by the Solar Plexus, then with the exhaling effort, being sent to all parts of the system, down to the finger tips and down to the toes. It is not necessary to use the Will with an effort. Simply commanding that which you wish to produce and then making the mental picture of it is all that is necessary. Calm command with the mental picture is far better than forcible willing, which only dissipates force needlessly. The above exercise is most helpful and greatly refreshes and strengthens the nervous system and produces a restful feeling all over the body. It is especially beneficial in cases where one is tired or feels a lack of energy.

## (3) INHIBITING PAIN.

Lying down or sitting erect, breath rhythmically, holding the thought that you are inhaling prana. Then when you exhale, send the prana to the painful part to re-establish the circulation and nerve current. Then inhale more prana for the purpose of driving out the painful condition; then exhale, holding the thought that you are driving out the pain. Alternate the two above mental commands, and with one exhalation stimulate the part and with the next drive out the pain. Keep this up for seven breaths, then practice the Cleansing Breath and rest a while. Then try it again until relief comes, which will be before long. Many pains will be found to be relieved before the seven breaths are finished. If the hand is placed over the painful part, you may get quicker results. Send the current of prana down the arm and into the painful part.

## (4) DIRECTING THE CIRCULATION.

Lying down or sitting erect, breathe rhythmically, and with the

exhalations direct the circulation to any part you wish, which may be suffering from imperfect circulation. This is effective in cases of cold feet or in cases of headache, the blood being sent downward in both cases, in the first case warming the feet, and in the latter, relieving the brain from too great pressure. In the case of headache, try the Pain Inhibiting first, then follow with sending the blood downward. You will often feel a warm feeling in the legs as the circulation moves downward. The circulation is largely under the control of the will and rhythmic breathing renders the task easier.

#### (5) SELF-HEALING.

Lying in a relaxed condition, breathe rhythmically, and command that a good supply of prana be inhaled. With the exhalation, send the prana to the affected part for the purpose of stimulating it. Vary this occasionally by exhaling, with the mental command that the diseased condition be forced out and disappear. Use the hands in this exercise, passing them down the body from the head to the affected part. In using the hands in healing yourself or others always hold the mental image that the prana is flowing down the arm and through the finger tips into the body, thus reaching the affected part and healing it. Of course we can give only general directions in this book without taking up the several forms of disease in detail, but a little practice of the above exercise, varying it slightly to fit the conditions of the case, will produce wonderful results. Some Yogis follow the plan of placing both hands on the affected part, and then breathing rhythmically, holding the mental image that they are fairly pumping prana into the diseased organ and part, stimulating it and driving out diseased conditions, as pumping into a pail of dirty water will drive out the latter and fill the bucket with fresh water. This last plan is very effective if the mental image of the pump is clearly held, the inhalation representing the lifting of the pump handle and the exhalation the actual pumping.

#### (6) HEALING OTHERS.

We cannot take up the question of the psychic treatment of disease by prana in detail in this book, as such would be foreign to its purpose. But we can and will give you simple, plain instructions whereby you may be enabled to do much good in relieving others. The main principle to remember is that by rhythmic breathing and controlled thought you are enabled to absorb a considerable amount of prana, and are also able to pass it into the body of another person, stimulating weakened parts and organs and imparting health and driving out diseased conditions. You must first learn to form such a clear mental image of the desired condition that you will be able to actually feel the influx of prana, and the force running down your arms and out of your finger tips into the body of the patient. Breathe rhythmically a few times until the rhythm is fairly established, then place your hands upon the affected part of the body of the patient, letting them rest lightly over the part. Then follow the "pumping" process described to the preceding exercise (Self-Healing) and fill the patient full of prana until the diseased condition is driven out. Every once in a while raise the hands and "flick" the fingers as if you were throwing off the diseased condition. It is well to do this occasionally and

also to wash the hands after treatment, as otherwise you may take on a trace of the diseased condition of the patient. Also practice the Cleansing Breath several times after the treatment. During the treatment let the prana pour into the patient in one continuous stream, allowing yourself to be merely the pumping machinery connecting the patient with the universal supply of prana, and allowing it to flow freely through you. You need not work the hands vigorously, but simply enough that the prana freely reaches the affected parts. The rhythmic breathing must be practiced frequently during the treatment, so as to keep the rhythm normal and to afford the prana a free passage. It is better to place the hands on the bare skin, but where this is not advisable or possible place them over the clothing. Vary above method occasionally during the treatment by stroking the body gently and softly with the finger tips, the fingers being kept slightly separated. This is very soothing to the patient. In cases of long standing you may find it helpful to give the mental command in words, such as "get out, get out," or "be strong, be strong," as the case may be, the words helping you to exercise the will more forcibly and to the point. Vary these instructions to suit the needs of the case, and use your own judgment and inventive faculty. We have given you the general principles and you can apply them in hundreds of different ways. The above apparently simple instruction, if carefully studied and applied, will enable one to accomplish all that the leading "magnetic healers" are able to, although their "systems" are more or less cumbersome and complicated. They are using prana ignorantly and calling it "magnetism." If they would combine rhythmic breathing with their "magnetic" treatment they would double their efficiency.

#### (7) DISTANT HEALING.

Prana colored by the thought of the sender may be projected to persons at a distance, who are willing to receive it, and healing work done in this way. This is the secret of the "absent healing," of which the Western world has heard so much of late years. The thought of the healer sends forth and colors the prana of the sender, and it flashes across space and finds lodgment in the psychic mechanism of the patient. It is unseen, and like the Marconi waves, it passes through intervening obstacles and seeks the person attuned to receive it. In order to treat persons at a distance, you must form a mental image of them until you can feel yourself to be en rapport with them. This is a psychic process dependent upon the mental imagery of the healer. You can feel the sense of rapport when it is established, it manifesting in a sense of nearness. That is about as plain as we can describe it. It may be acquired by a little practice, and some will get it at the first trial. When rapport is established, say mentally to the distant patient, "I am sending you a supply of vital force or power, which will invigorate you and heal you." Then picture the prana as leaving your mind with each exhalation of rhythmic breath, and traveling across space instantaneously and reaching the patient and healing him. It is not necessary to fix certain hours for treatment, although you may do so if you wish. The receptive condition of the patient, as he is expecting and opening himself up to your psychic force, attunes him to receive your vibrations whenever you may send them. If you agree upon hours, let him place himself in a relaxed attitude and receptive

condition. The above is the great underlying principle of the "absent treatment" of the Western world. You may do these things as well as the most noted healers, with a little practice.

## CHAPTER XV.

### MORE PHENOMENA OF YOGI PSYCHIC BREATHING.

#### (1) THOUGHT PROJECTION.

Thoughts may be projected by following the last mentioned method (Distant Healing) and others will feel the effect of thought so sent forth, it being remembered always that no evil thought can ever injure another person whose thoughts are good. Good thoughts are always positive to bad ones, and bad ones always negative to good ones. One can, however, excite the interest and attention of another by sending him thought waves in this way, charging the prana with the message he wishes to convey. If you desire another's love and sympathy, and possess love and sympathy for him, you can send him thoughts of this kind with effect, providing your motives are pure. Never, however, attempt to influence another to his hurt, or from impure or selfish motives, as such thoughts only recoil upon the sender with redoubled force, and injure him, while the innocent party is not affected.

Psychic force when legitimately used is all right, but beware of "black magic" or improper and unholy uses of it, as such attempts are like playing with a dynamo, and the person attempting such things will be surely punished by the result of the act itself. However, no person of impure motives ever acquires a great degree of psychic power, and a pure heart and mind is an invulnerable shield against improper psychic power. Keep yourself pure and nothing can hurt you.

#### (2) FORMING AN AURA.

If you are ever in the company of persons of a low order of mind, and you feel the depressing influence of their thought, breathe rhythmically a few times, thus generating an additional supply of prana, and then by means of the mental image method surround yourself with an egg-shaped thought aura, which will protect you from the gross thought and disturbing influences of others.

#### (3) RECHARGING YOURSELF.

If you feel that your vital energy is at a low ebb, and that you need to store up a new supply quickly, the best plan is to place the feet close together (side by side, of course) and to lock the fingers of both hands in any way that seems the most comfortable. This closes the circuit, as it were, and prevents any escape of prana through the extremities. Then breathe rhythmically a few times, and you will feel the effect of the recharging.

#### (4) RECHARGING OTHERS.



If some friend is deficient in vitality you may aid him by sitting in front of him, your toes touching his, and his hands in yours. Then both breathe rhythmically, you forming the mental image of sending prana into his system, and he holding the mental image of receiving the prana. Persons of weak vitality or passive will should be careful with whom they try this experiment, as the prana of a person of evil desires will be colored with the thoughts of that person, and may give him a temporary influence over the weaker person. The latter, however, may easily remove such influence by closing the circuit (as before mentioned) and breathing a few rhythmic breaths, closing with the Cleansing Breath.

#### (5) CHARGING WATER.

Water may be charged with prana, by breathing rhythmically, and holding the glass of water by the bottom, in the left hand, and then gathering the fingers of the right hand together and shaking them gently over the water, as if you were shaking drops of water off of your finger tips into the glass. The mental image of the prana being passed into the water must also be held. Water thus charged is found stimulating to weak or sick persons, particularly if a healing thought accompanies the mental image of the transfer of the prana. The caution given in the last exercise applies also to this one, although the danger exists only in a greatly lessened degree.

#### (6) ACQUIRING MENTAL QUALITIES.

Not only can the body be controlled by the mind under direction of the will, but the mind itself can be trained and cultivated by the exercise of the controlling will. This, which the Western world knows as "Mental Science," etc., has proved to the West portions of that truth which the Yogi has known for ages. The mere calm demand of the Will will accomplish wonders in this direction, but if the mental exercise is accompanied by rhythmic breathing, the effect is greatly increased. Desirable qualities may be acquired by holding the proper mental image of what is desired during rhythmic breathing. Poise and Self Control, desirable qualities; increased power, etc., may be acquired in this way. Undesirable qualities may be eliminated by cultivating the opposite qualities. Any or all the "Mental Science" exercises, "treatments" and "affirmations" may be used with the Yogi Rhythmic Breath. The following is a good general exercise for the acquirement and development of desirable mental qualities:

Lie in a passive attitude, or sit erect. Picture to yourself the qualities you desire to cultivate, seeing yourself as possessed of the qualities, and demanding that your mind develop the quality. Breathe rhythmically, holding the mental picture firmly. Carry the mental picture with you as much as possible, and endeavor to live up to the ideal you have set up in your mind. You will find yourself gradually growing up to your ideal. The rhythm of the breathing assists the mind in forming new combinations, and the student who has followed the Western system will find the Yogi Rhythmic a wonderful ally in his "Mental Science"

works.

## (7) ACQUIRING PHYSICAL QUALITIES.

Physical qualities may be acquired by the same methods as above mentioned in connection with mental qualities. We do not mean, of course, that short men can be made tall, or that amputated limbs may be replaced, or similar miracles. But the expression of the countenance may be changed; courage and general physical characteristics improved by the control of the Will, accompanied by rhythmic breathing. As a man thinks so does he look, act, walk, sit, etc. Improved thinking will mean improved looks and actions. To develop any part of the body, direct the attention to it, while breathing rhythmically, holding the mental picture that you are sending an increased amount of prana, or nerve force, to the part, and thus increasing its vitality and developing it. This plan applies equally well to any part of the body which you wish to develop. Many Western athletes use a modification of this plan in their exercises. The student who has followed our instructions so far will readily understand how to apply the Yogi principles in the above work. The general rule of exercise is the same as in the preceding exercise (acquiring Mental Qualities). We have touched upon the subject of the cure of physical ailments in preceding pages.

## (8) CONTROLLING THE EMOTIONS.

The undesirable emotions, such as Fear, Worry, Anxiety, Hate, Anger, Jealousy, Envy, Melancholy, Excitement, Grief, etc., are amenable to the control of the Will, and the Will is enabled to operate more easily in such cases if rhythmic breathing is practiced while the student is "willing." The following exercise has been found most effective by the Yogi students, although the advanced Yogi has but little need of it, as he has long since gotten rid of these undesirable mental qualities by growing spiritually beyond them. The Yogi student, however, finds the exercise a great help to him while he is growing.

Breathe rhythmically, concentrating the attention upon the Solar Plexus, and sending to it the mental command "Get Out." Send the mental command firmly, just as you begin to exhale, and form the mental picture of the undesirable emotions being carried away with the exhaled breath. Repeat seven times, and finish with the Cleansing Breath, and then see how good you feel. The mental command must be given "in earnest," as trifling will not do the work.

## (9) TRANSMUTATION OF THE REPRODUCTIVE ENERGY.

The Yogis possess great knowledge regarding the use and abuse of the reproductive principle in both sexes. Some hints of this esoteric knowledge have filtered out and have been used by Western writers on the subject, and much good has been accomplished in this way. In this little book we cannot do more than touch upon the subject, and omitting all except a bare mention of theory, we will give a practical breathing exercise whereby the student will be enabled to transmute

the reproductive energy into vitality for the entire system, instead of dissipating and wasting it in lustful indulgences in or out of the marriage relations. The reproductive energy is creative energy, and may be taken up by the system and transmuted into strength and vitality, thus serving the purpose of regeneration instead of generation. If the young men of the Western world understood these underlying principles they would be saved much misery and unhappiness in after years, and would be stronger mentally, morally and physically.

This transmutation of the reproductive energy gives great vitality to those practicing it. They will be filled with great vital force, which will radiate from them and will manifest in what has been called "personal magnetism." The energy thus transmuted may be turned into new channels and used to great advantage. Nature has condensed one of its most powerful manifestations of prana into reproductive energy, as its purpose is to create. The greatest amount of vital force is concentrated in the smallest area. The reproductive organism is the most powerful storage battery in animal life, and its force can be drawn upward and used, as well as expended in the ordinary functions of reproduction, or wasted in riotous lust. The majority of our students know something of the theories of regeneration; and we can do little more than to state the above facts, without attempting to prove them.

The Yogi exercise for transmuting reproductive energy is simple. It is coupled with rhythmic breathing, and can be easily performed. It may be practiced at any time, but is specially recommended when one feels the instinct most strongly, at which time the reproductive energy is manifesting and may be most easily transmuted for regenerative purposes. The exercise is as follows: Keep the mind fixed on the idea of Energy, and away from ordinary sexual thoughts or imaginings. If these thoughts come into the mind do not be discouraged, but regard them as manifestations of a force which you intend using for the purposes of strengthening the body and mind. Lie passively or sit erect, and fix your mind on the idea of drawing the reproductive energy upward to the Solar Plexus, where it will be transmuted and stored away as a reserve force of vital energy. Then breathe rhythmically, forming the mental image of drawing up the reproductive energy with each inhalation. With each inhalation make a command of the Will that the energy be drawn upward from the reproductive organization to the Solar Plexus. If the rhythm is fairly established and the mental image is clear, you will be conscious of the upward passage of the energy, and will feel its stimulating effect. If you desire an increase in mental force, you may draw it up to the brain instead of to the Solar Plexus, by giving the mental command and holding the mental image of the transmission to the brain. The man or woman doing mental creative work, or bodily creative work, will be able to use this creative energy in their work by following the above exercise, drawing up the energy with the inhalation and sending it forth with the exhalation. In this last form of exercise, only such portions as are needed in the work will pass into the work being done, the balance remaining stored up in the Solar Plexus. You will understand, of course, that it is not the reproductive fluids which are drawn up and used, but the etheripranic energy which animates the

latter, the soul of the reproductive organism, as it were. It is usual to allow the head to bend forward easily and naturally during the transmuting exercise.

#### (10) BRAIN STIMULATING.

The Yogis have found the following exercise most useful in stimulating the action of the brain for the purpose of producing clear thinking and reasoning. It has a wonderful effect in clearing the brain and nervous system, and those engaged in mental work will find it most useful to them, both in the direction of enabling them to do better work and also as a means of refreshing the mind and clearing it after arduous mental labor.

Sit in an erect posture, keeping the spinal column straight, and the eyes well to the front, letting the hands rest on the upper part of the legs. Breathe rhythmically, but instead of breathing through both nostrils as in the ordinary exercises, press the left nostril close with the thumb, and inhale through the right nostril. Then remove the thumb, and close the right nostril with the finger, and then exhale through the left nostril. Then, without changing the fingers, inhale through the left nostril, and changing fingers, exhale through the right. Then inhale through right and exhale through left, and so on, alternating nostrils as above mentioned, closing the unused nostril with the thumb or forefinger. This is one of the oldest forms of Yogi breathing, and is quite important and valuable, and is well worthy of acquirement. But it is quite amusing to the Yogis to know that to the Western world this method is often held out as being the "whole secret" of Yogi Breathing. To the minds of many Western readers, "Yogi Breathing" suggests nothing more than a picture of a Hindu, sitting erect, and alternating nostrils in the act of breathing. "Only this and nothing more." We trust that this little work will open the eyes of the Western world to the great possibilities of Yogi Breathing, and the numerous methods whereby it may be employed.

#### (11) THE GRAND YOGI PSYCHIC BREATH.

The Yogis have a favorite form of psychic breathing which they practice occasionally, to which has been given a Sanscrit term of which the above is a general equivalent. We have given it last, as it requires practice on the part of the student in the line of rhythmic breathing and mental imagery, which he has now acquired by means of the preceding exercises. The general principles of the Grand Breath may be summed up in the old Hindu saying: "Blessed is the Yogi who can breathe through his bones." This exercise will fill the entire system with prana, and the student will emerge from it with every bone, muscle, nerve, cell, tissue, organ and part energized and attuned by the prana and the rhythm of the breath. It is a general housecleaning of the system, and he who practices it carefully will feel as if he had been given a new body, freshly created, from the crown of his head to the tips of his toes. We will let the exercise speak for itself.

(1) Lie in a relaxed position, at perfect ease.

(2) Breathe rhythmically until the rhythm is perfectly

established.

(3) Then, inhaling and exhaling, form the mental image of the breath being drawn up through the bones of the legs, and then forced out through them; then through the bones of the arms; then through the top of the skull; then through the stomach; then through the reproductive region; then as if it were traveling upward and downward along the spinal column; and then as if the breath were being inhaled and exhaled through every pore of the skin, the whole body being filled with prana and life.

(4) Then (breathing rhythmically) send the current of prana to the Seven Vital Centers, in turn, as follows, using the mental picture as in previous exercises:

- (a) To the forehead.
- (b) To the back of the head.
- (c) To the base of the brain.
- (d) To the Solar Plexus.
- (e) To the Sacral Region (lower part of the spine).
- (f) To the region of the navel.
- (g) To the reproductive region.

Finish by sweeping the current of prana, to and fro from head to feet several times.

(5) Finish with Cleansing Breath.

## CHAPTER XVI.

### YOGI SPIRITUAL BREATHING.

The Yogis not only bring about desired mental qualities and properties by will-power coupled with rhythmic breathing, but they also develop spiritual faculties, or rather aid in their unfoldment, in the same way. The Oriental philosophies teach that man has many faculties which are at present in a dormant state, but which will become unfolded as the race progresses. They also teach that man, by the proper effort of the will, aided by favorable conditions, may aid in the unfoldment of these spiritual faculties, and develop them much sooner than in the ordinary process of evolution. In other words, one may even now develop spiritual powers of consciousness which will not become the common property of the race until after long ages of gradual development under the law of evolution. In all of the exercises

directed toward this end, rhythmic breathing plays an important part. There is of course no mystic property in the breath itself which produces such wonderful results, but the rhythm produced by the Yogi breath is such as to bring the whole system, including the brain, under perfect control, and in perfect harmony, and by this means, the most perfect condition is obtained for the unfoldment of these latent faculties.

In this work we cannot go deeply into the philosophy of the East regarding spiritual development, because this subject would require volumes to cover it, and then again the subject is too abstruse to interest the average reader. There are also other reasons, well known to occultists, why this knowledge should not be spread broadcast at this time. Rest assured, dear student, that when the time comes for you to take the next step, the way will be opened out before you. "When the chela (student) is ready, the guru (master) appears." In this chapter we will give you directions for the development of two phases of spiritual consciousness, i.e., (1) the consciousness of the identity of the Soul, and (2) the consciousness of the connection of the Soul with the Universal Life. Both of the exercises given below are simple, and consist of mental images firmly held, accompanied with rhythmic breathing. The student must not expect too much at the start, but must make haste slowly, and be content to develop as does the flower, from seed to blossom.

## SOUL CONSCIOUSNESS.

The real Self is not the body or even the mind of man. These things are but a part of his personality, the lesser self. The real Self is the Ego, whose manifestation is in individuality. The real Self is independent of the body, which it inhabits, and is even independent of the mechanism of the mind, which it uses as an instrument. The real Self is a drop from the Divine Ocean, and is eternal and indestructible. It cannot die or be annihilated, and no matter what becomes of the body, the real Self still exists. It is the Soul. Do not think of your Soul as a thing apart from you, for YOU are the Soul, and the body is the unreal and transitory part of you which is changing in material every day, and which you will some day discard. You may develop the faculties so that they will be conscious of the reality of the Soul, and its independence of the body. The Yogi plan for such development is by meditation upon the real Self or Soul, accompanied by rhythmic breathing. The following exercise is the simplest form.

EXERCISE.--Place your body in a relaxed, reclining position. Breathe rhythmically, and meditate upon the real Self, thinking of yourself as an entity independent of the body, although inhabiting it and being able to leave it at will. Think of yourself, not as the body, but as a spirit, and of your body as but a shell, useful and comfortable, but not a part of the real You. Think of yourself as an independent being, using the body only as a convenience. While meditating, ignore the body entirely, and you will find that you will often become almost entirely unconscious of it, and will seem to be out of the body to which you may return when you are through with the exercise.

This is the gist of the Yogi meditative breathing methods, and if persisted in will give one a wonderful sense of the reality of the Soul, and will make him seem almost independent of the body. The sense of immortality will often come with this increased consciousness, and the person will begin to show signs of spiritual development which will be noticeable to himself and others. But he must not allow himself to live too much in the upper regions, or to despise his body, for he is here on this plane for a purpose, and he must not neglect his opportunity to gain the experiences necessary to round him out, nor must he fail to respect his body, which is the Temple of the Spirit.

## THE UNIVERSAL CONSCIOUSNESS.

The Spirit in man, which is the highest manifestation of his Soul, is a drop in the ocean of Spirit, apparently separate and distinct, but yet really in touch with the ocean itself, and with every other drop in it. As man unfolds in spiritual consciousness he becomes more and more aware of his relation to the Universal Spirit, or Universal Mind as some term it. He feels at times as if he were almost at-one-ment with it, and then again he loses the sense of contact and relationship. The Yogis seek to attain this state of Universal Consciousness by meditation and rhythmic breathing, and many have thus attained the highest degree of spiritual attainment possible to man in this stage of his existence. The student of this work will not need the higher instruction regarding adeptship at this time, as he has much to do and accomplish before he reaches that stage, but it may be well to initiate him into the elementary stages of the Yogi exercises for developing Universal Consciousness, and if he is in earnest he will discover means and methods whereby he may progress. The way is always opened to him who is ready to tread the path. The following exercise will be found to do much toward developing the Universal Consciousness in those who faithfully practice it.

**EXERCISE.**--Place your body in a reclining, relaxed position. Breathe rhythmically, and meditate upon your relationship with the Universal Mind of which you are but an atom. Think of yourself as being in touch with All, and at-one-ment with All. See All as One, and your Soul as a part of that One. Feel that you are receiving the vibrations from the great Universal Mind, and are partaking of its power and strength and wisdom. The two following lines of meditation may be followed.

(a) With each inhalation, think of yourself as drawing in to yourself the strength and power of the Universal Mind. When exhaling think of yourself as passing out to others that same power, at the same time being filled with love for every living thing, and desiring that it be a partaker of the same blessings which you are now receiving. Let the Universal Power circulate through you.

(b) Place your mind in a reverential state, and meditate upon the grandeur of the Universal Mind, and open yourself to the inflow of the Divine Wisdom, which will fill you with illuminating wisdom, and then let the same flow out from you to your brothers and sisters whom you

love and would help.

This exercise leaves with those who have practiced it a new-found sense of strength, power and wisdom, and a feeling of spiritual exaltation and bliss. It must be practiced only in a serious, reverential mood, and must not be approached triflingly or lightly.

#### GENERAL DIRECTIONS.

The exercises given in this chapter require the proper mental attitude and conditions, and the trifler and person of a non-serious nature, or one without a sense of spirituality and reverence, had better pass them by, as no results will be obtained by such persons, and besides it is a wilful trifling with things of a high order, which course never benefits those who pursue it. These exercises are for the few who can understand them, and the others will feel no attraction to try them.

During meditation let the mind dwell upon the ideas given in the exercise, until it becomes clear to the mind, and gradually manifests in real consciousness within you. The mind will gradually become passive and at rest, and the mental image will manifest clearly. Do not indulge in these exercises too often, and do not allow the blissful state produced to render you dissatisfied with the affairs of everyday life, as the latter are useful and necessary for you, and you must never shirk a lesson, however disagreeable to you it may be. Let the joy arising from the unfolding consciousness buoy you up and nerve you for the trials of life, and not make you dissatisfied and disgusted. All is good, and everything has its place. Many of the students who practice these exercises will in time wish to know more. Rest assured that when the time comes we will see that you do not seek in vain. Go on in courage and confidence, keeping your face toward the East, from whence comes the rising Sun.

Peace be unto you, and unto all men.

AUM.

\*\*\* END OF THE PROJECT GUTENBERG EBOOK THE HINDU-YOGI SCIENCE OF BREATH \*\*

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## An Introduction to Yoga

Annie Besant

### Foreword

These lectures[FN#1: Delivered at the 32nd Anniversary of the Theosophical Society held at Benares, on Dec. 27th, 28th, 29th, and 30th, 1907.] are intended to give an outline of Yoga, in order to prepare the student to take up, for practical purposes, the Yoga sutras of Patanjali, the chief treatise on Yoga. I have on hand, with my friend Bhagavan Das as collaborateur, a translation of these Sutras, with Vyasa's commentary, and a further commentary and elucidation written in the light of Theosophy.[FN#2: These have never been finished or printed.] To prepare the student for the mastering of that more difficult task, these lectures were designed; hence the many references to Patanjali. They may, however, also serve to give to the ordinary lay reader some idea of the Science of sciences, and perhaps to allure a few towards its study.

Annie Besant

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## Lecture I

### THE NATURE OF YOGA

In this first discourse we shall concern ourselves with the gaining of a general idea of the subject of Yoga, seeking its place in nature, its own character, its object in human evolution.

### The Meaning of the Universe

Let us, first of all, ask ourselves, looking at the world around us, what it is that the history of the world signifies. When we read history, what does the history tell us? It seems to be a moving panorama of people and events, but it is really only a dance of shadows; the people are shadows, not realities, the



kings and statesmen, the ministers and armies; and the events—the battles and revolutions, the rises and falls of states—are the most shadowlike dance of all. Even if the historian tries to go deeper, if he deals with economic conditions, with social organisations, with the study of the tendencies of the currents of thought, even then he is in the midst of shadows, the illusory shadows cast by unseen realities. This world is full of forms that are illusory, and the values are all wrong, the proportions are out of focus. The things which a man of the world thinks valuable, a spiritual man must cast aside as worthless. The diamonds of the world, with their glare and glitter in the rays of the outside sun, are mere fragments of broken glass to the man of knowledge. The crown of the king, the sceptre of the emperor, the triumph of earthly power, are less than nothing to the man who has had one glimpse of the majesty of the Self. What is, then, real? What is truly valuable? Our answer will be very different from the answer given by the man of the world.

"The universe exists for the sake of the Self." Not for what the outer world can give, not for control over the objects of desire, not for the sake even of beauty or pleasure, does the Great Architect plan and build His worlds. He has filled them with objects, beautiful and pleasure-giving. The great arch of the sky above, the mountains with snow-clad peaks, the valleys soft with verdure and fragrant with blossoms, the oceans with their vast depths, their surface now calm as a lake, now tossing in fury—they all exist, not for the objects themselves, but for their value to the Self. Not for themselves because they are anything in themselves but that the purpose of the Self may be served, and His manifestations made possible.

The world, with all its beauty, its happiness and suffering, its joys and pains" is planned with the utmost ingenuity, in order that the powers of the Self may be shown forth in manifestation. From the fire-mist to the LOGOS, all exist for the sake of the Self. The lowest grain of dust, the mightiest deva in his heavenly regions, the plant that grows out of sight in the nook of a mountain, the star that shines aloft over us—all these exist in order that the fragments of the one Self, embodied in countless forms, may realize their own identity, and manifest the powers of the Self through the matter that envelops them.

There is but one Self in the lowliest dust and the loftiest deva. "Mamamsaha"—"My portion," a portion of My Self," says Sri Krishna, are all these Jivatmas, all these living spirits. For them the universe exists; for them the sun shines, and the waves roll, and the winds blow, and the rain falls, that the Self may know Himself as manifested in matter, as embodied in the universe.

One of those pregnant and significant ideas which Theosophy scatters so lavishly around is this—that the same scale is repeated over and over again, the same succession of events in larger or smaller cycles. If you understand one cycle, you understand the whole. The same laws by which a solar system is builded go to the building up of the system of man. The laws by which the Self unfolds his powers in the universe, from the fire-mist up to the LOGOS, are the same laws of consciousness which repeat themselves in the universe of man. If you understand them in the one, you can equally understand them in the other. Grasp them in the small, and the large is revealed to you. Grasp them in the large, and the small becomes intelligible to you.

The great unfolding from the stone to the God goes on through millions of years, through aeons of time. But the long unfolding that takes place in the universe, takes place in a shorter time-cycle within the limit of humanity, and this in a cycle so brief that it seems as nothing beside the longer one. Within a still briefer cycle a similar unfolding takes place in the individual—rapidly, swiftly, with all the force of its past behind it. These forces that manifest and unveil themselves in evolution are cumulative in their power. Embodied in the stone, in the mineral world, they grow and put out a little more of strength, and in the mineral world accomplish their unfolding. Then they become too strong for the mineral, and press on into the vegetable world. There they unfold more and more of their divinity, until they become too mighty for the vegetable, and become animal.

Expanding within and gaining experiences from the animal, they again overflow the limits of the animal, and appear as the human. In the human being they still grow and accumulate with ever-increasing force, and exert greater pressure against the barrier; and then out of the human, they press into the super-human. This last process of evolution is called "Yoga."

Coming to the individual, the man of our own globe has behind him his long evolution in other chains than ours—this same evolution through mineral to vegetable, through vegetable to animal, through animal to man, and then from our last dwelling-place in the lunar orb on to this terrene globe that we call the earth. Our evolution here has all the force of the last evolution in it, and hence, when we come to this shortest cycle of evolution which is called Yoga, the man has behind him the whole of the forces accumulated in his human evolution, and it is the accumulation of these forces which enables him to make the passage so rapidly. We must connect our Yoga with the evolution of consciousness everywhere, else we shall not understand it at all; for the laws of evolution of consciousness in a universe are exactly the same as the laws of Yoga, and the principles whereby consciousness unfolds itself in the great evolution of humanity are the same principles that we take in Yoga and deliberately apply to the more rapid unfolding of our own consciousness. So that Yoga, when

it is definitely begun, is not a new thing, as some people imagine.

The whole evolution is one in its essence. The succession is the same, the sequences identical. Whether you are thinking of the unfolding of consciousness in the universe, or in the human race, or in the individual, you can study the laws of the whole, and in Yoga you learn to apply those same laws to your own consciousness rationally and definitely. All the laws are one, however different in their stage of manifestation.

If you look at Yoga in this light, then this Yoga, which seemed so alien and so far off, will begin to wear a familiar face, and come to you in a garb not wholly strange. As you study the unfolding of consciousness, and the corresponding evolution of form, it will not seem so strange that from man you should pass on to superman, transcending the barrier of humanity, and finding yourself in the region where divinity becomes more manifest.

### The Oneness of the Self

The Self in you is the same as the Self Universal. Whatever powers are manifested throughout the world, those powers exist in germ, in latency, in you. He, the Supreme, does not evolve. In Him there are no additions or subtractions. His portions, the Jivatmas, are as Himself, and they only unfold their powers in matter as conditions around them draw those powers forth. If you realize the unity of the Self amid the diversities of the Not-Self, then Yoga will not seem an impossible thing to you.

### The Quickening of the Process of Self-unfoldment

Educated and thoughtful men and women you already are; already you have climbed up that long ladder which separates the present outer form of the Deity in you from His form in the dust. The manifest Deity sleeps in the mineral and the stone. He becomes more and more unfolded in vegetables and animals, and lastly in man He has reached what appears as His culmination to ordinary men. Having done so much, shall you not do more ? With the consciousness so far unfolded, does it seem impossible that it should unfold in the future into the Divine?

As you realize that the laws of the evolution of form and of the unfolding of consciousness in the universe and man are the same, and that it is through these laws that the yogi brings out his

hidden powers, then you will understand also that it is not necessary to go into the mountain or into the desert, to hide yourself in a cave or a forest, in order that the union with the Self may be obtained. He who is within you and without you. Sometimes for a special purpose seclusion may be useful. It may be well at times to retire temporarily from the busy haunts of men. But in the universe planned by Isvara, in order that the powers of the Self may be brought out, there is your best field for Yoga, planned with Divine wisdom and sagacity. The world is meant for the unfolding of the Self: why should you then seek to run away from it? Look at Shri Krishna Himself in that great Upanishad of yoga, the Bhagavad-Gita. He spoke it out on a battle-field, and not on a mountain peak. He spoke it to a Kshatriya ready to fight, and not to a Brahmana quietly retired from the world. The Kurukshetra of the world is the field of Yoga. They who cannot face the world have not the strength to face the difficulties of Yoga practice. If the outer world out-wearies your powers, how do you expect to conquer the difficulties of the inner life? If you cannot climb over the little troubles of the world, how can you hope to climb over the difficulties that a yogi has to scale? Those men blunder, who think that running away from the world is the road to victory, and that peace can be found only in certain localities.

As a matter of fact, you have practised Yoga unconsciously in the past, even before your self-consciousness had separated itself, was aware of itself. Sand knew itself to be different, in temporary matter at least, from all the others that surround it. And that is the first idea that you should take up and hold firmly: Yoga is only a quickened process of the ordinary unfolding of consciousness.

Yoga may then be defined as the "rational application of the laws of the unfolding of consciousness in an individual case". That is what is meant by the methods of Yoga. You study the laws of the unfolding of consciousness in the universe, you then apply them to a special case, and that case is your own. You cannot apply them to another. They must be self-applied. That is the definite principle to grasp. So we must add one more word to our definition: "Yoga is the rational application of the laws of the unfolding of consciousness, self-applied in an individual case."

## Yoga Is a Science

Next, Yoga is a science. That is the second thing to grasp. Yoga is a science, and not a vague, dreamy drifting or imagining. It is an applied science, a systematized collection of laws applied to bring about a definite end. It takes up the laws of psychology, applicable to the unfolding of the whole consciousness of man on every plane, in every world, and applies

those rationally in a particular case. This rational application of the laws of unfolding consciousness acts exactly on the same principles that you see applied around you every day in other departments of science.

You know, by looking at the world around you, how enormously the intelligence of man, co-operating with nature, may quicken "natural" processes, and the working of intelligence is as "natural" as anything else. We make this distinction, and practically it is a real one, between "rational" and "natural" growth, because human intelligence can guide the working of natural laws; and when we come to deal with Yoga, we are in the same department of applied science as, let us say, is the scientific farmer or gardener, when he applies the natural laws of selection to breeding. The farmer or gardener cannot transcend the laws of nature, nor can he work against them. He has no other laws of nature to work with save universal laws by which nature is evolving forms around us, and yet he does in a few years what nature takes, perhaps, hundreds of thousands of years to do. And how? By applying human intelligence to choose the laws that serve him and to neutralize the laws that hinder. He brings the divine intelligence in man to utilise the divine powers in nature that are working for general rather than for particular ends.

Take the breeder of pigeons. Out of the blue rock pigeon he develops the pouter or the fan-tail; he chooses out, generation after generation, the forms that show most strongly the peculiarity that he wishes to develop. He mates such birds together, takes every favouring circumstance into consideration and selects again and again, and so on and on, till the peculiarity that he wants to establish has become a well-marked feature. Remove his controlling intelligence, leave the birds to themselves, and they revert to the ancestral type.

Or take the case of the gardener. Out of the wild rose of the hedge has been evolved every rose of the garden. Many-petalled roses are but the result of the scientific culture of the five-petalled rose of the hedgerow, the wild product of nature. A gardener who chooses the pollen from one plant and places it on the carpels of another is simply doing deliberately what is done every day by the bee and the fly. But he chooses his plants, and he chooses those that have the qualities he wants intensified, and from those again he chooses those that show the desired qualities still more clearly, until he has produced a flower so different from the original stock that only by tracing it back can you tell the stock whence it sprang.

So is it in the application of the laws of psychology that we call Yoga. Systematized knowledge of the unfolding of consciousness applied to the individualized Self, that is Yoga. As I have just said, it is by the world that consciousness has been unfolded, and the world is admirably planned by the LOGOS for this unfolding of consciousness; hence the would-be yogi, choosing out his objects and applying his laws, finds in the world exactly the things he wants to make his practice of Yoga

real, a vital thing, a quickening process for the knowledge of the Self. There are many laws. You can choose those which you require, you can evade those you do not require, you can utilize those you need, and thus you can bring about the result that nature, without that application of human intelligence, cannot so swiftly effect.

Take it, then, that Yoga is within your reach, with your powers, and that even some of the lower practices of Yoga, some of the simpler applications of the laws of the unfolding of consciousness to yourself, will benefit you in this world as well as in all others. For you are really merely quickening your growth, your unfolding, taking advantage of the powers nature puts within your hands, and deliberately eliminating the conditions which would not help you in your work, but rather hinder your march forward. If you see it in that light, it seems to me that Yoga will be to you a far more real, practical thing, than it is when you merely read some fragments about it taken from Sanskrit books, and often mistranslated into English, and you will begin to feel that to be a yogi is not necessarily a thing for a life far off, an incarnation far removed from the present one.

## Man a Duality

Some of the terms used in Yoga are necessarily to be known. For Yoga takes man for a special purpose and studies him for a special end and, therefore, only troubles itself about two great facts regarding man, mind and body. First, he is a unit, a unit of consciousness. That is a point to be definitely grasped. There is only one of him in each set of envelopes, and sometimes the Theosophist has to revise his ideas about man when he begins this practical line. Theosophy quite usefully and rightly, for the understanding of the human constitution, divides man into many parts and pieces. We talk of physical, astral, mental, etc. Or we talk about Sthula-sarira, Sukshma-sarira, Karana-sarira, and so on. Sometimes we divide man into Anna-maya-kosa, Prana-maya-kosa, Mano-maya-kosa, etc. We divide man into so many pieces in order to study him thoroughly, that we can hardly find the man because of the pieces. This is, so to say, for the study of human anatomy and physiology.

But Yoga is practical and psychological. I am not complaining of the various sub-divisions of other systems. They are necessary for the purpose of those systems. But Yoga, for its practical purposes, considers man simply as a duality—mind and body, a unit of consciousness in a set of envelopes. This is not the duality of the Self and the Not-Self. For in Yoga, "Self" includes consciousness plus such matter as it cannot distinguish from itself, and Not-Self is only the matter it can put aside.

Man is not pure Self, pure consciousness, Samvid. That is an abstraction. In the concrete universe there are always the Self and His sheaths, however tenuous the latter may be, so that a unit of consciousness is inseparable from matter, and a Jivatma, or Monad, is invariably consciousness plus matter.

In order that this may come out clearly, two terms are used in Yoga as constituting man—Prana and Pradhana, life-breath and matter. Prana is not only the life-breath of the body, but the totality of the life forces of the universe or, in other words, the life-side of the universe.

"I am Prana," says Indra. Prana here means the totality of the life-forces. They are taken as consciousness, mind. Pradhana is the term used for matter. Body, or the opposite of mind, means for the yogi in practice so much of the appropriated matter of the outer world as he is able to put away from himself, to distinguish from his own consciousness.

This division is very significant and useful, if you can catch clearly hold of the root idea. Of course, looking at the thing from beginning to end, you will see Prana, the great Life, the great Self, always present in all, and you will see the envelopes, the bodies, the sheaths, present at the different stages, taking different forms; but from the standpoint of yogic practice, that is called Prana, or Self, with which the man identifies himself for the time, including every sheath of matter from which the man is unable to separate himself in consciousness. That unit, to the yogi, is the Self, so that it is a changing quantity. As he drops off one sheath after another and says: "That is not myself," he is coming nearer and nearer to his highest point, to consciousness in a single film, in a single atom of matter, a Monad. For all practical purposes of Yoga, the man, the working, conscious man, is so much of him as he cannot separate from the matter enclosing him, or with which he is connected. Only that is body which the man is able to put aside and say: "This is not I, but mine." We find we have a whole series of terms in Yoga which may be repeated over and over again. All the states of mind exist on every plane, says Vyasa, and this way of dealing with man enables the same significant words, as we shall see in a moment, to be used over and over again, with an ever subtler connotation; they all become relative, and are equally true at each stage of evolution.

Now it is quite clear that, so far as many of us are concerned, the physical body is the only thing of which we can say: "It is not myself"; so that, in the practice of Yoga at first, for you, all the words that would be used in it to describe the states of consciousness, the states of mind, would deal with the waking consciousness in the body as the lowest state, and, rising up from that, all the words would be relative terms, implying a distinct and recognisable state of the mind in relation to that which is the lowest. In order to know how you shall begin to apply to yourselves the various terms used to describe the states

of mind, you must carefully analyse your own consciousness, and find out how much of it is really consciousness, and how much is matter so closely appropriated that you cannot separate it from yourself.

## States of Mind

Let us take it in detail. Four states of consciousness are spoken of amongst us. "Waking" consciousness or Jagrat; the "dream" consciousness, or Svapna; the "deep sleep" consciousness, or Sushupti; and the state beyond that, called Turiya[FN#3: It is impossible to avoid the use of these technical terms, even in an introduction to Yoga. There are no exact English equivalents, and they are no more troublesome to learn than any other technical psychological terms.] How are those related to the body?

Jagrat is the ordinary waking consciousness, that you and I are using at the present time. If our consciousness works in the subtle, or astral, body, and is able to impress its experiences upon the brain, it is called Svapna, or in English, dream consciousness; it is more vivid and real than the Jagrat state. When working in the subtler form--the mental body--it is not able to impress its experiences on the brain, it is called Sushupti or deep sleep consciousness; then the mind is working on its own contents, not on outer objects. But if it has so far separated itself from connection with the brain, that it cannot be readily recalled by outer means, then it is, called Turiya, a lofty state of trance. These four states, when correlated to the four planes, represent a much unfolded consciousness. Jagrat is related to the physical; Svapna to the astral; Sushupti to the mental; and Turiya to the buddhic. When passing from one world to another, we should use these words to designate the consciousness working under the conditions of each world. But the same words are repeated in the books of Yoga with a different context. There the difficulty occurs, if we have not learned their relative nature. Svapna is not the same for all, nor is Sushupti the same for everyone.

Above all, the word samadhi, to be explained in a moment, is used in different ways and in different senses. How then are we to find our way in this apparent tangle? By knowing the state which is the starting-point, and then the sequence will always be the same. All of you are familiar with the waking consciousness in the physical body. You can find four states even in that, if you analyse it, and a similar sequence of the states of the mind is found on every plane.

How to distinguish them, then ? Let us take the waking consciousness, and try to see the four states in that. Suppose I take up a book and read it. I read the words; my eyes are related



to the outer physical consciousness. That is the Jagrat state. I go behind the words to the meaning of the words. I have passed from the waking state of the physical plane into the Svapna state of waking consciousness, that sees through the outer form, seeking the inner life. I pass from this to the mind of the writer; here the mind touches the mind; it is the waking consciousness in its Sushupti state. If I pass from this contact and enter the very mind of the writer, and live in that man's mind, then I have reached the Turiya state of the waking consciousness.

Take another illustration. I look at any watch; I am in Jagrat. I close my eyes and make an image of the watch; I am in Svapna. I call together many ideas of many watches, and reach the ideal watch; I am in Sushupti. I pass to the ideal of time in the abstract; I am in Turiya. But all these are stages in the physical plane consciousness; I have not left the body.

In this way, you can make states of mind intelligible and real, instead of mere words.

## Samadhi

Some other important words, which recur from time to time in the Yoga-sutras, need to be understood, though there are no exact English equivalents. As they must be used to avoid clumsy circumlocutions, it is necessary to explain them. It is said: "Yoga is Samadhi." Samadhi is a state in which the consciousness is so dissociated from the body that the latter remains insensible. It is a state of trance in which the mind is fully self-conscious, though the body is insensitive, and from which the mind returns to the body with the experiences it has had in the superphysical state, remembering them when again immersed in the physical brain. Samadhi for any one person is relative to his waking consciousness, but implies insensitiveness of the body. If an ordinary person throws himself into trance and is active on the astral plane, his Samadhi is on the astral. If his consciousness is functioning in the mental plane, Samadhi is there. The man who can so withdraw from the body as to leave it insensitive, while his mind is fully self-conscious, can practice Samadhi.

The phrase "Yoga is Samadhi" covers facts of the highest significance and greatest instruction. Suppose you are only able to reach the astral world when you are asleep, your consciousness there is, as we have seen, in the Svapna state. But as you slowly unfold your powers, the astral forms begin to intrude upon your waking physical consciousness until they appear as distinctly as do physical forms, and thus become objects of your waking consciousness. The astral world then, for you, no longer belongs

to the Svapna consciousness, but to the Jagrat; you have taken two worlds within the scope of your Jagrat consciousness--the physical and the astral worlds--and the mental world is in your Svapna consciousness. "Your body" is then the physical and the astral bodies taken together. As you go on, the mental plane begins similarly to intrude itself, and the physical, astral and mental all come within your waking consciousness; all these are, then, your Jagrat world. These three worlds form but one world to you; their three corresponding bodies but one body, that perceives and acts. The three bodies of the ordinary man have become one body for the yogi. If under these conditions you want to see only one world at a time, you must fix your attention on it, and thus focus it. You can, in that state of enlarged waking, concentrate your attention on the physical and see it; then the astral and mental will appear hazy. So you can focus your attention on the astral and see it; then the physical and the mental, being out of focus, will appear dim. You will easily understand this if you remember that, in this hall, I may focus my sight in the middle of the hall, when the pillars on both sides will appear indistinctly. Or I may concentrate my attention on a pillar and see it distinctly, but I then see you only vaguely at the same time. It is a change of focus, not a change of body. Remember that all which you can put aside as not yourself is the body of the yogi, and hence, as you go higher, the lower bodies form but a single body and the consciousness in that sheath of matter which it still cannot throw away, that becomes the man.

"Yoga is Samadhi." It is the power to withdraw from all that you know as body, and to concentrate yourself within. That is Samadhi. No ordinary means will then call you back to the world that you have left.[FN#4: An Indian yogi in Samadhi, discovered in a forest by some ignorant and brutal Englishmen, was so violently ill used that he returned to his tortured body, only to leave it again at once by death.] This will also explain to you the phrase in The Secret Doctrine that the Adept "begins his Samadhi on the atmic plane." When a Jivan-mukta enters into Samadhi, he begins it on the atmic plane. All planes below the atmic are one plane for him. He begins his Samadhi on a plane to which the mere man cannot rise. He begins it on the atmic plane, and thence rises stage by stage to the higher cosmic planes. The same word, samadhi, is used to describe the states of the consciousness, whether it rises above the physical into the astral, as in self-induced trance of an ordinary man, or as in the case of a Jivan-mukta when, the consciousness being already centred in the fifth, or atmic plane, it rises to the higher planes of a larger world.

Unfortunately for non-Sanskrit-knowing people, the literature of Yoga is not largely available in English. The general teachings of Yoga are to be found in the Upanishads, and the Bhagavad-Gita; those, in many translations, are within your reach, but they are general, not special; they give you the main principles, but do not tell you about the methods in any detailed way. Even in the Bhagavad-Gita, while you are told to make sacrifices, to become indifferent, and so on, it is all of the nature of moral precept, absolutely necessary indeed, but still not telling you how to reach the conditions put before you. The special literature of Yoga is, first of all, many of the minor Upanishads, "the hundred-and-eight" as they are called. Then comes the enormous mass of literature called the Tantras. These books have an evil significance in the ordinary English ear, but not quite rightly. The Tantras are very useful books, very valuable and instructive; all occult science is to be found in them. But they are divisible into three classes: those that deal with white magic, those that deal with black magic, and those that deal with what we may call grey magic, a mixture of the two. Now magic is the word which covers the methods of deliberately bringing about super-normal physical states by the action of the will.

A high tension of the nerves, brought on by anxiety or disease, leads to ordinary hysteria, emotional and foolish. A similarly high tension, brought about by the will, renders a man sensitive to super-physical vibrations. Going to sleep has no significance, but going into Samadhi is a priceless power. The process is largely the same, but one is due to ordinary conditions, the other to the action of the trained will. The Yogi is the man who has learned the power of the will, and knows how to use it to bring about foreseen and foredetermined results. This knowledge has ever been called magic; it is the name of the Great Science of the past, the one Science, to which only the word "great" was given in the past. The Tantras contain the whole of that; the occult side of man and nature, the means whereby discoveries may be made, the principles whereby the man may re-create himself, all these are in the Tantras. The difficulty is that without a teacher they are very dangerous, and again and again a man trying to practice the Tantric methods without a teacher makes himself very ill. So the Tantras have got a bad name both in the West and here in India. A good many of the American "occult" books now sold are scraps of the Tantras which have been translated. One difficulty is that these Tantric works often use the name of a bodily organ to represent an astral or mental centre. There is some reason in that because all the centres are connected with each other from body to body; but no reliable teacher would set his pupil to work on the bodily organs until he had some control over the higher centres, and had carefully purified the physical body. Knowing the one helps you to know the other, and the teacher who has been through it all can place his pupil on the right path; but if you take up these words, which are all physical, and do not know to what the physical word is applied, then you will only become very confused, and may injure yourself. For instance, in one of the Sutras it is said that if you meditate on a certain part of the tongue you will obtain astral

sight. That means that if you meditate on the pituitary body, just over this part of the tongue, astral sight will be opened. The particular word used to refer to a centre has a correspondence in the physical body, and the word is often applied to the physical organs when the other is meant. This is what is called a "blind," and it is intended to keep the people away from dangerous practices in the books that are published; people may meditate on that part of their tongues all their lives without anything coming of it; but if they think upon the corresponding centre in the body, a good deal—much harm—may come of it. "Meditate on the navel," it is also said. This means the solar plexus, for there is a close connection between the two. But to meditate on that is to incur the danger of a serious nervous disorder, almost impossible to cure. All who know how many people in India suffer through these practices, ill-understood, recognize that it is not wise to plunge into them without some one to tell you what they mean, and what may be safely practiced and what not. The other part of the Yoga literature is a small book called the sutras of Patanjali. That is available, but I am afraid that few are able to make much of it by themselves. In the first place, to elucidate the Sutras, which are simply headings, there is a great deal of commentary in Sanskrit, only partially translated. And even the commentaries have this peculiarity, that all the most difficult words are merely repeated, not explained, so that the student is not much enlightened.

## Some Definitions

There are a few words, constantly recurring, which need brief definitions, in order to avoid confusion; they are: Unfolding, Evolution, Spirituality, Psychism, Yoga and Mysticism.

"Unfolding" always refers to consciousness, "evolution" to forms. Evolution is the homogeneous becoming the heterogeneous, the simple becoming complex. But there is no growth and no perfecting for Spirit, for consciousness; it is all there and always, and all that can happen to it is to turn itself outwards instead of remaining turned inwards. The God in you cannot evolve, but He may show forth His powers through matter that He has appropriated for the purpose, and the matter evolves to serve Him. He Himself only manifests what He is. And on that, many a saying of the great mystics may come to your mind: "Become," says St. Ambrose, "what you are"—a paradoxical phrase; but one that sums up a great truth: become in outer manifestation that which you are in inner reality. That is the object of the whole process of Yoga.

"Spirituality" is the realisation of the One. "Psychism" is the manifestation of intelligence through any material vehicle.[FN#5:

See London Lectures of 1907, "Spirituality and Psychism".]

"Yoga" is the seeking of union by the intellect, a science; "Mysticism" is the seeking of the same union by emotion.[FN#6: The word yoga may, of course, be rightly used of all union with the self, whatever the road taken. I am using it here in the narrower sense, as peculiarly connected with the intelligence, as a Science, herein following Patanjali.]

See the mystic. He fixes his mind on the object of devotion; he loses self-consciousness, and passes into a rapture of love and adoration, leaving all external ideas, wrapped in the object of his love, and a great surge of emotion sweeps him up to God. He does not know how he has reached that lofty state. He is conscious only of God and his love for Him. Here is the rapture of the mystic, the triumph of the saint.

The yogi does not work like that. Step after step, he realises what he is doing. He works by science and not by emotion, so that any who do not care for science, finding it dull and dry, are not at present unfolding that part of their nature which will find its best help in the practice of Yoga. The yogi may use devotion as a means. This comes out very plainly in Patanjali. He has given many means whereby Yoga may be followed, and curiously, "devotion to Isvara" is one of several means. There comes out the spirit of the scientific thinker. Devotion to Isvara is not for him an end in itself, but means to an end—the concentration of the mind. You see there at once the difference of spirit. Devotion to Isvara is the path of the mystic. He attains communion by that. Devotion to Isvara as a means of concentrating the mind is the scientific way in which the yogi regards devotion. No number of words would have brought out the difference of spirit between Yoga and Mysticism as well as this. The one looks upon devotion to Isvara as a way of reaching the Beloved; the other looks upon it as a means of reaching concentration. To the mystic, God, in Himself is the object of search, delight in Him is the reason for approaching Him, union with Him in consciousness is his goal; but to the yogi, fixing the attention on God is merely an effective way of concentrating the mind. In the one, devotion is used to obtain an end; in the other, God is seen as the end and is reached directly by rapture.

## God Without and God Within

That leads us to the next point, the relation of God without to God within. To the yogi, who is the very type of Hindu thought, there is no definite proof of God save the witness of the Self within to His existence, and his idea of finding the proof of God is that you should strip away from your consciousness all limitations, and thus reach the stage where you have pure

consciousness--save a veil of the thin nirvanic matter. Then you know that God is. So you read in the Upanishad: "Whose only proof is the witness of the Self." This is very different from Western methods of thought, which try to demonstrate God by a process of argument. The Hindu will tell you that you cannot demonstrate God by any argument or reasoning; He is above and beyond reasoning, and although the reason may guide you on the way, it will not prove to demonstration that God is. The only way you can know Him is by diving into yourself. There you will find Him, and know that He is without as well as within you; and Yoga is a system that enables you to get rid of everything from consciousness that is not God, save that one veil of the nirvanic atom, and so to know that God is, with an unshakable certainty of conviction. To the Hindu that inner conviction is the only thing worthy to be called faith, and this gives you the reason why faith is said to be beyond reason, and so is often confused with credulity. Faith is beyond reason, because it is the testimony of the Self to himself, that conviction of existence as Self, of which reason is only one of the outer manifestations; and the only true faith is that inner conviction, which no argument can either strengthen or weaken, of the innermost Self of you, that of which alone you are entirely sure. It is the aim of Yoga to enable you to reach that Self constantly not by a sudden glimpse of intuition, but steadily, unshakably, and unchangeably, and when that Self is reached, then the question: "Is there a God?" can never again come into the human mind.

## Changes of Consciousness and Vibrations of Matter

It is necessary to understand something about that consciousness which is your Self, and about the matter which is the envelope of consciousness, but which the Self so often identifies with himself. The great characteristic of consciousness is change, with a foundation of certainty that it is. The consciousness of existence never changes, but beyond this all is change, and only by the changes does consciousness become Self-consciousness. Consciousness is an everchanging thing, circling round one idea that never changes--Self-existence. The consciousness itself is not changed by any change of position or place. It only changes its states within itself.

In matter, every change of state is brought about by change of place. A change of consciousness is a change of a state; a change of matter is a change of place. Moreover, every change of state in consciousness is related to vibrations of matter in its vehicle. When matter is examined, we find three fundamental qualities--rhythm, mobility, stability--sattva, rajas, tamas. Sattva is rhythm, vibration. It is more than; rajas, or mobility. It is a regulated movement, a swinging from one side to the other over a definite distance, a length of wave, a vibration.

The question is often put: "How can things in such different categories, as matter and Spirit, affect each other? Can we bridge that great gulf which some say can never be crossed?" Yes, the Indian has crossed it, or rather, has shown that there is no gulf. To the Indian, matter and Spirit are not only the two phases of the One, but, by a subtle analysis of the relation between consciousness and matter, he sees that in every universe the LOGOS imposes upon matter a certain definite relation of rhythms, every vibration of matter corresponding to a change in consciousness. There is no change in consciousness, however subtle, that has not appropriated to it a vibration in matter; there is no vibration in matter, however swift or delicate, which has not correlated to it a certain change in consciousness. That is the first great work of the LOGOS, which the Hindu scriptures trace out in the building of the atom, the Tanmatra, "the measure of That," the measure of consciousness. He who is consciousness imposes on his material the answer to every change in consciousness, and that is an infinite number of vibrations. So that between the Self and his sheaths there is this invariable relation: the change in consciousness and the vibration of matter, and vice versa. That makes it possible for the Self to know the Not-Self.

These correspondences are utilised in Raja Yoga and Hatha Yoga, the Kingly Yoga and the Yoga of Resolve. The Raja Yoga seeks to control the changes in consciousness, and by this control to rule the material vehicles. The Hatha Yoga seeks to control the vibrations of matter, and by this control to evoke the desired

changes in consciousness. The weak point in Hatha Yoga is that action on this line cannot reach beyond the astral plane, and the great strain imposed on the comparatively intractable matter of the physical plane sometimes leads to atrophy of the very organs, the activity of which is necessary for effecting the changes in consciousness that would be useful. The Hatha Yogi gains control over the bodily organs with which the waking consciousness no longer concerns itself, having relinquished them to its lower part, the "subconsciousness". This is often useful as regards the prevention of disease, but serves no higher purpose. When he begins to work on the brain centres connected with ordinary consciousness, and still more when he touches those connected with the super-consciousness, he enters a dangerous region, and is more likely to paralyse than to evolve.

That relation alone it is which makes matter cognizable; the change in the thinker is answered by a change outside, and his answer to it and the change in it that he makes by his answer re-arrange again the matter of the body which is his envelope. Hence the rhythmic changes in matter are rightly called its cognizability. Matter may be known by consciousness, because of this unchanging relation between the two sides of the manifest LOGOS who is one, and the Self becomes aware of changes within himself, and thus of those of the external words to which those changes are related.

## Mind

What is mind ? From the yogic standpoint it is simply the individualized consciousness, the whole of it, the whole of your consciousness including your activities which the Western psychologist puts outside mind. Only on the basis of Eastern psychology is Yoga possible. How shall we describe this individualized consciousness? First, it is aware of things. Becoming aware of them, it desires them. Desiring them, it tries to attain them. So we have the three aspects of consciousness--intelligence, desire, activity. On the physical plane, activity predominates, although desire and thought are present. On the astral plane, desire predominates, and thought and activity are subject to desire. On the mental plane; intelligence is the dominant note, desire and activity are subject to it. Go to the buddhic plane, and cognition, as pure reason, predominates, and so on. Each quality is present all the time, but one predominates. So with the matter that belongs to them. In your combinations of matter you get rhythmic, active, or stable ones; and according to the combinations of matter in your bodies will be the conditions of the activity of the whole of these in consciousness. To practice Yoga you must build your bodies of the rhythmic combinations, with activity and inertia less apparent. The yogi wants to make his body match his mind.

## Stages of Mind

The mind has five stages, Patanjali tells us, and Vyasa comments that "these stages of mind are on every plane". The first stage is the stage in which the mind is flung about, the Kshipta stage; it is the butterfly mind, the early stage of humanity, or, in man, the mind of the child, darting constantly from one object to another. It corresponds to activity on the physical plane. The next is the confused stage, Mudha, equivalent to the stage of the youth, swayed by emotions, bewildered by them; he begins to feel he is ignorant--a state beyond the fickleness of the child--a characteristic state, corresponding to activity in the astral world. Then comes the state of preoccupation, or infatuation, Vikshipta, the state of the man possessed by an idea--love, ambition, or what not. He is no longer a confused youth, but a man with a clear aim, and an idea possesses him. It may be either the fixed idea of the madman, or the fixed idea which makes the hero or the saint; but in any case he is possessed by the idea. The quality of the idea, its truth or falsehood, makes the



difference between the maniac and the martyr.

Maniac or martyr, he is under the spell of a fixed idea. No reasoning avails against it. If he has assured himself that he is made of glass, no amount of argument will convince him to the contrary. He will always regard himself as being as brittle as glass. That is a fixed idea which is false. But there is a fixed idea which makes the hero and the martyr. For some great truth dearer than life is everything thrown aside. He is possessed by it, dominated by it, and he goes to death gladly for it. That state is said to be approaching Yoga, for such a man is becoming concentrated, even if only possessed by one idea. This stage corresponds to activity on the lower mental plane. Where the man possesses the idea, instead of being possessed by it, that one-pointed state of the mind, called Ekagrata in Sanskrit, is the fourth stage. He is a mature man, ready for the true life. When the man has gone through life dominated by one idea, then he is approaching Yoga; he is getting rid of the grip of the world, and is beyond its allurements. But when he possesses that which before possessed him, then he has become fit for Yoga, and begins the training which makes his progress rapid. This stage corresponds to activity on the higher mental plane.

Out of this fourth stage or Ekagrata, arises the fifth stage, Niruddha or Self-controlled. When the man not only possesses one idea but, rising above all ideas, chooses as he wills, takes or does not take according to the illumined Will, then he is Self-controlled and can effectively practice Yoga. This stage corresponds to activity on the buddhic plane.

In the third stage, Vikshipta, where he is possessed by the idea, he is learning Viveka or discrimination between the outer and the inner, the real and the unreal. When he has learned the lesson of Viveka, then he advances a stage forward; and in Ekagrata he chooses one idea, the inner life; and as he fixes his mind on that idea he learns Vairagya or dispassion. He rises above the desire to possess objects of enjoyment, belonging either to this or any other world. Then he advances towards the fifth stage--Self-controlled. In order to reach that he must practice the six endowments, the Shatsamapatti. These six endowments have to do with the Will-aspect of consciousness as the other two, Viveka and Vairagya, have to do with the cognition and activity aspects of it.

By a study of your own mind, you can find out how far you are ready to begin the definite practice of Yoga. Examine your mind in order to recognize these stages in yourself. If you are in either of the two early stages, you are not ready for Yoga. The child and the youth are not ready to become yogis, nor is the preoccupied man. But if you find yourself possessed by a single thought, you are nearly ready for Yoga; it leads to the next stage of one-pointedness, where you can choose your idea, and cling to it of your own will. Short is the step from that to the complete control, which can inhibit all motions of the mind. Having reached that stage, it is comparatively easy to pass into

Samadhi.

## Inward and Outward-Turned Consciousness

Samadhi is of two kinds: one turned outward, one turned inward. The outward-turned consciousness is always first. You are in the stage of Samadhi belonging to the outward-turned waking consciousness, when you can pass beyond the objects to the principles which those objects manifest, when through the form you catch a glimpse of the life. Darwin was in this stage when he glimpsed the truth of evolution. That is the outward-turned Samadhi of the physical body.

This is technically the Samprajnata Samadhi, the "Samadhi with consciousness," but to be better regarded, I think, as with consciousness outward-turned, i.e. conscious of objects. When the object disappears, that is, when consciousness draws itself away from the sheath by which those objects are seen, then comes the Asamprajnata Samadhi; called the "Samadhi without consciousness". I prefer to call it the inward-turned consciousness, as it is by turning away from the outer that this stage is reached.

These two stages of Samadhi follow each other on every plane; the intense concentration on objects in the first stage, and the piercing thereby through the outer form to the underlying principle, are followed by the turning away of the consciousness from the sheath which has served its purpose, and its withdrawal into itself, i.e., into a sheath not yet recognised as a sheath. It is then for a while conscious only of itself and not of the outer world. Then comes the "cloud," the dawning sense again of an outer, a dim sensing of "something" other than itself; that again is followed by the functioning of the nigher sheath and the Recognition of the objects of the next higher plane, corresponding to that sheath. Hence the complete cycle is: Samprajnata Samadhi, Asamprajnata Samadhi, Megha (cloud), and then the Samprajnata Samadhi of the next plane, and so on.

## The Cloud

This term--in full, Dharma-megha, cloud of righteousness, or of religion--is one which is very scantily explained by the commentators. In fact, the only explanation they give is that all the man's past karma of good gathers over him, and pours down upon him a rain of blessing. Let us see if we cannot find something more than this meagre interpretation.

The term "cloud" is very often used in mystic literature of the West; the "Cloud on the Mount," the "Cloud on the Sanctuary," the "Cloud on the Mercy-Seat," are expressions familiar to the student. And the experience which they indicate is familiar to all mystics in its lower phases, and to some in its fullness. In its lower phases, it is the experience just noted, where the withdrawal of the consciousness into a sheath not yet recognised as a sheath is followed by the beginning of the functioning of that sheath, the first indication of which is the dim sensing of an outer. You feel as though surrounded by a dense mist, conscious that you are not alone but unable to see. Be still; be patient; wait. Let your consciousness be in the attitude of suspense. Presently the cloud will thin, and first in glimpses, then in its full beauty, the vision of a higher plane will dawn on your entranced sight. This entrance into a higher plane will repeat itself again and again, until your consciousness, centred on the buddhic plane and its splendour having disappeared as your consciousness withdraws even from that exquisite sheath, you find yourself in the true cloud, the cloud on the sanctuary, the cloud that veils the Holiest, that hides the vision of the Self. Then comes what seems to be the draining away of the very life, the letting go of the last hold on the tangible, the hanging in a void, the horror of great darkness, loneliness unspeakable. Endure, endure. Everything must go. "Nothing out of the Eternal can help you." God only shines out in the stillness; as says the Hebrew: "Be still, and know that I am God." In that silence a Voice shall be heard, the voice of the Self, In that stillness a Life shall be felt, the life of the Self. In that void a Fullness shall be revealed, the fullness of the Self. In that darkness a Light shall be seen, the glory of the Self. The cloud shall vanish, and the shining of the Self shall be made manifest. That which was a glimpse of a far-off majesty shall become a perpetual realisation and, knowing the Self and your unity with it, you shall enter into the Peace that belongs to the Self alone.

Lecture II

## SCHOOLS OF THOUGHT

In studying psychology anyone who is acquainted with the Sanskrit tongue must know how valuable that language is for precise and scientific dealing with the subject. The Sanskrit, or the well-made, the constructed, the built-together, tongue, is one that lends itself better than any other to the elucidation of psychological difficulties. Over and over again, by the mere form of a word, a hint is given, an explanation or relation is suggested. The language is constructed in a fashion which enables a large number of meanings to be connoted by a single word, so

that you may trace all allied ideas, or truths, or facts, by this verbal connection, when you are speaking or using Sanskrit. It has a limited number of important roots, and then an immense number of words constructed on those roots.

Now the root of the word yoga is a word that means "to join," yuj, and that root appears in many languages, such as the English--of course, through the Latin, wherein you get jugare, jungere, "to join"--and out of that a number of English words are derived and will at once suggest themselves to you: junction, conjunction, disjunction, and so on. The English word "yoke" again, is derived from this same Sanskrit root so that all through the various words, or thoughts, or facts connected with this one root, you are able to gather the meaning of the word yoga and to see how much that word covers in the ordinary processes of the mind and how suggestive many of the words connected with it are, acting, so to speak, as sign-posts to direct you along the road to the meaning. In other tongues, as in French, we have a word like rapport, used constantly in English; "being en rapport," a French expression, but so Anglicized that it is continually heard amongst ourselves. And that term, in some ways, is the closest to the meaning of the Sanskrit word yoga; "to be in relation to"; "to be connected with"; "to enter into"; "to merge in"; and so on: all these ideas are classified together under the one head of "Yoga". When you find Sri Krishna saying that "Yoga is equilibrium," in the Sanskrit He is saying a perfectly obvious thing, because Yoga implies balance, yoking and the Sanskrit of equilibrium is "samvata--togetherness"; so that it is a perfectly simple, straightforward statement, not connoting anything very deep, but merely expressing one of the fundamental meanings of the word He is using. And so with another word, a word used in the commentary on the Sutra I quoted before, which conveys to the Hindu a perfectly straightforward meaning: "Yoga is Samadhi." To an only English-knowing person that does not convey any very definite idea; each word needs explanation. To a Sanskrit-knowing man the two words are obviously related to one another. For the word yoga, we have seen, means "yoked together," and Samadhi derived from the root dha, "to place," with the prepositions sam and a, meaning "completely together". Samadhi, therefore, literally means "fully placing together," and its etymological equivalent in English would be "to compose" (com=sam; posita= place). Samadhi therefore means "composing the mind," collecting it together, checking all distractions. Thus by philological, as well as by practical, investigation the two words yoga and samadhi are inseparably linked together. And when Vyasa, the commentator, says: "Yoga is the composed mind," he is conveying a clear and significant idea as to what is implied in Yoga. Although Samadhi has come to mean, by a natural sequence of ideas, the trance-state which results from perfect composure, its original meaning should not be lost sight of.

Thus, in explaining Yoga, one is often at a loss for the English equivalent of the manifold meanings of the Sanskrit tongue, and I earnestly advise those of you who can do so, at least to acquaint yourselves sufficiently with this admirable language, to make the

literature of Yoga more intelligible to you than it can be to a person who is completely ignorant of Sanskrit.

## Its Relation to Indian Philosophies

Let me ask you to think for a while on the place of Yoga in its relation to two of the great Hindu schools of philosophical thought, for neither the Westerner nor the non-Sanskrit-knowing Indian can ever really understand the translations of the chief Indian books, now current here and in the West, and the force of all the allusions they make, unless they acquaint themselves in some degree with the outlines of these great schools of philosophy, they being the very foundation on which these books are built up. Take the Bhagavad-Gita. Probably there are many who know that book fairly well, who use it as the book to help in the spiritual life, who are not familiar with most of its precepts. But you must always be more or less in a fog in reading it, unless you realise the fact that it is founded on a particular Indian philosophy and that the meaning of nearly all the technical words in it is practically limited by their meaning in philosophy known as the Samkhya. There are certain phrases belonging rather to the Vedanta, but the great majority are Samkhyan, and it is taken for granted that the people reading or using the book are familiar with the outline of the Samkhyan philosophy. I do not want to take you into details, but I must give you the leading ideas of the philosophy. For if you grasp these, you will not only read your Bhagavad-Gita with much more intelligence than before, but you will be able to use it practically for yogic purposes in a way that, without this knowledge, is almost impossible.

Alike in the Bhagavad-Gita and in the Yoga-sutras of Patanjali the terms are Samkhyan, and historically Yoga is based on the Samkhya, so far as its philosophy is concerned. Samkhya does not concern itself with, the existence of Deity, but only with the becoming of a universe, the order of evolution. Hence it is often called Nir-isvara Samkhya, the Samkhya without God. But so closely is it bound up with the Yoga system, that the latter is called Sesvara Samkhya, with God. For its understanding, therefore, I must outline part of the Samkhya philosophy, that part which deals with the relation of Spirit and matter; note the difference from this of the Vedantic conception of Self and Not-Self, and then find the reconciliation in the Theosophic statement of the facts in nature. The directions which fall from the lips of the Lord of Yoga in the Gita may sometimes seem to you opposed to each other and contradictory, because they sometimes are phrased in the Samkhyan and sometimes in the Vedantic terms, starting from different standpoints, one looking at the world from the standpoint of matter, the other from the standpoint of Spirit. If you are a student of Theosophy, then the

knowledge of the facts will enable you to translate the different phrases. That reconciliation and understanding of these apparently contradictory phrases is the object to which I would ask your attention now.

The Samkhyan School starts with the statement that the universe consists of two factors, the first pair of opposites, Spirit and Matter, or more accurately Spirits and Matter. The Spirit is called Purusha--the Man; and each Spirit is an individual. Purusha is a unit, a unit of consciousness; they are all of the same nature, but distinct everlastingly the one from the other. Of these units there are many; countless Purushas are to be found in the world of men. But while they are countless in number they are identical in nature, they are homogeneous. Every Purusha has three characteristics, and these three are alike in all. One characteristic is awareness; it will become cognition. The second of the characteristics is life or prana; it will become activity. The third characteristic is immutability, the essence of eternity; it will become will. Eternity is not, as some mistakenly think, everlasting time. Everlasting time has nothing to do with eternity. Time and eternity are two altogether different things. Eternity is changeless, immutable, simultaneous. No succession in time, albeit everlasting--if such could be--could give eternity. The fact that Purusha has this attribute of immutability tells us that He is eternal; for changelessness is a mark of the eternal.

Such are the three attributes of Purusha, according to the Samkhya. Though these are not the same in nomenclature as the Vedantic Sat, Chit, Ananda, yet they are practically identical. Awareness or cognition is Chit; life or force is Sat; and immutability, the essence of eternity, is Ananda.

Over against these Purushas, homogeneous units, countless in number, stands Prakriti, Matter, the second in the Samkhyan duality. Prakriti is one; Purushas are many. Prakriti is a continuum; Purushas are discontinuous, being innumerable, homogeneous units. Continuity is the mark of Prakriti. Pause for a moment on the name Prakriti. Let us investigate its root meaning. The name indicates its essence. Pra means "forth," and kri is the root "make". Prakriti thus means "forth-making". Matter is that which enables the essence of Being to become. That which is Being--is-tence, becomes ex-is-tence--outbeing, by Matter, and to describe Matter as "forth-making" is to give its essence in a single word. Only by Prakriti can Spirit, or Purusha, "forth-make" or "manifest" himself. Without the presence of Prakriti, Purusha is helpless, a mere abstraction. Only by the presence of, and in Prakriti, can Purusha make manifest his powers. Prakriti has also three characteristics, the well-known gunas--attributes or qualities. These are rhythm, mobility and inertia. Rhythm enables awareness to become cognition. Mobility enables life to become activity. Inertia enables immutability to become will.

Now the conception as to the relation of Spirit to Matter is a

very peculiar one, and confused ideas about it give rise to many misconceptions. If you grasp it, the Bhagavad-Gita becomes illuminated, and all the phrases about action and actor, and the mistake of saying "I act," become easy to understand, as implying technical Samkhyan ideas.

The three qualities of Prakriti, when Prakriti is thought of as away from Purusha, are in equilibrium, motionless, poised the one against the other, counter-balancing and neutralizing each other, so that Matter is called jada, unconscious, "dead". But in the presence of Purusha all is changed. When Purusha is in propinquity to Matter, then there is a change in Matter--not outside, but in it.

Purusha acts on Prakriti by propinquity, says Vyasa. It comes near Prakriti, and Prakriti begins to live. The "coming near" is a figure of speech, an adaptation to our ideas of time and space, for we cannot posit "nearness" of that which is timeless and spaceless--Spirit. By the word propinquity is indicated an influence exerted by Purusha on Prakriti, and this, where material objects are concerned, would be brought about by their propinquity. If a magnet be brought near to a piece of soft iron or an electrified body be brought near to a neutral one, certain changes are wrought in the soft iron or in the neutral body by that bringing near. The propinquity of the magnet makes the soft iron a magnet; the qualities of the magnet are produced in it, it manifests poles, it attracts steel, it attracts or repels the end of an electric needle. In the presence of a positively electrified body the electricity in a neutral body is re-arranged, and the positive retreats while the negative gathers near the electrified body. An internal change has occurred in both cases from the propinquity of another object. So with Purusha and Prakriti. Purusha does nothing, but from Purusha there comes out an influence, as in the case of the magnetic influence. The three gunas, under this influence of Purusha, undergo a marvellous change. I do not know what words to use, in order not to make a mistake in putting it. You cannot say that Prakriti absorbs the influence. You can hardly say that it reflects the Purusha. But the presence of Purusha brings about certain internal changes, causes a difference in the equilibrium of the three gunas in Prakriti. The three gunas were in a state of equilibrium. No guna was manifest. One guna was balanced against another. What happens when Purusha influences Prakriti? The quality of awareness in Purusha is taken up by, or reflected in, the guna called Sattva--rhythm, and it becomes cognition in Prakriti. The quality that we call life in Purusha is taken up by, or reflected, in the guna called Rajas--mobility, and it becomes force, energy, activity, in Prakriti. The quality that we call immutability in Purusha is taken up by, or reflected, in the guna called Tamas--inertia, and shows itself out as will or desire in Prakriti. So that, in that balanced equilibrium of Prakriti, a change has taken place by the mere propinquity of, or presence of, the Purusha. The Purusha has lost nothing, but at the same time a change has taken place in matter. Cognition has appeared in it. Activity, force, has appeared in it. Will or desire has appeared in it. With this

change in Prakriti another change occurs. The three attributes of Purusha cannot be separated from each other, nor can the three attributes of Prakriti be separated each from each. Hence rhythm, while appropriating awareness, is under the influence of the whole three-in-one Purusha and cannot but also take up subordinately life and immutability as activity and will. And so with mobility and inertia. In combinations one quality or another may predominate, and we may have combinations which show preponderantly awareness-rhythm, or life- mobility, or immutability-inertia. The combinations in which awareness-rhythm or cognition predominates become "mind in nature," the subject or subjective half of nature. Combinations in which either of the other two predominates become the object or objective half of nature, the " force and matter " of the western scientist.[FN#7: A friend notes that the first is the Suddha Sattva of the Ramanuja School, and the second and third the Prakriti, or spirit-matter, in the lower sense of the same.]

We have thus nature divided into two, the subject and the object. We have now in nature everything that is wanted for the manifestation of activity, for the production of forms and for the expression of consciousness. We have mind, and we have force and matter. Purusha has nothing more to do, for he has infused all powers into Prakriti and sits apart, contemplating their interplay, himself remaining unchanged. The drama of existence is played out within Matter, and all that Spirit does is to look at it. Purusha is the spectator before whom the drama is played. He is not the actor, but only a spectator. The actor is the subjective part of nature, the mind, which is the reflection of awareness in rhythmic matter. That with which it works--objective nature, is the reflection of the other qualities of Purusha--life and immutability--in the gunas, Rajas and Tamas. Thus we have in nature everything that is wanted for the production of the universe. The Putusha only looks on when the drama is played before him. He is spectator, not actor. This is the predominant note of the Bhagavad-Gita. Nature does everything. The gunas bring about the universe. The man who says: "I act," is mistaken and confused; the gunas act, not he. He is only the spectator and looks on. Most of the Gita teaching is built upon this conception of the Samkhya, and unless that is clear in our minds we can never discriminate the meaning under the phrases of a particular philosophy.

Let us now turn to the Vedantic idea. According to the Vedantic view the Self is one, omnipresent, all-permeating, the one reality. Nothing exists except the Self--that is the starting-point in Vedanta. All permeating, all-controlling, all-inspiring, the Self is everywhere present. As the ether permeates all matter, so does the One Self permeate, restrain, support, vivify all. It is written in the Gita that as the air goes everywhere, so is the Self everywhere in the infinite diversity of objects. As we try to follow the outline of Vedantic thought, as we try to grasp this idea of the one universal Self, who is existence, consciousness, bliss, Sat-Chit-Ananda, we find that we are carried into a loftier region of philosophy than that



occupied by the Samkhya. The Self is One. The Self is everywhere conscious, the Self is everywhere existent, the Self is everywhere blissful. There is no division between these qualities of the Self. Everywhere, all-embracing, these qualities are found at every point, in every place. There is no spot on which you can put your finger and say "The Self is not here." Where the Self is--and He is everywhere--there is existence, there is consciousness, and there is bliss. The Self, being consciousness, imagines limitation, division. From that imagination of limitation arises form, diversity, manyness. From that thought of the Self, from that thought of limitation, all diversity of the many is born. Matter is the limitation imposed upon the Self by His own will to limit Himself. "Eko'ham, bahu syam," "I am one; I will to be many"; "let me be many," is the thought of the One; and in that thought, the manifold universe comes into existence. In that limitation, Self-created, He exists, He is conscious, He is happy. In Him arises the thought that He is Self-existence, and behold! all existence becomes possible. Because in Him is the will to manifest, all manifestation at once comes into existence. Because in Him is all bliss, therefore is the law of life the seeking for happiness, the essential characteristic of every sentient creature. The universe appears by the Self-limitation in thought of the Self. The moment the Self ceases to think it, the universe is not, it vanishes as a dream. That is the fundamental idea of the Vedanta. Then it accepts the spirits of the Samkhya--the Purushas; but it says that these spirits are only reflections of the one Self, emanated by the activity of the Self and that they all reproduce Him in miniature, with the limitations which the universal Self has imposed upon them, which are apparently portions of the universe, but are really identical with Him. It is the play of the Supreme Self that makes the limitations, and thus reproduces within limitations the qualities of the Self; the consciousness of the Self, of the Supreme Self; becomes, in the particularised Self, cognition, the power to know; and the existence of the Self becomes activity, the power to manifest; and the bliss of the Self becomes will, the deepest part of all, the longing for happiness, for bliss; the resolve to obtain it is what we call will. And so in the limited, the power to know, and the power to act, and the power to will, these are the reflections in the particular Self of the essential qualities of the universal Self. Otherwise put: that which was universal awareness becomes now cognition in the separated Self; that which in the universal Self was awareness of itself becomes in the limited Self awareness of others; the awareness of the whole becomes the cognition of the individual. So with the existence of the Self: the Self-existence of the universal Self becomes, in the limited Self, activity, preservation of existence. So does the bliss of the universal Self, in the limited expression of the individual Self, become the will that seeks for happiness, the Self-determination of the Self, the seeking for Self-realisation, that deepest essence of human life.

The difference comes with limitation, with the narrowing of the universal qualities into the specific qualities of the limited Self; both are the same in essence, though seeming different in

manifestation. We have the power to know, the power to will, and the power to act. These are the three great powers of the Self that show themselves in the separated Self in every diversity of forms, from the minutes" organism to the loftiest Logos.

Then just as in the Samkhya, if the Purusha, the particular Self, should identify himself with the matter in which he is reflected, then there is delusion and bondage, so in the Vedanta, if the Self, eternally free, imagines himself to be bound by matter, identifying himself with his limitations, he is deluded, he is under the domain of Maya; for Maya is the self-identification of the Self with his limitations. The eternally free can never be bound by matter; the eternally pure can never be tainted by matter; the eternally knowing can never be deluded by matter; the eternally Self-determined can never be ruled by matter, save by his own ignorance. His own foolish fancy limits his inherent powers; he is bound, because he imagines himself bound; he is impure, because he imagines himself impure; he is ignorant, because he imagines himself ignorant. With the vanishing of delusion he finds that he is eternally pure, eternally wise.

Here is the great difference between the Samkhya and the Vedanta. According to the Samkhya, Purusha is the spectator and never the actor. According to Vedanta the Self is the only actor, all else is maya: there is no one else who acts but the Self, according to the Vedanta teaching. As says the Upanishad: the Self willed to see, and there were eyes; the Self willed to hear, and there were ears; the Self willed to think, and there was mind. The eyes, the ears, the mind exist, because the Self has willed them into existence. The Self appropriates matter, in order that He may manifest His powers through it. There is the distinction between the Samkhya and the Vedanta: in the Samkhya the propinquity of the Purusha brings out in matter or Prakriti all these characteristics, the Prakriti acts and not the Purusha; in the Vedanta, Self alone exists and Self alone acts; He imagines limitation and matter appears; He appropriates that matter in order that He may manifest His own capacity.

The Samkhya is the view of the universe of the scientist: the Vedanta is the view of the universe of the metaphysician. Haeckel unconsciously expounded the Samkhyan philosophy almost perfectly. So close to the Samkhyan is his exposition, that another idea would make it purely Samkhyan; he has not yet supplied that propinquity of consciousness which the Samkhya postulates in its ultimate duality. He has Force and Matter, he has Mind in Matter, but he has no Purusha. His last book, criticised by Sir Oliver Lodge, is thoroughly intelligible from the Hindu standpoint as an almost accurate representation of Samkhyan philosophy. It is the view of the scientist, indifferent to the "why" of the facts which he records. The Vedanta, as I said, is the view of the metaphysician he seeks the unity in which all diversities are rooted and into which they are resolved.

Now, what light does Theosophy throw on both these systems? Theosophy enables every thinker to reconcile the partial

statements which are apparently so contradictory. Theosophy, with the Vedanta, proclaims the universal Self. All that the Vedanta says of the universal Self and the Self- limitation, Theosophy repeats. We call these Self-limited selves Monads, and we say, as the Vedantin says, that these Monads reproduce the nature of the universal Self whose portions they are. And hence you find in them the three qualities which you find in the Supreme. They are units' and these represent the Purushas of the Samkhya; but with a very great difference, for they are not passive watchers, but active agents in the drama of the universe, although, being above the fivefold universe, they are as spectators who pull the strings of the players of the stage. The Monad takes to himself from the universe of matter atoms which show out the qualities corresponding to his three qualities, and in these he thinks, and wills and acts. He takes to himself rhythmic combinations, and shows his quality of cognition. He takes to himself combinations that are mobile; through those he shows out his activity. He takes the combinations that are inert, and shows out his quality of bliss, as the will to be happy. Now notice the difference of phrase and thought. In the Samkhya, Matter changed to reflect the Spirit; in fact, the Spirit appropriates portions of Matter, and through those expresses his own characteristics--an enormous difference. He creates an actor for Self-expression, and this actor is the "spiritual man" of the Theosophical teaching, the spiritual Triad, the Atma-buddhi-manas, to whom we shall return in a moment.

The Monad remains ever beyond the fivefold universe, and in that sense is a spectator. He dwells beyond the five planes of matter. Beyond the Atmic, or Akasic; beyond the Buddhic plane, the plane of Vayu; beyond the mental plane, the plane of Agni; beyond the astral plane, the plane of Varuna; beyond the physical plane, the plane of Kubera. Beyond all these planes the Monad, the Self, stands Self-conscious and Self-determined. He reigns in changeless peace and lives in eternity. But as said above, he appropriates matter. He takes to himself an atom of the Atmic plane, and in that he, as it were, incorporates his will, and that becomes Atma. He appropriates an atom of the Buddhic plane, and reflects in that his aspect of cognition, and that becomes buddhi. He appropriates an atom of the manasic plane and embodies, as it were, his activity in it, and it becomes Manas. Thus we get Atma, plus Buddhi, plus Manas. That triad is the reflection in the fivefold universe of the Monad beyond the fivefold universe. The terms of Theosophy can be easily identified with those of other schools. The Monad of Theosophy is the Jivatma of Indian philosophy, the Purusha of the Samkhya, the particularised Self of the Vedanta. The threefold manifestation, Atma-buddhi-manas, is the result of the Purusha's propinquity to Prakriti, the subject of the Samkhyan philosophy, the Self embodied in the highest sheaths, according to the Vedantic teaching. In the one you have this Self and His sheaths, and in the other the Subject, a reflection in matter of Purusha. Thus you can readily see that you are dealing with the same concepts but they are looked at from different standpoints. We are nearer to the Vedanta than to the Samkhya, but if you know the

principles you can put the statements of the two philosophies in their own niches and will not be confused. Learn the principles and you can explain all the theories. That is the value of the Theosophical teaching; it gives you the principles and leaves you to study the philosophies, and you study them with a torch in your hand instead of in the dark.

Now when we understand the nature of the spiritual man, or Triad, what do we find with regard to all the manifestations of consciousness? That they are duads, Spirit-Matter everywhere, on every plane of our fivefold universe. If you are a scientist, you will call it spiritualised Matter; if you are a metaphysician you will call it materialised Spirit. Either phrase is equally true, so long as you remember that both are always present in every manifestation, that what you see is not the play of matter alone, but the play of Spirit-Matter, inseparable through the period of manifestation. Then, when you come, in reading an ancient book, to the statement "mind is material," you will not be confused; you will know that the writer is only speaking on the Samkhyan line, which speaks of Matter everywhere but always implies that the Spirit is looking on, and that this presence makes the work of Matter possible. You will not, when reading the constant statement in Indian philosophies that "mind is material," confuse this with the opposite view of the materialist which says that "mind is the product of matter"--a very different thing. Although the Samkhyan may use materialistic terms, he always posits the vivifying influence of Spirit, while the materialist makes Spirit the product of Matter. Really a gulf divides them, although the language they use may often be the same.

## Mind

"Yoga is the inhibition of the functions of the mind," says Patanjali. The functions of the mind must be suppressed, and in order that we may be able to follow out really what this means, we must go more closely into what the Indian philosopher means by the word "mind".

Mind, in the wide sense of the term, has three great properties or qualities: cognition, desire or will, activity. Now Yoga is not immediately concerned with all these three, but only with one, cognition, the Samkhyan subject. But you cannot separate cognition, as we have seen, completely from the others, because consciousness is a unit, and although we are only concerned with that part of consciousness which we specifically call cognition, we cannot get cognition all by itself. Hence the Indian psychologist investigating this property, cognition, divides it up into three or, as the Vedanta says, into four (with all submission, the Vedantin here makes a mistake). If you take up any Vedantic book and read about mind, you will find a particular

word used for it which, translated, means "internal organ". This antah-karana is the word always used where in English we use "mind"; but it is only used in relation to cognition, not in relation to activity and desire. It is said to be fourfold, being made up of Manas, Buddhi, Ahamkara, and Chitta; but this fourfold division is a very curious division. We know what Manas is, what Buddhi is, what Ahamkara is, but what is this Chitta? What is Chitta, outside Manas, Buddhi and Ahamkara? Ask anyone you like, and record his answer; you will find that it is of the vaguest kind. Let us try to analyse it for ourselves, and see whether light will come upon it by using the Theosophic idea of a triplet summed up in a fourth, that is not really a fourth, but the summation of the three. Manas, Buddhi and Ahamkara are the three different sides of a triangle, which triangle is called Chitta. The Chitta is not a fourth, but the sum of the three: Manas, Buddhi and Ahamkara. This is the old idea of a trinity in unity. Over and over again H. P. Blavatsky uses this summation as a fourth to her triplets, for she follows the old methods. The fourth, which sums up the three but is not other than they, makes a unity out of their apparent diversity. Let us apply that to Antahkarana.

Take cognition. Though in cognition that aspect of the Self is predominant, yet it cannot exist absolutely alone, The whole Self is there in every act of cognition. Similarly with the other two. One cannot exist separate from the others. Where there is cognition the other two are present, though subordinate to it. The activity is there, the will is there. Let us think of cognition as pure as it can be, turned on itself, reflected in itself, and we have Buddhi, the pure reason, the very essence of cognition; this in the universe is represented by Vishnu, the sustaining wisdom of the universe. Now let us think of cognition looking outwards, and as reflecting itself in activity, its brother quality, and we have a mixture of cognition and activity which is called Manas, the active mind; cognition reflected in activity is Manas in man or Brahma, the creative mind, in the universe. When cognition similarly reflects itself in will, then it becomes Ahamkara, the "I am I" in man, represented by Mahadeva in the universe. Thus we have found within the limits of this cognition a triple division, making up the internal organ or Antahkarana--Manas, plus Buddhi, plus Ahamkara--and we can find no fourth. What is then Chitta? It is the summation of the three, the three taken together, the totality of the three. Because of the old way of counting these things, you get this division of Antahkarana into four.

## The Mental Body

We must now deal with the mental body, which is taken as equivalent to mind for practical purposes. The first thing for a

man to do in practical Yoga is to separate himself from the mental body, to draw away from that into the sheath next above it. And here remember what I said previously, that in Yoga the Self is always the consciousness plus the vehicle from which the consciousness is unable to separate itself. All that is above the body you cannot leave is the Self for practical purposes, and your first attempt must be to draw away from your mental body. Under these conditions, Manas must be identified with the Self, and the spiritual Triad, the Atma-buddhi-manas, is to be realised as separate from the mental body. That is the first step. You must be able to take up and lay down your mind as you do a tool, before it is of any use to consider the further progress of the Self in getting rid of its envelopes. Hence the mental body is taken as the starting point. Suppress thought. Quiet it. Still it. Now what is the ordinary condition of the mental body? As you look upon that body from a higher plane, you see constant changes of colours playing in it. You find that they are sometimes initiated from within, sometimes from without. Sometimes a vibration from without has caused a change in consciousness, and a corresponding change in the colours in the mental body. If there is a change of consciousness, that causes vibration in the matter in which that consciousness is functioning. The mental body is a body of ever-changing hues and colours, never still, changing colour with swift rapidity throughout the whole of it. Yoga is the stopping of all these, the inhibition of vibrations and changes alike. Inhibition of the change of consciousness stops the vibration of the mental body; the checking of the vibration of the mental body checks the change in consciousness. In the mental body of a Master there is no change of colour save as initiated from within; no outward stimulus can produce any answer, any vibration, in that perfectly controlled mental body. The colour of the mental body of a Master is as moonlight on the rippling ocean. Within that whiteness of moon-like refulgence lie all possibilities of colour, but nothing in the outer world can make the faintest change of hue sweep over its steady radiance. If a change of consciousness occurs within, then the change will send a wave of delicate hues over the mental body which responds only in colour to changes initiated from within and never to changes stimulated from without. His mental body is never His Self, but only His tool or instrument, which He can take up or lay down at His will. It is only an outer sheath that He uses when He needs to communicate with the lower world.

By that idea of the stopping of all changes of colour in the mental body you can realise what is meant by inhibition. The functions of mind are stopped in Yoga. You have to begin with your mental body. You have to learn how to stop the whole of those vibrations, how to make the mental body colourless, still and quiet, responsive only to the impulses that you choose to put upon it. How will you be able to tell when the mind is really coming under control, when it is no longer a part of your Self? You will begin to realise this when you find that, by the action of your will, you can check the current of thought and hold the mind in perfect stillness. Sheath after sheath has to be transcended, and the proof of transcending is that it can no

longer affect you. You can affect it, but it cannot affect you. The moment that nothing outside you can harass you, can stir the mind, the moment that the mind does not respond to the outer, save under your own impulse, then can you say of it: "This is not my Self." It has become part of the outer, it can no longer be identified with the Self.

From this you pass on to the conquest of the causal body in a similar way. When the conquering of the causal body is complete then you go to the conquering of the Buddhic body. When mastery over the Buddhic body is complete, you pass on to the~conquest of the Atmic body.

## Mind and Self

You cannot be surprised that under these conditions of continued disappearance of functions, the unfortunate student asks: "What becomes of the mind itself? If you suppress all the functions, what is left?" In the Indian way of teaching, when you come to a difficulty, someone jumps up and asks a question. And in the commentaries, the question which raises the difficulty is always put. The answer of Patanjali is: "Then the spectator remains in his own form." Theosophy answers: "The Monad remains." It is the end of the human pilgrimage. That is the highest point to which humanity may climb: to suppress all the reflections in the fivefold universe through which the Monad has manifested his powers, and then for the Monad to realise himself, enriched by the experiences through which his manifested aspects have passed. But to the Samkhyan the difficulty is very great, for when he has only his spectator left, when spectacle ceases, the spectator himself almost vanishes. His only function was to look on at the play of mind. When the play of mind is gone, what is left? He can no longer be a spectator, since there is nothing to see. The only answer is: "He remains in his own form." He is now out of manifestation, the duality is transcended, and so the Spirit sinks back into latency, no longer capable of manifestation. There you come to a very serious difference with the Theosophical view of the universe, for according to that view of the universe, when all these functions have been suppressed, then the Monad is ruler over matter and is prepared for a new cycle of activity, no longer slave but master.

All analogy shows us that as the Self withdraws from sheath after sheath, he does not lose but gains in Self-realisation. Self-realisation becomes more and more vivid with each successive withdrawal; so that as the Self puts aside one veil of matter after another, recognises in regular succession that each body in turn is not himself, by that process of withdrawal his sense of Self-reality becomes keener, not less keen. It is important to remember that, because often Western readers, dealing with

Eastern ideas, in consequence of misunderstanding the meaning of the state of liberation, or the condition of Nirvana, identify it with nothingness or unconsciousness--an entirely mistaken idea which is apt to colour the whole of their thought when dealing with Yogic processes. Imagine the condition of a man who identifies himself completely with the body, so that he cannot, even in thought, separate himself from it--the state of the early undeveloped man--and compare that with the strength, vigour and lucidity of your own mental consciousness.

The consciousness of the early man limited to the physical body, with occasional touches of dream consciousness, is very restricted in its range. He has no idea of the sweep of your consciousness, of your abstract thinking. But is that consciousness of the early man more vivid, or less vivid, than yours? Certainly you will say, it is less vivid. You have largely transcended his powers of consciousness. Your consciousness is astral rather than physical, but has thereby increased its vividness. AS the Self withdraws himself from sheath after sheath, he realises himself more and more, not less and less; Self-realisation becomes more intense, as sheath after sheath is cast aside. The centre grows more powerful as the circumference becomes more permeable, and at last a stage is reached when the centre knows itself at every point of the circumference. When that is accomplished the circumference vanishes, but not so the centre. The centre still remains. Just as you are more vividly conscious than the early man, just as your consciousness is more alive, not less, than that of an undeveloped man, so it is as we climb up the stairway of life and cast away garment after garment. We become more conscious of existence, more conscious of knowledge, more conscious of Self-determined power. The faculties of the Self shine out more strongly, as veil after veil falls away. By analogy, then, when we touch the Monad, our consciousness should be mightier, more vivid, and more perfect. As you learn to truly live, your powers and feelings grow in strength.

And remember that all control is exercised over sheaths, over portions of the Not-Self. You do not control your Self; that is a misconception; you control your Not-Self. The Self is never controlled; He is the Inner Ruler Immortal. He is the controller, not the controlled. As sheath after sheath becomes subject to your Self, and body after body becomes the tool of your Self, then shall you realise the truth of the saying of the Upanishad, that you are the Self, the Inner Ruler, the immortal.

Lecture III

YOGA AS SCIENCE



I propose now to deal first with the two great methods of Yoga, one related to the Self and the other to the Not-Self. Let me remind you, before I begin, that we are dealing only with the science of Yoga and not with other means of attaining union with the Divine. The scientific method, following the old Indian conception, is the one to which I am asking your attention. I would remind you, however, that, though I am only dealing with this, there remain also the other two great ways of Bhakti and Karma. The Yoga we are studying specially concerns the Marga of Jnanam or knowledge, and within that way, within that Marga or path of knowledge, we find that three subdivisions occur, as everywhere in nature.

## Methods of Yoga

With regard to what I have just called the two great methods in Yoga, we find that by one of these a man treads the path of knowledge by Buddhi--the pure reason; and the other the same path by Manas--the concrete mind. You may remember that in speaking yesterday of the sub- divisions of Antah-karana, I pointed out to you that there we had a process of reflection of one quality in another; and within the limits of the cognitional aspect of the Self, you find Buddhi, cognition reflected in cognition; and Ahamkara, cognition reflected in will; and Manas, cognition reflected in activity. Bearing those three sub-divisions in mind, you will very readily be able to see that these two methods of Yoga fall naturally under two of these heads. But what of the third? What of the will, of which Ahamkara is the representative in cognition? That certainly has its road, but it can scarcely be said to be a "method". Will breaks its way upwards by sheer unflinching determination, keeping its eyes fixed on the end, and using either buddhi or manes indifferently as a means to that end. Metaphysics is used to realise the Self; science is used to understand the Not-Self; but either is grasped, either is thrown aside, as it serves, or fails to serve, the needs of the moment. Often the man, in whom will is predominant, does not know how he gains the object he is aiming at; it comes to his hands, but the "how" is obscure to him; he willed to have it, and nature gives it to him. This is also seen in Yoga in the man of Ahamkara, the sub-type of will in cognition. Just as in the man of Ahamkara, Buddhi and Manas are subordinate, so in the man of Buddhi, Ahamkara and Manas are not absent, but are subordinate; and in the man of Manas, Ahamkara and Buddhi are present, but play a subsidiary part. Both the metaphysician and the scientist must be supported by Ahamkara. That Self-determining faculty, that deliberate setting of oneself to a chosen end, that is necessary in all forms of Yoga. Whether a Yogi is going to follow the purely cognitional way of Buddhi, or whether he is going to follow the more active path of Manas, in both cases he needs the

self-determining will in order to sustain him in his arduous task. You remember it is written in the Upanishad that the weak man cannot reach the Self. Strength is wanted. Determination is wanted. Perseverance is wanted. And you must have, in every successful Yogi, that intense determination which is the very essence of individuality.

Now what are these two great methods? One of them may be described as seeking the Self by the Self; the other may be described as seeking the Self by the Not-Self; and if you will think of them in that fashion, I think you will find the idea illuminative. Those who seek the Self by the Self, seek him through the faculty of Buddhi; they turn ever inwards, and turn away from the outer world. Those who seek the Self by the Not-Self, seek him through the active working Manas; they are outward-turned, and by study of the Not-Self, they learn to realise the Self. The one is the path of the metaphysician; the other is the path of the scientist.

### To the Self by the Self

Let us look at this a little more closely, with its appropriate methods. The path on which the faculty of Buddhi is used predominantly is, as just said, the path of the metaphysician. It is the path of the philosopher. He turns inwards, ever seeking to find the Self by diving into the recesses of his own nature. Knowing that the Self is within him, he tries to strip away vesture after vesture, envelope after envelope, and by a process of rejecting them he reaches the glory of the unveiled Self. To begin this, he must give up concrete thinking and dwell amidst abstractions. His method, then, must be strenuous, long-sustained, patient meditation. Nothing else will serve his end; strenuous, hard thinking, by which he rises away from the concrete into the abstract regions of the mind; strenuous, hard thinking, further continued, by which he reaches from the abstract region of the mind up to the region of Buddhi, where unity is sensed; still by strenuous thinking, climbing yet further, until Buddhi as it were opens out into Atma, until the Self is seen in his splendour, with only a film of atmic matter, the envelope of Atma in the manifested fivefold world. It is along that difficult and strenuous path that the Self must be found by way of the Self.

Such a man must utterly disregard the Not-Self. He must shut his senses against the outside world. The world must no longer be able to touch him. The senses must be closed against all the vibrations that come from without, and he must turn a deaf ear, a blind eye, to all the allurements of matter, to all the diversity of objects, which make up the universe of the Not-Self. Seclusion will help him, until he is strong enough to close himself against

the outer stimuli or allurements. The contemplative orders in the Roman Catholic Church offer a good environment for this path. They put the outer world away, as far away as possible. It is a snare, a temptation, a hindrance. Always turning away from the world, the Yogi must fix his thought, his attention, upon the Self. Hence for those who walk along this road, what are called the Siddhis are direct obstacles, and not helps. But that statement that you find so often, that the Siddhis are things to be avoided, is far more sweeping than some of our modern Theosophists are apt to imagine. They declare that the Siddhis are to be avoided, but forget that the Indian who says this also avoids the use of the physical senses. He closes physical eyes and ears as hindrances. But some Theosophists urge avoidance of all use of the astral senses and mental senses, but they do not object to the free use of the physical senses, or dream that they are hindrances. Why not? If the senses are obstacles in their finer forms, they are also obstacles in their grosser manifestations. To the man who would find the Self by the Self, every sense is a hindrance and an obstacle, and there is no logic, no reason, in denouncing the subtler senses only, while forgetting the temptations of the physical senses, impediments as much as the other. No such division exists for the man who tries to understand the universe in which he is. In the search for the Self by the Self, all that is not Self is an obstacle. Your eyes, your ears, everything that puts you into contact with the outer world, is just as much an obstacle as the subtler forms of the same senses which put you into touch with the subtler worlds of matter, which you call astral and mental. This exaggerated fear of the Siddhis is only a passing reaction, not based on understanding but on lack of understanding; and those who denounce the Siddhis should rise to the logical position of the Hindu Yogi, or of the Roman Catholic recluse, who denounces all the senses, and all the objects of the senses, as obstacles in the way. Many Theosophists here, and more in the West, think that much is gained by acuteness of the physical senses, and of the other faculties in the physical brain; but the moment the senses are acute enough to be astral, or the faculties begin to work in astral matter, they treat them as objects of denunciation. That is not rational. It is not logical. Obstacles, then, are all the senses, whether you call them Siddhis or not, in the search for the Self by turning away from the Not-Self.

It is necessary for the man who seeks the Self by the Self to have the quality which is called "faith," in the sense in which I defined it before--the profound, intense conviction, that nothing can shake, of the reality of the Self within you. That is the one thing that is worthy to be dignified by the name of faith. Truly it is beyond reason, for not by reason may the Self be known as real. Truly it is not based on argument, for not by reasoning may the Self be discovered. It is the witness of the Self within you to his own supreme reality, and that unshakable conviction, which is shraddha, is necessary for the treading of this path. It is necessary, because without it the human mind would fail, the human courage would be daunted, the human perseverance would break, with the difficulties of the seeking for the Self. Only

that imperious conviction that the Self is, only that can cheer the pilgrim in the darkness that comes down upon him, in the void that he must cross before--the life of the lower being thrown away--the life of the higher is realised. This imperious faith is to the Yogi on this path what experience and knowledge are to the Yogi on the other.

## To the Self Through the Not-self

Turn from him to the seeker for the Self through the Not- Self. This is the way of the scientist, of the man who uses the concrete, active Manas, in order scientifically to understand the universe; he has to find the real among the unreal, the eternal among the changing, the Self amid the diversity of forms. How is he to do it? By a close and rigorous study of every changing form in which the Self has veiled himself. By studying the Not-Self around him and in him, by understanding his own nature, by analysing in order to understand, by studying nature in others as well as in himself, by learning to know himself and to gain knowledge of others; slowly, gradually, step by step, plane after plane, he has to climb upwards, rejecting one form of matter after another, finding not in these the Self he seeks. As he learns to conquer the physical plane, he uses the keenest senses in order to understand, and finally to reject. He says: "This is not my Self. This changing panorama, these obscurities, these continual transformations, these are obviously the antithesis of the eternity, the lucidity, the stability of the Self. These cannot be my Self." And thus he constantly rejects them. He climbs on to the astral plane and, using there the finer astral senses, he studies the astral world, only to find that that also is changing and manifests not the changelessness of the Self. After the astral world is conquered and rejected, he climbs on into the mental plane, and there still studies the ever-changing forms of that Manasic world, only once more to reject them: "These are not the Self." Climbing still higher, ever following the track of forms, he goes from the mental to the Buddhic plane, where the Self begins to show his radiance and beauty in manifested union. Thus by studying diversity he reaches the conception of unity, and is led into the understanding of the One. To him the realisation of the Self comes through the study of the Not-Self, by the separation of the Not-Self from the Self. Thus he does by knowledge and experience what the other does by pure thinking and by faith. In this path of finding the Self through the Not-Self, the so-called Siddhis are necessary. Just as you cannot study the physical world without the physical senses, so you cannot study the astral world without the astral senses, nor the mental world without the mental senses. Therefore, calmly choose your ends, and then think out your means, and you will not be in any difficulty about the method you should employ, the path you should tread.

Thus we see that there are two methods, and these must be kept separate in your thought. Along the line of pure thinking--the metaphysical line--you may reach the Self. So also along the line of scientific observation and experiment--the physical line, in the widest sense of the term physical--you may reach the Self. Both are ways of Yoga. Both are included in the directions that you may read in the Yoga Sutras of Patanjali. Those directions will cease to be self-contradictory, if you will only separate in your thought the two methods. Patanjali has given, in the later part of his Sutras, some hints as to the way in which the Siddhis may be developed. Thus you may find your way to the Supreme.

## Yoga and Morality

The next point that I would pause upon, and ask you to realise, is the fact that Yoga is a science of psychology. I want further to point out to you that it is not a science of ethic, though ethic is certainly the foundation of it. Psychology and ethic are not the same. The science of psychology is the result of the study of mind. The science of ethic is the result of the study of conduct, so as to bring about the harmonious relation of one to another. Ethic is a science of life, and not an investigation into the nature of mind and the methods by which the powers of the mind may be developed and evolved. I pause on this because of the confusion that exists in many people as regards this point. If you understand the scope of Yoga aright, such a confusion ought not to arise. The confused idea makes people think that in Yoga they ought to find necessarily what are called precepts of morality, ethic. Though Patanjali gives the universal precepts of morality and right conduct in the first two angas of Yoga, called yama and niyama, yet they are subsidiary to the main topic, are the foundation of it, as just said. No practice of Yoga is possible unless you possess the ordinary moral attributes summed up in yama and niyama; that goes without saying. But you should not expect to find moral precepts in a scientific text book of psychology, like Yoga. A man studying the science of electricity is not shocked if he does not find in it moral precepts; why then should one studying Yoga, as a science of psychology, expect to find moral precepts in it? I do not say that morality is unimportant for the Yogi. On the contrary, it is all-important. It is absolutely necessary in the first stages of Yoga for everyone. But to a Yogi who has mastered these, it is not necessary, if he wants to follow the left-hand path. For you must remember that there is a Yoga of the left-hand path, as well as a Yoga of the right-hand path. Yoga is there also followed, and though asceticism is always found in the early stages, and sometimes in the later, true morality is absent. The black magician is often as rigid in his morality as any Brother of the White Lodge.[FN#8: Terms while and black as used here have no

relation to race or colour.] Of the disciples of the black and white magicians, the disciple of the black magician is often the more ascetic. His object is not the purification of life for the sake of humanity, but the purification of the vehicle, that he may be better able to acquire power. The difference between the white and the black magician lies in the motive. You might have a white magician, a follower of the right-hand path, rejecting meat because the way of obtaining it is against the law of compassion. The follower of the left-hand path may also reject meat, but for the reason that he would not be able to work so well with his vehicle if it were full of the rajasic elements of meat. The difference is in the motive. The outer action is the same. Both men may be called moral, if judged by the outer action alone. The motive marks the path, while the outer actions are often identical.

It is a moral thing to abstain from meat, because thereby you are lessening the infliction of suffering; it is not a moral act to abstain from meat from the yogic standpoint, but only a means to an end. Some of the greatest yogis in Hindu literature were, and are, men whom you would rightly call black magicians. But still they are yogis. One of the greatest yogis of all was Ravana, the anti-Christ, the Avatara of evil, who summed up all the evil of the world in his own person in order to oppose the Avatara of good. He was a great, a marvellous yogi, and by Yoga he gained his power. Ravana was a typical yogi of the left-hand path, a great destroyer, and he practiced Yoga to obtain the power of destruction, in order to force from the hands of the Planetary Logos the boon that no man should be able to kill him. You may say: "What a strange thing that a man can force from God such a power." The laws of Nature are the expression of Divinity, and if a man follows a law of Nature, he reaps the result which that law inevitably brings; the question whether he is good or bad to his fellow men does not touch this matter at all. Whether some other law is or is not obeyed, is entirely outside the question. It is a matter of dry fact that the scientific man may be moral or immoral, provided that his immorality does not upset his eyesight or nervous system. It is the same with Yoga. Morality matters profoundly, but it does not affect these particular things, and if you think it does, you are always getting into bogs and changing your moral standpoint, either lowering or making it absurd. Try to understand; that is what the Theosophist should do; and when you understand, you will not fall into the blunders nor suffer the bewilderment many do, when you expect laws belonging to one region of the universe to bring about results in another. The scientific man understands that. He knows that a discovery in chemistry does not depend upon his morality, and he would not think of doing an act of charity with a view to finding out a new element. He will not fail in a well-wrought experiment, however vicious his private life may be. The things are in different regions, and he does not confuse the laws of the two. As Ishvara is absolutely just, the man who obeys a law reaps the fruit of that law, whether his actions, in any other fields, are beneficial to man or not. If you sow rice, you will reap rice; if you sow weeds, you will reap weeds; rice for rice, and weed for

weed. The harvest is according to the sowing. For this is a universe of law. By law we conquer, by law we succeed. Where does morality come in, then? When you are dealing with a magician of the right-hand path, the servant of the White Lodge, there morality is an all-important factor. Inasmuch as he is learning to be a servant of humanity, he must observe the highest morality, not merely the morality of the world, for the white magician has to deal with helping on harmonious relations between man and man. The white magician must be patient. The black magician may quite well be harsh. The white magician must be compassionate; compassion widens out his nature, and he is trying to make his consciousness include the whole of humanity. But not so the black magician. He can afford to ignore compassion.

A white magician may strive for power. But when he is striving for power, he seeks it that he may serve humanity and become more useful to mankind, a more effective servant in the helping of the world. But not so the brother of the dark side. When he strives for power, he seeks it for himself, so that he may use it against the whole world. He may be harsh and cruel. He wants to be isolated; and harshness and cruelty tend to isolate him. He wants power; and holding that power for himself, he can put himself temporarily, as it were, against the Divine Will in evolution.

The end of the one is Nirvana, where all separation has ceased. The end of the other is Avichi--the uttermost isolation--the kaivalya of the black magician. Both are yogis, both follow the science of yoga, and each gets the result of the law he has followed: one the kaivalya of Nirvana, the other the kaivalya of Avichi.

## Composition of States of the Mind

Let us pass now to the "states of the mind" as they are called. The word which is used for the states of the mind by Patanjali is Vritti. This admirably constructed language Sanskrit gives you in that very word its own meaning. Vrittis means the "being" of the mind; the ways in which mind can exist; the modes of the mind; the modes of mental existence; the ways of existing. That is the literal meaning of this word. A subsidiary meaning is a "turning around," a "moving in a circle". You have to stop, in Yoga, every mode of existing in which the mind manifests itself. In order to guide you towards the power of stopping them--for you cannot stop them till you understand them--you are told that these modes of mind are fivefold in their nature. They are pentads. The Sutra, as usually translated, says " the Vrittis are fivefold (panchatayyah)," but pentad is a more accurate rendering of the word pancha-tayyah, in the original, than fivefold. The word pentad at once recalls to you the way in which the chemist speaks of a monad, triad, heptad, when he deals with elements. The

elements with which the chemist is dealing are related to the unit-element in different ways. Some elements are related to it in one way only, and are called monads; others are related in two ways, and are called duads, and so on.

Is this applicable to the states of mind also? Recall the shloka of the Bhagavad-Gita in which it is said that the Jiva goes out into the world, drawing round him the five senses and mind as sixth. That may throw a little light on the subject. You have five senses, the five ways of knowing, the five jnanendriyas or organs of knowing. Only by these five senses can you know the outer world. Western psychology says that nothing exists in thought that does not exist in sensation. That is not true universally; it is not true of the abstract mind, nor wholly of the concrete. But there is a great deal of truth in it. Every idea is a pentad. It is made up of five elements. Each element making up the idea comes from one of the senses, and of these there are at present five. Later on every idea will be a heptad, made up of seven elements. For the present, each has five qualities, which build up the idea. The mind unites the whole together into a single thought, synthesises the five sensations. If you think of an orange and analyse your thought of an orange, you will find in it: colour, which comes through the eye; fragrance, which comes through the nose; taste, which comes through the tongue; roughness or smoothness, which comes through the sense of touch; and you would hear musical notes made by the vibrations of the molecules, coming through the sense of hearing, were it keener. If you had a perfect sense of hearing, you would hear the sound of the orange also, for wherever there is vibration there is sound. All this, synthesised by the mind into one idea, is an orange. That is the root reason for the "association of ideas". It is not only that a fragrance recalls the scene and the circumstances under which the fragrance was observed, but because every impression is made through all the five senses and, therefore, when one is stimulated, the others are recalled. The mind is like a prism. If you put a prism in the path of a ray of white light, it will break it up into its seven constituent rays and seven colours will appear. Put another prism in the path of these seven rays, and as they pass through the prism, the process is reversed and the seven become one white light. The mind is like the second prism. It takes in the five sensations that enter through the senses, and combines them into a single precept. As at the present stage of evolution the senses are five only, it unites the five sensations into one idea. What the white ray is to the seven-coloured light, that a thought or idea is to the fivefold sensation. That is the meaning of the much controverted Sutra: "Vrittayah panchatayych," "the vrittis, or modes of the mind, are pentads." If you look at it in that way, the later teachings will be more clearly understood.

As I have already said, that sentence, that nothing exists in thought which is not in sensation, is not the whole truth. Manas, the sixth sense, adds to the sensations its own pure elemental nature. What is that nature that you find thus added? It is the establishment of a relation, that is really what the mind adds.



All thinking is the "establishment of relations," and the more closely you look into that phrase, the more you will realise how it covers all the varied processes of the mind. The very first process of the mind is to become aware of an outside world. However dimly at first, we become aware of something outside ourselves--a process generally called perception. I use the more general term "establishing a relation," because that runs through the whole of the mental processes, whereas perception is only a single thing. To use a well-known simile, when a little baby feels a pin pricking it, it is conscious of pain, but not at first conscious of the pin, nor yet conscious of where exactly the pin is. It does not recognise the part of the body in which the pin is. There is no perception, for perception is defined as relating a sensation to the object which causes the sensation. You only, technically speaking, "perceive" when you make a relation between the object and yourself. That is the very first of these mental processes, following on the heels of sensation. Of course, from the Eastern standpoint, sensation is a mental function also, for the senses are part of the cognitive faculty, but they are unfortunately classed with feelings in Western psychology. Now having established that relation between yourself and objects outside, what is the next process of the mind? Reasoning: that is, the establishing of relations between different objects, as perception is the establishment of your relation with a single object. When you have perceived many objects, then you begin to reason in order to establish relations between them. Reasoning is the establishment of a new relation, which comes out from the comparison of the different objects that by perception you have established in relation with yourself, and the result is a concept. This one phrase, "establishment of relations," is true all round. The whole process of thinking is the establishment of relations, and it is natural that it should be so, because the Supreme Thinker, by establishing a relation, brought matter into existence. Just as He, by establishing that primary relation between Himself and the Not-Self, makes a universe possible, so do we reflect His powers in ourselves, thinking by the same method, establishing relations, and thus carrying out every intellectual process.

## Pleasure and Pain

Let us pass again from that to another statement made by this great teacher of Yoga: "Pentads are of two kinds, painful and non-painful." Why did he not say: "painful and pleasant"? Because he was an accurate thinker, a logical thinker, and he uses the logical division that includes the whole universe of discourse, A and Not-A, painful and non-painful. There has been much controversy among psychologists as to a third kind --indifferent. Some psychologists divide all feelings into three: painful, pleasant and indifferent. Feelings cannot be divided merely into

pain and pleasure, there is a third class, called indifference, which is neither painful nor pleasant. Other psychologists say that indifference is merely pain or pleasure that is not marked enough to be called the one or the other. Now this controversy and tangle into which psychologists have fallen might be avoided if the primary division of feelings were a logical division. A and Not-A--that is the only true and logical division. Patanjali is absolutely logical and right. In order to avoid the quicksand into which the modern psychologists have fallen, he divides all vrittis, modes of mind, into painful and nonpainful.

There is, however, a psychological reason why we should say "pleasure and pain," although it is not a logical division. The reason why there should be that classification is that the word pleasure and the word pain express two fundamental states of difference, not in the Self, but in the vehicles in which that Self dwells. The Self, being by nature unlimited, is ever pressing, so to say, against any boundaries which seek to limit him. When these limitations give way a little before the constant pressure of the Self, we feel "pleasure," and when they resist or contract, we feel "pain". They are not states of the Self so much as states of the vehicles, and states of certain changes in consciousness. Pleasure and pain belong to the Self as a whole, and not to any aspect of the Self separately taken. When pleasure and pain are marked off as belonging only to the desire nature, the objection arises: "Well, but in the exercise of the cognitive faculty there is an intense pleasure. When you use the creative faculty of the mind you are conscious of a profound joy in its exercise, and yet that creative faculty can by no means be classed with desire." The answer is: "Pleasure belongs to the Self as a whole. Where the vehicles yield themselves to the Self, and permit it to 'expand' as is its eternal nature, then what is called pleasure is felt." It has been rightly said: "Pleasure is a sense of moreness." Every time you feel pleasure, you will find the word "moreness" covers the case. It will cover the lowest condition of pleasure, the pleasure of eating. You are becoming more by appropriating to yourself a part of the Not-Self, food. You will find it true of the highest condition of bliss, union with the Supreme. You become more by expanding yourself to His infinity. When you have a phrase that can be applied to the lowest and highest with which you are dealing, you may be fairly sure it is all-inclusive, and that, therefore, "pleasure is moreness" is a true statement. Similarly, pain is "lessness".

If you understand these things your philosophy of life will become more practical, and you will be able to help more effectively people who fall into evil ways. Take drink. The real attraction of drinking lies in the fact that, in the first stages of it, a more keen and vivid life is felt. That stage is overstepped in the case of the man who gets drunk, and then the attraction ceases. The attraction lies in the first stages, and many people have experienced that, who would never dream of becoming drunk. Watch people who are taking wine and see how much more lively and talkative they become. There lies the attraction, the danger.

The real attraction in most coarse forms of excess is that they give an added sense of life, and you will never be able to redeem a man from his excess unless you know why he does it. Understanding the attractiveness of the first step, the increase of life, then you will be able to put your finger on the point of temptation, and meet that in your argument with him. So that this sort of mental analysis is not only interesting, but practically useful to every helper of mankind. The more you know, the greater is your power to help.

The next question that arises is: "Why does he not divide all feelings into pleasurable and not-pleasurable, rather than into 'painful and not-painful'?" A Westerner will not be at a loss to answer that: "Oh, the Hindu is naturally so very pessimistic, that he naturally ignores pleasure and speaks of painful and not-painful. The universe is full of pain." But that would not be a true answer. In the first place the Hindu is not pessimistic. He is the most optimistic of men. He has not got one solitary school of philosophy that does not put in its foreground that the object of all philosophy is to put an end to pain. But he is profoundly reasonable. He knows that we need not go about seeking happiness. It is already ours, for it is the essence of our own nature. Do not the Upanishads say: "The Self is bliss"? Happiness exists perennially within you. It is your normal state. You have not to seek it. You will necessarily be happy if you get rid of the obstacles called pain, which are in the modes of mind. Happiness is not a secondary thing, but pain is, and these painful things are obstacles to be got rid of. When they are stopped, you must be happy. Therefore Patanjali says: "The vrittis are painful and non-painful." Pain is an excrescence. It is a transitory thing. The Self, who is bliss, being the all-permeating life of the universe, pain has no permanent place in it. Such is the Hindu position, the most optimistic in the world.

Let us pause for a moment to ask: "Why should there be pain at all if the Self is bliss?" Just because the nature of the Self is bliss. It would be impossible to make the Self turn outward, come into manifestation, if only streams of bliss flowed in on him. He would have remained unconscious of the streams. To the infinity of bliss nothing could be added. If you had a stream of water flowing unimpeded in its course, pouring more water into it would cause no ruffling, the stream would go on heedless of the addition. But put an obstacle in the way, so that the free flow is checked, and the stream will struggle and fume against the obstacle, and make every endeavour to sweep it away. That which is contrary to it, that which will check its current's smooth flow, that alone will cause effort. That is the first function of pain. It is the only thing that can rouse the Self. It is the only thing that can awaken his attention. When that peaceful, happy, dreaming, inturned Self finds the surge of pain beating against him, he awakens: "What is this, contrary to my nature, antagonistic and repulsive, what is this?" It arouses him to the fact of a surrounding universe, an outer world. Hence in

psychology, in yoga, always basing itself on the ultimate analysis of the fact of nature, pain is the thing that asserts itself as the most important factor in Self-realisation; that which is other than the Self will best spur the Self into activity. Therefore we find our commentator, when dealing with pain, declares that the karmic receptacle the causal body, that in which all the seeds of karma are gathered Up, has for its builder all painful experiences; and along that line of thought we come to the great generalisation: the first function of pain in the universe is to arouse the Self to turn himself to the outer world, to evoke his aspect of activity.

The next function of pain is the organisation of the vehicles. Pain makes the man exert himself, and by that exertion the matter of his vehicles gradually becomes organised. If you want to develop and organise your muscles, you make efforts, you exercise them, and thus more life flows into them and they become strong. Pain is necessary that the Self may force his vehicles into making efforts which develop and organise them. Thus pain not only awakens awareness, it also organises the vehicles.

It has a third function also. Pain purifies. We try to get rid of that which causes us pain. It is contrary to our nature, and we endeavour to throw it away. All that is against the blissful nature of the Self is shaken by pain out of the vehicles; slowly they become purified by suffering, and in that way become ready for the handling of the Self.

It has a fourth function. Pain teaches. All the best lessons of life come from pain rather than from joy. When one is becoming old, as I am and I look on the long life behind me, a life of storm and stress, of difficulties and efforts, I see something of the great lessons pain can teach. Out of my life story could efface without regret everything that it has had of joy and happiness, but not one pain would I let go, for pain is the teacher of wisdom.

It has a fifth function. Pain gives power. Edward Carpenter said, in his splendid poem of "Time and Satan," after he had described the wrestlings and the overthrows: 'Every pain that I suffered in one body became a power which I wielded in the next.' Power is pain transmuted.

Hence the wise man, knowing these things, does not shrink from pain; it means purification, wisdom, power.

It is true that a man may suffer so much pain that for this incarnation he may be numbed by it, rendered wholly or partially useless. Especially is this the case when the pain has deluged in childhood. But even then, he shall reap his harvest of good later. By his past, he may have rendered present pain inevitable, but none the less can he turn it into a golden opportunity by knowing and utilising its functions.

You may say: "What use then of pleasure, if pain is so splendid a thing?" From pleasure comes illumination. Pleasure enables the Self to manifest. In pleasure all the vehicles of the Self are made harmonious; they all vibrate together; the vibrations are rhythmical, not jangled as they are in pain, and those rhythmical vibrations permit that expansion of the Self of which I spoke, and thus lead up to illumination, the knowledge of the Self. And if that be true, as it is true, you will see that pleasure plays an immense part in nature, being of the nature of the Self, belonging to him. When it harmonises the vehicles of the Self from outside, it enables the Self more readily to manifest himself through the lower selves within us. Hence happiness is a condition of illumination. That is the explanation of the value of the rapture of the mystic; it is an intense joy. A tremendous wave of bliss, born of love triumphant, sweeps over the whole of his being, and when that great wave of bliss sweeps over him, it harmonises the whole of his vehicles, subtle and gross alike, and the glory of the Self is made manifest and he sees the face of his God. Then comes the wonderful illumination, which for the time makes him unconscious of all the lower worlds. It is because for a moment the Self is realising himself as divine, that it is possible for him to see that divinity which is cognate to himself. So you should not fear joy any more than you fear pain, as some unwise people do, dwarfed by a mistaken religionism. That foolish thought which you often find in an ignorant religion, that pleasure is rather to be dreaded, as though God grudged joy to His children, is one of the nightmares born of ignorance and terror. The Father of life is bliss. He who is joy cannot grudge Himself to His children, and every reflection of joy in the world is a reflection of the Divine Life, and a manifestation of the Self in the midst of matter. Hence pleasure has its function as well as pain and that also is welcome to the wise, for he understands and utilises it. You can easily see how along this line pleasure and pain become equally welcome. Identified with neither, the wise man takes either as it comes, knowing its purpose. When we understand the places of joy and of pain, then both lose their power to bind or to upset us. If pain comes, we take it and utilise it. If joy comes, we take it and utilise it. So we may pass through life, welcoming both pleasure and pain, content whichever may come to us, and not wishing for that which is for the moment absent. We use both as means to a desired end; and thus we may rise to a higher indifference than that of the stoic, to the true vairagya; both pleasure and pain are transcended, and the Self remains, who is bliss.

## LECTURE IV

### YOGA AS PRACTICE

In dealing with the third section of the subject, I drew your

attention to the states of mind, and pointed out to you that, according to the Samskrit word vritti, those states of mind should be regarded as ways in which the mind exists, or, to use the philosophical phrase of the West, they are modes of mind, modes of mental existence. These are the states which are to be inhibited, put an end to, abolished, reduced into absolute quiescence. The reason for this inhibition is the production of a state which allows the higher mind to pour itself into the lower. To put it in another way: the lower mind, unruffled, waveless, reflects the higher, as a waveless lake reflects the stars. You will remember the phrase used in the Upanishad, which puts it less technically and scientifically, but more beautifully, and declares that in the quietude of the mind and the tranquility of the senses, a man may behold the majesty of the Self. The method of producing this quietude is what we have now to consider.

### Inhibition of States of Mind

Two ways, and two ways only, there are of inhibiting these modes, these ways of existence, of the mind. They were given by Sri Krishna in the Bhagavad-Gita, when Arjuna complained that the mind was impetuous, strong, difficult to bend, hard to curb as the wind. His answer was definite: "Without doubt, O mighty-armed, the mind is hard to curb and restless; but it may be curbed by constant practice (abhyasa) and by dispassion (vai-ragya)."[FN#9: loc. cit., VI. 35, 35]

These are the two methods, the only two methods, by which this restless, storm-tossed mind can be reduced to peace and quietude. Vai-ragya and abhyasa, they are the only two methods, but when steadily practiced they inevitably bring about the result.

Let us consider what these two familiar words imply. Vai-ragya, or dispassion, has as its main idea the clearing away of all passion for, attraction to, the objects of the senses, the bonds which are made by desire between man and the objects around him. Raga is "passion, addiction," that which binds a man to things. The prefix "vi"--changing to "vai" by a grammatical rule --means "without," or "in opposition to". Hence vai-ragya is "non-passion, absence of passion," not bound, tied or related to any of these outside objects. Remembering that thinking is the establishing of relations, we see that the getting rid of relations will impose on the mind the stillness that is Yoga. All raga must be entirely put aside. We must separate ourselves from it. We must acquire the opposite condition, where every passion is stilled, where no attraction for the objects of desire remains, where all the bonds that unite the man to surrounding objects are broken. "When the bonds of the heart are broken, then the man becomes immortal."

How shall this dispassion be brought about? There is only one right way of doing it. By slowly and gradually drawing ourselves away from outer objects through the more potent attraction of the Self. The Self is ever attracted to the Self. That attraction alone can turn these vehicles away from the alluring and repulsive objects that surround them; free from all raga, no more establishing relations with objects, the separated Self finds himself liberated and free, and union with the one Self becomes the sole object of desire. But not instantly, by one supreme effort, by one endeavour, can this great quality of dispassion become the characteristic of the man bent on Yoga. He must practice dispassion constantly and steadfastly. That is implied in the word joined with dispassion, abhyasa or practice. The practice must be constant, continual and unbroken. "Practice" does not mean only meditation, though this is the sense in which the word is generally used; it means the deliberate, unbroken carrying out of dispassion in the very midst of the objects that attract.

In order that you may acquire dispassion, you must practice it in the everyday things of life. I have said that many confine abhyasa to meditation. That is why so few people attain to Yoga. Another error is to wait for some big opportunity. People prepare themselves for some tremendous sacrifice and forget the little things of everyday life, in which the mind is knitted to objects by a myriad tiny threads. These things, by their pettiness, fail to attract attention, and in waiting for the large thing, which does not come, people lose the daily practice of dispassion towards the little things that are around them. By curbing desire at every moment, we become indifferent to all the objects that surround us. Then, when the great opportunity comes, we seize it while scarce aware that it is upon us. Every day, all day long, practice--that is what is demanded from the aspirant to Yoga, for only on that line can success come; and it is the wearisomeness of this strenuous, continued endeavour that tires out the majority of aspirants.

I must here warn you of a danger. There is a rough-and- ready way of quickly bringing about dispassion. Some say to you: "Kill out all love and affection; harden your hearts; become cold to all around you; desert your wife and children, your father and mother, and fly to the desert or the jungle; put a wall between yourself and all objects of desire; then dispassion will be yours." It is true that it is comparatively easy to acquire dispassion in that way. But by that you kill more than desire. You put round the Self, who is love, a barrier through which he is unable to pierce. You cramp yourself by encircling yourself with a thick shell, and you cannot break through it. You harden yourself where you ought to be softened; you isolate yourself where you ought to be embracing others; you kill love and not only desire, forgetting that love clings to the Self and seeks the Self, while desire clings to the sheaths of the Self, the bodies in which the Self is clothed. Love is the desire of the separated Self for union with all other separated Selves. Dispassion is the non-attraction to matter--a very different

thing. You must guard love--for it is the very Self of the Self. In your anxiety to acquire dispassion do not kill out love. Love is the life in everyone of us, separated Selves. It draws every separated Self to the other Self. Each one of us is a part of one mighty whole. Efface desire as regards the vehicles that clothe the Self, but do not efface love as regards the Self, that never-dying force which draws Self to Self. In this great up-climbing, it is far better to suffer from love rather than to reject it, and to harden your hearts against all ties and claims of affection. Suffer for love, even though the suffering be bitter. Love, even though the love be an avenue of pain. The pain shall pass away, but the love shall continue to grow, and in the unity of the Self you shall finally discover that love is the great attracting force which makes all things one.

Many people, in trying to kill out love, only throw themselves back, becoming less human, not superhuman; by their mistaken attempts. It is by and through human ties of love and sympathy that the Self unfolds. It is said of the Masters that They love all humanity as a mother loves her firstborn son. Their love is not love watered down to coolness, but love for all raised to the heat of the highest particular loves of smaller souls. Always mistrust the teacher who tells you to kill out love, to be indifferent to human affections. That is the way which leads to the left-hand path.

## Meditation With and Without Seed

The next step is our method of meditation. What do we mean by meditation? Meditation cannot be the same for every man. Though the same in principle, namely, the steadying of the mind, the method must vary with the temperament of the practitioner. Suppose that you are a strong-minded and intelligent man, fond of reasoning. Suppose that connected links of thought and argument have been to you the only exercise of the mind. Utilise that past training. Do not imagine that you can make your mind still by a single effort. Follow a logical chain of reasoning, step by step, link after link; do not allow the mind to swerve a hair's breadth from it. Do not allow the mind to go aside to other lines of thought. Keep it rigidly along a single line, and steadiness will gradually result. Then, when you have worked up to your highest point of reasoning and reached the last link of your chain of argument, and your mind will carry you no further, and beyond that you can see nothing, then stop. At that highest point of thinking, cling desperately to the last link of the chain, and there keep the mind poised, in steadiness and strenuous quiet, waiting for what may come. After a while, you will be able to maintain this attitude for a considerable time.

For one in whom imagination is stronger than the reasoning



faculty, the method by devotion, rather than by reasoning, is the method. Let him call imagination to his help. He should picture some scene, in which the object of his devotion forms the central figure, building it up, bit by bit, as a painter paints a picture, putting in it gradually all the elements of the scene. He must work at it as a painter works on his canvas, line by line, his brush the brush of imagination. At first the work will be very slow, but the picture soon begins to present itself at call. Over and over he should picture the scene, dwelling less and less on the surrounding objects and more and more on the central figure which is the object of his heart's devotion. The drawing of the mind to a point, in this way, brings it under control and steadies it, and thus gradually, by this use of the imagination, he brings the mind under command. The object of devotion will be according to the man's religion. Suppose--as is the case with many of you--that his object of devotion is Sri Krishna; picture Him in any scene of His earthly life, as in the battle of Kurukshetra. Imagine the armies arrayed for battle on both sides; imagine Arjuna on the floor of the chariot, despondent, despairing; then come to Sri Krishna, the Charioteer, the Friend and Teacher. Then, fixing your mind on the central figure, let your heart go out to Him with onepointed devotion. Resting on Him, poise yourself in silence and, as before, wait for what may come.

This is what is called "meditation with seed". The central figure, or the last link in reasoning, that is "the seed". You have gradually made the vagrant mind steady by this process of slow and gradual curbing, and at last you are fixed on the central thought, or the central figure, and there you are poised. Now let even that go. Drop the central thought, the idea, the seed of meditation. Let everything go. But keep the mind in the position gained, the highest point reached, vigorous and alert. This is meditation without a seed. Remain poised, and wait in the silence and the void. You are in the "cloud," before described, and pass through the condition before sketched. Suddenly there will be a change, a change unmistakable, stupendous, incredible. In that silence, as said, a Voice shall be heard. In that void, a Form shall reveal itself. In that empty sky, a Sun shall rise, and in the light of that Sun you shall realise your own identity with it, and know that that which is empty to the eye of sense is full to the eye of Spirit, that that which is silence to the ear of sense is full of music to the ear of Spirit.

Along such lines you can learn to bring into control your mind, to discipline your vagrant thought, and thus to reach illumination. One word of warning. You cannot do this, while you are trying meditation with a seed. until you are able to cling to your seed definitely for a considerable time, and maintain throughout an alert attention. It is the emptiness of alert expectation. not the emptiness of impending sleep. If your mind be not in that condition, its mere emptiness is dangerous. It leads to mediumship, to possession, to obsession. You can wisely aim at emptiness, only when you have so disciplined the mind that it can hold for a considerable time to a single point and remain

alert when that point is dropped.

The question is sometimes asked: "Suppose that I do this and succeed in becoming unconscious of the body; suppose that I do rise into a higher region; is it quite sure that I shall come back again to the body? Having left the body, shall I be certain to return?" The idea of non-return makes a man nervous. Even if he says that matter is nothing and Spirit is everything, he yet does not like to lose touch with his body and, losing that touch, by sheer fear, he drops back to the earth after having taken so much trouble to leave it. You should, however, have no such fear. That which will draw you back again is the trace of your past, which remains under all these conditions.

The question is of the same kind as: "Why should a state of Pralaya ever come to an end, and a new state of Manvantara begin?" And the answer is the same from the Hindu psychological standpoint; because, although you have dropped the very seed of thought, you cannot destroy the traces which that thought has left, and that trace is a germ, and it tends to draw again to itself matter, that it may express itself once more. This trace is what is called the privation of matter-- samskara. Far as you may soar beyond the concrete mind, that trace, left in the thinking principle, of what you have thought and have known, that remains and will inevitably draw you back. You cannot escape your past and, until your life-period is over, that samskara will bring you back. It is this also which, at the close of the heavenly life, brings a man back to rebirth. It is the expression of the law of rhythm. In *Light on the Path*, that wonderful occult treatise, this state is spoken of and the disciple is pictured as in the silence. The writer goes on to say: "Out of the silence that is peace a resonant voice shall arise. And this voice will say: 'It is not well; thou hast reaped, now thou must sow.' And knowing this voice to be the silence itself, thou wilt obey."

What is the meaning of that phrase: "Thou hast reaped, now thou must sow?" It refers to the great law of rhythm which rules even the Logoi, the Ishvaras --the law of the Mighty Breath, the out-breathing and the in-breathing, which compels every fragment which is separated for a time. A Logos may leave His universe, and it may drop away when He turns His gaze inward, for it was He who gave reality to it.

He may plunge into the infinite depths of being, but even then there is the samskara of the past universe, the shadowy latent memory, the germ of maya from which He cannot escape. To escape from it would be to cease to be Ishvara, and to become Brahma Nirguna. There is no Ishvara without maya, there is no maya without Ishvara. Even in pralaya, a time comes when the rest is over and the inner life again demands manifestation; then the outward turning begins and a new universe comes forth. Such is the law of rest and activity: activity followed by rest; rest followed again by the desire for activity; and so the ceaseless wheel of the universe, as well as of human lives, goes on. For in the eternal, both rest and activity are ever present, and in that

which we call Time, they follow each other, although in eternity they be simultaneous and ever-existing.

## The Use of Mantras

Let us see how far we can help ourselves in this difficult work. I will draw your attention to one fact which is of enormous help to the beginner.

Your vehicles are ever restless. Every vibration in the vehicle produces a corresponding change in consciousness. Is there any way to check these vibrations, to steady the vehicle, so that consciousness may be still? One method is the repeating of a mantra. A mantra is a mechanical way of checking vibration. Instead of using the powers of the will and of imagination, you save these for other purposes, and use the mechanical resource of a mantra. A mantra is a definite succession of sounds. Those sounds, repeated rhythmically over and over again in succession, synchronise the vibrations of the vehicles into unity with themselves. Hence a mantra cannot be translated; translation alters the sounds. Not only in Hinduism, but in Buddhism, in Roman Catholicism, in Islam, and among the Parsis, mantras are found, and they are never translated, for when you have changed the succession and order of the sounds, the mantra ceases to be a mantra. If you translate the words, you may have a very beautiful prayer, but not a mantra. Your translation may be beautiful inspired poetry, but it is not a living mantra. It will no longer harmonise the vibrations of the surrounding sheaths, and thus enable the consciousness to become still. The poetry, the inspired prayer, these are mentally translatable. But a mantra is unique and untranslatable. Poetry is a great thing: it is often an inspirer of the soul, it gives gratification to the ear, and it may be sublime and beautiful, but it is not a mantra.

## Attention

Let us consider concentration. You ask a man if he can concentrate. He at once says: "Oh! it is very difficult. I have often tried and failed." But put the same question in a different way, and ask him: "Can you pay attention to a thing?" He will at once say: "Yes, I can do that."

Concentration is attention. The fixed attitude of attention, that is concentration. If you pay attention to what you do, your mind will be concentrated. Many sit down for meditation and wonder why

they do not succeed. How can you suppose that half an hour of meditation and twenty- three and a half hours of scattering of thought throughout the day and night, will enable you to concentrate during the half hour? You have undone during the day and night what you did in the morning, as Penelope unravelled the web she wove. To become a Yogi, you must be attentive all the time. You must practice concentration every hour of your active life. Now you scatter your thoughts for many hours, and you wonder that you do not succeed. The wonder would be if you did. You must pay attention every day to everything you do. That is, no doubt, hard to do, and you may make it easier in the first stages by choosing out of your day's work a portion only, and doing that portion with perfect, unflagging attention. Do not let your mind wander from the thing before you. It does not matter what the thing is. It may be the adding up of a column of figures, or the reading of a book. Anything will do. It is the attitude of the mind that is important and not the object before it. This is the only way of learning concentration. Fix your mind rigidly on the work before you for the time being, and when you have done with it, drop it. Practise steadily in this way for a few months, and you will be surprised to find how easy it becomes to concentrate the mind. Moreover, the body will soon learn to do many things automatically. If you force it to do a thing regularly, it will begin to do it, after a time, of its own accord, and then you find that you can manage to do two or three things at the same time. In England, for instance, women are very fond of knitting. When a girl first learns to knit, she is obliged to be very intent on her fingers. Her attention must not wander from her fingers for a moment, or she will make a mistake. She goes on doing that day after day, and presently her fingers have learnt to pay attention to the work without her supervision, and they may be left to do the knitting while she employs the conscious mind on something else. It is further possible to train your mind as the girl has trained her fingers. The mind also, the mental body, can be so trained as to do a thing automatically. At last, your highest consciousness can always remain fixed on the Supreme, while the lower consciousness in the body will do the things of the body, and do them perfectly, because perfectly trained. These are practical lessons of Yoga.

Practice of this sort builds up the qualities you want, and you become stronger and better, and fit to go on to the definite study of Yoga.

## Obstacles to Yoga

Before considering the capacities needed for this definite practice, let us run over the obstacles to Yoga as laid down by Patanjali.

The obstacles to Yoga are very inclusive. First, disease: if you are diseased you cannot practice Yoga; it demands sound health, for the physical strain entailed by it is great. Then languor of mind: you must be alert, energetic, in your thought. Then doubt: you must have decision of will, must be able to make up your mind. Then carelessness: this is one of the greatest difficulties with beginners; they read a thing carelessly, they are inaccurate. Sloth: a lazy man cannot be a Yogi; one who is inert, who lacks the power and the will to exert himself; how shall he make the desperate exertions wanted along this line? The next, worldly-mindedness, is obviously an obstacle. Mistaken ideas is another great obstacle, thinking wrongly about things. One of the great qualifications for Yoga is "right notion" "Right notion" means that the thought shall correspond with the outside truth; that a man shall be fundamentally true, so that his thought corresponds to fact; unless there is truth in a man, Yoga is for him impossible. Missing the point, illogical, stupid, making the important, unimportant and vice versa. Lastly, instability: which makes Yoga impossible, and even a small amount of which makes Yoga futile; the unstable man cannot be a yogi.

## Capacities of Yoga

Can everybody practise Yoga? No. But every well-educated person can prepare for its future practice. For rapid progress you must have special capacities, as for anything else. In any of the sciences a man may study without being the possessor of very special capacity, although he cannot attain eminence therein; and so it is with Yoga. Anybody with a fair intelligence may learn something from Yoga which he may advantageously practice, but he cannot hope unless he starts with certain capacities, to be a success in Yoga in this life. It is only right to say that; for if any special science needs particular capacities in order to attain eminence therein, the science of sciences certainly cannot fall behind the ordinary sciences in the demands that it makes on its students.

Suppose I am asked: "Can I become a great mathematician?" What must be my answer? "You must have a natural aptitude and capacity for mathematics to be a great mathematician. If you have not that capacity, you cannot be a great mathematician in this life." But this does not mean that you cannot learn any mathematics. To be a great mathematician you must be born with a special capacity for mathematics. To be born with such a special capacity means that you have practiced it in very many lives and now you are born with it ready-made. It is the same with Yoga. Every man can learn a little of it. But to be a great Yogi means lives of practice. If these are behind you, you will have been born with the necessary faculties in the present birth.

There are three faculties which one must have to obtain success in Yoga. The first is a strong desire. "Desire ardently." Such a desire is needed to break the strong links of desire which knit you to the outer world. Moreover, without that strong desire you will never go through all the difficulties that bat your way. You must have the conviction that you will ultimately succeed, and the resolution to go on until you do succeed. It must be a desire so ardent and so firmly rooted, that obstacles only make it more keen. To such a man an obstacle is like fuel that you throw on a fire. It burns but the more strongly as it catches hold of it and finds it fuel for the burning. So difficulties and obstacles are but fuel to feed the fire of the yogi's resolute desire. He only becomes the more firmly fixed, because he finds the difficulties.

If you have not this strong desire, its absence shows that you are new to the work, but you can begin to prepare for it in this life. You can create desire by thought; you cannot create desire by desire. Out of the desire nature, the training of the desire nature cannot come.

What is it in us that calls out desire? Look into your own mind, and you will find that memory and imagination are the two things that evoke desire most strongly. Hence thought is the means whereby all the changes in desire can be brought about. Thought, imagination, is the only creative power in you, and by imagination your powers are to be unfolded. The more you think of a desirable object, the stronger becomes the desire for it. Then think of Yoga as desirable, if you want to desire Yoga. Think about the results of Yoga and what it means for the world when you have become a yogi, and you will find your desire becoming stronger and stronger. For it is only by thought that you can manage desire. You can do nothing with it by itself. You want the thing, or you do not want it, and within the limits of the desire nature you are helpless in its grasp. As just said, you cannot change desire by desire. You must go into another region of your being, the region of thought, and by thought you can make yourself desire or not desire, exactly as you like, if only you will use the right means, and those means, after all, are fairly simple. Why is it you desire to possess a thing? Because you think it will make you happier. But suppose you know by past experience that in the long run it does not make you happier, but brings you sorrow, trouble, distress. You have at once, ready to your hands, the way to get rid of that desire. Think of the ultimate results. Let your mind dwell carefully on all the painful things. Jump over the momentary pleasure, and fix your thought steadily on the pain which follows the gratification of that desire. And when you have done that for a month or so, the very sight of those objects of desire will repel you. You will have associated it in your mind with suffering, and will recoil from it instinctively. You will not want it. You have changed the want, and have changed it by your power of imagination. There is no more effective way of destroying a vice than by deliberately picturing the ultimate results of its indulgence. Persuade a young man who is inclined to be profligate to keep in his mind the image of an old profligate; show him the profligate worn out,

desiring without the power to gratify; and if you can get him to think in that way, unconsciously he will begin to shrink from that which before attracted him; the very hideousness of the results frightens away the man from clinging to the object of desire. And the would-be yogi has to use his thought to mark out the desires he will permit, and the desires that he is determined to slay.

The next thing after a strong desire is a strong will. Will is desire. transmuted, its directing is changed from without to within. If your will is weak, you must strengthen it. Deal with it as you do with other weak things: strengthen it by practice. If a boy knows that he has weak arms, he says: "My arms are weak, but I shall practice gymnastics, work on the parallel bars: thus my arms. will grow strong." It is the same with the will. Practice will make strong the little, weak will that you have at present.

Resolve, for example, saying: "I will do such and such thing every morning," and do it. One thing at a time is enough for a feeble will. Make yourself a promise to do such and such a thing at such a time, and you will soon find that you will be ashamed to break your promise. When you have kept such a promise to yourself for a day, make it for a week, then for a fortnight. Having succeeded, you can choose a harder thing to do, and so on. By this forcing of action, you strengthen the will. Day after day it grows greater in power, and you find your inner strength increases. First have a strong desire. Then transmute it into a strong will.

The third requisite for Yoga is a keen and broad intelligence. You cannot control your mind, unless you have a mind to control. Therefore you must develop your mind. You must study. By study, I do not mean the reading of books. I mean thinking. You may read a dozen books and your mind may be as feeble as in the beginning. But if you have read one serious book properly, then, by slow reading and much thinking, your intelligence will be nurtured and your; mind grow strong.

These are the things you want--a strong desire, an indomitable will, a keen. intelligence. Those are the capacities that you must unfold in order that the practice of Yoga may be possible to you. If your mind is very unsteady, if it is a butterfly mind like a child's, you must make it steady. That comes by close study and thinking. You must unfold the mind by which you are to work.

## Forthgoing and Returning

It will help you, in doing this and in changing your desire, if

you realise that the great evolution of humanity goes on along two paths--the Path of Forthgoing, and the Path of Return.

On the Path, or marga, of Pravritti--forthgoing on which are the vast majority of human beings, desires are necessary and useful. On that path, the more desire a man has, the better for his evolution. They are the motives that prompt to activity. Without these the stagnates, he is inert. Why should Isvara have filled the worlds with desirable objects if He did not intend that desire should be an ingredient in evolution? He deals with humanity as a sensible mother deals -with her child. She does not give lectures to the child on the advantages of walking nor explain to it learnedly the mechanism of the muscles of the leg. She holds a bright glittering toy before the child, and says: "Come and get it." Desire awakens, and the child begins to crawl, and so it learns to walk. So Isvara has put toys around us, but always just out of our reach, and He says: "Come, children, take these. Here are love, money, fame, social consideration; come and get them. Walk, make efforts for them." And we, like children, make great efforts and struggle along to snatch these toys. When we seize the toy, it breaks into pieces and is of no use. People fight and struggle and toil for wealth, and, when they become multi-millionaires, they ask: "How shall we spend this wealth?" I read of a millionaire in America, who was walking on foot from city to city, in order to distribute the vast wealth which he accumulated. He learned his lesson. Never in another life will that man be induced to put forth efforts for the toy of wealth. Love of fame, love of power, stimulate men to most strenuous effort. But when they are grasped and held in the hand, weariness is the result. The mighty statesman, the leader of the nation, the man idolised by millions--follow him home, and there you will see the weariness of power, the satiety that cloy passion. Does then God mock us with all the objects? No. The object has been to bring out the power of the Self to develop the capacity latent in man, and in the development of human faculty, the result of the great lila may be seen. That is the way in which we learn to unfold the God within us; that is the result of the play of the divine Father with His children.

But sometimes the desire for objects is lost too early, and the lesson is but half learned. That is one of the difficulties in the India of today. You have a mighty spiritual philosophy, which was the natural expression for the souls who were born centuries ago. They were ready to throw away the fruit of action and to work for the Supreme to carry out His Will.

But the lesson for India at the present time is to wake up the desire. It may look like going back, but it is really a going forward. The philosophy is true, but it belonged to those older souls who were ready for it, and the younger souls now being born into the people are not ready for that philosophy. They repeat it by rote, they are hypnotised by it, and they sink down into inertia, because there is nothing they desire enough to force them to exertion. The consequence is that the nation as a whole is going downhill. The old lesson of putting different objects



before souls of different ages, is forgotten, and every one is now nominally aiming at ideal perfection, which can only be reached when the preliminary steps have been successfully mounted. It is the same as with the "Sermon on the Mount" in Christian countries, but there the practical common sense of the people bows to it and--ignores it. No nation tries to live by the "Sermon on the Mount " It is not meant for ordinary men and women, but for the saint. For all those who are on the Path of Forthgoing, desire is necessary for progress.

What is the Path of Nivritti? It is the Path of Return. There desire must cease; and the Self-determined will must take its place. The last object of desire in a person commencing the Path of Return is the desire to work with the Will of the Supreme; he harmonises his will with the Supreme Will, renounces all separate desires, and thus works to turn the wheel of life as long as such turning is needed by the law of Life. Desire on the Path of Forthgoing becomes will on the Path of Return; the soul, in harmony with the Divine, works with the law. Thought on the Path of Forthgoing is ever alert, flighty and changing; it becomes reason on the Path of Return; the yoke of reason is placed on the neck of the lower mind, and reason guides the bull. Work, activity, on the Path of Forthgoing, is restless action by which the ordinary man is bound; on the Path of Return work becomes sacrifice, and thus its binding force is broken. These are, then, the manifestations of three aspects, as shown on the Paths of Forthgoing and Return.

Bliss manifested as desire is changed into will  
Wisdom manifested as thought is changed into reason.  
Activity manifested as work is changed into sacrifice.

People very often ask with regard to this: "Why is will placed in the human being as the correspondence of bliss in the Divine?" The three great Divine qualities are: chit or consciousness; ananda or bliss; sat or existence. Now it is quite clear that the consciousness is reflected in intelligence in man--the same quality, only in miniature. It is equally clear that existence and activity belong to each other. You can only exist as you act outwards. The very form of the word shows it --"ex, out of"; it is manifested life. That leaves the third, bliss, to correspond with will, and some people are rather puzzled with that, and they ask: "What is the correspondence between bliss and will?" But if you come down to desire, and the objects of desire, you will be able to solve the riddle. The nature of the Self is bliss. Throw that nature down into matter and what will be the expression of the bliss nature? Desire for happiness, the seeking after desirable objects, which it imagines will give it the happiness which is of its own essential nature, and which it is continually seeking to realise amid the obstacles of the world. Its nature being bliss, it seeks for happiness and that desire for happiness is to be transmuted into will. All these correspondences have a profound meaning if you will only look into them, and that universal "will-to-live" translates itself as the "desire for happiness" that you find in every man and woman, in every

sentient creature. Has it ever struck you how surely you are justifying that analysis of your own nature by the way you accept happiness as your right, and resent misery, and ask what you have done to deserve it? You do not ask the same about happiness, which is the natural result of your own nature. The thing that has to be explained is not happiness but pain, the things that are against the nature of the Self that is bliss. And so, looking into this, we see how desire and will are both the determination to be happy. But the one is ignorant, drawn out by outer objects; the other is self-conscious, initiated and ruled from within. Desire is evoked and directed from outside; and when the same aspect rules from within, it is will. There is no difference in their nature. Hence desire on the Path of Forthgoing becomes will on the Path of Return.

When desire, thought and work are changed into will, reason and sacrifice, then the man is turning homewards, then he lives by renunciation.

When a man has really renounced, a strange change takes place. On the Path of Forthgoing, you must fight for everything you want to get; on the Path of Return, nature pours her treasures at your feet. When a man has ceased to desire them, then all treasures pour down upon him, for he has become a channel through which all good gifts flow to those around him. Seek the good, give up grasping, and then everything will be yours. Cease to ask that your own little water tank may be filled, and you will become a pipe, joined to the living source of all waters, the source which never runs dry, the waters which spring up unfailingly. Renunciation means the power of unceasing work for the good of all, work which cannot fail, because wrought by the Supreme Worker through His servant.

If you are engaged in any true work of charity, and your means are limited and the wealth does not flow into your hands, what does it mean? It means that you have not yet learnt the true renunciation. You are clinging to the visible, to the fruit of action, and so the wealth does not pour through your hands.

## Purification of Bodies

The unfolding of powers belongs to the side of consciousness; purification of bodies belongs to the side of matter. You must purify each of your three working bodies--mental, astral and physical. Without that purification you had better leave yoga alone. First of all, how shall you purify the thought body? By right thinking. Then you must use imagination, your great creative tool, once more. Imagine things, and, imagining them, you will form your thought-body into the organisation that you desire. Imagine something strongly, as the painter imagines when

he is going to paint. Visualise an object if you have the power of visualisation at all: if you have not, try to make it. It is an artistic faculty, of course, but most people have it more or less. See how far you can reproduce perfectly a face you see daily. By such practice you will be strengthening your imagination, and by strengthening your imagination you will be making the great tool with which you have to practice in Yoga.

There is another use of the imagination which is very valuable. If you will imagine in your thought-body the presence of the qualities that you desire to have, and the absence of those which you desire not to have, you are half-way to having and not having them. Also, many of the troubles of your life might be weakened if you would imagine them on right lines before you have to go through them. Why do you wait helplessly until you meet them in the physical world. If you thought of your coming trouble in the morning, and thought of yourself as acting perfectly in the midst of it (you should never scruple to imagine yourself perfect), when the thing turned up in the day, it would have lost its power, and you would no longer feel the sting to the same extent. Now each of you must have in your life something that troubles you. Think of yourself as facing that trouble and not minding it, and when it comes, you will be what you have been thinking. You might get rid of half your troubles and your faults, if you would deal with them through your imagination.

As the thought body, becomes purified in this way, you must turn to the astral body. The astral body is purified by right desire. Desire nobly, and the astral body will evolve the organs of good desires instead of the organs of evil ones. The secret of all progress is to think and desire the highest, never dwelling on the fault, the weakness, the error, but always on the perfected power, and slowly in that way you will be able to build up perfection in yourself. Think and desire, then, in order to purify the thought body and the astral body.

And how shall you purify the physical body? You must regulate it in all its activities--in sleep, in food, in exercise, in everything. You cannot have a pure physical body with impure mental and astral bodies so that the work of imagination helps also in the purification of the physical. But you must also regulate the physical body in all its activities. Take for instance, food. The Indian says truly that every sort of food has a dominant quality in it, either rhythm, or activity, or inertia, and that all foods fall under one of these heads. Now the man who is to be a yogi must not touch any food which is on the way to decay. Those things belong to the tamasic foods--all foods, for instance, of the nature of game, of venison, all food which is showing signs of decay (all alcohol is a product of decay), are to be avoided. Flesh foods come under the quality of activity. All flesh foods are really stimulants. All forms in the animal kingdom are built up to express animal desires and animal activities. The yogi cannot afford to use these in a body meant for the higher processes of thought. Vitality, yes, they will give that; strength, which does not last, they will give that; a

sudden spurs of energy, yes, meat will give that; but those are not the things which the yogi wants; so he puts aside all those foods as not available for the work he desires, and chooses his food out of the most highly vitalised products. All the foods which tend to growth, those are the most highly vitalised, grain, out of which the new plant will grow, is packed full of the most nutritious substances; fruits; all those things which have growth as their next stage in the life cycle, those are the rhythmic foods, full of life, and building up a body sensitive and strong at the same time.

## Dwellers on the Threshold

Of these there are many kinds. First, elementals. They try to bar the astral plane against man. And naturally so, because they are concerned with the building up of the lower kingdoms, these elementals of form, the Rupa Devas; and to them man is a really hateful creature, because of his destructive properties. That is why they dislike him so much. He spoils their work wherever he goes, tramples down vegetable things, and kills animals, so that the whole of that great kingdom of nature hates the name of man. They band themselves together to stop the one who is just taking his first conscious steps on the astral plane, and try to frighten him, for they fear that he is bringing destructiveness into the new world. They cannot do anything, if you do not mind them. When that rush of elemental force comes against the man entering on the astral plane, he must remain quiet, indifferent, taking up the position: "I am a higher product of evolution than you are; you can do nothing to me. I am your friend, not your enemy, Peace!" If he be strong enough to take up that position, the great wave of elemental force will roll aside and let him through. The seemingly causeless fears which some feel at night are largely due to this hostility. You are, at night, more sensitive to the astral plane than during the day, and the dislike of the beings on the plane for man is felt more strongly. But when the elementals find you are not destructive, not an embodiment of ruin, they become as friendly to you as they were before hostile. That is the first form of the dweller on the threshold. Here again the importance of pure and rhythmic food comes in; because if you use meat and alcohol, you attract the lower elementals of the plane, those that take pleasure in the scent of blood and spirits, and they will inevitably prevent your seeing and understanding things clearly. They will surge round you, impress their thoughts upon you, force their impressions on your astral body, so that you may have a kind of shell of objectionable hangers-on to your aura, who will much obstruct you in your efforts to see and hear correctly. That is the chief reason why every one who is teaching Yoga on the right-hand path absolutely forbids indulgence in meat and alcohol.

The second form of the dweller on the threshold is the thought forms of our own past. Those forms, growing out of the evil of lives that lie behind us, thought forms of wickedness of all kinds, those face us when we first come into touch with the astral plane, really belonging to us, but appearing as outside forms, as objects; and they try to scare back their creator. You can only conquer them by sternly repudiating them: "You are no longer mine; you belong to my past, and not to my present. I will give you none of my life." Thus you will gradually exhaust and finally annihilate them. This is perhaps one of the most painful difficulties that one has to face in treading the astral plane in consciousness for the first time. Of course, where a person has in any way been mixed up with objectionable thought forms of the stronger kind, such as those brought about by practicing black magic, there this particular form of the dweller will be much stronger and more dangerous, and often desperate is the struggle between the neophyte and these dwellers from his past backed up by the masters of the black side.

Now we come to one of the most terrible forms of the dwellers on the threshold. Suppose a case in which a man during the past has steadily identified himself with the lower part of his nature and has gone against the higher, paralysing himself, using higher powers for lower purposes, degrading his mind to be the mere slave of his lower desires. A curious change takes place in him. The life which belongs to the Ego in him is taken up by the physical body, and assimilated with the lower lives of which the body is composed. Instead of serving the purposes of the Spirit, it is dragged away for the purposes of the lower, and becomes part of the animal life belonging to the lower bodies, so that the Ego and his higher bodies are weakened, and the animal life of the lower is strengthened. Now under those conditions, the Ego will sometimes become so disgusted with his vehicles that when death relieves him of the physical body he will cast the others quite aside. And even sometimes during physical life he will leave the desecrated temple. Now after death, in these cases, the man generally reincarnates very quickly; for, having torn himself away from his astral and mental bodies, he has no bodies with which to live in the astral and mental worlds, and he must quickly form new ones and come again to rebirth here. Under these conditions the old astral and mental bodies are not disintegrated when the new mental and astral bodies are formed and born into the world, and the affinity between the old and new, both having had the same owner, the same tenant, asserts itself, and the highly vitalised old astral and mental bodies will attach themselves to the new astral and mental bodies, and become the most terrible form of the dweller on the threshold.

These are the various forms which the dweller may assume, and all are spoken of in books dealing with these particular subjects, though I do not know that you will find anywhere in a single book a definite classification like the above. In addition to these there are, of course, the direct attacks of the Dark Brothers, taking up various forms and aspects, and the most common form they will take is the form of some virtue which is a little bit

in excess in the yogi. The yogi is not attacked through his vices, but through his virtues; for a virtue in excess becomes a vice. It is the extremes which are ever the vices; the golden mean is the virtue. And thus, virtues become tempters in the difficult regions of the astral and mental worlds, and are utilised by the Brothers of the Shadow in order to entrap the unwary.

I am not here speaking of the four ordinary ordeals of the astral plane: the ordeals by earth, water, fire and air. Those are mere trifles, hardly worth considering when speaking of these more serious difficulties. Of course, you have to learn that you are entirely master of astral matter, that earth cannot crush you, nor water drown you, etc. Those are, so to speak, very easy lessons. Those who belong to a Masonic body will recognise these ordeals as parts of the language they are familiar with in their Masonic ritual.

There is one other danger also. You may injure yourself by repercussion. If on the astral plane you are threatened with danger which belongs to the physical, but are unwise enough to think it can injure you, it will injure your physical body. You may get a wound, or a bruise, and so on, out of astral experiences. I once made a fool of myself in this way. I was in a ship going down and, as I was busy there, I saw that the mast of the ship was going to fall and, in a moment's forgetfulness, thought: "That mast will fall on me" that momentary thought had its result, for when I came back to the body in the morning, I had a large physical bruise where the mast fell. That is a frequent phenomenon until you have corrected the fault of the mind, which thinks instinctively the things which it is accustomed to think down here.

One protection you can make for yourself as you become more sensitive. Be rigorously truthful in thought, in word, in deed. Every thought, every desire, takes form in the higher world. If you are careless of truth here, you are creating a whole host of terrifying and deluding forms. Think truth, speak truth, live truth, and then you shall be free from the illusions of the astral world.

## Preparation for Yoga

People say that I put the ideal of discipleship so very high that nobody can hope to become a disciple. But I have not said that no one can become a disciple who does not reproduce the description that is given of the perfect disciple. One may. But we do it at our own peril. A man may be thoroughly capable along one line, but have a serious fault along another. The serious fault will not prevent him from becoming a disciple, but he must suffer for

it. The initiate pays for his faults ten times the price he would have had to pay for them as a man of the world. That is why I have put the ideal so high. I have never said that a person must come utterly up to the ideal before becoming a disciple, but I have said that the risks of becoming a disciple without these qualifications are enormous. It is the duty of those who have seen the results of going through the gateway with faults in character, to point out that it is well to get rid of these faults first. Every fault you carry through the gateway with you becomes a dagger to stab you on the other side. Therefore it is well to purify yourself as much as you can, before you are sufficiently evolved on any line to have the right to say: "I will pass through that gateway." That is what I intended to be understood when I spoke of qualifications for discipleship. I have followed along the ancient road which lays down these qualifications which the disciple should bring with him; and if he comes without them, then the word of Jesus is true, that he will be beaten with many stripes; for a man can afford to do in the outer world with small result what will bring terrible results upon him when once he is treading the Path.

The End

What is to be the end of this long struggle? What is the goal of the upward climbing, the prize of the great battle? What does the yogi reach at last? He reaches unity. Sometimes I am not sure that large numbers of people, if they realised what unity means, would really desire to reach it. There are many "virtues" of your ordinary life which will drop entirely away from you when you reach unity. Many things you admire will be no longer helps but hindrances, when the sense of unity begins to dawn. All those qualities so useful in ordinary life--such as moral indignation, repulsion from evil, judgment of others--have no room where unity is realised. When you feel repulsion from evil, it is a sign that your Higher Self is beginning to awaken, is seeing the dangers of evil: he drags the body forcibly away from it. That is the beginning of the conscious moral life. Hatred of evil is better at that stage than indifference to evil. It is a necessary stage. But repulsion cannot be felt when a man has realised unity, when he sees God made manifest in man. A man who knows unity cannot judge another. "I judge no man," said the Christ. He cannot be repelled by anyone. The sinner is himself, and how shall he be repelled from himself? For him there is no "I" or "Thee," for we are one.

This is not a thing that many honestly wish for. It is not a thing that many honestly desire. The man who has realised unity knows no difference between himself and the vilest wretch that walks the earth. He sees only the God that walks in the sinner, and knows that the sin is not in the God but in the sheath. The

difference is only there. He who has realised the inner greatness of the Self never pronounces judgment upon another, knows that other as himself, and he himself as that other—that is unity. We talk brotherhood, but how many of us really practice it? And even that is not the thing the yogi aims at. Greater than brotherhood are identity and realisation of the Self as one. The Sixth Root Race will carry brotherhood to the highest point. The Seventh Root Race will know identity, will realise the unity of the human race. To catch a glimpse of the beauty of that high conception, the greatness of the unity in which "I" and "mine," "you" and "yours" have vanished, in which we are all one life, even to do that lifts the whole nature towards divinity, and those who can even see that unity is fair; they are the nearer to the realisation of the Beauty that is God.

\*\*\* END OF THE PROJECT GUTENBERG EBOOK AN INTRODUCTION TO YOGA \*\*\*

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Title: The Doctrine and Practice of Yoga

Author: swámi A. P. Mukerji

Release date: August 27, 2004 [eBook #13300] Most recently updated: December 18, 2020  
Language: English

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## The Doctrine and Practice of Yoga

Including the Practices and Exercises of Concentration, both Objective and Subjective, and Active and Passive Mentation, an Elucidation of Maya, Guru Worship, and the Worship of the Terrible, also the Mystery of Will-Force

BY SWAMI MUKERJI  
YOGI OF THE SOUTH INDIA ORDER

1922

### ANNOUNCEMENT

In studying these Lessons please remember 3 points:--

1. Not one useless or superfluous sentence is written. Every word is full of meaning. They are highly condensed. Think deeply over them.
2. They are meant as a practical supplement to the 'Spiritual Consciousness,' 'Soul-Force' and 'Inner Forces.' Studied side by side, these lessons will yield a great deal of benefit. You are expected to think hard and long.
3. Let none expect speedy or miraculous results. \_All spiritual training calls for infinite patience and deep reverence unto the Guru. Constant rise and fall accompanies all progress\_.

FOREWORD.

CONCENTRATION AND THOUGHT-CONTROL.



Student! Your life is your own. You have only yourself to thank for what you are, have been and will be. Take your present into your own hand. Consciously shape out of it your future. Direct your forces along lines of study and endeavour that have the strongest attraction for you. Such attraction is the indication of need. It is the hand pointing out your Life-purpose. What your heart desires earnestly and clamours for incessantly is attracted to you out of the invisible supply, i.e., the means, the environments, the right sort of persons, books and thought-forces are drawn to you and then you are expected to work out your desire. This is in perfect accord with the great Law of Attraction. Some call it God: since it answers all sincere prayers. Prayer, remember, is the sincere desire of the heart. I take it that you hunger for Truth and Spiritual Growth--else you and I would not be here. The instructions given you hereunder are meant to give you a strong body and a strong will. They will also tend to your Soul-Unfoldment. Talk not of them. Keep your mouth closed. Be serious, earnest and thoughtful. Then work at them confidently and with perseverance. Do not be daunted by apparent failures. Failure is the stepping-stone to Success. He fails who gives up a thing in final despair. Go on, I say. You will improve from the very first day, and in a short time you will be another man. All the leaders of humanity, past or present, have studied and investigated with tireless zeal along the special lines and, in Spiritual culture, you must do the same. But you must have health, a strong will and a steady brain, and I will enable you to have these positively. Keep these instructions strictly privately. Master them by constant meditation upon same.

## LESSON I.

### CONCENTRATION.

Concentration signifies the state of being at a centre (con and centrum). Applied to thought, it is the act of bringing the mind to a single point. Each human being must practise concentration subjectively and objectively. In other words, each human being aims with more or less precision at concentration on a point within and a point without his own world. Concentration "without" is illustrated when you devote all your attention upon Nature, such as learning a trade, a profession, a science, an art or some form of business. This is Evolution, outgoing or positive mental energy. I shall call this Objective Concentration. Concentration "within" implies the withdrawing of attention from the external world and the placing of mind on "God," "Spirit," "Heaven," "Religion," "Peace," "Nirvana," "Eternity," etc. This is Involution, i.e., incoming or negative energy.

When Objective Concentration alone is practised, you develop into a hard-headed, practical man of the world or a successful man of business. You are keen and shrewd. The world is a very matter-of-fact thing to you. You cannot think of anything else beyond money-making and pleasures and worldly affairs. You are a "worldling of the world," very clever, rich, and a master along your own lines. But spiritually you are an imbecile, worse than a baby. This is the Objective Mind--the "deepest

immersed in matter, literally made of the dust." "It is the brain of worldly wisdom, common sense, prudence, methodical arrangement, order, discipline, classification, the skill and knowledge of the expert in any branch or department of art or science." This side of the mind is well developed in Scientists, Mathematicians and Businessmen, etc. Where it is not guided by the Subjective Mind, it can only see diversity and difference and is the slave of Maya--the slayer of the Real.

Subjective Concentration is seeking the Kingdom of Heaven within you. "God is Spirit and they that worship Him must worship in Spirit and Truth." LAPLACE, the great astronomer, asserted that he had swept the heavens with his telescope and found neither God nor Heaven. Yes, poor LAPLACE! He looked for God objectively instead of subjectively.

The Kingdom of God comes not with 'observation' but it is 'within' you. The be-all and the end-all of religion is the practice of Subjective Concentration. The performance of objective work by the human organism necessitates expenditure of energy and at last death, because all Objective Concentration means 'going from' the Absolute centre--God--and hence it expends Spiritual Energy. Subjective Concentration means 'coming to' the centre and hence it husbands and recuperates this energy. Now nature is motion to and from, and Spirit--the centre of Life. This two-fold motion constitutes what is known as polarity--Evolution and Involution--negative and positive. At the negative pole life becomes involved, i.e., 'wrapped up' in form. At the positive pole life 'evolves' or becomes expressed in nature. In Subjective Concentration you return for fresh supplies to the inexhaustible storehouse of force--the Absolute Will. Jesus healed the sick, exhibited control over external nature by raising the dead, because his chaste soul could receive nothing negatively from God and could give it out positively to the objective world. All power comes from God. I would impress upon you the all-important necessity of placing yourself in a magnetically passive attitude towards the Universal Will and then of taking up a calm, positive attitude towards the phenomenal world--which is a projection of the lower nature and hence must be handled masterfully, fearlessly and confidently. Be positive to the external world. Be negative and receptive to the Lord's Will-force. Remember this. This brings me to the supremest and most solid truth contained in the Science of prayer. The praying mind, by its mere attitude of faith and earnest expectation, opens itself out to the tremendous inflow of Divine Energy. It draws close to the centre of all-power, wisdom and love, and drinks deep of the living waters of life so that even the very face or flesh begins to shine under the influence of this self-polarization--if I may be permitted to use this word--through prayer. Here is the causa nuxus between a prayer and its sure reply. Do you remember what Lord Rosebery said of the great Puritan Mystic Oliver Cromwell? If not, please let me quote: "The secret of his extraordinary success--he was a practical mystic--the most formidable and terrible of all combinations. The man who combines inspiration, apparently derived--in my judgment, really derived--from close communion with the Supernatural and the Celestial, a man who has that inspiration and adds to it the energy of a mighty man of action, such a man as that lives in communion on a Sinai of his own; and when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself." Now both forms of concentration must be practised so as to hold the two poles in the even

balance of harmonious growth.

You will perform the daily work to which you are naturally adapted in the common weal (Objective Concentration) and after the daily task is finished, retire to the bosom of the Universal Spirit by the regular practice of Subjective Concentration.

Now will you realise the ideal of peace in the very midst of the toil and sweat of the day.

The foregoing diagram, if closely and thoughtfully studied, will show the stages the mind has to 'grow into' in objective and subjective concentration.

In order to acquire knowledge of the laws of external nature the mirror you require is accurate observation and you must focus your attention and push objective concentration to its final stage of perfect knowledge or illumination in order to master any special branch of science.

In Objective Concentration, Pratyahara and Dharana are the preparatory stages. Take a scientist, for instance. He knows that when the mind is engaged with several things, mind force is scattered. He cannot be a politician, a musician, etc., and at the same time an expert scientist. He gradually abstracts his attention from all other subjects and pauses it on one subject or one set of subjects.

Pratyahara is the continued effort of the mind to so abstract itself.

Dharana is reached when this effort is finally successful and the mind becomes steadfast and one-pointed. Dhyana is an extension of this steadfastness. When Dhyana is reached, the student is beyond the range of books. His mind is occupied with original researches and experiments and his knowledge becomes more and more definite. Going on and on always on the one line complete knowledge of that subject is attained. This is the objective view of Samadhi. All these stages when completed make one Samayana. The subjective view of Samadhi no books or writings can teach you. As you go deeper and deeper into Yoga, you will understand these things in the light of your Soul-Vision. It will come to you if you follow my subsequent instructions. Despair not.

## WHAT IS MAYA?

Now, first of all, what is Maya (ignorance of the real)? Take the dial-plate of a watch. You know quite well that the hands of the watch are governed by the mechanism behind. Both are necessary. Ignorance exists in thinking that the hands of the watch move by themselves. This visible universe is the dial-plate of the Invisible. Maya (ignorance) blinds you to this fact, i.e., mere objective knowledge blinds you to the subjective side of life and you see nothing beyond a material universe. But you, who realize both, objective as well as subjective, need not be afraid of such a danger. For a danger it is to develop the objective mind at neglect of the subjective. In order to round yourself out, practise both. But first, last and always, let the subjective guide, govern and illumine the objective. Also remember this: If your

mind is at all attached to the objective world, try your very best to disattach it and fix it on the subjective side of life, else will you bring untold suffering on yourself. The half-wordly and half-spiritual man who wants to lead a spiritual sensual life eventually brings about a conflict between the laws and forces of the two planes of being. He is overwhelmed with pain and at last with cries of suffering, disease and loss, he is made to open his eyes. Understand the world for what it is but do not lower your soul to the point of being attached to its small thoughts, things and ways.

#### HOW TO CONCENTRATE OBJECTIVELY.

(\_a\_) In all undertakings whether of small or great importance shut off all thoughts and ideas except such as have any immediate and direct bearing upon the thing in hand. Pay attention. Bend all the energies of your mind and will upon it till it is completed to your satisfaction. Divert your attention from one thing to another only when you sanction by a resolve and understand why you do so. Your daily work which you must choose according to the special bent of your mind, will present you opportunities.

(\_b\_) Control impulse. Suppose an idea enters your mind. Compose yourself quietly before carrying out its purport. Consider it. Turn it over in your mind. Contemplate it. Weave your mental energies around it, as it were, till at last the idea with your final decision stands out clear-cut and well-defined. Then proceed to act it out physically with your mental concentration cutting a way for you straight on to the execution of your designing. This is \_forethought\_.

(\_c\_) In perfect concentration time vanishes. In working out a design on which you have set your heart dispense altogether with the element of time and work at it concentratedly for days, months and years with confident expectation of success.

(\_d\_) Take a picture, representing a landscape, the interior of a building, an assembly of persons, a square, a triangle or a more complicated geometrical figure. Look at it well. Then lay it aside. Close your eyes. Reproduce the picture mentally in detail. Then repose your mind on the same image to the exclusion of all other thoughts. This is a more fixed and meditative method and will sharpen the mind wonderfully. It will also develop the power of conscious Mental Imagery. The key to Objective Concentration is \_Conscious Attention\_, remember.

#### ACTIVE AND PASSIVE MENTATION.

These terms imply two different distinct functions of the human mind. The active function performs the volitional, voluntary thinking. It is the conscious focusing of the mind on some mental problem. Banishing from the mind all thoughts and ideas not in harmony with your special subject of study implies Active Mentation. This function is used by the active, wide-awake man in his busy and energetic moments. It is the key to the development of Will-Power and a vigorous intellect. You are conscious of effort when you are exercising this function. The

mind becomes exhausted after a great deal of such effort and cries out for rest, because conscious attention implies close concentration of thought and can be exercised only by the conscious use of Will-Power. You ought to be able to concentrate upon one subject of thought, study and observation with undivided attention and then take your mind off that subject and put it on something else, at your will. Train your mind to 'give' perfect attention to any subject you like and also to 'shut off' or inhibit all attention on that subject. The mind is a restless thing darting from one thing to another, and, like a spoilt child, tiring of continued attention. But you must, by Will-Exercise, get control over this tendency. 'Exercise develops power. Practice makes perfect.' This you must bear in mind and, by patience and perseverance, train your mind to 'pay attention' where it ought to do so and not to pay attention where it ought not to. At first your mind will rebel like an unbroken horse at the imposition of such restraint. But really all greatness results from mind-control. \_Remember active mentation is conscious, deliberate concentration. Passive mentation represents automatic, involuntary thinking.\_ This includes the subconscious or 'habit' mind. When a certain thought-groove has been formed in your mind, energy flows into it involuntarily, \_i.e.\_, by itself and without any conscious effort on your part. This is passive mentation. It is automatic mental activity. Take an example. Some school-boys find Mathematics, Science and Geography easy to master from the very start. They feel quite in sympathy with the teacher of Mathematics. But History and Language are their abomination. There are others who simply cannot 'take an interest' in any Mathematics but who shine brilliantly in Language, Recitation, Composition, History. As a matter of fact neither of these students is superior to the other, but each is great in his own line. In one set, you have an example of automatic mentation in Mathematics, Science and Geography; in the other in Literature and Art. But suppose the first set tried to master Literature and Art and the second grappled with Mathematics and Science, each would then be practising actual concentration. In each set the active function would be exercised and will-power would develop on both sides. Do you see? Occultists say that all power results from the continual exercise of active mentation and all weak-mindedness is the direct outcome of this wool-gathering, castle-building, inattentive habit which is an extension of passive mentation into useless channels of thought-force. Conscious attention concentrates and even specializes mental energy as the sun-glass concentrates and intensifies the heat of the rays of the sun. Focus your full attention upon the thing to be done, take a keen interest in its accomplishment to the exclusion of all else, and you will obtain wonderful results. The man of developed, concentrative power holds in his hand the key to success, with the results that all his actions, voluntary or involuntary, are pointed to the accomplishment of his object. Remember therefore in conclusion:

(1) Concentration is perfect attention consciously directed to a given point of achievement either objectively or subjectively.

(2) Concentration is consecration.

"What ever you do, do it with all your might. Do one thing at a time and do it well." By concentration is meant the directing of all your energies along a special line of achievement. For instance, if you would be a

perfect Yogi, you must concentrate, concentrate, morning, noon and night, at all times, along that line of endeavour. You must study all the vast literature on Yoga, Psychology, Metaphysics, Mentalism, etc., and form your own synthesis on same. You must think hard and work hard for Yoga. "Genius is the power to bear infinite pain." Nothing ought to be too great a sacrifice, including your own life, for the right understanding and achievement of Yoga.

All half-heartedness, all insincerity, weakens your nature, and weakness has no place either in heaven or in hell. For the half-hearted man is a traitor unto the Divine within him and must pay dearly for his treachery.

#### SUBJECTIVE CONCENTRATION--HOW PRACTISED.

This is a vast subject. If you practise earnestly my instructions on Thought-Control, Will-Culture, and take the Meditation Exercise I am going to give you, you will realize greater strength than average humanity. But you must study and think hard for yourself before any considerable benefit can be derived from even these. Remember please, you alone can teach yourself through intuition. Intuition is tuition from within. Follow strictly the general rules I give you and you cannot but unfold your Inner Soul Vision which includes intuition in its fullest sense.

\_(a) What is Thought-Force?\_

"Thoughts are things." Thought is a dynamic energy. Just as the food that you eat feeds your body, exactly similarly your thoughts and feelings nourish your soul. Matter is nothing but a concentration of Thought-Force or Mind-Substance. The entire universe is seen objectively. This is on the cosmic scale. On the individual scale--"As a man thinketh in his heart, so he is." This is a literal truth. Your body is nothing but a Thought-Form. Control your modes of thinking and shape them to lofty ideals. So will you infallibly, positively and immediately control your destiny. Control your thoughts and you can control the thoughts of all other men. The tone of your thoughts must always be lofty. You must change your Thought-Habits and shift your plane of consciousness from the lower to the higher life. I am going to give you hints on same. Pay attention please.

\_(b) Thought-Forms.\_

Every one of us, as he thinks, feels and wills, sends forth Thought-Forms and Thought-Waves of greater or lesser intensity. This force once set into motion persists, for a greater or lesser period of time, in Ether. Thought-Force is the concentration of a high form of vibratory energy in the Akasa (universal ether) and the ether, as you know, permeates all space, interpenetrates and pervades all forms of matter, from atom to the sun and the stars. Just as the light-waves of a star exist and move on centuries after the star has ceased to be, just as the heat-vibrations remain in a room even after the producing cause has been removed, similarly mentative energy and its corresponding Thought-Forms persist in the ether even after the originating impulse has been

withdrawn.

### \_(c) Thought-Atmosphere.\_

In this way places, houses, cities and temples have peculiar Thought-Atmospheres of their own, imparted by those living there, exerting an influence upon every one living or going there. These are positive, animating, purifying and exalting Thought-Atmospheres, and there are negative, weakening and unholy, morbid Thought-Atmospheres.

The higher and loftier your tone of general Thought-Activity, the finer and more powerful the vibrational nature of the energy emanating from you. The quality of the thought determines the rate of vibration. For instance, photographs have been taken through highly-sensitized plates, indicating the nature of the energy generated. Tongues of flame, brilliant and flashing with golden-yellow, were photographed from prayer and devotion. Rotary forms spreading out in ever widening circles of intense power appeared from lofty enthusiasm in a noble cause. Dark, murky, cloudy forms resulted from fear, morbidity and worry, and so on.

### \_(d) The Human Aura.\_

Similarly each human organism has an 'Aura' of Thought-Force around it, having its own peculiar rate of vibration, its peculiar forms of colour, etc. This 'Aura' is an extension of our physical, mental and spiritual energies.

### \_(e) The Adductive Power of Thought.\_

Now as you think, the quality of your thoughts and feelings sets up a magnetic centre within your Aura, vortices are created, attracting to yourself similar forms of thought and mentative energy and combining with other similar forms of energy, reacting upon you and your circumstances and also wielding an influence upon all such as may come within its area, radius or field of Force. Thus you see thoughts of the 'I can and I will', 'I do and I dare' type draw similar ones to you, ever increasing your own stock and at the same time stimulating and energising all others vibrating in the same key throughout the world. Hence you see we owe it to ourselves as well as to humanity in general to generate only positive, loving and lofty thoughts. Just brace up and send forth fearless, 'I can and I will' thoughts into the world's great reservoir of thought forces, and you will be surprised at your power to attract influence, and energise others.

### \_(f) Thought-Control.\_

There are four special classes of thoughts that are poisoning the lives of almost all humanity. They are:--(1) Fear-thoughts, (2) Hate-thoughts, (3) Sensual-thoughts, (4) Selfish-thoughts. All worry, doubt, timidity, lack of self-respect, jealousy, spite, malice, envy, slander, dirty, vicious, will-weakening, health-destroying, poverty-breeding, soul-killing influences radiate from one or all of these four. You must cut at their roots and utterly destroy them. In your efforts follow assiduously the following four rules. They alone can give you absolute thought-control. They are infallible:

(1) You can break up old thought-habits and build up new ones by sheer force of Will.

(2) You can easily become great by associating with some strong-willed, holy, wisdom-steeped soul. This is absolutely necessary and means the finding of your Guru.

(3) By auto-suggestion, i.e., by impressing upon your passive mind the particular change you would have it work out.

(4) By thought-absorption, i.e., by constant meditation on that one line of thinking.

Now let me give you a few valuable hints on the above four in detail:

(1) & (3). Character Building.

You can accomplish this result by tensing the will and by strengthening the active function of your mind and thus enabling it to "step in" and simply 'command' the passive function to drop the old thought-habit and take up the new one. This is a magnificent feat and in it only the strongest succeed. You can obtain good results by combining this with auto-suggestion. Silently concentrate upon your passive mind and impress upon it your order. Say to it earnestly, confidently, and masterfully: 'You, my mind, I want you to be fearless, pure, loving and unselfish!' Picture to yourself in imagination as if you were already these, and again command and impress your will upon your mind. Do so silently and constantly and never neglect a chance of expressing these qualities in action because, at first your mind will rebel, but if 'you' keep up your efforts determinately and firmly and avail yourself of all opportunities to 'act out' your will, your mind will end up by accepting your suggestion and manifesting same naturally as a habit. Some of you will actually go out of your way to 'act out' a thought when you realise that the easiest and surest way to check and utterly 'destroy' a thought-habit is to refuse deliberately to let it manifest in action and to 'create' a new one all you have got to do is to equally deliberately 'express' it in action and thus clinch it into permanent strength. Also you must aim at 'thoroughness' and guard against all compromise with your lower nature. Chastity must be perfect chastity and nothing short of that, and so on in all development.

(4) Thought-Absorption.

i. Go away by yourself to some place where you will not be disturbed. Of course, not always and very rarely can you obtain this condition. Never mind. Do your best where you are and the great law will at least find for you all necessary conditions. Shut out all distracting conditions and impressions from the outer world. After a little effort you will be able to do so anywhere, at any time, and under any condition. All mental disturbance is within you.

ii. Now relax, go passive, and draw off all tension from your nerves. Just you relax your mind and your body will follow suit. A few deep slow breaths will help the beginner.



iii. Concentrate upon your mind inward steadily, calmly and with undivided attention.

iv. Fix your thought firmly upon your passive mind and mentally say, 'You, my mind, are quite \_pure\_.' Think of this word (with all the ideas associated therewith) as sinking deeply into your mind and making a deep impression upon it as a die upon a wax. Let the outward form of the words 'pure,' 'fearless,' etc., sink into your mind.

v. Form a mental picture of yourself as if you already possessed all 'purity' and 'courage' and act them out in imagination. Make of it a pleasant 'day dream.'

vi. Intensify your relaxed condition of mind. Grow as 'limp' as a rag. Then mentally open yourself out to the inrush of all the Thought-Forces existing in the ether and connected with positive thoughts. The effort of this imagination to see this tremendous force pouring into your brain and body will actually put you \_en rapport\_ with same.

vii. Now change from negative to a positive condition and say vigorously I am '\_pure\_' and '\_strong\_' Say it distinctly several times. Actually speak them out.

viii. Then go out and \_live your thoughts out\_. This last is the most important condition.

ix. Practise this daily at the same hour and if possible at the same place, morning and evening. In fact hold the thought in your mind as often as possible till it becomes second Nature.

x. Use your power for good or you shall weep eternally. To misuse occult powers for mean, selfish, or low ends and to prostitute it into enslaving others weaker than yourselves mentally and physically is the greatest 'sin' man can commit against man.

(2) \_Guru Worship\_.

You grow by absorption and assimilation. In order to quicken your progress you need abstract as well as concrete ideals. The secret of all rapid and startling spiritual development is man-worship. By man-worship I mean devotion to, reverence, and intense and all-absorbing passion for the perfect individual man of realization--a Mahapurusha. Christ, Buddha and Vivekananda were all such-type men. You must constantly and thoughtfully meditate upon the lives and writings of saints and heroes. The formative influence and valuable powers of study and meditation upon lofty ideas and ideals are incalculable. Man grows by the deepening of consciousness and the acquirement of wisdom. All study, subjective and objective, is a \_Tapashya\_ or Austerity directed to the acquirement of wisdom. It is the worship of Saraswati--the Goddess of Wisdom. This worship is definable as perfect emotional solitude, close study, absolute chastity and celibacy, and at last the merging of the personal into the impersonal. This austere life is the secret of all greatness. You know how Archimedes when threatened with death by the vandalistic invaders of

his country raised his head and said 'Please do not disturb my circles' and nothing more. This man was practising Yoga unconsciously. You must be able to lose all consciousness of this relative personality, the sure victim of death and impermanence. You must give up the personal ego that in the words of Walt Whitman 'is contained within your hat and boots' and then alone will you realise an infinite individuality. Truly in losing himself man finds Himself. 'Ye must be born anew'. Herein, apart from its formative and moulding influence lies the greatest value of study. Study and direct aural influence of a perfected soul are the two objective means of instilling powerful suggestions into the subjective self or the inner soul. All knowledge is within the deeps of the eternal subjective. But the gate is locked. Your Guru gives you the master-key with which to unlock the door and enter the gate of wisdom and power. Once you are there all pain and death shall be conquered. You can then help yourself. Man can only worship such a God as is greater than himself in degree and not in kind. Such a God he can "grow into." It is the impersonal God of the Hindu Philosophy that gives you the abstract ideas and the living Guru (God) in human form that gives you the concrete ideal. The one is necessary for the soaring intellect; the other for the rousing and enkindling of tremendous and indomitable motive-power. Seek both and when you find them worship and serve them with all your heart and soul. 'My worship for my master is the worship of a dog. I do not seek to understand his nature. It ever startles with its newness and profound depth'. So spoke Vivekananda of Ram Krishna. Need I tell you of the tremendous and world-conquering power that awoke in Vivekananda through mere Guru worship? In India the Guru asks for nothing short of absolute worship, obedience, and submission to his will although none values and appreciates individual freedom more than the master. So long as you are at the feet of your master be as submissive as a lamb. So will you open yourself to his great batteries of inner power. Serve him. Please him. Obey him. Be his slave. No matter what contradictions you may see. A great and profound nature is full of contrary ways and his character is a paradox impossible for you to read through reason and observation. You can only understand him by having perfect faith in him, loving and serving him like a faithful dog. So will you tap on to his inner forces. And when he sends you away into the broad world to live out the great ideal he has set before you, you shall be astonished at your courage and power. You shall take fearless possession of this world and every minute you shall realise how only he can command who has learnt to obey. By commanding I do not mean dominating any one and forcing your views on others. This is the sign of fools. But you will find your influence radiating and circling out naturally and irresistibly, winning souls to the higher life, and you yourself shall thus stand as a tower of strength, a redeemer of the race, an inspiration and a living benediction unto humanity. Peace be with you! May you realise strength of soul!

## LESSON II.

PERSONAL MAGNETISM, WILL-CULTURE, SELF-CONTROL.

Personal Magnetism is the individual expression of a subtle irresistible and dynamic \_Force\_ in man, which enables him to exert an unusual influence upon others. You all have come into contact with men of this type. They are endowed with marvelous, almost miraculous powers of influencing, persuading, attracting, fascinating, ruling and bending to their own Will-Force men of widely varying mental peculiarities and temperaments. Men actually go out of their way to please them. They attract others without any visible effort and others feel drawn to them in spite of themselves. Various are the examples of such power as afforded by history.

Now what is this power due to? How to develop it within yourself? Is it possible for everyone to acquire it? Has it or can it be put to any higher and nobler use than merely to enslave others' minds in order to make them subservient to your selfish purposes on the relative plane of existence? If so, what is that higher use? I know of a Christian gentleman, Mr. K. by name, who had been smitten with the young governess of a Magistrate in Benares. This grown-up man sought out a young College student who was a born leader of men and who was adored, admired and universally respected by all students, teachers and professors. "I wish you would teach me Mesmerism so that I may \_fascinate\_ that girl"--this was the application of Mr. K. Well, the upshot of it all was that Mr. K. got a severe and stern rebuke from the young mesmerist, who in all truth was a born Yogi and cared not for the petty ways and small thoughts and attainments of men of this world. I find that nearly all modern Western writers on and teachers of this subject are much, in fact solely, taken up with the idea of sensationalism through Occultism, so much so that when a really thoughtful man investigates their writings he feels utterly disgusted, repelled and horrified at the very name of Occultism. "\_It is sin to manifest power\_" said Vivekananda. The man who studies Yoga and Occultism simply with a view to develop, display and demonstrate Psychic and Super-normal Powers and \_Siddhies\_ always ends in \_Lust\_ and is caught up in a psychic machinery of law and destructive thought forces that effectually grind him to pieces. His spiritual progress is thrown back over ages and he is made to retrace his steps slowly and painfully. I cannot too strongly condemn the modern tendency to "impress" others, to "strike terror" into others, to "psychologize" others towards the accomplishment of our personal motives. If you are one such, do, for heaven's sake, open your eyes to your gross ignorance and low propensities or be not surprised if one day you find yourself face to face with some powerful scoundrel who would not scruple to crush you in all possible ways. "Harm watch, harm catch." I am going to give you in practical form what constitute the real cause at the back of a "Magnetic" personality--that which when developed makes a god-like man of any human weakling.

This power is by no means the especial and peculiar possession of some divinely gifted individuals. \_Everyone can cultivate it\_. It is in you and needs vigorous stirring up as a condition of its awakening. There are some men who are born great; others are made so by certain unforeseen circumstances; a third class becomes great through conscious and intelligent effort.

Now, what are the causes behind Personal Influence?

(1) Some say that the right control of the Sex-Force or Celibacy is the cause.

(2) Others say that vegetarianism leads to it.

(3) Still others assert that it is physical energy and nerve force.

(4) A fourth class has it that there emanates a current of magnetism from the human body and influences everyone coming within its "Magnetic field".

Taking the last view point first, I should say, with certain other leading mental Scientists, that the human dynamic force is different from "magnetism" as the latter bears direct reference to the loadstone.

Again, my own personal observations as well as those of others prove conclusively that although "magnetic" personalities have remarkably well-disciplined and highly trained physical energies, it is rarely or never a huge gigantic physique with large, unsightly muscles that exerts this force. No, it is decidedly something other than mere physical energy and brute strength. A light, active, vigorous physique is desirable and any one can have it. Again, the principle value of a non-flesh diet lies in the fact that fruits, nuts, corn and vegetables are possessed of rhythmic qualities and go to build up a fine, sensitive physique capable of greater powers of endurance and sustained mental effort than the 'carcass' of any animal ever can. Matter does affect mind in the lower stages of organic evolution but the process is largely reversed as soon as CONSCIOUS evolution commences. Therefore vegetarianism, although highly commendable, from a strictly scientific point of view for the development of an active and energetic, refined organism, is by no means a rigid and indispensable necessity in this respect. In fact, some most "magnetic" individuals make 'graveyards of their stomachs' as a Mental Scientist puts it.

Lastly, Bramhacharya or Celibacy, as practised by Sannyasis in India, has a strictly spiritual significance although it certainly has much as everything to do with Personal Magnetism. To the average man I would say: "Strive for CONTINENCE, chastity and control in this direction." Do not emasculate, as that would be a waste of force. The stronger this force, the better. All Sannyasis learn consciously or unconsciously to transmute this energy into mental and spiritual force and generally their minds dwell on a plane of mental and spiritual effort where there cannot be even a breath of sensuality or grossness. They have gone beyond such things utterly; the same statement applies to all advanced thinkers, philosophers and workers, whether married or unmarried. To me the very name of philosophy carries with it an atmosphere of Chastity, Solemnity, and Divinity.

But although there is some measure of truth in all the above four statements, they all miss the real thing. The question resolves itself into this: "\_What makes one man superior to another\_?" The study of nature shows us that the higher form of intelligence controls the lower. All leaders of mankind, such as Napoleon, Alexander, etc., were clearly ahead of the times. But they strove for low things and their SUCCESS

from our point of view is doubtful. Let us take higher ground. Buddha, Christ, Zoroaster, etc., etc., of ancient times and Vivekananda and a few others in modern times exhibited tremendous powers of influencing men. You study their lives and writings and try to find out just those things that constituted the basic cause of their heroic fibre.

If I were asked to sum up the secrets of their Power I would say:

1. " \_Their Intelligence\_ and \_Thought-Power.\_ 2. Awakened \_Will-Power\_ and \_Self-Control\_."

1. It was by their intelligence that they could take fearless possession of the world, handle men and women easily, read human nature at a glance and "be all things to all men," \_i.e.\_, put their fingers direct on the spiritual, mental, and physical \_necessities\_ of widely varying temperaments and help each right where he stood in the ladder of evolution.

2. It was by their developed thought-force that they drew the whole world to themselves. The positive thinker generates a force that draws all such as are \_negative\_ to him. Nearly the whole world was negative to these Masters and hence felt attracted to them. \_These were the human touchstones\_.

3. It was by their strong, manly, marvellous Will-Power that they drove their suggestions into other minds and gained an immediate ascendancy over whatever environments they were placed in. The whole man is summed up in his Will. Every other power in man is subservient to the Will. And say what you will, it is this power more than any other that we respect in others. It is the central staff in our character. Intelligence is the directive energy. Will-Power is the propulsive energy. And the latter when wielded under the guidance of the former makes of man a veritable God.

4. It was by their unusual power of \_Self-control\_ that they could stand square upon their feet and could remain unshaken by the waves of conflicting opinions and the hostile attacks that continually dashed up against them. \_Master yourself\_, i.e., your personal, relative and lower self, and beyond the shadow of a doubt, \_the mastery of others is already yours.\_ But the world will teach you bitter lessons and rend you to pieces if you try consciously to control it while you are still a slave to your lower self. Be great. Strive for Perfection. So will you be recognised by others. And according to the transcendent energy of the highest law of our Being it is the consciousness of heights scaled, accomplishments achieved and consequent dawning of a Loftier Ideal upon our intellectual horizon that fills us with Strength and Peace rather than the recognition of our worth by others. It is a serious mistake to care for fame, praise and admiration. You get them only when you do not care for them in the least, when your soul has outgrown all such clinging to the relative in the light of \_eternal thought\_, when you have risen to the Absolute and learnt to read the meaning of the "LARGER WORLD" of life. Do not pass by this lightly. In it is the key to Peace, Power and Poise. All that is Real and Permanent, is on the plane of the Absolute.

Now we are drawing to the practical side of our Lesson. The four principal points, you will please remember, are: (1) Intelligence. (2)

Thought-Force. (3) Will-Power. (4) Self-Control. You might feel surprised at my retelling this "ancient history" instead of teaching you how to approach a man, make him your slave and command him to fall down at your feet and do your bidding. Perhaps you expected me to tell you how to sail through the air, pass through solid walls, materialize and dematerialize at will and like Appolonius of Tyana vanish in the flash of an eye from the court of Ionysius and appear elsewhere at a distance of 19,000 miles at the same moment. No, no. I will take it for granted that you are made of different stuff and \_an earnest seeker after the truth\_. If you strive to build yourself on the basis of the simple principles as laid down in this series of lessons you will in time grow into the Higher Self and at last become one with it. Moreover, your daily life will be the Occasion for the practical application of these principles, thus enabling you to pursue your way through life calmly, earnestly, independently and with the quiet dignity of a man "who knows what he is about". I cannot and would not speak of "get-rich-quick" methods of self-development because they are the veriest rot imaginable.

Now then: (1) Intelligence and (2) Thought-Force are the natural results of an organised brain.

Concentration is the key to such development. Concentration has been fully explained in Lesson No. 1. By the constant exercise of concentration, objectively and subjectively, in your daily life you will in a short time become conscious of growing Strength. The exercises I give you in this lesson on Self-Control, Will-Culture and Memory-Culture if gone through with perseverance will further develop Concentrative ability. In fact, this entire series of lessons will call for Effort and Concentration. "Rome was not built in a day"--nor can you achieve real greatness in a few months. No. All I can do is to indicate the line and the nature of the effort required of you and if clearly followed, Progress and Growth will commence from the first day. In connection with this, a little digression would be necessary. The Occultist says: Nature, unaided, fails. The purposiveness of Deity, manifesting in nature an evolution, is present in all individual centres but it has the way to full expression opened out to itself only when the more evolved centres of life consciously cooperate with it. Evolution is started and carried only by the creation of centres within the GREAT CONSCIOUSNESS and by preserving and enlarging or expanding these centres. So long as the race had not reached "SELF-CONSCIOUSNESS" (see Yoga Lessons) the sub-conscious forces of nature had entire control over evolutionary processes, but this stage was reached by the race according to the LAW OF AVERAGES in the seventeenth century and you are now expected to take your progress in your hands and consciously direct your inner forces along such lines as best correspond to the stage of your growth. So independent study and steady thinking form the secrets of a keen and broad intelligence. You will always find that the man who is more powerful than yourself and moves you at his will has an intelligence and understanding far superior to yours and he can read your whole nature as he would an open book, although you find him quite beyond your depth. Learn to regard earnestly the workings of different mentalities around you. Become a student of human nature. To you, each man ought to be only a partial expression of his mind. Examine closely into the motives acting behind each personality. Learn to respond more quickly to the \_Thoughts\_ and \_Feelings\_ of a man than to his outer

speech and action. The latter are objective expressions of the subjective self. The study of Phrenology and Physiognomy are good things to start with in your efforts to acquire knowledge of human nature. \_Mind is One\_ and at the same time, \_Many\_. Subjectively, it is ONE. Objectively; many. So by looking \_impartially\_ into "yourself" in the calm light of the intellect and through silent introspection, you will always find a clue to the working bases of other minds. Each man is a puzzle and most of all are \_YOU\_ a puzzle unto yourself. Solve either and you have solved both. "MAN, KNOW THYSELF."

## THE MYSTERY OF THE WILL-FORCE.

Will-Force is the power of Re-action. It can render all the other mental functions \_active\_ or \_passive\_. It is the DETERMINATIVE faculty and is affected most of all by the JUDGMENT. On the lower plane of mind, Will-Power manifests as Desire and is reciprocally influenced by outside attractions as well as repulsions. On this plane the Will is not free. But when it draws the volition for externalizing itself from \_Within\_ in the light of the Higher Reason, then indeed is it \_Will-Power\_. On the material the human will is a slave; on the spiritual plane it is the sovereign. It may then be called the "awakened" will\_. It is my conviction that the eternal crossing of swords between the Determinists and the Libertarians can be set at rest only by a right understanding of the \_spiritual\_ makeup of man, otherwise the arguments of both sets of thinkers are equally strong. Each side has got hold of half the truth, but requires the reconciling light of transcendental Psychology in order to enable us to see the \_whole\_ truth as it is. However, the point I am driving at is that your will is free only when it is \_self-determined\_ i.e., when it has risen above the impulses of the Lower Personal Self and acts under the direction of the Higher Impersonal Self\_. In order to fix this most important truth in your mind, let us give you a brief idea of the "I AM" consciousness. Do not pass this by as so much dry rot. No one will ever or can ever manifest genuine Will-Force of a distinctly spiritual type who does not understand the "I AM" consciousness. So please listen attentively and think over the following.

## THE "I AM" CONSCIOUSNESS.

If you just turn in and examine the report of your consciousness regarding the \_self\_-dwelling within, you will become conscious of the "I". But if you press your examination a little closer you will find that this "I" may be split up into two distinct aspects which, while working in unison and conjunction, may nevertheless be set apart in thought. There is an "I" function and there is a "me" function and these mental twins develop distinct phenomena. The first is the "MASCULINE" principle; the second is the "FEMININE" principle. Other terms used in current writings on New Psychology are Conscious Mind, Active Mind, Voluntary Mind, Objective Mind and so forth. These all refer to the "I" principle. And the "me" form of mind corresponds to the Sub-Conscious Mind, Passive Mind, Involuntary Mind, Subjective Mind and so on. Ninety-nine p. c. of humanity mean this "me" when they say "I". Now let us examine what this "me" implies. It consists largely of our consciousness, of our body and physical sensations as associated with touch, taste, smell, sight and

hearing. The consciousness of some of us is largely bound up in the physical and carnal side of life. We "live there." There are some men who consider their "clothes" too as being a part of themselves. But as consciousness rises in the scale of evolution, man begins to "dissociate" his idea of "me" from the body and he begins to regard his body as a beloved companion and as "belonging to" him. He then identifies himself with his mental states, emotions, feelings, likes and dislikes, habits, qualities and characteristics. But, by and by, he begins to realize how even these moods also are subject to change, born and die and are subject to the Principles of Rhythm and Polarity. He realizes faintly that he can change them by an effort of will and "transmute" them into mental states of an exactly opposite nature. Then he again begins to "dissociate" himself from his emotions and feelings and at last through mental analysis, introspection and concentration, he sets them apart into the "not I" collection. He begins then to realize that he is something above his body and emotions. So also with the intellectual functions. The intellectual man is very apt to think that although his physical and emotional selves are something different from him and under his control, still his intellect is himself. This is the stage of "Self-Consciousness". "I control my body and emotions." But as consciousness unfolds intellectual man finds that he can practically stand aside and see (mentally, of course) his mind going through various processes of intellection. Study of Psychology and Logic will enable you to see how all your intellectual processes may be held at arm's length, examined, analysed, labelled and discussed quite with the same ease as the professor talks of a solid, liquid and aciform substances in his laboratory. So at last he finds that even the wonderful powers of the Intellect must go into the "not I" collection. This is almost as far as the average man can realize. You can realize and say "I am not the body, not the emotions, not the intellect." Therefore you see, that side of consciousness which is the sum-total of your physical, emotional and intellectual functions comprises the "me" or Feminine or Passive mental principle. That which can separate itself in thought from all the above is the "I" or the Masculine Function. But another step must be taken. That which you have been taught to regard as the Spiritual Consciousness (see "Spiritual Consciousness") will also eventually go into the "Not-I" or "me" collection. In brief, the spiritual mind may be said to comprise all that is GOOD, NOBLE and GREAT in the field of consciousness. It is the "Super-Conscious" mind, just now. But, mark this, when through further evolution, the "I" has mastered this field of consciousness also and is able to regard it as being the last of the "me" collections, then it will lose its sense of relativity and separation and the real individuality, the "I AM" consciousness, will have been realized. What do I mean? This "I AM" is not the petulant self-assertion of the relative ego. "I" but really means GOD CONSCIOUSNESS as perfect Existence, perfect Knowledge or perfect Bliss. It means the realization of an Infinite and Eternal Self or Individuality. "He that has lost the self has gained the SELF". Here is the explanation: this little self or "I" so long as it is attached to the PERSONALITY which is the product of the "me" consciousness is bound down to the relative plane. It can think only through only one brain, enjoy through one body and such happiness as it gets is transitory, short-lived and impermanent because this world of relative existence is itself essentially changeable. It is permanent only in its impermanence. So long as the "I" thinks and while only for the benefits of its personal self, both thinking and willing are



limited and not free. But when it has succeeded in joining itself to the Spiritual mind and works for, aspires after the Larger Self--the "I AM"--it has to renounce or "disattach" itself from the personal self and work under the guidance of the impersonal Higher Self. "I refuse to be contained within my hat and boots," said Walt Whitman. When the Vedantist says "Aham Brahmasmi"--"I am the absolute"--he does not mean this lower "I". No, no. He is not built that way. For him the moorings of self-consciousness are out. He has lost all sense of his particular relative "I" and has \_one-d\_ himself with the absolute "I AM"--the impersonal, intangible, immortal, omnipotent Self of and over all. This "I am" is Spirit or Atman. There can be but one Individuality--that of the Absolute. It becomes objectively expressed in man as Cosmic Consciousness. Subjectively it is God. Now then you have an idea of the "I am" Consciousness. Hold fast to it. It is your real, Larger Self. In the understanding and the exercise of the Will-Power the "I" or the Positive Mental Principle is the chief factor. To use the one you must understand the other. Will is a Soul-Power. This "I"--as I have explained it above--is negative to the "I AM" or God--both meaning the same thing. It is positive in relation to the Higher Self. This "I" is the future promise of the "I AM". It is true it shall lose itself in finding its Self, but so does the child when it grows into full manhood. Christ was one with his Father-in-Heaven (i.e., on the spiritual plane) and therefore he could still the waves and raise the dead. Yet just you examine the nature of Lord Christ's Will-Force. Think of his constant retirement into the Silence in order to obtain inspiration for his work in the objective universe. Again, note his utter indifference to and absolute control over his personal self. Did he care whether his body would live or die? Did he live for the enjoyments of the flesh? Did he "play to the gallery" and act and speak for any worldly gain or low considerations? No! He had forgotten the interests of the flesh in his earnest enthusiasm in the cause of the Eternal Spirit. He was not moved by any dammed sense of prudence and caution. He drew the "Motives" that energised his Will-Power in the life of Action from \_Within\_. Nothing from outside, nothing from the world of lower attractions could in the least swerve his inner determination or unbalance his brain. Do you or can you prepare yourself to follow in his steps? Then my first point and the most infallible method of awakening your Will-Power is this:

(a) Teach Thy Will to "Resist and Renounce." Strengthen your Will-Power by Renunciation. By Resistance is not meant outer resistance or aggressiveness. I find that all the modern teachers of Hypnotism advise their students to develop Will-Power by exercising it upon others. This is placing the cart before the horse. We Hindus know better. No; by Resistance to and Repression of your lower Desire-Nature is meant letting the more difficult choice exercise its compelling and restraining power over the easier one. Says Sister Nivedita: "The Indian ideal is that man whose lower mind is so perfectly under control that he can at any moment plunge into the thought-ocean and remain there at will without the least possibility of a sudden break and unexpected return to the life of the senses." Yes, your interests should be within and not without. \_You must rise above all personal impulse\_. Even in this world you find that men of distinction, fame and honour have achieved recognition by practising a little \_self-denial\_, which is a "milder" form of absolute Renunciation as practised by true Sanyasis. The man who can work at his aim with perseverance and denies himself the mess of pottage of present indulgence

in view of some future gain develops Will-Power. So in training your Will to 'resist', you must, as a first step, sternly refuse to indulge impulses, desires and tendencies not in consonance with the dictates of your Higher Self. You must actually go out of your way and "deny" yourself the little or great "comforts" to which you are or have been accustomed. The strongest-willed man is he who has the greatest control over his inclinations, and who can 'force' himself to do such things as he is naturally most inclined to do. This is a characteristic which cannot be developed in a day. There are some children and even grown-up men and women who mistake their 'obstinacy' for Will-Power. They want a thing and when they do not get it they tear their hair, gnash their teeth, stamp their feet and fly into a terrible passion. Since people think that these uncontrolled creatures are strong-willed while all that you could say about them is that \_they are utter slaves to their desires\_. You must practise self-denial in fifty different ways and force yourself to do certain things, 'little and big,' every day purely for developing this power of Resistance. No short-cut to this. Some children develop it unconsciously by 'forcing' themselves to study when they might play, and by applying themselves to such studies as are dry and uninteresting to them they thus practise voluntary Concentration. Practise self-denial in every possible way. Cut off such luxuries as you think "you must have." "Take a cold bath when you would prefer a warm one. Arise promptly in the morning. Make yourself call upon people you have avoided. Stand up in a street car when you would prefer sitting; walk when it is convenient to ride. Make engagements with yourself and keep them. Promise yourself that when you see something to be done you will spring at once to it however strong may be the inclination to put it off awhile" and back of it all let there be the auto-suggestion: "\_I am doing all these hard things in order to build up my Will-Power and each time 'I' succeed in forcing 'my mind' to do a thing or not to do it I make the next victory easier and my Will-Power stronger\_." Of course the above is only a hint as to your line of practise.

(\_b\_) You must not give yourself such hard tasks of Self-Development as might be too heavy and beyond the present strength of your Will. In denying yourself you develop self-control. In forcing yourself to do certain things you develop powers of Self-Expression. In one the Will moves along negative lines. In the other along positive lines. Both are necessary. The man who cannot control and command himself can never develop and express Himself. But be sure to begin with easy things and then as you gain in confidence you may attempt more difficult feats.

(\_c\_) The faculties of Courage and Confidence are essentially important. Nothing weakens the will so much as Fear and lack of Self-Confidence. Self-Confidence is not blustering self-conceit. That within you which says "I CAN" when calmly and doggedly backed by your "I Will" when deliberately translated into action develops Will-Force and commands startling results.

(\_d\_) Always hold these words before your passive Mind:

1. Earnestness.
2. Determination.
3. Courage.
4. Confidence.
5. Stick-to-it-ive-ness.
6. Patience.
7. I can and I will.

(\_e\_) The tendency of the Masculine function of your mind to "I" is

towards giving, expressing or projecting energy; that of the Feminine is towards generating and creating mental progeny such as thoughts, mental energy, new habits, etc. It is why the Feminine Principle has been called the "mental womb" by ancient philosophers. It comprises also the faculty of Imagination. The Masculine function does the work of the 'Will' in its varied phases. The Feminine function receives impressions and generates mental offspring in the form of new thoughts, ideas, concepts, thought-habits and so forth. Its powers of creative energy are strikingly marvellous and have been proved and attested to in Psychological experiments conducted by the best known mental scientists of the day. \_But "positive" mental energy must be projected by the 'I' into the Passive Mind through concentration, suggestion and willing before the latter can be started to work along any line of creative effort.\_ This suggestion may be given by you to your sub-conscious mind or it may come as an outer impression. Unless you control your Passive Mind, it is sure to be controlled by others. Then you are a slave. Now in cultivating the above seven qualities, you should take up \_one\_ word at a time and let the outer form sink into your mind. Place yourself in a relaxed and passive condition. Close your eyes and picture the \_form\_ of the word to yourself, for instance, D-E-T-E-R-M-I-N-A-T-I-O-N. Employ the Imagination and visualize mentally. This done, \_i.e.\_, when the word-picture is well photographed upon your mind and fastened in place, your next step will be to picture yourself the Ideas, qualities, physical and mental characteristics, etc., associated with the word. Your third step is to calmly, concentratedly and confidently command your Passive Mind to generate that quality. Remember, your mind will at first rebel, but a very little persistence will lead to complete success. Repeat the auto-suggestions daily at the same time. See that it manifests in Action. Act it out as often as possible. Of course your efforts will be imperfect to begin with, but, never mind, go ahead, keeping firm hold on your "I can and I will" in spite of all things and success is quite certain. Once you have developed these seven qualities, you can do anything.

(\_f\_) Do not let your friends or anyone--no matter who!--deflect you from your resolutions. "Let not thy right hand know what thy left hand does." Talk never. Let results show. The Lord has hidden himself best and His work is wonderful beyond compare! Your very friends and relatives will spit upon you for lacking any of these qualities. Do not ever impose your will upon others, but never let others to impose upon you against the sanction of your own judgment. In fact, none can unless you are a weakling and fickle-minded.

(\_g\_) Frequent the company of chaste, strong-willed men and you cannot but grow strong.

(\_h\_) Read Literature on this subject and obtain all possible aid through Knowledge.

(\_i\_) If your faculty of imagination and idealism are undeveloped, cultivate them, because it is these two that make a god of a man. Philosophers, scholars, poets and musicians have them well-developed. But where imagination is uncontrolled by higher reason and where idealism is not backed by a strong will, there you have the idle 'dreamer of dreams' and such a state of mind is reprehensible and pitiable indeed!

(j) Will-Power grows by faith in one's ability by exercise; by devotion to the UNCONDITIONED SPIRIT.

(k) In your efforts to develop Will-Power, be not afraid that your health will break down. In fact, Perfect Health is the result of a perfect Will. Deny the power of disease and weakness over yourself. "I can never be ill. My body is my slave. It shall always manifest perfect health." Convince your passive mind--which has charge of your body--of this by repeated commands, demands and assertions. Always think of your body as being as strong as adamant. Never talk of either health or disease or weakness. You must be above caring for these. They are your Natural rights. Only when you lower yourself they have power to trouble you. Go beyond the lower self. Your business is to care for the Higher-Self--that in which "You" live, move, and have your being. Also teach and train your Will to move along negative lines of self-repression as well as along positive lines of Self-Expression. Balance both. The former precedes the latter. Now I will pass on to the subject of SELF-CONTROL, with the distinct understanding that Self-Control and Will-Power are inextricably bound up in each other. You Get the real "practical work" in the endeavour for Self-Control.

## SELF-CONTROL.

Rightly has it been remarked that is easy to talk of and write upon this subject but most difficult to possess it. Perfect Self-Control means infinite power. Only the Buddas and the Christs of this World manifested Perfect Self-Control. "Anything short of the absolute control of thought, word and deed is only sowing wild oats," said Vivekananda. It is with no little diffidence that I approach this subject as whoever handles this subject is rightly culpable as being a "Do-as-I-say-and-not-as-I-do" class of writers. Still you can make appreciable progress in this direction by mastering these instructions, going through the exercises and last but most important by "carrying the principles in your mind" and applying them as far as you can in your daily life. Nothing is more conducive to rapid growth and development as the making of the "little and big" affairs in your work-a-day life, the occasion for the practical expression and conscious translation of your ideals. We all are guilty of a serious mistake in setting apart our higher ideals for regular 'practice' hours and leading a life of low and quite different ideals in our ordinary life. The natural process, as you can see, is to LIVE OUT your highest ideals every minute of your life. Nothing is more important than the daily occupation of a man and if he fails to bring his ideals right into these little things, then Success will ever elude him. A mental scientist has summed up the entire secret of Character-Building in this valuable advice on Objective Concentration: the simple task of mental concentration on whatever task, business or profession a man is engaged in is the beginning of the mastery which is the perfection of Objective Concentration. Whatever you are doing be master of your work. If you are a cobbler mend shoes in a perfect manner; if a barber keep your razors and scissors in a state that will excite the admiration of your customers; if a tailor make the coat fit like a glove; if a clerk keep your accounts in apple-pie order; if a builder scorn your jerry-brother; if a singer enchant the listener with a concord of sweet

sounds; if an actor enter into the spirit of the character and make the play-goer feel that

"All the world's a stage  
And all the men and women merely players,  
They have their exits and their entrance  
And one man in his time plays many parts."

If a leader in any department of thought or action, remember that if to you much is given, from you also much is required, for the responsibility of the lives and happiness of your fellows rests heavy on your shoulders, whether you know it or not and thousands may secretly curse your incapacity and bungling. It is infinitely better to be a good cobbler than a bad ruler.

I believe the above advice if followed conscientiously by you would go to make you really fit for initiation into the more advanced stages of mastery. Take it to heart by all means. Be convinced, the man who looks for quick results and a royal road to the mastery of Mental Science breaks down in frequent despair at apparent failures and neglects his daily work will never go far. In fact, his very impatience will lead to failure. No individual life is fully rounded out unless some useful work forms part of it. The Yogi who has renounced the world has already done his work and is ahead of the times. The real hermit and the saint are the Pillars of Strength on which this world stands. I cannot repeat this too often. The mere fact of their breathing the same atmosphere as you is a benediction and an inestimable boon unto the race.

## PRELIMINARY STEPS.

"The first requisite," says Mr. Atkinson, "of centering is the ability to shut out outside thoughts, sights and sounds; to conquer inattention; to obtain perfect control over the body and mind. The body must be brought under the control of the mind; the mind under the direct control of the Will. The Will is strong enough, but the mind needs strengthening by being brought under the direct influence of the will. The mind, strengthened by the impulse of the will, becomes a much more powerful projector of thought vibrations than otherwise and the vibrations have much greater force and effect."

The first four exercises are meant to train the mind to readily obey the commands of the mind. Take them in the privacy of your own room and never talk of them to others. Also do not let their apparent simplicity lead you to neglect them. If you are one of those empty-brained men who go about talking of their exercises hoping in this way to win praise, you will never succeed. Be serious, earnest and sincere in your work. Give up, once for ever, all fickle-mindedness and learn to accumulate Power in silence and through work. Prayer gives you strength to "work"--the answer comes from your Larger Self--which is the Spirit of God "brooding" over all and pouring strength into all. But do not fly in the face of DEITY by expecting it to "do the work" for you while you go about loafing after offering your prayer. Nonsense. That man prays who works constantly, silently, patiently, unceasingly and intelligently.

## Exercise 1.

Sit still; relax your body all over and then neck, chest, and head held in a straight line; legs crossed one under the other and weight of the body resting easily upon the ribs; right hand on right leg, left hand on left leg. There should not be a single movement of the muscles in any part of the body. Mind, you must avoid all rigidity and tension of the body. There should not be the least strain on muscles. You should be able to "relax" completely. Start with 5 minutes. Continue till you can accomplish the 5 minutes sitting without any conscious effort, increase to 15 minutes which is about all you need. The aim is to give you absolute dominion over all involuntary muscular movements. It is also an ideal "rest-cure" after fatiguing physical and mental exercise or exertion. The principal thing is "STILLNESS" and you can, if you like, practise it even sitting on a chair or anywhere else; the idea is one of "relaxation" and physical and mental quietude. Let not the apparent simplicity of this exercise deceive you. It is not so very easy after all. You will find that by concentrating the mind upon a particular train of thoughts or ideas or by joining the mind to the Larger Self, you can easily lose all idea of the body and thus maintain this stillness for a considerable length of time. Genius, inspiration and intuition are more or less the scientific and psychological results of self-forgetfulness. "When he sits down to meditate," it was said of Vivekananda, "in 10 minutes he becomes quite unconscious of the body although it may be black with mosquitoes." Do you understand now? Absolute physical self-forgetfulness is essential to deep concentration. Dr. Fahnstock called it the "STATUVOLIC" condition or that state in which the Will-Power is really active and the 'outer-self' is totally in abeyance and forgotten.

## Exercise 2.

Cultivate a self-poised attitude and demeanour in your everyday life. Avoid a tense, strained, nervous, fidgety manner and an over-anxious appearance. Be easy, self-possessed and dignified in your bearing. Be courteous, thoughtful and quiet. Mental exercise and Will-Culture will enable you to acquire the proper carriage and demeanour. Stop swinging your feet and moving your hands or rocking your self backwards in your chair while talking or sitting. Stop biting your nails, chewing your moustaches, rolling your tongue in your mouth or any other unnecessary movement such as may have become "second nature" with you while studying, reading or writing. Never twitch or jerk your body. Never wink your eyes or look blank. Train yourself to stand sudden and loud noises with equanimity and composure. Such things betray lack of control. Do not let anything outside (or even within you) disturb your composure. When engaged in conversation let your speech be calm and measured and your voice well-controlled and even. A certain degree of reserve should always be observed. In short, keep yourself well under control on all occasions. You can acquire this poise by always carrying the thoughts of "Firmness," "Self-Control", and "Self-Respect" in your mind and letting these express themselves in your outward bearing. Avoid bluster, self-assertion, gossip, levity or light talk, too much laughter, excitement and so forth. Too much laughter weakens the will. Be a quiet, earnest-thinking being. Be serious. Regard "solitude" as the greatest medium of self-development.

### Exercise 3.

Fill a wine glass full of water and taking the glass between the fingers, extend arm directly in front of you. Fix your eyes upon the glass and endeavour to hold your arm so steady that no quiver will be noticeable. Commence with one minute exercise and increase until the 5 minutes limit is reached. Alternate right and left arms. Increase to 15 minutes.

### Exercise 4.

Sit erect in your chair, with your head up, chin out and shoulders back. Raise your right arm until it is level with your shoulders, pointing to the right. Turn your head and fix your gaze on your hand and hold the arm perfectly steady for one minute. Repeat with left arm. Increase the time gradually to 5 minutes. The palms of the hands should be turned downwards.

The following exercises are meant to aid you in getting under control, such mental faculties will produce voluntary movements.

### Exercise 5.

Sit in front of a table, placing your hands upon the table, the fists clinched and lying with the back of the hand upon the table, the thumb being doubled over the fingers. Fix your gaze upon the fist for awhile and then slowly extend the thumb, keeping your whole attention fixed upon the act, just as if it was of the greatest importance. Then slowly extend your first finger, then your second and so on, until they are all open and extended. Then reverse the process, closing first the little finger and continuing the closing until the fist is again in its original position, with the thumb closed over the fingers. Repeat with left hand. Continue this exercise 5 times at a sitting, then increase to 10 times. Don't forget to keep your attention closely fixed upon the finger movements. That is the main point.

### Exercise 6.

Place the fingers of one hand between the fingers of the other, leaving the thumbs free. Then slowly twirl the thumbs one over the other, with a circular motion. Be sure to keep the attention firmly fixed upon the end of the thumbs.

N.B. Exercises Nos. 3, 4, 5 and 6 have been culled (with slight modifications by me) from the works of Yogi Ramacharaka.

### Exercise 7.

Forty-eight hours after the full moon in each month, go by yourself into a darkened chamber and quietly concentrate your mind upon one thing. Do this as long as possible without allowing other thoughts to enter your mind. At first you will find that your thoughts will fly from one thing to another and it will be hard for you to accomplish this, but by continued practice you will be able to think of one thing for a long time. This should be continued for 5 nights in succession and one hour

each night.

#### Exercise 8.

Go out into the open air each evening when the sky is clear and see how many stars you can count without allowing any other thoughts to enter your mind. The more stars you can count without thinking of anything the greater the degree of development produced. Quite an interesting exercise.

#### Exercise 9.

Take 12 ordinary pebbles. Place them in your left hand. Then with your right hand pick up one pebble, hold it at arm's length and concentrate your mind thereupon without allowing other thoughts for full 60 seconds. So with all the pebbles. Then start picking up with left hand. Do this for one hour daily.

#### Exercise 10.

Concentrate your mind determinedly upon some one at a distance without allowing other thoughts. Will that he do get strong, healthy and spiritual. Get up a mental picture of your subject as if sitting before you. Then give earnest, positive, forceful suggestions to his sub-conscious mind. Will that he get into sympathy with you, write you on the subject and earnestly co-operate with you in his spiritual regeneration. Do it calmly and earnestly.

#### Exercise 11.

Get some moistened sand spread over the surface about a yard square. Make it perfectly smooth. Then with your index finger draw any characters or pictures in the sand. For instance, a square, a triangle or any other figure. Fasten your gaze upon this figure. Concentrate your mind calmly thereupon and will that the thought-form so created by your concentration be transmitted to someone (whom you know to be sensitive to your will). Do this for 15 minutes daily at the same time till your subject gets the impression. Ask him to sit relaxed at the same time in the \_silence\_ in a receptive mental attitude. Face the direction, North, South, East or West in which you send your thought. Imagine a psychic wire connecting you with your subject and aim straight. Remember, the Will-Power is represented in symbology by a straight line because it goes straight to its mark.

#### Exercise 12.

Every night before retiring, concentrate upon your passive mind: "\_When I get up in morning, my Will-power and Thought-Force will have increased. I expect you to bring about a thorough change in my Will-Force. It will gain in vigour, resolution, firmness and confidence. It must grow strong, strong, strong\_." Project these positive suggestions into your subjective self earnestly, confidently and concentratedly. You will progress quickly by leaps and bounds. Every morning shall find you stronger and full of vim, sap and energy. Persevere, persevere. In following up such ideals to a successful conclusion you must have an



(i) overpowering desire; (ii) a strong belief in your ability to accomplish anything; (iii) an invincible determination not a backboneless 'I will try to'; (iv) earnest expectation. This is an important and an infallible method in Will-development.

#### Exercise 13.

Go by yourself into a room where you will not be disturbed. At the beginning 'relax' all over. Then count from one to ten without allowing any other thoughts. As soon as you accomplish this, your mind is in a receptive state. Concentrate as before and order your sub-conscious self to evolve a strong, infallible memory. Form your own auto-suggestions.

#### Exercise 14.

Pick out half a dozen unfamiliar faces. Vividly impress them upon your subjective mind. Then recall them at least once each day for full one year, each day impressing at least one more new face. Should you find you are forgetting any of your older faces, do not add new ones but firmly fix the other old faces in your mind through concentration. This is a very interesting exercise. Memory belongs to the sub-conscious mind, remember.

#### Exercise 15.

Concentrate the mind on a paragraph in some holy book and commit to memory. Learn by heart one paragraph daily taking care not to forget the old ones. In time, you will improve wonderfully.

#### Exercise 16.

People with weak memories always lack concentrative ability. Concentration is the key to all mind-power. You will find the above exercises quite 'tedious' and monotonous. But you can train your 'attention' only by giving it trivial and 'dry' exercises. The strong will can cope with the most 'monotonous' and uninteresting tasks without experiencing fatigue. You must set yourself such tasks as might seem like 'work' to your attention. Remember, the effort required to concentrate attention voluntarily on uninteresting, dry and monotonous works strengthens and develops Will-Power and gives you 'mental muscle.' You will thereby acquire firm control over mind and body and be 'Master' over your lower impulses. Power over self will express outwardly as power over others. If you can control yourself, you will find no difficulty in impressing your will on others. But, mark you, this sacred power should be used only to elevate, stimulate and strengthen others. Try your Will upon your personality in all possible ways and be satisfied with nothing short of perfect control. The absolute mastery of 'self' ought to be your aim. I have given you the real secrets. You must exercise your own ingenuity and intelligence in utilising them towards your Self-development. I leave you to finish the fight for yourself. Get up and start in to work at your task from to-day and not to-morrow. Back of all efforts, always have this positive incentive and auto-suggestion:

"THIS IS TO DEVELOP MY WILL-POWER AND NO TEMPORARY PAIN CAN EQUAL THE

## POWER AND HAPPINESS ARISING OUT OF SELF-CONTROL."

Get firm control over your emotions. Use this natural force but be not used by it. Control over speech will lead to Emotion-control. Always talk to the point. Cultivate silence. Repress volubility. Be brief in speech and writing. Keep a cool head. Be level-headed and concentrative.

## GLEANINGS FROM PROFESSOR JAMES ON THE LAW OF HABIT.

An acquired habit, from the physiological point of view, is nothing but a new pathway of discharge formed in the brain, by which certain incoming currents ever often tend to escape.

The great thing is to make our nervous system our ally instead of our enemy.--Guard against ways that are likely to be disadvantageous to us, as we should guard against the plague.

The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision and for whom (every act) the time of rising and going to bed, the beginning of every bit of work, are subjects for express volitional deliberation.

Maxim I. In the acquisition of a new thought or the leaving off of an old one we must take care to launch ourselves with as strong and decided initiative as possible.

Maxim II. Never suffer an exception to occur until the new habit is securely rooted in your life.

Each lapse is like letting fall a ball of string which one is carefully winding up; a single slip means more than a great many turns will wind again.

Continuity of training is the great means of making the nervous system act infallibly right. It is necessary above all things never to lose a battle. Every gain on the wrong side undoes the effect of many conquests on the right.

The essential precaution is to so regulate the opposing powers that the one may have a series of uninterrupted success, until repetition has fortified it to such a degree as to enable it to cope with the opposition under any circumstances.

The need of securing success at the outset is imperative. To be habitually successful is the thing.

Be careful not to give the will such a task as to insure its defeat at the outset, but provided one can stand it, a sharp period of suffering, and then a free time is the best to aim at, whether in giving up the opium habit or in simply changing one's hours of rising or of work.

It is surprising how soon a desire will die of inanition if it be never fed.

Without unbroken advance there is no such thing as accumulation of the ethical forces possible, and to make this possible and to exercise and habituate us in it is the sovereign blessing of regular work.

Maxim III. Seize the very first possible opportunity to act on every resolution you make and on every emotional prompting you may experience in the direction of habits you aspire to gain.

It is not the moment of their forming but in the moment of their producing motor effects, that resolves and aspirations communicate the new 'set' to the brain.

The actual presence of the practical opportunity alone furnishes the fulcrum upon which the lever can rest, by means of which the moral will may multiply its strength and raise itself aloft. He who had no solid ground to press against will never get beyond the stage of empty gesture making.

When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is a waste and a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge.

If we let our emotions evaporate, they get in a way of evaporating.

## WORSHIP OF THE TERRIBLE.

The attitude of the soul which is not to be baffled by the lower nature or the "Personal Self" should be to seek Death and not life, to hurl oneself upon the sword's point and become one with the terrible. Those who are commissioned by the Lord to bear aloft the torch of spirit are fated to see every joy of the senses turn to ashes and crushing blows upon their eyes to the unsubstantially of the relative life of Maya.

The lion when stricken to the heart gives out his loudest roar,  
When smitten on the head the cobra lifts its hood  
And the majesty of the Soul comes out only when a man is wounded to his depths.

The Western ideal is to be doing: the Eastern to be suffering. The perfect life would be a harmony between (selfless or non-attached) doing and suffering. Worship the terrible. Worship Death, for its own sake; despair for its own sake; pain for its own sake. Yet this is not the coward's or the suicide's or the weakling's morbid love of Death, but it is the cry of the philosopher who has sounded everything to its depths and knows intensely the vanity of the desire for happiness on the relative plane of limitations. Remember the triumphant cry of St. Francis of Assisi: "WELCOME, SISTER DEATH!" "Be witness"--of all that goes on but be not entangled. Reserve to yourself the power to remain unattached at all times. Accept nothing however pleasant, if it conceals a fetter into thy Soul. At a word stand ready to sever any connection that gives a hint

of soul-bondage. Keep thy mind clear. Keep thy will pure. Attain the Impersonal Standpoint, O you man! there alone canst thou quench thy thirst for happiness never on the plane of personal. Who and what dies and is reborn?--Your lower self, your personality.

"Sometimes naked, sometimes mad,  
Now as a scholar, again as a fool  
Here a rebel, there a saint,  
Thus they appear on the earth  
--the Perfect Ones. Paramhansas"--Viveka Chudamani.

If you accept the report of the senses as final, you will say "soul for nature"--but if you can gain the spiritual point of view, you will say "no-nature for soul." Evolution, devolution and involution are all in nature and will go on cyclically and eternally. All this is merely due to the wish of the soul to manifest itself. But such expression can come only when the soul lives on its plane. Say "Money is my slave, not I." Say "Nature is my slave, not I". Give up life, give up body, give up all desire for enjoyment on the relative plane. So shall you transcend all limitation. Your real nature is Infinite and Absolute. Only when you lower your nature by limiting it to the "particular self," do you become bound and unhappy. On the relative plane, you are a slave to the pair of opposites--life and death, pleasure and pain, and so on. Here is limitation. Here you are a slave to competition, and "Survival of the Fittest" is the law. Be not blinded by the flashing light of the glare of modern civilization. Every morsel you eat is ground out of your brother's blood. Slave to a breath of air, slave to food, slave to life, slave to Death, slave to a word of praise, slave to a word of blame--"Slave--Slave--Slave"--that is your condition. The Soul cannot stoop to any compromise. It refuses to conquer nature by obedience. It will conquer nature by renouncing the body and by knowing itself. Find thyself bodiless. Power felt within is soul; without, nature. "We must crush Law (nature) and become outlaws."

"Deliver thou thyself, by thyself  
Ah, do not let thyself sink  
For thou art thyself thy greatest friend  
And thyself (the relative 'I') thy greatest enemy."

This, student, is not the ravings of a lunatic. It is the secret of SAT-CHIT-ANANDA--eternal existence, knowledge and bliss. Attainment of perfection means absolute Freedom. Do you or would you know the meaning of Life? It is the search after Sat-chit-ananda. But man is trying to realise this Perfect Existence in the transitory things of the earth-plane. Only when he knows that not attachment to the things of the "world, the flesh and the devil" but renunciation of same and the bringing of the Impersonal Ideal into his everyday life would lead him to it, then Maya will have fulfilled its purpose--which is to show man his divinity. "Kill out the desire for life. Kill out Ambition. Kill out desire for comfort; yet work as those who love life. Respect life as those who are ambitious. Be happy as those are who live for happiness."

So says Mabel Collins in the Light on the Path. Yes, you must work constantly, train your intellect, develop your personality but do not do all this for your own personal self but for the Higher Self, The BRAHMAN,

Eternal--to manifest through. As soon as you lose this view-point your personal strivings end in Pain and Disappointment. Work as hard as the ambitious man and the lover of pleasures but remember your actions are inspired by different motives. Here Spirit is the director.

"To the work thou hast the right, O Partha, but not to the fruits thereof"--\_Gita\_. All clinging to results leads to degeneration. The soul should cling to nothing. All work and all effort must be dedicated unto the Higher Self. When you care for the results you are only worshipping the lower self. Hence the value of selfless labour, thus the maya-fascinated mind is purified and de-hypnotised and we attain to the emergence of the personal into the Impersonal. Either say "I am thou, O Lord!" and thus out at the root of the lower "I" and destroy it for ever or say "I am nothing, O Eternal One! thou art everything" and thereby lose the lower into the Higher. The first is for the Gnani--the second for the Bhakti Yogi. Both mean the same thing. Love everyone but do not depend upon the love of any one. Give everything. Take nothing. Serve every one. Do not care for service and gratitude in return. You are the Heir to the Infinite. All Power is behind you. But so long as you are a beggar, a beggar shall you remain. Renounce the lower self, Live for the Higher. What you call Universal Love is the expression on the lower plane of the subjective reception of ABSOLUTE UNITY on the Buddhic plane and in SAMADHI (Final Illumination).

## LESSONS III AND IV.

### THE YOGI SELF-DEVELOPER

#### INTRODUCTION.

In lessons 1 and 2 we have initiated you into the mysteries of Will and Mind-Force, the governing principles of the Universe and the laws of their development. We have also taught you how to acquire absolute control over Body and Mind. In these lessons we have striven to point out to you the right "Mental Attitude" towards your daily life, so that while mainly engaged in the task of Self-Culture you might also lend a hand in the great work of strengthening the race. Moreover our convictions, beliefs, and ideals are no mean, insignificant factors in the determination of our health and environmental conditions. They react on our circumstances as well as on the WHOLE MAN. We have also given you important points of instruction in Soul Unfoldment, Meditation, Bramhacharya, Breathing, Fasting, Health-Culture, Body building and shown you, as distinctly as we could, the exact process of developing a single virtue in your self thereby you may master the process and method of developing other virtues, the lines of action and thought being well nigh similar in all, and foculising at certain common points of primary importance. We have given the bare body of truth in connection with the development, evolution and unfoldment of the body and the soul, stripping of the metaphysical trappings and the theoretical draperies in which they are clothed. We have had to literally rend asunder the heavy wheel that had the divine face of truth. Hence our

lessons are brief and to the point. We have had to contend against and overcome another serious difficulty. Expressed in the matter of fact English language, these wondrous truths of mysticism cannot but lose the air of profound solemnity and sanctity that pervades the subject of Yoga in Sanskrit literature. The wise and thoughtful student and we certainly do not write for light-headed and non-serious people, will not let their apparent simplicity deceive him or throw him off his guard. Rather let him realise that these lessons can be pressed into service in all directions and in all spheres of life. Let him just put them into practice and he will at once see their practical bearing on his daily life. These lessons do not go into the "WHAT" but point out the "HOW" of every thing. We leave every student to suit his individual case as to the intellectual side of the ETERNAL PROBLEM. In conclusion we have to say that this Course does not pretend to deal with the advanced stages of Yoga, much less exhaust them. But they will, positively and decidedly prepare him for those higher things by lifting the PALL OF DARKNESS from his mind.

### LESSONS III AND IV.

Quite a number of you there must be to whom the "Fearless" mind is not only an enviable possession but something to which you are and have been an utter stranger. You may not say it to others--confession may hurt your pride--but secretly away deep in your heart, there resides strongly and fiercely the desire to be a Fearless Individual. And it is a worthy desire. To be able to wipe off all fearfulness, anxiety and worry from your mental tablets is no easy task, but when once accomplished, it gives you a glimpse of Heavenly Joy and Superhuman Strength. And, \_You can be Fearless\_, I tell you--each one of you--you can be what you will to be. I have seen it. I have done it. I am going to give you sound and positive instructions in this paper so that you may forge ahead towards your goal. These instructions are based upon good psychological grounds, have been tested and proved by millions and proved a blessing to whoever took them up in all earnestness and gave them a trial. If you want to be Fearless, hesitate not to follow them to the very letter.

I shall not waste space telling you about the dire results of fear, cowardice, worry, anxiety and the vile brood of negative thoughts branching of FEAR. Physically, mentally and spiritually man is what he thinks in his heart. As you think, so you are. Mind governs everything, creates or destroys everything, on the physical as well as other planes. Your thoughts affect your health, your circumstances, your environments; those who come into daily contact with you, those who are separated from you by space, those who are what you call "dead" but who are really alive in spirit-life and bound to you more or less by mystic chords of sympathy in thought and soul-life, affecting you and being affected by you every minute. The range of influence exerted by a man's daily thoughts is simply tremendous. Trees and animals, minerals and other objects of material life absorb it. The walls of your room, the clothes you wear, the letters you write are all being impressed by the aura of your thought-force. If you go to a clairvoyant or a psychometrist

and put into his hands a letter, a lock of hair, a cloth-piece, or anything else pertaining to one of your friends, he or she will psychically trace out the personal appearance, temperament, past and present history, and everything else in connection with that person. Marvellous, 'Impossible' you cry in surprise. But it is done. Realise through study and investigation the importance of your thought-life and avoid vitiating it by fear-thoughts, hate-thoughts, sensual and sensuous thoughts and vanity thoughts. Because, mark you, these four giant-weeds poison the roots of the Tree of Life. All humanity suffers pain in diverse ways, on account of these four bad thoughts and their millions of off-springs. Now you will say this is all very well but:

HOW?

That is just what I mean to teach you all along. I don't want to feed you on mere empty theories, but I can and I will give you that knowledge which when assimilated shall build up strong flesh, bone, muscle, tissue, pith and marrow which will give you superb health, strength of mind and spirit--all of which are necessary adjuncts to Spiritual Growth and Happiness. Let me give you in detail methods and exercises. The ideal fearless man has many qualities. I say the Ideal Hero--no imitation patch work vulgarian. These qualities are in rough detail: (1) Devotion to God. (2) Knowledge. (3) Concentration. (4) Will Power. (5) Energy and Aspiration. (6) Health. (7) Self-Esteem. (8) Self-Control. (9) Love for Humanity. (10) Chastity. There may be other qualities but you will do well to build up the above and others will come to you by themselves. Let me drop a few helpful suggestions on the above. Follow each sentence closely.

## 1. DEVOTION TO THE ABSOLUTE WILL.

I have always said, written, observed and felt that the most courageous individuals are devoted to God. Such men are rare. You all understand the meaning of "Fearlessness" in its fullest sense. It means absolute independence--in two words, he is the FEARLESS man who "fears-nothing," and "faces-everything." That everything includes everyone. That nothing excludes no one. Viewed from this standpoint is not the fearless man rarely to be met with? You may come across degrees of fearlessness. Now the man who possesses this quality in the "highest degree" has faith in this God. Everyone has his conception of God. Everyone sees the absolute from his individual plane of vision. That conception which you have of God will do for you. I say, it will do for you and you alone. Don't force it upon others. Keep it for yourself. If you want to improve this conception of God pray in the Silence thus: "O, THOU, I UNDERSTAND NOT THY NATURE. I KNOW NOT--YET I YEARN TO KNOW. DO THOU REVEAL THYSELF UNTO MY SOUL. DO THOU OPEN MY SPIRITUAL EYES AND LEAD ME ON." Student, don't treat this lightly. Listen not to that conceited or blinded brother of yours who says he does not care for God--who says he can go on without the aid of God. Listen not. Listen not. The strongest and greatest pray often. Only they do not talk of this to others. They never make a show of their devotion. But they have all prayed and do all pray. They believe in personal effort--they also believe in Divine leading and guidance. Learn to be "lead by the Spirit." Everything shall come to you in this way. You will also notice that the Fearless Man is not a mere God-fearing man. He is a God-loving Individual. He loves God for God's sake largely. That man

who is fearful in spite of his devotion to God is a sham devotee. But the grace of the LORD'S name is such that it shall purify the most impure of heart. It shall build up even a sham devotee into a real devotee who in time shall transcend all limitation. Therefore have faith in God. "Be regular" in your devotions. Also remember that each trial is a pain accompanying spiritual regeneration--each pain a process of strengthening the herald of a mere glorious dawn of wisdom. Hence give up all grumbling. The great God whose Infinite power regulates the motions of planets and yet takes note of the sparrow's fall has your soul's best interest at heart. All you do, all you say, all you feel, all you hope, all your experiences--all, all is His will. Man's Will is God's Will. God's Will is Man's Will. And who can define God? God alone has the power to define Himself. He has defined Himself as the Universe--Bramhanda. Nothing is impossible for the devotee of God. Let him but be willing to work and God shall give him everything. Regular devotion to God will surely develop extreme Fearlessness. "God is Love."

## (2). KNOWLEDGE \_(Gnayanam)\_.

Fear is due to ignorance. When in the dark of night you mistook the rope for a snake, you shrieked out in terror. Cause? IGNORANCE. But when you saw the rope as a rope, you laughed out in amusement. Cause? KNOWLEDGE. All your fear is due to your ignorance of your real nature. All the fear at the last is fear of death. You have to realise through knowledge of the Vedanta that you are birthless, deathless. You have to unfold by meditation a consciousness of your Real Self. I give you hereunder a meditation exercise that will help you in this direction.

### MEDITATION EXERCISE NO. 1.

Retire into the SILENCE. Shut off all thoughts and purposes relating to the external world. Try to realise that you, the Real Ego are not the body but that it is a mere garment you have put on for functioning on the physical plane and which you shall put off some day. Try to realise that you are immortal and that although a thousand bodies might come and go, you, the Ego, shall be as alive as ever. These are your shadows--your personalities. What dies and is born is a mirage--a mere phantasm--which you materialise for certain purposes. All these purposes centralise in one POTENTIALISED PURPOSE--the conquest of matter. Realise that you the Ego, have your dwelling in Supernal Regions--on the spiritual plane--with your Father-in-Heaven--but that you have come down into matter that you may find the fullest possible objective expression. Realise that you, the Ego, are a differentiated centre of consciousness in the Great Consciousness--THE ABSOLUTE--EGO--SUM of the entire Universe with all its gross and subtle manifestations--that you are endowed with all the powers and attributes of the Absolute Self. Realise that you are not the emotional and passional manifestations--surging up in your personality. These are subject to the law of Flux and Rhythm and must be brought under the control of Reason and Will--the balancing, equating principle of mind. Realise that you are not the mind nor the intellect, but that you exercise this function in order to analyse the external manifestations of nature and study same. Realise that you are pure Consciousness, Bliss and Existence in your essential nature--one with the all-life. Realise that the form side of manifestation is but a concentration, a precipitation within you. Your subjective nature is one



with the subjective self of others--an inlet for the influx and efflux of the GREAT SUB-CONSCIOUS. Realise thus your Unity with All-Life-manifesting objectively as Universal Brotherhood of all living beings and the perfect recognition of the All-Father-Mother, the Great Cosmic Power and Intelligence known as God whose intelligence all-blissfulness and existence are ever pouring into each Unit of Individualised Divine Energy and evolving through nature. And, student, when you meditate daily that you are neither the body nor the emotions nor the mind, you shall then unfold the consciousness of the "I am I" that which rules the personality that which has been called Soul-Consciousness. You shall then be Chaitanya-Spiritually awake. You shall then know no Fear. Fear shall drop away like a worn-out sheath. All fear-thoughts are due to undeveloped race-consciousness which reacts upon individual consciousness and is stamped more or less upon every atom of matter. You 'fear' because you think you are the body. When you realise that you can command as many bodies for your use as you like; when you realise in your heart of hearts that you are a Spiritual Being expressing and energising through material personalities; when you realise that you cannot die, fear shall be afraid of you and drop tormenting and teasing you. Fear resides in the matter-fed mind--that mind which has been grown and matured by the reception and re-action upon external sensations and stimuli--what has been called the objective mind. This mind identifies itself with the form, the body. It has an incorrigible determination towards the form-side, the concrete-side of existence. It sees nothing but the body and is darkened by the forces of Maya. It sees nothing but separation. Yes, it is the matter-fed mind. People with a development of this side of consciousness are invariably selfish; have generally small, conical eyes, understand nothing, but the welfare of the body. They are subject to the fear and the delight in making others fear them. This mind needs illumination from the soul, the Subjective Man, the "I am I" side of consciousness. It is not that you are a body and have a soul--this is the dirty conviction of the matter-fed mind--but you are a soul and have a body. The dawn of Soul-Consciousness makes a man a Force for good. He himself is Fearless. His is the voice of strength that does not crush and dominate but that puts warmth, life, energy, hope and indomitable courage into cold and despairing hearts. Some are born with this Soul-Consciousness. Do not think that I am feeding with the theories of eccentricity. Often when a boy playing with others the thought would strike me hard, "Are you the same that is running and jumping and shouting." I would stop, looking blankly ahead. A feeling of confusion would come over me and I would forget everything. I could recall the feeling distinctly and vividly. Now I understand. These were flashes of Soul-Consciousness unfolded in a past life and struggling for "recognition" in this life. Such men face DEATH for themselves calmly. They know they can't die. Such men are incapable of sustained hatred. They too have their physiognomical signs and distinctions. They represent an advanced order of intellect. And, lastly, when the full blaze of realisation comes, your one object in life shall be to bestow your sense of freedom on others. You shall not be able to mock and smile calmly at the pain, the ignorance to imperfections of your brother-man. You shall realise what it is to 'feel' for humanity, yea, even for animals. You shall glimpse, in some measures, the great feeling of pain that rent the hearts of the Buddhas, the Christs, the Ramakrishnas, the Vivekanandas of this world. They suffered, they felt for humanity. And when undeveloped humanity forced them to the

Cross; they bore it in the same spirit in which the gentle nurse bears the blows and abuses of the disease-racked patient. "Father forgive them, for they know not what they do." Verily to know all is to forgive all. This Soul-Consciousness is as much yours as that of anyone. It comes through meditation on the Infinite, and the Formless Absolute--the Over-soul of the universe--the Brahman of the Vedanta--the Self of the philosophers--the Atman of the Yogis--the personal--impersonal God of the devotee--and, last, but not least, the humanity of the humanitarian.

## CONCENTRATION.

The mind can think of one thing only. Fear is an acute form of negative concentration--worry its chronic form. If you learn how to place your mind upon a particular subject and inhibit or "shut off" all other thoughts, the fascination of fear and worry shall have no power over you. Most of the things you fear never happen--others can be routed by a bold front. Even if something ugly does befall you, you have the power within to enable you to 'bear up' heroically. Fear is a mere negative thought-habit. It is a negative tendency in the mind. You can best eradicate this weed from your mind by cultivating the positive attitude of Courage. There are particular sets of brain-cells being created or destroyed by particular types of thoughts. The best way to destroy negative brain-cells is to develop positive brain-cells. If you want to \_Kill off Fear-thoughts\_, do not fight them. That would be like trying to realise how dark a place is and then starting to pitch it out by the handful. You know you cannot do it. Just open the blinds and let in sunshine and the place will be flooded with light. The mind hypnotised by negative thoughts has been compared by a mental scientist to a dirty wash-bowl full of dirty water. Take the wash-bowl near a tap and turn the tap on. The steady pour of clean water will soon wash off all the dirty water and fill the wash-bowl with clear water. So the only way to root out and destroy evil thoughts is to turn a steady stream of positive thoughts. To overcome all fear thoughts, you should think courage-thoughts. Don't crawl on your belly; don't call upon Heaven to witness what a despicable creature you are. No--a thousand times--no. Act Courage. Think Courage. Say Courage. That's the way. Turn your face towards the rising sun. Take "Courage" for your watchword. Affirm it as far as you can. Fasten it deep and strong in your mind. Always tell yourself that you are full of courage, morning, noon and night; never tell yourself that you are weak.

Now, in order to inhibit fear-thoughts and exhibit Courage-thoughts, you must possess CONCENTRATION. You should be able to take your mind off a certain subject and put it on something else at your will. Do you know what Concentration means? Let me give you in my own words something I remember reading about Napoleon. When banished to St. Helena and suffering from disease, one day his doctor expressed his curiosity as to the secret of his success and astonishing power. Napoleon replied "Doctor, there are drawers in my brain. When I want to think of politics I pull out the drawer of politics, when I want to think of Josephine, I pull out the drawer of Law, and so on; and when I shut all these drawers, I can go to sleep." The doctor smiled incredulity blandly. "Doctor, I can show you this minute. Doctor, I shut all drawers"--even while saying

this, Napoleon fell with a thud on his pillow. He was fast asleep. The man of science and medicine examined him in all ways, but Napoleon had fallen actually fast asleep. This is Concentration and Mind-Control. I don't admire men of Napoleon's selfish types. Their place is in dark hell. They use their power for preying upon others. But that his powers of mind were great, I don't deny. Napoleon in his past life had been a great Yogi, but the remnants of self and cumulative force of bad Karma precipitated the bloody results you all know in connection with Napoleon's career. No doubt, this man was only a means used by God to bring about certain changes and revolutions.

To develop Concentration, pay attention to the daily work of your life. Don't neglect small things. Put interest and attention into whatever you think, say, or do. Be a wide-awake man. Don't go about your work half-asleep. Wake up and display a few signs of life. Be progressive. Think much and to the purpose.

#### WILL-POWER.

You all understand this. It is that aspect of your make-up that enables you to make your mind and body obey you. The true principle of Will is closely interlocked with the "I am I" as I have already explained it. Resolve at the start to do one thing once in 24 hours that you would do if you were not afraid. Face fear and it is your slave. Your Will-power enables you to prove things practically to yourself and to the world; to make actions match-thoughts. Give your Will much exercise in the right direction. Without Will a man is no better than a log of wood. Keep your Will strong by auto-suggestion and exercise. Try the powers of your Will on your personality till you can do anything and be anything. Say "I can and I will" in a thousand different ways and prove it too. The requisite qualities that form valuable adjuncts to Will-power are:  
1. Determination. 2. Stick-to-it-ive-ness. 3. Perseverance. 4. Invincible and indomitable courage. 5. Non-attachment. 6. Faith in yourself. 7. Faith in God. 8. I can and I will. Repeat this affirmation often till it becomes a constant mental trait.

#### AFFIRMATIONS.

1. I am fearless. I am full of courage. There is nothing to fear. I say courage, I think, I act courage.

2. Courage is my distinct and leading trait. Everyone knows me as a man of Indomitable courage. The criticisms and opinions of others cannot affect me the least.

3. I am part of the Divine Self. I harm none. My nature knows no harm. Hence no harm comes to me.

4. I am equal to anything. Nothing can crush my spirit. I can face everything. I can face everybody.

5. My powers of resistance are strong, strong, strong. I use them never for the aggression of others. They are for my self-defence.

6. I am absolutely fearless morally and physically.

7. I stand for absolute truthfulness and justice and manifest them in myself.

8. Work with this affirmation. Strongly implant it in your mind.

The use of strong, positive Affirmation in the Silence is valuable in that it gives you a firm hold of your thought so that you can "carry the thought" mentally. The value of expressing thought in act and speech lies in this that it clinches your thought into a permanent habit. Remember this psychologic axiom: 1. Thoughts take form in action. 2. Action induces thought and corresponding habits. Therefore act out the part physically. If you want a courageous mind--"act out" the part physically, in your daily life, on suitable occasions, in all earnestness as you would in a theatre or drama. In a very short time it shall become a confirmed habit. Force yourself to it. Take an interest in what you do and say. Have confident expectations of SUCCESS. Never be daunted and cowed down by initial difficulties and failures. Never say die. If you go down--don't remain lying and moaning. Never, I say, never. Get up. Shake yourself up free and say, like the royal lion "Come one, come all, this rock shall fly sooner from its base than I." Have a will of your own and be a force for good. Exercise your Will-power. Be something. Do something.

LOVE FOR HUMANITY, ENERGY, ASPIRATION, SELF-ESTEEM.

I cannot too strongly emphasise the difference between Self-Esteem and Self-Conceit. I wish to drive and thoroughly pound this difference into your brain. Self-Esteem is decidedly a manly trait. It is based upon a conviction of the Kingship of God and the Sonship of Man. Man is a dignified being with divine attributes. He should not disgrace his Maker by crawling on the ground. This is Self-Esteem. Self-Esteem does not lower itself. It never lowers others. You shall never see a leader of mankind without tremendous faith in himself. But equally truly you shall never see a true man or woman taking delight in having others crawl to dust before them. They feel pained and shocked at such a sight. There is infinite humiliation to them in this sorry spectacle. But Self-Conceit is that original obliquity that leads a man to make a hog of himself. It is the old, dirty, unmanly "I-am-greater-than-you" feeling. Such men are hogs, hogs, hogs. They are not the true sons of their mothers. They are bastards and imbeciles. If you come across this type and get a chance to deal with him on your private strength open his eyes to his hoggishness. If he has any manly stuff in himself, he shall reform. If not, let him sizzle in his fat. Nature and its rigorous Laws will rub the lesson home some day. But don't you stand their nonsense for want of moral backbone. And the "I am" in you shall revolt against any such meanness and smallness in yourself. Encourage it not. Revere God. Revere yourself. Revere others. Next, as to energy and aspiration--these two characteristics transmute your mind from a negative into a positive type. They give you an aura of thought-force such as never knows fear. In point of fact fear is starved off to death. Be progressive. Take an interest in the affairs of this world and be a force for good. Raise yourself first. Then give others a lift. Have an Increasing Purpose in your life. Work towards its accomplishment. The man who renounces the world does not become a burden unto others. He helps others to shoulder their responsibilities. Nature aids at building up strong individuals. It

has no use for barnacles and is always scraping them off. Nature does not tolerate leeches, vampires and parasites. Aspire to do something great in life "for the good of many, for the happiness of many." Live to some purpose. When you have a positive life-purpose, your tone of mind shall be dominant and positive and your thoughts shall match. All-strength shall come to you. Bad health, fear, worry and the whole array of disintegrating forces are set into active motion by a purposeless life. The Purposeful Man has no time to bother about them. Understand clearly, spirituality is not laziness, whatever else it may be.

#### AFFIRMATIONS.

1. I have perfect Self-Confidence. I am a Divine Being. I lower not myself--I lower not others.

2. My Life-Purpose is Constructive--not Destructive.

3. I will be great spiritually and mentally. I will make others great. I am an irresistible force for good.

4. I live to some great purpose. I am an Individual. I recognise the Fatherhood of God and the Brotherhood of man.

#### HEALTH, CHASTITY AND SELF-CONTROL.

Chastity and Self-Control bring to you a clean healthy physique. Strong health means strong brain. And strong brain means abounding vitality, magnetism and ambition. Remember our aim is the development of courage. The Chaste brain has tremendous energy. You should observe Bramhacharya--the conservation of vital energy in the body. You should acquire control over your passions and appetites. The energy generated in your body should not be drawn off at the lower end of your being, but should be transmuted into creative activity mentally and spiritually. Get a clean body, first. You can get it by fasting, breathing and exercise.

#### FASTING AND SELF-CONTROL.

If you feel heavy in body and brain, if you feel mentally sluggish it is a sure indication that your system is "clogged" with waste matter, due to partial or total inactivity of the physical channels of elimination. You have been indulging in high living and gluttony or you have been indulging in physical gratifications and have thus exhausted the vital fibres of your body. Perhaps you have drunk very little water which is nature's demand for cleaning the vessels of the body. Perhaps you have exercised little and thus the supply of oxygen required for burning off carbon and energising the blood has been rather limited. Mental depression, 'weak nerves,' melancholy, despair, fear, lack of concentration and lots of other mental weakness are due to a clogging of the system with accumulated refuse. In brief, the following are a few of the benefits derivable from scientific fasting:--(1) It gives nature a chance to "Clean Up." The day of fasting is a day of physical "house cleaning." (2) Like the galvanic battery the body "recuperates" its energies. Strength is invariably restored to one's powers of digestion after a careful fast. No case of dyspepsia, constipation, etc., there is, but can benefit or be totally and radically cured by fasting. Fasting

will increase powers of assimilation, quicken hunger, purify and strengthen the nerves and raise your health in all ways. (3) By gaining control over appetite you gain control over your lower nature. It is a splendid drill for your Will. You shall gain in spiritual strength. You shall grow positive to your flesh and its cravings. Jesus Christ fasted for 40 days in order to prepare himself to face his great trial and temptation. Our Yogis are all great fasters.

## HOW TO FAST.

Don't undertake too much. If you have never observed a fast begin with a 24 hour fast. Drink at least 5, if possible, 8 tumblers of pure water at frequent intervals slowly. Keep yourself gently active and occupied the whole day, mentally and physically. You may feel a feeling of faintness, all-goneness and an irresistible craving for food. These are mischievous pranks of a cultivated and pampered and artificial appetite. Drink water slowly but don't give your body anything else. Always keep before yourself the distinction between the regal "I--am--I" the soul and the carnal, sensating animal known as the body. The great point of achievement during a fast lies in thinking high thoughts and forgetting the demands of the flesh. Don't think of your fast. If you do think say to yourself "this is to develop my will." Breathe plenty of fresh air. Exercise gently and walk. I have seen educated men afraid to go out for a walk during a day's religious fast "lest they should feel hungry." O shame! You can't control a little hunger! You should bathe daily thoroughly early in the morning, fast or no fast.

And don't be afraid. "Man liveth not by bread alone but by very word that proceeds from the mouth of God"--said Christ. Starvation may kill off your body but not fasting. Deny the power of all disease and weakness over yourself. Your mind is master of your body. Assert this mental control. Lastly, during a fast, your body is sensitive to your suggestions. Fill your mind with incessant affirmations of courage. Think courage, say courage, act courage. Take time by the forelock. Force your suggestions upon body and brain right now.

## HOW TO BREAK A FAST.

When breaking a fast, be sure to control re-action. Eat very lightly and only sensible food. Now that you have a clean body, stay clean. You can train yourself to fast for 40 days at a stretch.

## TRANSMUTING SEX-ENERGY.

Here is some sensible advice from a leading thinker and teacher:  
To be a perfect Bramhacharin (a regenerate).

1. You must have a clean, healthy body;
2. Good breathing capacity and some control over same;
3. A strong will such as can move body and mind;
4. Assiduous cultivation of the intellectual side;
5. Control over emotions;
6. A fearless mind;
7. Great determination;
8. and abstemious living and high thinking.

The Yogis possess great knowledge regarding the use and abuse of the reproductive principle in both sexes. Some hints of this esoteric

knowledge have filtered out and have been used by Western writers on the subject, and much good has been accomplished in this way. In this little book we cannot do more than touch upon the subject, and omitting all except a bare mention of theory, we will give a practical breathing exercise whereby the student will be enabled to transmute the re-productive energy into vitality for the entire system, instead of dissipating and wasting it in lustful indulgence in or out of the marriage relations. The reproductive energy is creative energy, and may be taken up by the system and transmuted into strength and vitality, thus serving the purpose of regeneration instead of generation. If the young men of the Western world understood these underlying principles they would be saved much misery and unhappiness in after years, and would be stronger mentally, morally and physically.

This transmutation of the reproductive energy gives more vitality to those practising it. They will be filled with great vital force, which will radiate from them and will manifest in what has been called "personal magnetism." The energy thus transmuted may be turned into new channels and used to great advantage. Nature has condensed one of its most powerful manifestations of prana into productive energy, as its purpose is to create. The greatest amount of vital force is concentrated in the smallest area. The re-productive organism is the most powerful storage factory in animal life, and its force can be drawn upward and used, as well as expended in the ordinary functions of reproduction, or wasted in vicious lust. The majority of our students know something of the theories of regeneration, and we can do little more than to state the above facts, without attempting to prove them.

The Yogi exercise for transmuting re-productive energy is simple. It is coupled with rhythmic breathing, and can be easily performed. It may be practised at any time, but is especially recommended when one feels the instinct more strongly, at which time the re-productive energy is manifesting and may be most easily transmuted for regenerative purpose. The exercise is as follows:--

Keep the mind fixed on the idea of energy, and away from ordinary sexual thoughts and imaginings. If these thoughts come into the mind do not be discouraged, but regard them as manifestations of a force which you intend using for the purpose of strengthening the body and mind. Lie passively or sit erect, and fix your mind on the idea of drawing the re-productive energy upward to the Solar Plexus, where it will be transmuted and stored away as a reserve force of vital energy. Then breathe rhythmically, forming the mental image of drawing up the re-productive energy with each inhalation. With each inhalation make a command of the Will that the energy be drawn upward from the re-productive organisation to the Solar Plexus. If the rhythm is fairly established and the mental image is clear, you will be conscious of the upward passage of the energy, and will feel its stimulating effect. If you desire an increase in mental force, you may draw it up to the brain instead of to the Solar Plexus, by giving the mental command and holding the mental image of the transmission to the brain.

The man or woman doing mental creative work, or bodily creative work will be able to use this creative energy in their work by following the above exercise, drawing up the energy with the inhalation and sending it forth

with the exhalation. In this last form of exercise only such portions as are needed in the work will pass into the work being done, the balance remaining stored up in the Solar Plexus.

You will understand, of course, that it is not the reproductive fluids which are drawn up and used, but the etheric prana energy which animates the latter, the soul of the reproductive organism, as it were. It is usual to allow the head to bend forward easily and naturally during the transmuting exercise.

Practise this Breathing Exercise sturdily. Be heroic. Learn to make 100 Pranayams at a sitting, but do not rush things. Deep breathing exercise, Will-Culture, regular Meditation and a clean normal mode of living when combined with much thinking will surely awaken your Latent Powers. Be not worried if progress be a bit slow at first. Keep up cheerful and work patiently. Things cannot but come your way if you don't give up but preserve to the last. Have infinite and unbounded faith in yourself. And, lastly, if you want to grow space in Wisdom and Power, persevere in deep breathing. Pranayam is the key to all spiritual success. "Spirituality is fullness of Breath." Almost all forms of Mental and physical weakness are due to imperfect and shallow breathing. Of all these instructions you practise nothing but the Breathing Exercise, your gain shall be great but in order to get all the results you must practise all the instructions regularly and methodically.

Your sex-force is under the direction of your sub-conscious mind which is quite amenable to your authoritative suggestions. Get control through your sub-consciousness. All you have to do is to let it to do its own work without adverse and negative suggestions and fear-thoughts. Say "No" vigorously to all adverse thoughts and shake them off from you. All health comes by letting nature alone.

## BREATHING EXERCISE.

Find a quiet place as far as possible, where the air is pure and the surroundings soothing and pleasant. After a bath or a thorough rubbing of the body from top to toe, with a wet towel, on an empty stomach, take this exercise: Send a current of holy thought to everyone, on planes seen and unseen, north and south, east and west, engage in meditation--take anyone of the meditation exercises you like. When you are perfectly calm and relaxed, seat yourself cross-legged, assuming any posture that comes easiest to you, with head, neck and chest held in a straight line and the weight of the upper parts of the body resting on ribs. Keep the region about the waist quite free. Loosen the cloth there out and out. Now inhale air slowly and steadily through right nostril after closing left nostril with your finger as long as it takes to count sixteen mentally. Close both nostrils, holding the inspired air within and count sixty-four. Then very slowly exhale the air through the left nostril for as long as it takes to count thirty-two. You must begin with a 4 second inhalation, 16 second retention and 8 second exhalation. Instead of dry counting you might improve yourself decidedly by repeating the word "Fearless" as many times holding mentally that dominant idea back of the word. Practise 5 pranayamas mornings and evenings for one week daily. Increase to 10 next week. Work up to 20. Go slowly. Practise as long as you like, but not less than 6 months. Be serious and earnest.



This is not for non-serious minds. This exercise will augment digestive power, steady heart-action, make the body light and the mind calm. It shall help also miraculously in your Soul-Unfoldment. During this practice be pure in all ways. Observe Bramhacharya. Practice mental concentration and spiritual meditation. Don't talk much with others. Don't encourage any but holy society. Don't sleep much. Don't work very hard. Keep your emotions well-in-hand. Be always engaged mentally and physically. Be hopeful and cheerful. Never encourage negative thinking. It shall do wonders for you.

## PHYSICAL EXERCISE.

### Exercise No. 1.

Stand straight, facing a corner of the room with bare feet about 14 or 15 inches from the corner itself, arms straight out, even with shoulders or perhaps two inches below, hands resting on the two-side walls, chest out, abdomen in. Now lean forward towards the corner, without moving the feet or bending the knees. Aim lightly to touch the corner with the chest, while holding the head and abdomen as far back from the corner as possible, arms and hands slipping forward on the walls in a straight line with shoulders. Resume first position without moving the feet or lowering the arms, and repeat. Make the forward movement slowly, at the same time inhaling through nostrils a slow, full breath; put your whole effort into stretching the chest forward and upward (careful not to bruise yourself against wall) and head and abdomen backward, thus straightening the back at the shoulders. Hold the chest to the corner a moment, holding the breath likewise, then slowly resume original upright position, slowly exhaling through slightly open lips at the same time bending the head forward towards the chest. As you lean forward toward the corner, mentally keep count of your exercise one, two, three, etc. As you resume the upright position, exhaling and bending the head forward mentally, affirm "I am fearless, pure, strong." Make these movements always slowly, deliberately, with the closest attention. Begin with 5 or 6 movements and raise to 20 at a time.

### Exercise No. 2.

Stand straight about two feet from the wall. Place the palms on the wall-level with the shoulders. Without moving the feet or bending the body, lean forward slowly, inhaling slowly as you do so, until the chest touches the wall, head back; then push yourself slowly to an upright position slowly exhaling as you do so. Repeat 10 times or more.

### Exercise No. 3.

Clasp the hands behind. As you slowly inhale extend the clasped hand slowly downwards as far as possible, straightening arms at elbow and lowering shoulders as much as possible, at the same time extending and lifting the chest as far as you can. Hold the breath and the position a moment only, shoulders down, chest out and up, abdomen in, then release the hand and slowly exhale. A rather vigorous exercise. So go slowly.

### Exercise No. 4.

Stand straight, arms extended even with the shoulders, head up; tense muscles of right arm doubling slowly at elbow and hand only, until the clenched fist touches the shoulders; at the same time tensing the neck muscles, chin up, and turning the head slowly to face the clenched fist. Repeat with the left arm. The arms from shoulder to elbow must be kept in a horizontal position.

#### Exercise No. 5.

Stand straight, hands at sides. Bend as far over to the right as possible, slowly; then to the left as far as possible. Repeat 10 times.

#### Exercise No. 6.

Stand straight, arms at sides. Lean as far forward as you can without bending the knees and roll the body clear around in a circle to the right, arms and body as limp as possible. Repeat 5 times. Then roll five times to the left.

#### Exercise No. 7.

Stand straight. Extend arms easily in front. Wave them backwards and upwards in a sort of reversed swimming movement, until they meet overhead; at the same time bending backward as far as possible slowly inhale a full breath. Now bend forward, exhaling breath, taking care not to bend the knees, until your fingers touch your toes, head hanging as low as possible, toes and head as limp as possible, fingers reaching towards the floor. Repeat upright position. Keep the knees straight throughout. Aim to stretch the entire body and hands upward and backward as far as possible, with the upward motion of the arms. If you can't touch the floor without bending the knees, just come as near it as you can. Practice will limber you up until you can touch it.

#### Exercise No. 8.

Lie full length on the back of the floor, hands clasped under head. Tense the muscles of the right leg, raising the knee slowly until it touches or almost touches the body, at the same time bending the foot downward as far as possible, stretching the toes towards the floor. Now slowly lower the right leg, still tense, towards the floor, straightening the knee and turning the toe upward towards the body. As the right leg is being lowered, raise the left one upward in the same way tensing the muscles, knee to chest, toes stretching upward; as the left leg goes down, point the toes and foot toward the knee 5 times, increasing gradually to 10 times.

### PHYSICAL EXERCISES.

#### SERIES 2.

##### Exercise I.

(1) Extend the arms straight out in front of you, on the level of

the shoulder, with palms of the hand touching each other; (2) swing back the hands until the arms stand out straight, sideways, from the shoulders or even a little further back if they will go there easily without forcing; return briskly to position 1, and repeat several times. The arms should be swung with a rapid movement and with animation and life. Do not go to sleep over the work or rather play. This exercise is most useful in developing the chest, muscles of the shoulders, etc. In swinging the hands backward, it is an improvement if you will rise on your toe during the backward sweep; sinking on your heels as you move the arms forward again. The repeated movements should be rhythmical, backward and forward, like the swinging of a quick pendulum.

#### Exercise II.

(1) Extend the arms straight in front of you, letting the little fingers of each hand touch each other, the palms being upward; (2) then keeping the little fingers still touching, bring the hands straight up in a curved circular movement, until the tips of the fingers of both hands touch the top of the head back of the forehead, the backs of the fingers touching, the elbows swinging out as the movement is made until (when the fingers touch the head, with thumbs pointing the rear) they point out straight sideways; (3) let the fingers rest on the top of the head a moment, and then with the elbows pressing back (which forces the shoulders back) force the arms backward with an oblique motion until they reach the sides at full length, as in the standing position.

#### Exercise III.

(1) Extend the arms straight out, sideways, from the shoulders; (2) then, still keeping the upper arms extended in same position, bend the arms at the elbow and bring the forearm upward with a circular movement, until the tips of the extended fingers lightly touch the tops of the shoulders; (3) then with fingers in the last position, force the elbows out to the front until they touch, or nearly go (a little practice will enable you to touch them together); (4) then, keeping the fingers still lightly touching the tops of the shoulders, swinging the elbows as far back as you can get them. (A little practice will enable you to get them much farther back than at the first attempt.) (5) Swing the elbows to the front position and then back to the rear position, several times.

#### Exercise IV.

(1) Place the hands on the hips, thumbs to the rear, and elbows pressed back; (2) bend the body forward, from the hips as far as you can, keeping the chest protruding and the shoulders pressed back; (3) raise the body to the original standing position (hands still at the hips) and then bend backward. In these movements the knees should not be bent and the motions should be made slowly and gently; (4) then (hands still on the hips) bend gently to the right, keeping the heels firmly on the ground, knees unbent and avoid twisting the body; (5) resume original position, and then bend the body gently to the left, observing the precautions given in the last movement. This exercise is somewhat fatiguing and you should be careful not to overdo it at the start. Proceed gradually; (6) with hands in same position on the hips, swing the upper part of the body around in a

circle, from the waist-up, the head describing the largest circle, of course. Do not move the feet or bend the knees.

#### Exercise V.

(1) Standing erect, with hands on hips, raise yourself on the balls of the feet several times, with sort of a springing motion. Pause a moment after you have raised upon your toes, then let the heels sink to the floor, then repeat, as above suggested. Keep the knees unbent and the heels together. This exercise is specially beneficial in developing the calf of the leg, and will make it sure the first few times it is tried.

If you have an undeveloped calf here is the exercises for you; (2) with hands still on hips place your feet about two feet apart, and then cover the body into a "squatting" position, pausing a moment and then resuming original position. Repeat several times, but not too often at the first, as it will make the thighs feel a little sore at the beginning. This exercise will give one well developed thighs. This last movement may be improved upon by sinking down with the weight resting upon the balls of the foot, instead of upon the heel.

#### Exercise VI.

(1) Stand erect with hands on hips; (2) keeping the knee straight, swing the right leg out about fifteen inches (keeping the toe turned a little out and the sole flat)--then swing back to the rear until the toe points straight to the ground, \_keeping the knee stiff all the time\_; (3) repeat the swinging backward and forward several times; (4) then do the same with the left leg; (5) with hands still on hips, raise the right leg up, bending the knee, until the upper-leg (thigh) stands straight out from the body (if you can raise it still higher, you may do so); (6) place your foot again on the ground, and go through the same motion with the left leg; (7) repeat several times, first one leg and then the other, moving slowly at first and gradually increasing your speed until you are executing a slow trot without moving from the over spot.

#### Exercise VII.

(1) Stand erect, with the arms extended straight in front of you, from the shoulders, and of course on a level with the shoulders--the palms must be down, fingers straight out, thumbs folded under and the thumb side of hands touching each other; (2) bend the body forward from the hips, stooping forward as far as possible and at the same time swing the arms forward with a sweeping movement, sending them down, backward and upward at the back, so that when the body has reached the limit of the bending forward movement the arms are extended back and over the body--keep the arms stiff and do not bend the knees; (3) resume standing position and repeat several times.

#### Exercise VIII.

(1) Extend the arms straight, sideways, from the shoulder and hold them there stiff and rigid with hands open; (2) close the hands forcibly with a quick motion, pressing the fingers well into the palm; (3) open the hands forcibly and quickly, spreading out the fingers and thumbs as widely as possible forming a fan shaped hand; (4) close and open

the hands as above stated, several times, as rapidly as possible. Put life into the exercise. This is a splendid exercise for developing the muscles of the hand and for acquiring manual dexterity.

#### Exercise IX.

(1) Lie upon your stomach, extending your arms above your head and then bowed upward and your legs stretched out full length and raised backward and upward. The correct position may be carried in the mind by imagining a watch--crystal or a saucer resting on the table on its middle, with both ends turning upward; (2) lower and raise the arms and legs, several times; (3) then turn over on your back and lie extended at full length, with arms extended straight out upwards over the head, with back of fingers touching the ground; (4) then raise up both legs from the waist until they stand straight up in the air, like the mast of a ship, your upper-body and arms remaining in the last position named. Lower the legs and raise them several times; (5) resume position 3, lying flat upon the back at full with arms extended straight out upward, over the head, with backs of fingers touching the ground; (6) then gradually raise body to sitting position, with arms projecting straight in front of the shoulders. Then go back gradually to the lying down position, and repeat the raising and lowering several times; (7) then turn over on the face and stomach again and assume the following position:--Keeping the body rigid from head to foot, raise your body until its weight rests upon your palms (the arms being stretched out straight in front of you) at one end, and upon your toes at the other end. Then gradually bend arms at the elbow, allowing your chest to sink to the floor; then raise up your chest and upper-body by straightening out your arms, the entire weight falling upon the arms, with the toes as a pivot--this last is a difficult motion, and should not be overdone at first.

#### Exercise X.

This exercise is for those troubled with a too large abdomen, which trouble is caused by too much fat gathering there. The abdomen may be materially reduced by a reasonable indulgence in this exercise--but always remember "moderation in all things" and do not overdo matters, or be in too much of a hurry. Here is the exercise: (1) exhale the breath (breathe out all the air in the lungs, without straining yourself too much) and then draw the abdomen in and up as far as you can, then hold for a moment and let it resume its natural position. Repeat a number of times and then take a breath or two and rest a moment. Repeat several times, moving it in and out. It is surprising how much control one may gain over these stubborn muscles with a little practice. This exercise will not only reduce the fatty layers over the abdomen, but will also greatly strengthen the stomach muscles. (2) Give the abdomen a good but not rough kneading and rubbing.

#### Exercise XI.

The exercise is as follows:--Follow it carefully. (1) stand erect, with heels together, toes slightly pointed outward; (2) raise the arms up by the sides (with a circular movement) until the hands meet over the head, thumbs touching each other; (3) keeping the knees stiff; the body rigid; \_the elbows unbent\_; (and shoulders bent well back as the movement is

made); bring down the hands, slowly, with a sideway circular motion, until they reach the sides of the legs the little finger and the inner-edge (the "chopping-edge") of the hand alone touching the legs, and palms of the hands facing straight to the front. The shoulder gets the right position by touching the little finger of each hand to the seam of the trousers. (4) Repeat several times, slowly remember. With the hands in the last position, having been placed there by the motion stated, it is very difficult for the shoulders to warp forward. The chest is projected a little; the head is erect; neck is straight, the back straight and hollowed a little (the natural position); and the knees are straight. In short, you have a fine, erect carriage--now keep it.

## SEVEN MINOR BREATHING EXERCISES.

### Exercise I.

(1) Stand erect with hands at sides. (2) Inhale complete breath. (3) Raise the arms slowly, keeping them rigid until the hands touch over head. (4) Retain the breath a few minutes with hands over head. (5) Lower hands slowly to sides exhaling slowly at the same time. (6) Practise cleansing breath.

### Exercise II.

(1) Stand erect with arms straight in front of you. (2) Inhale complete breath and retain. (3) Swing arms back as far as they will go; then back to first position; then repeat several times, retaining the breath all the while. (4) Exhale vigorously through mouth. (5) Practise cleansing breath.

### Exercise III.

(1) Stand erect with arms straight in front of you. (2) Inhale complete breath. (3) Swing arms around in a circle, backward, a few times. Then reverse a few times retaining the breath all the while. You may vary this by rotating them alternately like the sails of a wind-mill. (4) Exhale the breath vigorously through the mouth. (5) Practise cleansing breath.

### Exercise IV.

(1) Lie on the floor with your face downward, and palms of hands flat upon the floor by your sides. (2) Inhale complete breath and retain. (3) Stiffen the body and raise yourself up by the strength of your arms until you rest on your hands and toes. (4) Then lower yourself to original position. Repeat several times. (5) Exhale vigorously through the mouth. (6) Practise cleansing breath.

### Exercise V.

(1) Stand erect with your palms against the wall. (2) Inhale complete breath and retain. (3) Lower the chest to the wall, resting your weight on your hands. (4) Then raise yourself back with the arm muscles alone, keeping the body stiff. (5) Exhale vigorously through the mouth. (6) Practise cleansing breath.

## Exercise VI.

(1) Stand erect with arms "akimbo" that is with hands resting around the waist and elbows standing out. (2) Inhale complete breath and retain. (3) Keep legs and hips stiff and bend well forward, as if bowing, at the same time exhaling slowly. (4) Return to first position and then take another complete breath. (5) Then bend backward exhaling slowly. (6) Return to first position and take a complete breath. (7) Then bend sideways exhaling slowly (vary by bending to right and then to left). (8) Practise cleansing breath.

## Exercise VII.

(1) Stand erect or sit erect with straight spinal column. (2) Inhale a complete breath but instead of inhaling on a continuous steady stream, take a series of short, quick "sniffs" as if you were smelling aromatic salts and ammonia and did not wish to get too strong a "whiff." Do not exhale any of these little breaths, but add one to the other until the entire lung space is filled. (3) Retain for a few seconds. (4) Exhale through the nostrils in a long restful breath. (5) Practise cleansing breath.

## WHEN YOU ARE IN TRAINING.

Do not attempt to take all the above exercises at one and the same time. Take them several times in the day. Never exercise immediately after a meal or before it. Do not try to force development as you will be apt to suffer from re-action. Slow and steady wins the race. Gentle and persistent exercises are advisable. That will lead to permanent development.

## EFFECT OF MIND AND BODY.

It has been proved conclusively even on the physical plane that a "Man thinketh in his heart so is he." The great thing to avoid is Fear and Worry thoughts. These and all other undesirable thoughts are due to bad health partially but it is even a greater truth that physical degeneration is due to bad thinking. Fear affects the heart. During epidemics such as plague, cholera, etc., you generally first project the deadly germs of Fear-Thoughts upon yourself and thus by weakening your mind you weaken your body and expose yourself to disease influence. Again, if you have some hereditary disease and if you accept adverse suggestions from ignorant people and keep telling yourself that such and such a disease has taken shelter in you and your body as its "fixed abode" you simply hasten your own end. The body and mind are interrelated. Thoughts materialize themselves in your body. You should get as far away from the idea of disease and old age and weaknesses as possible and hold the health-thoughts steadily before your mind. The only way in which to be quite immune from Disease is to Deny the Power of Disease on yourself. Say "I cannot be ill," "I will not admit disease." Health and strength are in the unyielding will. De-hypnotise yourself of that superstition that God sends disease. Your body is yours to

control and keep healthy. God will give you--(He has already given you rather)--the Power to control your body. Remember always; you alone can save yourself. All Power and Wisdom are potentially resident in you. Have confidence and set that thing in motion, exercise it constantly and persistently and it shall grow and unfold. God is in you and you are in God. When you pray you are simply, although often unconsciously, helping that Latent Power to uncoil itself. Remember again: God will grant you the opportunity, the means, the wisdom, the ability to accomplish a thing, but You Shall Have to do the work yourself. Hence, you see, the illumined mind is quite necessary for perfect health. Get rid of all weak thoughts. Have a strong mind. Remember lastly:

#### MIND ACTS UPON BODY IN ALL WAYS.

Make your mind positive to your body. I have told you how to do so. Physical exercise plus Mental Exercise will put you on the road to Power and Poise. And side by side with this follow health-laws. But bear in mind that if you assert your power on your mind and body confidentially, they cannot but obey your commands. The body has an intelligence of its own. This intelligence knows its work perfectly. It is what you call Instinct. It digests your meals; assimilates and eliminates; repairs wastes; works the heart and controls the circulation; heals wounds and presides over all other natural and involuntary processes in the body. This Instinctive mind knows its work perfectly. But, mark you, this intelligence in the cells and nerve-centres of your body is negative to the Central Intelligence in the brain--the controlling centre--the "I Am" and is affected by suggestions, beliefs and thoughts in your brain. All you have got to do is to avoid projecting negative thoughts from your mind and let it alone. But suppose you have by violation of the Laws of Nature disturbed the action of the Instinctive Mind, disease results. Disease is simply the effect of nature to throw off unnatural conditions and re-assert natural conditions. In such a case all you have got to do is to re-establish natural states. You can do so by simply increasing the general vitality of the body and by changing your Mental Attitude. For instance, if you somehow or other have accepted the "belief" that your stomach is weak or your heart is weak or your liver is slow or your circulation is bad or your vitality is low, etc., your instinctive Mind will take up your Beliefs and work them out in no time physically. The Instinctive Mind--which is the same as the sub-conscious Mind working in the body--\_never reasons\_. It is on the plane of Automatism. Therefore, if you have done any such negative thinking your first step is to wipe out these noxious mental weeds by the Positive Denial. Say "No, No, No, my body is strong; my stomach is strong, my heart is strong, etc." In this form of suggestion you use positive Denial as well as Positive Affirmation. The former is destructive of evil if rightly applied, the latter is constructive of good. Belief and confident expectation are mighty forces. Be sure you apply them wisely. The power of mind over matter is supreme and a Proven Reality.

#### RESERVE FORCE.

Here I should like to draw your attention to the Reserve Power existing



in your body. Of course there are soul-powers existing potentially within YOU which leap into brilliant expression as you succeed in developing and expanding your brain to a state of perfect responsiveness to the touch of your will. For really and truly your will, forming as it does the divine part of yourself, is always strong and must unfold "as a rose" by exercising itself, in the field of matter, force and mind;--all of which are subordinate to YOU and the real aim of human evolution is actually to place in your hands the wand of power.

What is within your body is sure to find its correspondent outside in Nature. Control nature inside and you will move as a master out in this universe.

Now without going into details let me tell you--if you do not know it already--that mind is the finest form of matter, and matter the grossest form of mind, and there is a constant interaction between the two poles. But since mind represents the positive end and matter the negative, the former can dominate the latter. You can evoke states of consciousness by applying stimulus to the periphery and again mental states evoke corresponding vibrations in the cellular life of body and brain.

Hence you see your mind controls and forms your body. Also your body reacts upon your brain and affects that part of your mind which has to operate through the brain, which is matter pure and simple. So to keep aright the polarities of your brain and body a constant adjustment of forces is needed and thus you can establish POISE.

In order always to be in a state of perfect health two things are necessary. Deny the power of disease over yourself. In the unyielding will is health. In the weak, vacillating, fearful mind is disease and death. At the same time always be in perfect magnetic trim with the physical laws of health. A knowledge of the latter and the ascension of a fearless mental attitude will open up hitherto unrecognised channels of physical and mental expression. Physiological researches have led sincere investigators to the inevitable conclusion that there is subtle, refined, dynamic substance, a reality that binds up the reorganization, causes growth, vitality and motion; repairs injuries; makes up losses; overcomes and cures diseases. Von Helment called it "Archeus"; Stahl called it "Anima;" Whytt called it the "sentiment principle;" Dr. Cullen called it "Caloric;" Dr. Darwin called it "Sensorial energy"; Rush called it "Occult cause;" and many other names such as "Vital Principle," "Living power," "Conservative Power," "Odic Force," etc., etc., have been given to it. We of India have recognised it and devised Yoga methods for controlling it; we call it Prana and only in India do you come across men who possess pranic control or control over universal energy.

There exists in your physical organism reserve stores of vital energy stored away for your use, particularly in that central ganglion of your vital battery known as the Solar Plexus and generally in the chain of ganglia or storage batteries along and up your spine and elsewhere in other nerve-centres. The solar plexus is also known as the Abdominal Brain and your brain depends and draws upon this vital centre for its energies. You will find after the prolonged concentration and brain-work that this part of your body--at the back of pit of stomach--becomes warm. Now when you engage in physical exercise, for instance, you must

have noticed how at first you soon get tired and all done up. But if you wait a little and then start again, you will find how the sense of fatigue has quite passed away and you can run your body under full pressure for a very long time, and the more you exert yourself the greater and more powerful the surging up of your vital energy. With each new exertion you seem to acquire a fresh start. This has puzzled physiologists. You will find a parallel phenomenon in mental work. You may experience a sense of weariness and fatigue in some brain-work which demands close thinking and attention, but if you attack your work a little later after the first effort you will do your work a surprising degree of freshness, vigour, and enthusiasm far surpassing the original attempt. Again everyone can and does put forth universal energy under pressure of some urgent necessity, which will startle even himself. No matter who you are and what your physical condition, there is an enormous amount of power in your body that has never been drawn upon at all and impatiently waiting for up-call. We go on in ordinary dog trot pace, resting, limping, "taking care of our health," and then we think we are doing our best. Do not permit your mind to be self-hypnotised into a false sense of being "exhausted" and "old." Neither of them is a fact except in your thought of yourself. All your powers are lying dormant. All your latent energies are lying unused. Back of your conscious mentality are tremendous energies awaiting the pull of your will. When your brain conceives of being something unusually great, at least so it may appear from your view-point, do not question your strength but go ahead unhesitatingly, fearlessly and steadily. Assert your life-force. Feel that you are young, strong and healthy and fit. Live in mental consciousness of power and never think of weakness. Keep your grip and run right along. Nature is sure to honor your draft. Nature is sure to give you strength, energy and vim, in boundless measure. Just try this my friends, you, who write me of "there being a serious lack of vitality" in your system and hence your inability to grapple with the occult. No such thing. Fact is you lack courage and initiative, pluck and "go" and you are labouring under the hypnotism of weakening thoughts. Just change your thoughts, and your reserve forces will rush out into activity and you will be a changed man in no time.

#### HOW TO EXERCISE.

In exercising aim at rhythm of motion. Let your movements be easy, regular, rhythmic and graceful. Take an interest in your work. Do pay attention. Put Will-Power and Mind into your work. Think of all it means. Do not fatigue yourself unduly. After exercise towelling or a spray-bath is advisable. Wet your towel, pass it over your body, rubbing thoroughly. Raise the towel and repeat. After exercise and towelling, you should be in a splendid glow. Be sure to keep the windows open when exercising. Fresh air is an absolute necessity. Never mind about cold and so forth. Remember the Positive Denial will fill you with Power of Resistance. Say "Cold cannot affect my body" and believe what you say. You can face anything in this way and remain untouched.

#### BATHING AND LINEN.

The student should bathe daily, using plenty of water, rubbing and

cleaning the body from top to toe. I myself bathe very early in the morning, in all seasons, in cold water. Cold water stimulates circulation and is a wonderful tonic internally and externally. Warm water is soothing and relaxing in its effect. If you can bathe in the flowing water of a river, so much the better. Swimming is a wonderful bracer, besides being an enjoyment in itself. There is Prana in water and your body extracts this Prana from air, water and food. I cannot give you instructions as to different forms of bathing, as this is not a "doctor" book. As far as possible bathe twice a day, mornings and evenings; if not, once in the morning, using the towel at other times. Bathing is not merely pouring water on body but cleansing it out and out with water rubbing and scrubbing with hands and towels. Aim at perfect cleanliness. Cleanliness is Godliness and Health is Holiness.

Then again while bathing if you let the water flow over your body and try to "appreciate the sensation" and dwell on the idea of Prana-absorption from water, you shall get double benefit.

About linen-- Be neat, for God's sake. I have seen orthodox people who bathe twice and wash their hands hundreds of times in the day, but whose clothes are sticky with dirt, sweat and oil. Whatever else it may mean, Religion does not mean squalor, offensive odours in body and clothes and general neglect of external clean linen and dirt. The Yogi is a man of supreme REFINEMENT. Read that word and understand all it means. The clothes you wear in day-time should not be worn at night. Be clean internally as well externally. Be clean. Be clean. Be clean, within as well as without.

#### DRINKING WATER AND SWALLOWING AIR.

Your body needs a reasonable supply of water and air. Water is used by nature in different ways. Form the habit of drinking pure water from 5 to 8 tumblers a day. Drink slowly and form a mental image of Prana-absorption from the water.

The student needs fresh air too in plenty. If your heart and lungs are in sound condition they will draw in air naturally and extract oxygen in proper quantities. If not, perform the following exercises carefully one by one in the open air every day. They are quite reliable.

#### THE YOGI CLEANSING BREATH.

(1) Inhale a complete breath. (2) Retain the air a few seconds. (3) Pucker up the lips as if for a whistle (but do not swell out the cheeks) then exhale a little air through the opening with considerable vigor. Then stop for a moment retaining the air and then exhale a little more air. Repeat until the air is completely exhaled. Remember that considerable vigor is to be used in exhaling air through the opening in the lips. This breath will be found quite refreshing when one is tired and generally "used up." A trial will convince the student of its merits. This exercise should be practised until it can be performed naturally and easily, as it is used to finish up a number of other exercises given in this book and it should be thoroughly understood.

## NERVE VITALISING BREATH.

(1) Stand erect. (2) Inhale a complete breath and retain same. (3) Extend the arms straight in front of you, letting them somewhat limp and relaxed, with only sufficient nerve force to hold them out. (4) Slowly draw the hands back towards the shoulders gradually, contracting the muscles and putting force into them, so that when they reach the shoulders the fists will be so tightly clenched that a tremulous motion is felt. (5) Then keeping the muscles tense push the fists slowly out and then draw them back rapidly (still tense) several times. (6) Exhale vigorously through the mouth. (7) Practise the cleansing breath. (8) The efficiency of this exercise depends greatly upon the speed of the drawing back of the fists, and the tension of the muscles, and, of course upon the full lungs. This exercise must be tried to be appreciated. It is without equal as a "bracer" as our western friends put it.

## THE VOCAL BREATH.

(1) Inhale a complete breath very slowly, but steadily, through the nostrils, taking as much time as possible in the inhalation. (2) Retain for a few seconds. (3) Expel the air vigorously in one great breath, through the wide-opened mouth. (4) Rest the lungs by the cleansing breath. This would give you a good, rolling voice.

## THE RETAINED BREATH.

(1) Stand erect. (2) Inhale a complete breath. (3) Retain the breath as long as you can comfortably. (4) Exhale vigorously through the open mouth. (5) Practise the cleansing breath. At first you will be able to retain the breath only a short time, but a little practise will also show a great improvement. Time yourself with a watch, if you wish to note your progress.

## CELL STIMULATION.

(1) Stand erect with hands in sides. (2) Breathe in very slowly and gradually. (3) While inhaling, gently tap the chest with the fingertips, constantly changing position. (4) When the lungs are filled, retain the breath and the chest with the palms of the hands. (5) Practise the cleansing breath.

## RIB STRETCHING.

(1) Stand erect. (2) Place the hands one on each side of the body as high up in the armpits as convenient, the thumbs reaching towards the back, the palms on the side of the chest and the fingers to the front over the breast. (3) Inhale a complete breath. (4) Retain the air for a short time. (5) Then gently squeeze the sides at the same time slowly exhaling. (6) Practise the cleansing breath.

## CHEST EXPANSION

(1) Stand erect. (2) Inhale a complete breath. (3) Retain the air. (4) Extend both arms forward and bring the two clenched fists together on a level with the shoulder. (5) Then swing back the fists vigorously until the arms stand out straight side-ways from the shoulders. (6) Then bring back to position (4) and swing to position (5). Repeat several times. (7) Exhale vigorously through the open mouth. (8) Practise the cleansing breath.

## WALKING EXERCISE.

(1) Walk with head up, chin drawn slightly in, shoulders back, and with measured tread. (2) Inhale a complete breath, counting (mentally) 1, 2, 3, 4, 5, 6, 7, 8, one count to each step making the inhalation extend over the eight counts. (3) Exhale slowly through the nostrils, counting as before 1, 2, 3, 4, 5, 6, 7, 8, one count to a step. (4) Rest between breaths, continuing, walking and counting 1, 2, 3, 4, 5, 6, 7, 8, one count to a step. (5) Repeat until you begin to feel tired. Then rest for a while and resume at pleasure. Repeat several times a day. You may vary the exercise by retaining the breath during a 1, 2, 3, 4, count and then exhale in an eight-step count. Practise whichever plan seems most agreeable to you.

## MORNING EXERCISE.

(1) Stand erect in a military attitude, head up, eyes front, shoulders back, knees stiff, hands at sides. (2) Raise body slowly on toes, inhaling a complete breath, steadily and slowly. (3) Retain the breath for a few seconds, maintaining the same position. (4) Slowly sink the first position at the same time slowly exhaling the air through the nostrils. (5) Practise cleansing breath. (6) Repeat several times, varying by using right leg alone, then left leg alone.

## STIMULATING CIRCULATION.

(1) Stand erect. (2) Inhale a complete breath and retain. (3) Bend forward slightly and grasp a stick or cane steadily and firmly, and gradually exerting your entire strength upon the grasp. (4) Relax the grasp, return to first position, and slowly exhale. (5) Repeat several times. (6) Finish with the cleansing breath. (N. B.--\_The above are from the Yoga Teachings\_.)

## MEDITATION EXERCISE No. I.

Retire into the silence. Say: I AM FEARLESS. Concentrate calmly on that idea. Think it out in all its bearings. See yourself in your mind's eye as possessing the desired quality and acting it out in actual life. Let your mind indulge in a good, strongly-dramatized day-dream. Only insist

upon its sticking to the particular text of thought and always showing you successful at the end. Finish up with a vigorous affirmation of the "I am." Practise at the same hour daily for 6 months at least.

#### Exercise No. II.

Retire into the silence. Concentrate earnestly thus: \_I send out strong, positive, healing thought-waves of love to all mankind. Let the disease-ridden become healthy. Let the weak become strong. Let the needy ones become prosperous and happy. Let the fearful ones become filled with courage. Let the cruel become kind and merciful. Let the hateful and hating ones become loving. Let the impure ones become pure. Let the bereaved, deserted, sorrow-stricken ones become soothed and comforted\_.

Picture to yourself strong waves of Thought-Force passing out of you and encircling the whole world. Picture the world as peopled with men and women manifesting the desired conditions.

The more friends sit together in union of will and soul concentrating as above-indicated the better. Practise alone if you can find no earnest and serious-minded ones to join you.

Believe in your power to so help humanity. The power of thought is unlimited. In blessing others bless yourself. The effect of this exercise will be far-reaching. It shall follow and be a blessing to you even after death. Practise regularly at the same place and time as far as possible.

Be earnest in your work.

Do not talk of your exercises to others.

The above exercises will wonderfully develop and strengthen anyone who tries them. The deep breathing exercise already given is known as Pranayama or Controlling the Psychic Breath. Its main purpose is to give you control over your Prana and unfold the Psychic Force latent in you. Practised on an impure body and weak lungs it may do harm. Hence students are advised to undergo the above 10 breathing exercises first and then, when their lungs have developed the power of endurance, they should take that up. It will take time, patience, and serious work. But if the student is sufficiently energetic he will perfect all these exercises in six months. But follow nature's plan and be slow and steady.

#### DIET.

You all know that pure food brings pure blood. You should avoid the two extremes of gluttony and daily fasting and abstemiousness. You should know (1) What to eat (2) How to eat (3) When to eat.

Concentrated food such as contains the maximum amount of nourishment in a minimum quantity should be used. The student should study some reliable hand book on the relative values of food and use his

judgment. We ourselves use nuts, milk, fruits, whole wheat bread, rice in very small quantity, pulse, etc. Those who are non-meat eaters--and we advise it strongly--will do well to see to it that their \_menu\_ has a good supply of albuminous food, as vegetarians often run the risk of being overfed as to starch and underfed in nitrogenous foods.

(2) Chew and masticate properly so as to extract the food-Prana in full and break up the food-substance into very small bits, reducing it to pulp. Do not be in a hurry to bolt your food but let it linger in your mouth so as to be properly insalivated and so that the nerves of the tongue, cheek, etc., may all absorb energy from food. Remember your stomach is not lined with rows of teeth. This will give you double the nourishment you get ordinarily, avoid constipation, prevent malnutrition, non-assimilation and over-eating. Out of a very small quantity of food you can extract perfect nourishment and thus you avoid loading and "stuffing" the stomach with unnecessary food. It is also economical in case you are a thrifty soul! Eat to live. Don't live to eat.

(3) Eat when you are hungry. That cultivated "appetite" that craves for satisfaction at certain stated intervals of the day and brings on an "all-gone" fainting, nauseating sensation in the stomach is not real "hunger." In real hunger there is absolutely no sensation in the stomach but there is a rich and continuous flow of saliva in the mouth and that sort of thing makes you enjoy the plainest of fares. Even a dry crust of bread will taste sweet as Manna. Cut off your breakfasts. Drink cold water instead. Eat one good, nourishing meal at 12 A. M., and one light meal in the evening.

Lastly, students, let plain living and high thinking be your motto. Do not be afraid to eat when you are hungry and so long as you exercise and work with brain and body even two square meals a day are permissible. Do not grow ethereal and airy, because then you will not amount to much in the world's work. Students, who are perfect Brahmacharies, will not care half as much for lots of food as ordinary folk do. A constant feeling of satisfaction and fullness is present in such. But hard workers must never be under-nourished and they require more food than others.

## SLEEP.

It is the depth and relaxation in sleep that counts. High-strung people find it hard to relax and keep tossing on their pillows. Bathe your feet in cold water in hot season and in cool water in cold season. That will draw off the surplus blood gurgitating in your brain. Also bathe the nape of the neck. The student should engage in meditation before falling to sleep, as during sleep the Man leaves the physical form and goes to super-physical planes and it is the last train of thought in your mind that determines and conforms you to the special super-physical influence you are to obtain. The physical benefits too shall be great. You will feel more rested in this way and your sleep will be sleeping a sounder and more refreshing sleep than otherwise. One of the chief signs of success in Mental and Physical Control is that your sleeps are undisturbed and peaceful.

During sleep you are in a passive, relaxed condition and all sorts of unseen influences play around you. It is good therefore to enclose yourself in an Astral Shell. Concentrate upon your aura and picture it as extending some 18 inches all around you and forming a shell around you. Now take this affirmation to concentrate your mind.

1. I am charging my aura with my Will-Force.
2. It is strong, strong, strong and can and will resist, repel and drive off all bad influences and admit only pure and holy influence.
3. It will remain around me right along the period of my sleep.

The student is advised to surround himself in this "auric Shell" even when awake so that it may beat off all malign and harmful thought-forces. As he grows in Will-Power and Self-Confidence, a Protective Aura will form around him naturally and will be felt by others.

#### RELAXATION VERSUS CONTRACTION.

The student should learn to relax his body completely so that it shall lie still and limp and soft as cotton. He should be able to tense and contract his muscles so that they will become hard as iron. In all the physical exercises you will find two special actions (1) Muscle contraction (2) Stretching. When you contract muscle and harden it, you have sent currents of nerve-force and will to that part; when you relax it, you "let go" completely. What we want is Strength in Repose ready to leap into action in the flash of an eye. We have taught you how to relax in Lesson 2 on Will-Force. You all have noticed a cat crouching for its prey. How intensely still it is; yet you know what such stillness means. It is very far from laziness. Relaxation husbands and conserves nerve-force. It is a great thing to be calm and silent. Calmness is the centralization of tremendous power. Practise being calm, as far as you can.

#### SOLAR ENERGY.

There is great electrical and thermal power in the sun's rays. If the human body be properly exposed to the sun during the first five hours in the morning and the evening, the body would absorb energy therefrom and gain in strength. Do not over do this, especially you of the warm climate.

#### LAST WORD ON HEALTH.

Trust Nature. It is her office to keep your body-machine running in perfect order. "Prevention is better than cure"--they say. Observe the healthy man. See how he lives and follow his example. But note that body is yours to control and God will not do that work for you. Also get rid of the stupidity that God sends diseases. Think, study and observe and you will know what Health Laws are.



## CONCLUSION.

Student, I have indicated the lines along which you are to seek the way to Spiritual Independence. I cannot run your life-affairs, solve your life-problems, do your work for you. I have pointed out a few principles, observe, think and complete your knowledge. You must climb the steps of the ladder of attainment and Self-Perfection yourself.

Fear is a great stumbling-block in the way. Fight it down. Starve it out. Be earnest. Be thorough. Live your life silently and earnestly. Give others a helping hand whenever you can without that patronising air of superiority so characteristic of the modern snobs passing for "gentlemen." Be proud that you are an "Indian." Follow Indian ideals of greatness. Consider it a privilege to help deserving souls. We all need help, encouragement and guidance to some extent. Co-operation, interdependence are the basic foundations of human well-being. Be strong. Be manly. Be courageous. Be great and good. Take your place in the world's evolutionary progress and lend your hand in turning the wheel of life. In the same measure that you help others, shall you yourself be helped on all planes of life. Be reasonable. Be just and fair unto others. Be a source of blessing unto others. So long as you labour under the vitiating influence of negative thoughts, you cannot achieve much in any direction. I have told you "how" you are to proceed.

May God bless you. May he guide, help and strengthen where I have failed.

SWAMI MUKERJI.

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Title: The Taleef Shereef; Or, Indian Materia Medica

Translator: George Playfair

Release date: December 18, 2016 [eBook #53755] Most recently updated: February 17, 2021  
Language: English

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THE  
TALEEF SHEREEF,  
OR  
INDIAN MATERIA MEDICA;  
TRANSLATED FROM THE ORIGINAL.  
BY  
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PUBLISHED BY

The Medical and Physical Society of Calcutta.

Calcutta:

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD.  
SOLD BY MESSRS. THACKER & CO. CALCUTTA; & BY MESSRS. PARBURY, ALLEN  
& CO.  
1833.

#### TRANSLATOR'S PREFACE.

In the course of a practice of upwards of twenty-six years in India, I have often had occasion to regret, that I had no publication to guide me, in my wish to become acquainted with the properties of native medicines, which I had frequently seen, in the hands of the Physicians of Hindoostan, productive of the most beneficial effects in many diseases, for the cure of which our Pharmacopeia supplied no adequate remedy; and the few which I had an opportunity of becoming acquainted with, so far exceeded my expectations, that I determined to make a Translation of the present work, for my own gratification and future guidance.

Having finished the translation, I became convinced, that I should not have fulfilled the whole of my duty if I did not make it public; and ill calculated as I know myself for such an undertaking, I have ventured to offer it to the world, with all its imperfections.

Conscious, that the liberal minded will give me credit for the best of motives, I shall not dread criticism; and if it has the effect of inducing those more competent to the task to an inquiry into the properties of native medicines, my views will have been fully accomplished.

In writing the names of the different medicines, I have followed the Author's example, and have been guided solely by the pronunciation, without altering the sound given to the letters in English, and have not borrowed a single name from any work of Oriental literature. In this I may have acted wrong, but I did so from the conviction, that by this method, the names would be more familiar, and better understood, by the Natives in researches after the different drugs.

I have inserted as many of the systematic names as I could trace,

both from Dr. Fleming's work, and those of others; but I regret, that I was not honored in the acquaintance of any Botanist who could have assisted me with more.

To the youth of the profession, I trust the work may be acceptable, by leading them to the knowledge, that such medicines are in existence; and my medical brethren of the higher grades may not deem further inquiry into the properties of native drugs beneath their notice.

To the profession at large, then, I beg leave to dedicate this Translation, with the hope, that they will make due allowance for all faults, and that some of the more experienced will favor us with another and better edition.

To my respected friends Messrs. Wilson and Twining, the profession is indebted, that this little work ever saw light; and though they are godfathers to none of its errors, yet without their encouragement and aid, it must have slumbered in oblivion, and remained as was intended, (after the failure of an attempt on the part of the translator,) a manual for his own private use.

## GLOSSARY.

Acouta,	Herpes.
Aruk,	Distilled liquid.
Boolbul,	Indian Nightingale.
Badgola,	Splenitis.
Coir,	Fibrous substance surrounding the Cocoanut.
Daad,	Impetigo.
Dhats,	Component parts of the human frame.
Elaous,	Disease of the Intestines. Introsusception.
Fetuck,	Hernia.
Goor,	Unrefined Sugar.
Juzam,	Black Leprosy.
Jow,	Barley.
Junglie Chuha,	The Forest Rat.
Khoonadeer,	Khoonazeer? Lupus, Cancer.
Kunzeer,	Cancer.
Mootiabin,	Total blindness, Gutta Serena.
Naringee,	The Orange.
Nachoon,	Opacity of the Cornea.
Neela Totha,	Sulphate of Copper.
Nuffsoodum,	HÉmoptysis.
Pilau, Poolau,	Dish made of meat and rice, seasoned with spices.
Peshanee,	The Forehead.
Paddy,	Rice in the husk.
Panroque,	Cold with Fever, also Jaundice.

Peendie, A formula for females.  
Paan, A leaf, chewed by the Natives, with Catechu, Betel,  
and Lime.  
Raal, Gum Resin.  
Rajerogue, Carbuncle.  
Soonpat, Loss of sensation in parts of the body.  
Soorkhbad, Erythema.

THE TALEEF SHEREEF,  
OR  
INDIAN MATERIA MEDICA.

TRANSLATED FROM  
THE ORIGINAL, WITH ADDITIONS.

1 Am, Ambe, Anbe.--The Fruit, *Mangifera Indica*.

The produce of a large tree very common in Hindostan. The fruit is about the size of, and very much resembling in shape, a goat's kidney, and having the external appearance of an apple. When ripe, it sometimes retains the green color, but oftener becomes yellow, or red and yellow.

The virtues ascribed to this tree, are as follows:--The bruised leaves and young shoots applied to the hair, expedite its growth, and considerably darken its color.

The bark of the trunk of the tree, and of its roots, is cooling and astringent; the former powerfully so. The leaves are astringent, and promote digestion; their ashes styptic.

The young flowers are cool and drying; have a pleasant aromatic scent, and when taken internally, are cooling and astringent; recommended for the cure of chronic Gonorrhoea or Gleet, purulent expectoration, bilious foulness of the blood and boils. The young unripe fruit has much acidity, and is drying; moderately used, it increases all the animal secretions, and is beneficial in chronic affections of the liver; it promotes appetite, and is lithontriptic. The fruit, when ripe, is sweet, cooling, mucilaginous and heavy, tending to allay thirst, and useful in nervous affections; strengthens the system, restores impaired appetite, (is said to moderate an increased secretion of bile,) and improves the complexion. The fruit is of various sizes, from a few drachms to a pound weight; but it is usually met with weighing about 4 ounces. It becomes acid about a month after the fall of the flower, in which state it is used as preserves, such as jellies, pickles, &c.; at this time, too, it is used as seasoning for Pilaus, and other dishes; for when the stone or kernel has become hard, it is no longer fit for these purposes. When the fruit has attained its

full growth, and when nearly ripe, it is to be taken from the tree, and put into dry grass, straw, or the leaves of the Palass tree, and there allowed to become ripe; this process deprives it of all acidity, and also prevents the formation of a resinous gum, which it contracts when allowed to ripen on the tree, and which renders it too pungent to be eaten with relish.

The fruit is in perfection in the hot winds, and when the rains commence, it ripens very fast; before the cold weather it is usually out of season.

There are some trees that blossom the whole year, and some few that even produce fruit; but instances of this are very rare.

There is a variety of this tree on which the fruit is sweet from its first formation; this requires to be used early, otherwise it will in all probability become a prey to insects.

Some trees produce fruit only once in 4 years. In general, it produces fruit in abundance every second year, and less in the alternate year; some are even perfectly barren every alternate year.

There is a mode of manuring this tree, which it is said improves the flavour of the fruit greatly; this is mixing the juice of its fruit with milk, and pouring it over the roots. It is also said to be possible to communicate the flavor of any particular fruit to the mangoe, by its expressed juice being made use of, as an application to the roots of the tree.

The kernel of the mangoe, roasted, is pleasant to the taste, and grateful to the stomach; it is much recommended in laxities of the bowels, and strengthens the primæ viæ; water drank after having eat of this kernel, seems to possess a flavor peculiarly excellent. The usual mode of preparing them, is to allow them to remain exposed to the rains, till the shell shall have become decayed; by this process it is deprived of any heating or irritating property. Prepared in this manner, and kept a short time in lime juice, taken out, bruised and mixed with salt, fennel, &c, it is much extolled for strengthening the stomach, and promoting digestion.

If preserved for 3 years, pounded, and swallowed to the quantity of a tolah, with a little water, no medicine is preferable for strengthening bowels habitually lax.

In the acid state, the fruit is very prejudicial to those who have any disorders in their teeth, a cough, an affection of the chest, or who are subject to cholicky pain in the bowels, but very beneficial when used in irritable habits. The best method of using them is this. The acid unripe fruit, after the outer rind has been peeled off, is to be cut into thin slices, and infused for some hours in water; this water so impregnated, is to be drained off, mixed with a sufficient proportion of sugar, and used as sherbet. It produces a great relish for food, and is in other respects beneficial. The same effects are produced by the unripe fruit, being roasted and allowed to remain in water, as above mentioned. It is recommended in paralysis,

from coup de vent. Many physicians have considered the mangoe to be of a cooling nature, but, in my opinion, it is heating in all its stages. The Yunani physicians have stated the ripe fruit to be hot in the 2d, and dry in the 3d degree.

Its virtues may be described in a few words. It strengthens the system, gives tone to the kidneys, restores impaired appetite, &c. It is aperient, improves the complexion, beneficial in piles, an useful deobstruent, braces and increases the bulk of the solids, and removes nervous affections. In some of these disorders I am inclined to doubt of its good effects, but such virtues are attributed to it. It is recommended, in order to prevent any bad effects from the fruit in its unripe state, that raisins be eaten with it. Hukeem Alwee Khan, a man of eminence in his profession in the reign of Mahommed Shah, says, that if ever this fruit disagreed with the system, it must have been eaten when unripe or green.

I had occasion to attend a gentleman of very high rank, who laboured under dropsy; I cured him of the disease, but 3 years afterwards, having eaten a large quantity of mangoes, the disease returned, and I have observed the same effects in other cases.

Hukeem Alli Mughphoor, physician, states, that influenced by the resemblance of the mangoe to the human kidney, he concluded that it must be beneficial in that organ, (disorders of;) he therefore prescribed it in a case of hectic fever, arising from diseased kidney, and completely cured the disease. In this I differ from him entirely; he must have mistaken the nature of the complaint, for a remedy given expressly for the cure of a disease in the kidney, could not, at the same time, have removed the fever, excepting appropriate medicines had been administered along with it!!

The best mangoes are those having a thin juice, sweet and free from fibres; and they ought to be cooled in water or in ice, especially during the hot weather. It is preferable to use the juice of the fruit without eating any of the fibrous parts; a neglect of this may produce various disorders, such as indigestion, cholicky pains, &c. It is very common to eat the expressed juice, mixed with sugar and other things, with rice, or with bread, but this is great imprudence; for in the most healthy subjects it may produce nausea, and general uneasiness.

Should any ill effects follow the use of the mangoe, milk, or the kernel of the fruit, will be found a corrector. My father's opinion is, that these are not the only remedies; for if it produces any heating effect, curdled milk will give relief, or even cold water, or acidulated sherbet, and he himself was always in the habit of using the Phalsa sherbet on these occasions.

Should cholic be produced, the Oil of Almonds or other sweet oils, will remove the complaint; and a diarrhoea is to be cured by the use of the kernel; and a swelling of the abdomen, by milk, in which a little ginger has been mixed; or even ginger by itself will have the effect

A substitute for mangoe, as a medicine, may be had in Chobe Cheenee.

In general, it will be adviseable to abstain from the use of the mangoe, till 2 or 3 showers of rain have fallen; but those of a cold phlegmatic or melancholic temperament do not require to be so particular.

Those for whose complaints mangoes have been recommended, have in a few months derived great benefit from their use, by eating them with camel's milk. There are many kinds of this fruit, and their names are as various; but the stronger the scent, the more effectual they are as a medicine. In Persian it is called Nugzuck.

2 Aramsheetul.--Pungent and cooling; useful in bilious and catarrhal complaints; also recommended in foulness of the blood.

3 Akaholie.--Vermifuge, also recommended in bilious and catarrhal disorders, in seminal weakness and gonorrhoea.

4 Adki.--Vide Arhir.

5 Anula. (nasal N.)--Or Amle, (*Phyllanthus emblica*, W. Murray IV. 127, Myrobolans.) The fruit round, like a plum. The tree like that of the tamarind, of a pleasant acid, and sweetish astringent taste. It is aperient, cooling, and drying; of great use in eruptions of the skin, arising from a redundance of bile. Other virtues ascribed to this fruit may be found in all Yunani works. It is also called Bidjee and Dhatri Phill, used by the natives for cleansing the hair.

6 Aru.--A variety of plum, much resembling the common sort, both in the tree and fruit; it however possesses more acidity, and is less easy of digestion.

7 Abi.--*Pyrus Cidonia*. The Quince; slightly astringent, and cool in a great degree; heavy and difficult of digestion, yet it is gently laxative and expectorant, and is recommended for strengthening the powers of virility. In Arabic Siffirjill, Persian Behi.

8 Aak.--Arug, Mudar, *Asclepias gigantea*. A milky shrub, very common all over India; its pod resembles a mangoe, but rather longer in proportion: when ripe it breaks, and is found filled with a white substance, resembling silk, to which the seeds are fixed. The leaves of the plant resemble the Dak, but are somewhat smaller: its height is generally from 1 to 1 1/2 yard; when its leaves or stalk are broken, a white milky liquid exudes. There are two kinds, white and red; both are purgatives, violently so. It is said to be beneficial in the following disorders. Foulness of the blood, bilious affections, Juzam, Psora, ZÊrbad, boils, cuticular eruptions, diseases of the liver, visceral obstructions, hÊmorrhoids, all internal diseases, dropsy and worms.

("Many and wonderful virtues are ascribed to this plant; but I must refer those who have faith in charms to the original Taleef Shereef, when their curiosity will be amply gratified." Translator.)

All the above virtues have been ascribed to this plant; my opinion is, that the application of the leaves is useful in swellings,

promotes suppuration in indolent tumors, and cures eruptions on the skin. The milk blisters, and if applied to the eye, it produces swelling, itchiness, and loss of vision. The powder of the root, mixed with goat's blood and fresh butter, and applied to the eye, is said materially to strengthen vision. In other works it is said, that the milk of every variety of this plant is poisonous, and violently cathartic.

9 Aal.--Vide Mujeet, Rubia, Madder, a wood used for dyeing a red color, and forming a principal article of commerce in some parts of India. In the "Dhara Shakoi" it is called Mujeet, but I suspect that they are different plants, as the Mujeet is thin, and of a fine red color; whereas the Aal is blackish, with a tinge of yellow, though not thicker than the other.

10 Aditt Bagut.--In Persian, Aftab Perust, Helianthus Annuus. The sun-flower; the name of a flower called also Soorujmookee. The stem grows straight about a man's height; the leaves are broad and triangular, the flower circular, flat and yellow, with serrated edges, and it is said to follow the sun in his diurnal progress. There are two kinds, a small and greater; their medical properties the same; they are bitter to the taste, and heating in a considerable degree. It is beneficial in cholicks, dropsical affections, foulness of stomach, and rheumatism; it also improves appetite, and promotes expectoration in cases of cold, accompanied by fever.

11 Area.--A culinary fruit resembling the cucumber, and grows in the rainy season; it is so cooling that it produces pains all over the body; it is moreover difficult of digestion, and if taken in any quantity produces fever.

12 Anwul (Nasal).--A large tree very common in India, which when in flower, has a very beautiful appearance; its flowers are yellow, resembling those of the Cassia. There are two kinds of this, one called Mahedi Anwul. Of this also there are two varieties. It is cooling, and the medicinal properties of all varieties are the same. It is used with good effect in bilious vomitings, and also in leprous affections of the skin. It is recommended in weakness of the eyes, asthma, affections of the chest, and foulness of blood. It strengthens the weak and emaciated, and braces the solids when relaxed by disease or otherwise.

13 Aruk.--This name is indiscriminately given to four different kinds of trees; Nowa, Cutel, Burhil and Taar.

14 Aloo (Bochara).--A kind of plum.

15 Abnoos (Ebony).--A large tree, producing a sweet fruit like grapes. Its leaves resemble those of the Sinobir, but are somewhat broader: it is an evergreen, and its wood is, when good and full-grown, dark-colored and durable; its leaves are smooth and glassy; its properties said to be very active and deleterious; it is heating in a considerable degree, and is said to be lithontriptic. It dispels flatulency, and cures tympanites. It is recommended in chronic affections of the liver. Filings or raspings of the wood are styptic, and its charcoal more so; a decoction of the wood, in spirits, is very



effectual in discussing scrophulous tumours, when externally applied.

The raspings of the wood, mixed with whites of eggs, is an excellent application to scalds and burns; they are also famed for cleaning deep foul ulcers, and inducing the growth of healthy granulation.

Taken internally, the dose is 10 1/2 Mashas, and should it disagree with the stomach, which it often does, honey, or Gum Arabic, with sweet basil, are correctors. The large Baer Tree, (Konar), is a good substitute for the Abnoos; quality, hot 3, dry 2. Persian Awnoos.

16 Anbihildee.--Curcuma zedoaria, (Rox.) Amomum Zed. Wildenow. An Indian root, hot and dry in the 2d degree; useful in herpes, and foulness of the blood, and much esteemed as an external application in wounds and bruises, for which it is also internally exhibited: orange juice used as a vehicle, corrects, in some degree, its heating quality; or if this be not procurable, Bapahic, or the seed of the Penwur, or Turmeric, will have the same effect; the medicine may be given to the quantity of 3 1/2 Masha.

17 Apurjeeta.--Clitoria ternatea, Crow's beak, a twining shrub. The natives call it Kowwa Thontee, which literally signifies crow's beak, also Neelisbund; the plant is about a foot and a half high, and sometimes less, resembling the Cungheiy, only the leaves of the latter are smooth and polished, while those of the former are rough and hard; both the Apurjeeta and the variety Neelisbund, are cooling. It is beneficial in weakness of sight, in clearing the voice and soreness of the throat, and is useful in the poisonous bites of leeches. It is also of use in rheumatic affections of the joints, Juzam, bilious disorders, mucous discharge from the lungs or bowels; it allays general heat, and is said to be an antidote to certain poisonous substances, and of great efficacy in hard indolent tumours, and affections of the skin.

18 Abruc.--Talc, A fossil substance, beneficial in seminal weakness, redundance of bile, mucus, &c. An antidote to poison. The physicians of Hindostan prepare it for use by calcination. Arabic, Tulk.

19 Abhea.--A name for Hurr; it also signifies the water of life, and a medicine called Guloe.

20 Aotungun.--A very common seed, resembling coriander. In powder it is recommended as giving strength to the system, and rendering Aphrodisie more permanent. It is a very favorite medicine in India. It is, moreover, useful in Nephritia and liver complaints, and it is very innocent in its operation. Some physicians describe it as hot and dry, in a considerable degree, and disagreeing with the stomach; they, therefore, recommend it to be taken with a proportion of sugar. In all its properties the Maadentezerrubad states the Bonphilly to be nearly the same; dose 4 1/4 Mashas.

21 Atees.--The root. Of this there are two kinds, a white and black, and both are very common. The white kind resembles the Jedwaar; the root is very irregular in thickness. It frequently is found resembling the white Bahmen. Both kinds are bitter, astringent, pungent, and heating; aiding digestion, useful in dysentery, vomiting, and piles.

22 Adjmode.--Bishop's Weed, Sisson Ammi, (Linn.) Amoos, (Arab.) Ajoan, (Hind.) Nemkha, P. Ajamodum, S. A hot seed, stomachic cordial and stimulant. (Ajmood, Parsley? Taylor. Apium Involucratum.) Apium Involucratum, Rox. M. S. "Sp. Ch. Annual, glaucous, villous, superior leaflets filiform, both general and partial, involucre, about 6 leaved." Bitter and pungent, light and heating, increases appetite, induces costiveness, and strengthens the vital energy; increases the seminal secretion, and removes pains and other disorders, the consequence of colds; beneficial in nausea, is vermifuge, relieves hiccup, and is useful in Dysuria, but it produces heat in the abdomen. It is called Curufs, but it is only a variety of this, and is something betwixt that and Aniseed, though this may be owing to the difference of cultivation.

23 Adjwain.--"Anise Seed. In Arabic, Aneesoon. Pimpinella Anisum, Linn.

"Ujwain. The seed of a plant of the Dill kind, Taylor. Ligusticum Adjwaen, Roxb. Sp. Ch. annual, erect, leaves super de compound, with filiform leaflets, ridges and furrows of the seeds distinct and scabrous. This is what is recommended to notice by Dr. Percival, under the name Ajava seed."

A species of the above, of which there are two kinds, one of which is called Juhar; both are bitter, pungent, and aromatic; it resembles the Ajmode, but is smaller, and has a strong aromatic scent. It assists digestion, improves appetite, is useful in rheumatism and catarrhal affections; is vermifuge, beneficial in dropsy, dispels flatulence, and is highly extolled in flatulent cholera. A. Nanchoa.

24 Adjwain. 25 Khorasanee. "Hyosciamus niger, Linn. Black Henbane. Narcotic. Corrector, Vinegar."

This plant grows thick from the root, and is covered with a hairy down. The seeds are contained within a hard thick shell, and the leaves are like those of the pomegranate flower. The pod is filled with seeds of a small irregular shape. There is a plant called Hulbeh, which resembles this, but is smaller. A. Buzurulbunje.

26 Adjan.--Or Adjain, a large tree, with wide spreading branches, in size approaching that of the mangoe; its leaves growing close, and also resembling those of the mangoe tree, but longer and thinner; the fruit is about 1 1/2 foot long, and very thin.

27 Akhroat.--"The Walnut, Juglans regia, Linn." This is a native of hilly countries; its leaves are like the Terpat; the fruit is sweet to the taste, heating, and heavy; it loosens the bowels, and restores strength; it is useful in rheumatic affections, increases mental energy and the powers of manhood, and gives relief in flying pains in the stomach. A. Jouz.

28 Andaluck.--A kind of grain.

29 Aderuck.--"Ginger, Amomum zinziber, Linn. Amomum zinziber,

Wild. Adraca, S. Sonth (dried root,) H. Sunthi, S." A very common root, the stem of which is knotty, and from every knot, a leaf is produced; it is hot and heavy; promotes digestion if eaten before meals, mixed with Lahore salt, (rock salt;) it prevents flatulent swellings in the stomach and bowels. P. Zinzibeel tur. It is much extolled as a stomachic when prepared as sweetmeats; but if the syrup be allowed to dry, it spoils, becomes less grateful to the taste, and its heating quality is much increased.

30 Arnee.--The name of a tree, in height that of the Peach tree, but it is full of branches from the root upwards, and the leaves are like those of the Sumhaloo; it is heating, and beneficial in rheumatic complaints and swellings from cold. In the Dhintri it is described as oleaginous and heavy; effectual in Jaundice, increasing appetite, loosening the bowels, and removing flatulence.

31 Arhir or Toor.--"Cytisus cajan." Some consider these as distinct species, but in my opinion Toor is only Arhir in an overgrown state. The plant grows to the height of a yard and half; and the taste of the pea of the Arhir is preferable to that of the Toor. Toor is sown and cut down at the same time as the sugar-cane; whereas the Arhir is sown, and cut with the barley. The pod of the Toor is larger than that of the Arhir; and the former has an unpleasant smell, which is wanting in the latter; they are both used very commonly as food, all over India. It is in its properties cool and dry, and produces costiveness; it is useful in bilious and catarrhal disorders, and in foulness of the blood. It is even said to be an antidote to poisons. In its taste it is sweet, like that of the Cassela. I conceive it hot in the 2d, and dry in the 3d degree, and recommend it for strengthening the stomach. When used as food it is heavy; but is beneficial in complaints having their origin in cold. If twice scalded in hot water, before it is boiled, it will cause less thirst; and if boiled in milk, or whey, it becomes less heating. A decoction of the leaves is recommended as a wash for the mouth, in cases of toothache, and diseases of the teeth. P. Shakool.

32 Aord, or Aort, or Mash.--vide M. (Phaseolus Max.)

33 Arne'.--The wild buffaloe. Its flesh recommended in Marasmus. P. Gowmeche Serhaie.

34 Arnd.--"The Castor, Ricinus communis, W. Palma Christi." Wildenow says, "Planta semper annua, nunquam fructifera vel arborea, nec in calidissimis terris plagi liguescit." But this is incorrect; for the plant is perennial, and becomes a moderate sized tree. The natives, however, have a prejudice against allowing it to grow beyond 3 or 4 years, and even this is only in solitary places. The chief reason I fancy is, that it interferes with the cultivation of the soil, if permitted to remain. They usually sow it with grain, and reap the grain crop before it has attained its full height; this they can do annually, but seed sown under its shelter the second year, would not succeed.

A shrub, with broad soft leaves, like the fig tree; it grows about 6 or 8 feet in height; the root is hollow, and without flaw or wrinkle; the seed grows in bunches like grapes, and the shell of the pod,

which resembles gall-nuts, is covered with soft prickles. The seed is like the coffee bean, and is stained with different colored spots, so as to appear like marbled paper; the kernel is white, soft, and oleaginous. There are two kinds of this; one with a red, the other with a green pod; the former is culled Jongia Arnde; both varieties are sweet, heating, and heavy. The oil of the kernel is useful in removing obstinate constrictions of the intestines, when given warm; also in flatulency; rheumatic swellings of the joints and lumbago; in strangury, spasms in the urinary bladder, headaches, dropsy, and feverish complaints. It is also recommended as an expectorant in difficulty of breathing, and in cough; in affections of the skin, and in superabundance of mucus in the intestines. It is a warm, stimulating purgative; the dose one or two table spoonsful. Both my father, uncle, and I, have used it with great success, in cases of obstinate cholic from costiveness. They also used the leaves moistened with ghee, as an external application in rheumatic pains and swellings. If the seeds are bruised, and mixed with curdled milk, and allowed to remain in this state till they become putrid, they form an excellent application for the cure of itch, and usually succeed in 7 or 8 days. It has also been said, that if one of the kernels be taken at first, and daily increased by one, till 100 are taken, and then decreased in the same gradual manner, it will cure Juzam, and other kinds of Leprosy.

35 Arusa.--A name for the Baan Tree; vide Bansa. In the Maadentezerrubad, it is thus described:--Arusa is a medicine of Hindoostan, hot and moist, or in the opinion of some writers, cool and moist, in the 2d degree: half an ounce of the juice, with as much honey, is a cure for hoarseness, or loss of voice; and used with the fruit of the Peepul tree, it increases appetite, and corrects mucous discharges. A decoction of the leaves in water, is useful in Jaundice, difficulty of breathing, Gonorrhoea, and hectic fever. As a gargle it strengthens the gums; and the leaves bruised, and taken in honey or water, cure Epistaxis, Hoematemesis, Nausea, Vertigo, and Suppression of the menses.

36 Arjun.--A tree, also the fruit; hot and astringent; useful in bilious affections, and in prostration of strength from fatigue, and an antidote to poisons. Its use is interdicted in disorders arising from cold; also in ulcers: but externally applied it cleanseth foul sores, and promotes healthy granulation. It prolongs Aphrodisia, strengthens the system, and expedites the union of divided parts. Some physicians call it cooling. Pentaptera Arjuna.

37 Arloo, Catoombura, or Sheunag,.--The name of a tree, a native of the hills; it is pungent, beneficial in loosening phlegm, and promoting appetite; it produces costiveness, and is vermifuge, and recommended in Juzam. It is an ingredient in the Dusmool.

38 Arvie, or Arum Colocasia,.--A root and seed. It is about 3 inches long, more or less, and when the outer rind is removed it is white. Its stem is about 3 feet in height; its leaves large like a shield, with the points reflected; in consistence and polish it is like the plaintain leaf. It is also called Cutchaloo, but the different names are only applied with propriety to different parts of the same

root; the Cutchaloo being more like a Byngun or Egg-plant. They are both in general use in India. The Arvie is dressed with meat, and the Cutchaloo is roasted; the leaves and shoots are also commonly eaten. Its properties, I can declare from experience, are in a small degree cool; and it is useful in giving strength to the system; prevents the involuntary emission of semen; it produces wind, and is heavy and hurtful to the throat Its corrector is acids, and being repeatedly washed in water. The Cutchaloo is the most powerful, and the most hurtful of the two kinds. A. Culdass, at least it is so stated; but in the Yunani works, there is a material difference; as the Culdass is described, therefore, it is doubtful to me whether they are one and the same.

39 Armeede,--A kind of cucumber.

40 Aorde Gunta.--A kind of Satawur.

41 Aistullkund.--The name of a root; also called Girḡmkund; also a variety of the medicine Maankund: it promotes phlegm, and corrects bile and wind; it is also useful in foulness of the blood and general swellings. The other kind is useful in foulness of blood, and in bilious affections; it is sweet, cool, and heavy. It is likewise called IstolĒkund.

42 Asperuck.--A name for AklĒel ul Mulk.

43 Asgund.--*Physalis flexuosa*. A very common white root, also called Asgund'h, about half a yard long, like the sweet potatoe, (*Convolvulus batatas*.) When thin and dry, it resembles the Sh`k-kul mysrie, (carrot;) its leaves are very like those of the kuth, (*Mimosa catechu*,) but rather less. It grows about a yard along the ground; its taste is astringent and bitter; it is hot, and strengthens the powers of virility; removes bilious and mucous affections; is beneficial in general swellings, and white leprosy.

Some give this name to the Kaknej, or Winter Cherry. In the Maadentezerrubad, it is thus described. Asgund is a medicine of Hindoostan; the best sort of which is procurable at Nagour. It is hot and dry in the 1st degree. The people of India use in its stead, the Soorinjan, (the *Hermodactylus*.) It is especially beneficial in pains of the joints. The root, when arrived at perfection, has a strong scent of the horse; from which circumstance it has in India, derived its name; Asp, signifying the horse, and Gund, smell: it is also called Bajecund.

If 3 drachms of the root be boiled in 2 pounds of cow's milk, and 1 ounce of sugar mixed with it, and this taken for 14 days, it increases peculiar secretions, and improves the complexion.

44 Asphill.--Padmunie, a variety of Kunwul. The Lotus, (*NymphĒa Nelumbo*,) which is produced on dry land. It is sweet, bitterish, and cool; is useful in vomiting, Diarrhoea, and foulness of the blood.

45 Astull.--Buntḡki, a name for Buratha; it means a large Byngun, or Egg-fruit; the plant being the same.

46 Aspurka.--Cool and light; promotes peculiar secretions, and is useful in various disorders: it removes offensive exhalations; moderates profuse sweats; is beneficial in dropsy; restores strength; cures emaciation; and is an antidote to poisons.

47 Aoshire.--Kuss kuss. Ooseer? *Andropogon muricatum*, Koenig. A name for Kuss kuss. In the Dara Shekoi, it is called Aosire, and is described as the root of the grass kuss, with which houses are made cool in the hot weather. It is cool, and assists digestion, cures laxity of the bowels, and is useful in bilious affections, foulness of blood, and superabundance of mucus; allays thirst, is a grateful application to blistered parts, or where much heat is experienced; beneficial in difficulty of voiding urine, in boils and eruptions, and prolongs aphrodisia.

48 Asteghooon.--An article of food, made by mixing one part of Moong, with two parts of rice, boiling them together, and pouring off the water, with which is to be mixed rock salt, assafoetida, coriander, ginger, and peepul. This is an excellent drink in fevers, in bilious affections, and foulness of the blood; it increases appetite, and clears, and gives tone to the kidneys and bladder.

49 Apheem.--(*Papaver somniferum*.) Of this there are four kinds; the 1st, which is white, is called Chaarun, (promoting digestion;) the 2d, Maarun, is black; the 3d yellow, and the 4th, of all these colours mixed, called Saarun. Its properties are well known, and fully detailed in all Yunani works on medicine.

50 Aginmunt.--Agwunt. Names of Arnee; q. vide.

51 Agust.--(*schynomene Grandiflora*.) A tree, cool and dry, producing flatulence, curing bile, foulness of blood, and mucus; also fever. Its flowers beneficial in improving the sense of smelling, and in night blindness.

52 Akroat.--Vide Akhroat.

53 Akirkirra.--or Akirkirrh $\ddot{z}$ , (*Dranculus*.) In Yunani works called discutient and alternant.

"*Anthemis Pyrethrum*, Linn. Pelletory of Spain, Ainslie. Off. The Root. Pyrethre, (F.) Eaher Wustrell, (G.) Akk·r·c·rum, (Tam.) Powerful stimulant, useful as a sialagogue, to excite an increased flow of saliva; hence useful in headache, rheumatism of the face, toothache, in paralysis of the tongue and muscles of the throat."

54 Agur.--Dry and light, useful in affections of the eyes; it also promotes the secretion of bile. A. Oodh.

55 Agunie Char.--Pungent and very hot. In rheumatic affections of the chest, Soonpat from mucus, and rheumatic pains in the joints, it is highly beneficial. This medicine is the produce of the western provinces of India; and the best kind is red, and feels hot to the touch; it is found by the sides of rivers.

56 Akasbele.--*Cuscuta reflexa*, a name for Afteemoon, (Dodder of Thyme.)

57 Alsi.--"Linum Usitatissimum, W. Atasi, S. Tesi, H. Emollient and demulcent." Grows about 1 1/2 foot high; its leaves are thin, and its flower of the color of Lapis lazuli. In India it is supposed to decrease the secretion of semen, and to weaken sight; it is hot, and said to be discutient; it is useful in phlegm from cold. A. Buzz`rkatan.

58 Aoloo.--The owl. Those who eat its flesh may expect to be deprived of all reasoning faculties, with loss of memory. It produces much wind, and is called in Persian, Boom.

The women of India frequently give it to their husbands, that by the mental weakness it produces, they may obtain more liberty of conduct than might otherwise be agreeable.

59 Alaechee.--A. Kakla. "*Amomum Cardamomum*, Wild. *Amomum Repens*, Wood, vol. II. p. 356." It is of two kinds, and very common. The tree is very large, its leaves resemble those of the sugar cane, of the length of a man; it is very fragrant, and both kinds are nearly alike in properties. The physicians of India call it moderately cool, aromatic, and bitter; and that it is useful in bilious affections, rheumatic complaints, and superabundance of mucus; it is likewise said to decrease Aphrodisia, and to be prejudicial in affections of the chest. The large kind possesses all these properties in a greater degree than the small; "the latter is called the Guzerattee Alaechee."

60 Alta.--A name for the Lac colour.

61 Amulbedh.--Called also Amulbenth, a very acid fruit of India; the tree much resembles the lime tree, but is rather larger. It is so very acid, that it will, in a few minutes, dissolve a needle, or small shell. It is light and aperient; improves decayed appetite; is cardiac; removes visceral obstructions, and increases all the secretions. I have been accustomed to take out part of the pulp of the fruit, and to fill the empty space with such medicines as assist digestion, and correct disorders of the digestive organs, in a pounded state, and allowing the fruit, thus medicated, to dry, and using it under the title of Amulbedh. It is brought in quantities from Jeynugger, and Ruttunboil. A spurious sort of this is made from the large lemon, and sold in its stead. I have found it useful in promoting digestion, giving relief in rheumatism, and as an aperient (Amul means acid.)

62 Amulchangerie.--An acid fruit, from a plant of India, called Changerie, much resembling the In-ubassaleb, (Nightshade,) and grows about 8 inches high, or more, and is about as much expanded. Its properties are hot, light, and stomachic; it promotes digestion, and is beneficial in Piles and Juzam; it cures laxities of the bowels, and decreases all the secretions, except bile.

63 Amlie.--*Tamarindus Indicus*. A large tree; the fruit and leaves off it are very small, growing from both sides of a centre stem; they close up at night, and are expanded during the day. The fruit resembles a bean-pod, bent in the centre, and usually less than 8 inches in length;

it bends so as to assume the figure of a semi-circle, but often not so much. The Author of the Book Tophut-ul-Momeneen, describes the tree as resembling the Pomegranate tree; but I suspect he had never seen it. It is acid and heavy, removes flatulence, but increases bile and blood.

When ripe, it is laxative, promotes appetite, and is beneficial in oppression after meals. It is dry, light, cardiac, and restores prostration of strength from fatigue. It removes nausea, giddiness, thirst, and general heat. Sherbet prepared from it, should it agree with the stomach, is preferable to any other, and prevents the noxious influence of the hot winds on the system. The kind which is red, ought to be chosen for preserves, and it possesses all the properties of the fresh fruit. The flowers of the tamarind eat with meat, increase its flavor; they also prevent accumulation of bile, are aperient, and increase appetite; but they are improper when acidity prevails in the stomach.

64 Amrutphull.--A name given to the sweet lime. Vide Rajeneemb.

65 Ambarae.--A fruit, the produce of the hills, large and acid.

66 Amarbele.--A name for Afteemoon (Dodder Thyme.)

67 Amroude.--(Guava.) An Indian fruit resembling the pear. It is full of small seeds, and is of an unpleasant smell; its tree resembles the mulberry, but is smaller; the leaves are like the leaf of the mangoe, green, with a tinge of red, and the veins of the leaf are strongly marked. The fruit is pendant, and its shape pyramidal. It is also called Suffryam, "Psidium pyriferum." It strengthens the stomach, produces costiveness, and is astringent. I have given it with good effect in laxities of the bowels.

68 Amratuck.--The name of a culinary vegetable.

69 Amultas.--Called also Kurwara. "Cassia Fistula, W. Sauvernaca, S. Casse, F. Rohnkassie, G. The pulp of its fruit laxative." Its flowers are dressed, and eaten with meat; and it has the virtue of giving it additional flavor, and loosening the bowels.

70 Ananass.--Called also Kutel Sufrie, (The Pineapple,) for this reason, that if the plant is carried along with a person proceeding on a journey, it will produce fruit. It is about the size of the large lime, called Turunje; its color yellow, tinged with red; its surface is irregular, and covered with small prickles; its smell like that of the mangoe, and very pleasant; the whole plant, including the fruit, is about a yard in height; the leaves have serrated edges, and the fruit grows perpendicular. On the top of the stem there is a bunch of leaves growing from the top of the fruit, which if broken off, and planted, is reproductive. It bears fruit only once, and only one fruit at a time. I have not seen its properties noticed in any work, but the people of India call it cooling. It was first described by Abul Fuzul, in the Ayen Akberry; and this was afterwards copied by the Author of the Dhara Shekoih, from which others have copied it. Part of this description I have copied, and from my own observation have added the remainder. In my opinion it is hot in a small degree, and



moist in the 2d degree. Its use is grateful to the system, and it gives strength to the intellectual powers, also tone to the stomach. It is injurious to the throat, to the solids, to respiration, and to the intestines; but its corrector is sugar, and if it be sliced, put in rose water to which sugar is added, and allowed to stand for some time, its beneficial properties are increased, while its injurious qualities are prevented or corrected. A preserve made from it, is excellent, and is used with stews and Pilau, as giving them great additional relish.

72 Ambeloona.--A fruit of Hindoostan, acid and astringent, cool and producing costiveness, beneficial in mucus and bile; also in carbuncle, and other tumors and affections of the throat.

73 Ambegool or Angool, or Ambegooda; called also Inderain Soorkh. (Vide the next article.) A plant whose taste is bitter and astringent; it is hot and moist, light and purgative, beneficial in flatulence, mucus, and general swellings. It is vermifuge, and removes pains in the bowels. It is an antidote to poisons, and removes disorders produced by indigestion. The fruit of the plant is sweet and cool, heavy and purgative, useful in affections from wind, bile, and disorders of the blood; it removes general heat, and is beneficial in Marasmus. It decreases the seminal secretion, increases mucus, and strengthens the system. Nourdi Mahommed says, that in the epidemic carbuncle which affects the armpit or throat, this fruit is given with more success than any other medicine; and that one fruit given internally, and another applied to the part, will cure the disease, should there be any stamina remaining in the system. He also says, that if ten pounds of this fruit be steeped for a week in Anula water, taken out and dried, put into a mill, and the oil expressed, and this oil introduced into the nose for 8 days successively, white hair will become black. He writes much more respecting its virtues; but as I have had no experience of them, and cannot vouch for the effect, I forbear to transcribe them.

74 Inderain.--"Cucumis Colocynthus. Wild Gourd. Bitter cucumber. It is said by Thunberg to be rendered so perfectly mild, by being pickled, as to be used as food at the Cape of Good Hope." The fruit of a plant like the small melon, and very bitter; the plant too resembles that of the melon, and in Persian it is called the bitter melon. There are two kinds of this, one I have already described under the head of the preceding article. Both are bitter, powerful, hot, light, and purgative; a cure for Jaundice, useful in bilious and mucous affection, diseases of the spleen, dropsy and fever: they are also vermifuge.

In menstrual suppression the following is said to be effectual.

Of the root of Inderain Soorkh 1 pice weight, pepper 14 grains in number; bruise, and give in water: effectual in two or three days.

Also the following is used by the natives; bitter Toombric seed, Jawakhar, Goor, Mynphill, in equal parts, mixed with the milk of the prickly pear, and formed into a tent; applied to the Os Uteri for 3 days, it will produce fever.

75 Anderjow.--"Nerium Anti-dysentericum, Echites Anti-dysenterica,

(Roxb. MS.) Curaya, H. Cutaja, S." A large tree, with leaves like the almond tree; it produces a fruit long and broad, which grow separate from each other. The fruit contains a number of seeds, rather longer than those of the melon, and resembling a bird's tongue. The pulp of the fruit is of a yellowish white, but the seeds are red. Its properties are bitter, pungent, cool, and astringent. It cures flatulence, bile, and fever, is vermifuge, and is useful in piles, and beneficial in that kind of carbuncle the matter of which is infectious: there are two kinds of this, a bitter and a sweet sort: of these, the bitter is to be preferred. In Hemorrhoids, where much blood is discharged, if taken in the quantity of half a tolah daily, in cold water, for eight days, the cure will be accomplished. The bark of the tree, taken in cold water, will remove laxities of the bowels.

76 Anar.--A name for Darim, q. vide. "Punica Granatum."

77 Aunalie.--A name for Shakakool, (Wild Carrot.)

78 Ambaray.--or Ambara, a vegetable used by the poorer classes, resembling Sunn (hemp.) When young, it is hot, heavy, and promotes appetite; it is useful in flatulence, and loosens the belly: when ripe it is sweet and cool, and increases seminal secretion. In the Dunterie it is written, that it is oleaginous and astringent.

79 Ankaloon.--The name of a salt called also Oodoobudh. Vide Loon.

80 Anbertasung.--A name for Sungbusserie.

81 Angud.--The name for Hungoot, q. vide.

82 Anjeer.--Ficus Carica. The Fig. A common fruit. Its virtues are fully pointed out in Persian works. Another variety, called Anjeer Deshtee, (Adam's fig,) Keonberrie. Some writers call the fig hot, others describe it as cool, like the Goolur.

83 Aaont.--The Camel. The flesh is sweet to the taste, and light; it increases the strength of vision and dispels flatulence, kills larvÉ in the stomach, useful in piles, and increases bile and mucus: in P. Shootur.

84 Aoodé Belao.--Lutre Lutreola, (Shaw.) The Otter? An animal, named also Kunduss, called in P. Saqabi. Its scrotum is called Jeunel bedesther. Its properties fully related in all Yunani publications.

85 Aoont Kutara.--A prickly shrub, about a yard high; both leaves and branches are full of prickles, and its flowers are yellow; its fruit round, and also full of prickles. It is bitter and pungent, useful in phlegm and cough, also wind; increases bile, and is diuretic; it promotes digestion, and increases the strength of the system. If the fresh root be cut into small pieces, and the oil extracted from it by heat, and this oil to the quantity of one masha, rubbed over a plaintain leaf, and externally applied, it will increase Aphrodisia, and lengthen its duration. This oil, applied to the parts, will restore strength. Its application will also remove an offensive effluvia from the axillÉ. Echinops Echinatus, (Roxb.)

86 Aonk.--A plant, a yard or more in height, whose leaves are about 2 inches in breadth, and hard like the leaves of the Mocao; its flower is prickly, and its seed very small, even smaller than the Powar, which it resembles. There are two kind: the branches of one red, the other white; both bitter, and promoters of digestion, decreasing mucus and wind, removing flatulent swellings in the stomach or bowels, and pains therein; useful in piles and Psora.

87 Ahmlee.--Called also Buzuroolreshad.

88 Aegoor.--Powerfully astringent and bitter, easy of digestion, beneficial in disorders of blood, bile, mucus, and also in Juzam, an antidote to poison, and strengthening eye sight. P. Shingirff. (Cinnabar?)

89 Aechill.--The name of a reed.

90 Aent.--(Brick.) In P. Khysh. When the seminal secretion is too thin, this is given with success; the older kind is preferred in medicine. In the Tophutul Momeneen and other works, its virtues are described.

91 Padill.--Sometimes called Patill, and another kind denominated Kashta Padill or Kut Padill. Of this also there is another kind, but as the properties of all are the same, I have not particularly distinguished them from each other. It is the flower of an Indian tree, which in size is equal to the Mangoe or Jamin, its pod is 1 1/2 feet long, and 4 fingers in breadth, formed of different layers, and lined with a soft cottony substance. The seed resembles that of the Seriss tree, and its taste is astringent, sweet, and its properties mixed, cool and hot. It is beneficial in swellings of a general nature, in foulness of the blood, in difficulty of breathing, in thirst, nausea, and loss of appetite. Its flowers correct all the natural secretions, and remove bilious laxity of the bowels, and heartburn. The pod relieves hiccup, and corrects bilious and mucous secretions; some have described its properties as cool, and the Dhuntri recommends the first kind, as the one to be preferred for internal use.

92 Pa.--Sulphur Zinci, a name for Zaje Suffed. It resembles the Shibbi Yemani, but of a more yellow tinge, and less transparent, but its pungency and astringency greater; placed in the fire it becomes sublimed; its nature hot and dry. If a cloth is wetted with its solution, and allowed to dry, and then placed in the vagina, it dries the part, and lessens its diameter.

93 Beekhbans or Beedjbans.--A kind of green bamboo, shot as arrows by the Nepaulese, and which poison the wound they inflict.

94 Bansa.--Called also Pi-bansa. Some say that it is the name of the Baadawurd tree; however this may be, it is the name of a very common tree, found in plains and waste places; it grows about the height of a man, more or less; has spreading branches, which grow out of its stem even to the root: its leaves are thin, small, and pointed, when the tree is young; but they increase in size as the tree grows, and

become like those of the Jamin. Its flowers are white, with prickles on their stalk. The other kind called Pia Bansa has colored flowers.

It increases wind, and clears the throat; it removes disorders of bile, mucus, or blood, cough, difficulty of breathing, nausea, fever, seminal weakness, juzam, and marasmus. A tooth-brush made of its wood, materially strengthens the gums and teeth, and of this many have had experience. It strengthens the system, darkens the color of the hair, cures the itch, and is an antidote to poison. In its nature it is hot, and is useful in eruptions of the skin and leprosy.

In the Maadentezerrubad, that with the yellow flowers, is called Pia Bansa, and the tree is said to be about a yard high, with long leaves, hot, cool, and dry in an equal degree; a decoction of the root is beneficial as a gargle in toothache, or with the addition of the leaves, as a gargle in ptyalism.

95 Baluka.--Cucumis Madraspatanus. A species of Kitcherie; it is also called Kootoombur. Phoont is likewise a variety of this, and is in Persian named DustombaÛyË. When unripe, its taste is sweet; it is cool, and heavy, removes eruptions of the skin from bile, and when ripe, it is hot, light, aperient, creating appetite, and bile.

96 Palewut.--Also Palook, a medicine of India. The first is sweet, hot, and cool, in an equal degree; it is heavy, and corrects bile and wind. The second kind, also called Malook, is sweeter than the first, and in all its properties resembling Padill, except that it produces less thirst.

97 Baraykund or KeetkuroÛdh, or Subbuzkund.--The produce of a wet or moist soil. Its capsule is thick and hard; it is sweet, bitter, pungent, and increases the powers of manhood, and generally strengthens the system; it increases bile, but removes a superabundance of phlegm or wind. It is vermifuge, and useful in seminal weakness. Its leaves used as greens, create appetite, improve the complexion, and are beneficial in Juzam. I have ascertained from several books of Hindoostan, that it is a species of Russain, and that Barayokand and Bedareekund are one and the same plant; but some books state the contrary.

98 BanjakÛra.--A medicine of India, of a light nature, beneficial in mucous affections, antidote to poison, useful in boils and wounds, also in sores; called in Persian Khora. One kind of this bears no fruit, hence its name Banja.

99 Pakur.--A large tree, beautiful in appearance, as large as the Jamin. The leaves also resemble the Jamin, but broader, longer, and thicker; its fruit is yellow, and when ripe, like the apple, but when small, it is more like the peach; it is cooling, and cures boils, eruptions of the skin, and is effectual in mucous and bilious affections, it also allays swelling in wounds. The fruit bears the same name; it is acid, its sherbet cardiac, promotes appetite, and decreases bile. By some called Pakull.

100 Panee Amluk.--A medicine of Hindoostan, hot and heavy; it cures

flatulency, and when ripe, it increases the bilious and mucous secretions.

101 Paadae.--Pungent and bitter, hot and light, cures wind, bile, Juzam, and fever; vomiting, dropsy, affections of the heart, general heat, itch, disorders from poison, difficulty of breathing, and is vermifuge. It also cures Badgola, boils and eruptions of the skin, and removes laxities of the bowels.

102 Babchee or Bakchee, an Indian medicine, the seed of which is black; it is beneficial in every kind of leprosy, and in every pain of the stomach; it is used both internally and externally. I have used 2 mashas of this, with other appropriate medicines, infused in water for a night, strained and given as a drink to those affected with white leprosy, and other affections of the same nature; and have used the strained refuse externally, with the greatest success. It is pungent and aromatic, hot and dry in the 3d deg. light and cardiac, creates appetite, and cures affections of bile and mucus; but is prejudicial to the eyesight, and lessens the seminal secretion.

In the Maadentezerrubad it is written, that Babchee is a seed about the size of gram, or rather less, of a dark color, and aromatic flavor, hot and dry in a small degree, cures wind, mucus, and Juzam; the itch and other eruptions of the skin when discoloration or ulceration takes place, and all complaints arising from foulness of blood. In Acouta, or that scaly leprous eruption that is often met with, it is very effectual, the part being first moistened with mustard oil, and the powder of the seed sprinkled over its surface.

"Tried in Lepra without effect, both in substance and in infusion, in 1818.--Translator."

103 Paperie.--A name for Shumshad, cool, and brightens the complexion, and is useful in mucous and bilious complaints.

104 Babur.--Called by some Nagbo, and also Badrouje.

105 Barasinga.--Cervus Elaphus. Called so from its many branched horns; it is about the size of a small cow, and is also called Thunkur or Eal. Its meat is sweet to the taste, and heavy; it increases Aphrodisia, cures wind, bile, and mucus. The horns rubbed down in water, and applied externally, cure rheumatic and other pains.

106 Parba.--Cervus Porcinus. Very common in the upper parts of India; its properties I have never seen noticed in any Indian publication. I have met with a description of another kind of deer, Cheetul, and in my opinion they are nearly alike in their properties; the flesh of both easy of digestion, quickly increasing the volume of blood and bulk of the solids; it is without fibres, hot and somewhat dry.

107 Bander.--Monkey. The flesh is beneficial in flatulencies, difficulty of breathing, and Jaundice, and is vermifuge; in P. Bozeena.

108 Baag.--In P. Sher. The Tiger. Its flesh is hot, and cures affections from wind, and complaints of the eyes. Its milk, mixed

with Soorma, is an excellent application in that disease of the eye called Mootiabin. My grandfather experienced its good effects in his own case in the cure of this disease.

109 Palug.--A much esteemed kind of culinary vegetable (Spinnach.) A. Isphanach: cool and heavy, laxative, producing wind and mucus, as also swelling of the abdomen. It is beneficial in difficulty of breathing, and eruptions from bile. Some say that it produces intoxication in a small degree, but this I have not found to be the case.

110 Paan.--Aromatic, bitter, astringent, hot, and aperient. ("Piper Betel, Lin. Warm juice, febrifuge; given in indigestion in children, and combined with musk in Hysteria.") It creates appetite and agreeable sensations; it also increases semen, and is aphrodisiac. It cures disorders of wind, mucus, and of the blood; corrects vitiated breath, preserves the gums, clears the blood, is useful in prostration of strength from fatigue, and cures nervous head-aches. Its juice is beneficial in giving tone to the stomach and heart, and it promotes digestion. It corrects a cold temperament, cures cholicky disorders, and pains of the bowels, and this I have repeatedly found by experience. In my own opinion, and in the opinion of every Yunani writer whom I have consulted, (with the exception of Shaik Boo Alli,) it is hot; but the physicians of Hindoostan very generally agree with the Shaik. Those of a hot temperament, who use much of this plant, are subject to eruptions of the mouth, and fissures in the tongue. Its correctors are almonds and the kernel of the cocoa-nut, but the former is to be preferred, and the addition of the almond increases its effects on the mental powers.

The distilled water of Paan, as described below, is recommended for correcting a melancholic temperament, strengthening the stomach and circulation, removing spasms in the stomach, creating appetite, correcting flatulence, and loosening phlegm.

Take flowers of Bugloss 5 scruples, rose leaves 6 drachms, cloves 13 scruples, Paan 4 ounces, distilled water of Bugloss two pounds, rose water 6 pounds: distil, and give as a dose from one to four drachms. Another: take of cinnamon 13 scruples, Indian Spikenard and Galangal, each 14 1/2 scruples; Bugloss, Soad Kufah, and dried mint, each 19 scruples; rose leaves and cloves each 24 scruples; anise seed (Nancha), and another kind called Rajiana, and sweet-scented flag of Toorkistan, each 19 scruples; Paan 50 leaves or more, good rose water 15 pounds: distil. The dose to be regulated by the temperament of the patient.

Another: take of Indian leaf (Tezpat), 1/2 a pound; cloves, Indian Spikenard, and anise seed (Nancha), each 4 ounces, good Paan 200 leaves; bruise all the ingredients, and let them remain in infusion for 24 hours in 20 pounds of water, then draw off by distillation 14 pounds: the dose will be from 8 to 10 scruples given after meals.

Another: take of cloves, Oodghoorkee, each 13 scruples; reduce both to a coarse powder; flowers of Bugloss, raspings of white Sandal wood, each 5 1/2 scruples; Bugloss, rose leaves and Indian leaf, each 4

ounces; white Paan 100 leaves, rose water 8 pounds, distilled anise seed water 4 pounds; infuse 24 hours in the heated liquids, and draw off by distillation 8 pounds.

111 Pariss Peepul.--Called also Palass Peepul, (*Hibiscus populneoides*, Roxb.)

112 Para, or Parud, (as it is called in Sanscrit,) Mercury. It is hot, gives strength to the eyesight, is useful in Juzam, and is vermifuge. A. Zeebuck. P. Seemab. It is very generally used throughout India, in many ways, both in its native and prepared state; but in the latter we ought to be very cautious, for it is seldom sufficiently killed, or removed from its native state, in which it is a dangerous drug. One grain or two grains, or even a little more, is taken for a dose, and in some cases with success. Cups are also made of it, from which milk is drank; they possess this virtue, that a greater quantity of milk may be taken in this way than in any other. It is said, that if a little Mercury be tied up in a cloth, and boiled in milk, that the milk will have an aphrodisiac property. Should any one have taken live Mercury, and the result be, that he is attacked with Juzam, or other leprous affection, let him take the whole of an Indigo plant, and cutting it in small pieces, let it be boiled in a large quantity of water; then straining it, drink a cupful of the water very frequently, till all is taken, and till then eat no food. All the Mercury will in the course of the day be evacuated per urethra, and if the whole does not make its escape the first day, the treatment must be repeated. If the urine be received into a brass vessel, or any other with a polished surface, the Mercury will be detected; many people having been in this predicament, have followed this advice, and found the result to be as I have stated it.

In a state of calcination, if it is mixed with strong vinegar, or lime juice, and afterwards dried, if no live Mercury appears it is good; otherwise it is dangerous. Others have said, that if mixed and rubbed with the juice of the radish leaf, till they are incorporated, and then a little lime juice poured over it, and again rubbed and dried, it will be fit for use; and the less live Mercury that is perceptible, the less dangerous it is.

To make cups and balls of Mercury, triturate the Mercury well with pounded bricks, in an iron pot, moistening the mixture with water; wash the whole in water, and strain through a moderately fine cloth, till the Mercury becomes perfectly clear like a looking glass. Take equal parts of this purified quicksilver, rock salt, and sulphate of copper, and put them into an iron pot, with strong vinegar or lime juice, and let the whole be well triturated for 7 or 8 hours, when the compound will appear like butter; wash this well in water, that the salt and sulphate be carried off, and the Mercury left behind; take this Mercury and coat over the outside of an unburnt earthen vessel or cup, till it shall be well covered and appear like Mercury; place this in a dish filled with lime juice, and let it remain for a week, then take it out and place it in the sun to dry and harden; when quite hard, it may be used in this way, or it may be filled with water and kept so, till the clay becomes soft enough to be separated from the quicksilver. Milk drank from this cup will have an aphrodisiac quality,

and will increase appetite. For the formation of this cup, 9 or 10 tolahs of quicksilver will be requisite, and for the balls one tolah.

The Balls.--When the ingredients above-mentioned have, from long trituration, acquired the consistence of butter, balls may be formed of the composition in a fine cloth, and allowed to remain for 7 days in lime juice; then take them out and throw them into a boiling decoction of the Dhatura leaves, allowing it to be well boiled. The balls are then to be taken out of the cloth and preserved for use.

In the Maadentezerrubad it is said, that if a small parcel of Mercury be boiled in soup, made from the Bis-Copra, it will become hard.

113 Baboona, or Marehtee: Anthemis Chamomile; a common flower, Akhgwan.

114 Bans.--A. Russub. P. Ney. Its leaves like those of the Joowar, when they are young; it is cool and a little astringent, beneficial in dysuria, gonorrhœa, piles, in stomach complaints, bilious disorders, and those of the blood, in cholicky pains from flatulence. Some say, that it increases the secretion of bile. A preserve is made from the young shoots which is much esteemed, and is useful in promoting appetite and giving tone to the stomach, correcting an increased secretion of bile or phlegm. The young shoots are first cut into small pieces, and steeped in salt and water; then dried, and afterwards put into the vinegar or other acid, in which it is to be preserved. The root of the bamboo in equal parts, with Judw-r (Zedoary), and Suronjan (Hermodactylis), applied externally, I have found very effectual in removing pains from the joints. The oil expressed from the fresh joints of the plants, is also very beneficial in pains of the joints and other rheumatic affections. Mention is made of this oil in the Hajul Umeer and Ejale na-f, works written by me.

The joints of the bamboo are very useful as a diuretic, and they also are effectual in producing abortion, and made into a decoction with Cassia fistula, are recommended for recorrecting and stopping the discharge after such an occurrence.

115 Badgan Khutay.--No account having been given of this in any of the Yunani works, it is left for me to give a description of it. It is a seed of a dark red color, the capsule resembles the stone of the tamarind, but is more thin and pointed, and a little open; it is used as an infusion with tea; it is hot, strengthens the stomach; is discutient, removes flatulence, and the tea corrects any bad effects that it may possess.

116 Baremoo.--A name for Dookoo.

117 Barehie.--A name for Zedoary.

118 Patirr.--The Wagtail, called in Yunani, Suffraghoon.

119 Parjath, or Parbhudder, (Bombax heptaphyllum.) The gum useful as an expectorant in worms, corpulency, swellings, and wind; it also increases certain secretions; the gum is called Mocherriss.



120 Balchur.--A name for Chur (Spikenard).

121 Baeberung.--A seed, black, roundish, and pointed; bitter and pungent to the taste, hot and dry, light and cardiac; beneficial in itchiness of the stomach, flatulent swellings, dropsy, affections of mucus, wind, or worms, and remedies costiveness. A. Birnuk Caboolie.

122 Badjera.--*Holcus Spicatum*. A common grain; in my opinion hot and dry; it strengthens the system and loins; is aphrodisiac, and corrects acidity in the stomach, but produces flatulence.

123 Papeyha.--Papeya, Carica Papeya, W. A native of South America, now common all over India; milky juice of the unripe fruit, vermifuge; dose,--two table spoonfuls in warm milk, afterwards a dose of castor-oil.

124 Papieha.--A common green bird; the poets of Hindoostan keep numbers of them, and have an idea that the noise they make at night, in the rainy season, produces inspiration. Its flesh is useful in affection from wind and mucus, and is alone sufficient to remove disorders from bile.

125 Papeitha.--"Papita nux, Nux Vomica Serapionis, Faba Indica, or Faba Sancti Ignatii, St. Ignatius's Bean, Catalougay, belongs to a genus called Ignatia Amara. The above description applies especially to the Papeitha, but not to the Nux Vomica, (Cuchila,) which is a Strychnos, this is not."

This is a medicine of foreigners, and it is said, that it has been in use for the last century; there is no account of it in any books of Hindoostan, or in the Yunani works; but in this part of the country it is in general use. I have partly taken the present description from the books of foreigners, and partly it is the result of my own experience. In foreign language, it is called Papita. It is a nut, round, more or less so, each weighing about a pice; it is depressed in the centre, and of a brown color, some darker than others. Its properties are said to be various. If one of the nuts be strung on a thread and retained about the person, it is a security against sorcery, and the attempted mischief will recoil on the sorcerer. Should any one be poisoned and this be administered, the poison will thereby be rendered innocent.

Whoever shall keep this constantly about his person, nor noxious wind nor evil eye will affect him.

If one retti or two retti weight of this be rubbed down in water and taken, it will cure pains in the stomach and cholicks.

It is very beneficial in the disorder called Elaous, also in paralytic affections.

In faintings and convulsions, if the teeth are forced open, and a little given internally, also the part of the forehead called peshanie scarified, and rubbed with a little of the medicine, the senses will be restored.

In bites of snakes or the sting of any noxious reptile or insect, it is highly beneficial.

The powder of the seed is styptic, and when applied over a wound in sufficient quantity to form a cake and bound up, it will stop any discharge of blood.

In intermittent fever, if about 4 barley-corns in bulk be given before the cold fit, it will render it much less severe, or remove it altogether.

In labor, if the pains are not sufficiently effectual, 4 barley-corns of this given, will expedite delivery; but if by mistake it be given after delivery, it will cause a protrusion of the bowels.

In all laxities of the bowels it is useful. If a seed be allowed to remain in the mouth, it will promote the discharge of mucus which may oppress the chest, and will relieve acidity in the stomach.

If the nut be cut into slices and fried in sweet oil, the oil will form an excellent application to chancres, venereal or other cuticular eruptions.

Should any one have swallowed poison and become senseless, this oil forced into the throat, if swallowed, will save the patient.

This oil will also have the effect of restoring sensation to parts deprived of it, if rubbed externally.

In suppression of the menses, 7 or 8 barley-corns in bulk administered, will give relief.

Should a tendon be cut through from a wound, filling the division with the powder, will promote adhesion.

A tincture of it in spirits, in the strength of 25 nuts to half a pound of spirit, allowed to remain 15 days in the sun, is aphrodisiac, in the quantity of 16 liquid grains every night.

I have found this medicine given to the quantity of half a drachm, more or less, mixed up into a bolus with rose-water, very beneficial in excessive vomiting.

Once my father and I were proceeding on a journey, it happened, that some of our people had ate in the morning, of the food prepared the night before, which being stale, produced incessant and violent vomiting; their sufferings were great, and the color of their bodies completely changed. My father having no other medicine with him, except this, gave it to them mixed with rose-water, in various proportions, with great success.

In unremitting vomiting, it ought to be given twice, when it will assuredly be successful.

126 Babool, vide Keekur. *Acacia Arabica*, W.

127 Papotun.--A plant, about a yard high; its seed is like that of the nightshade, at first green, and when ripe, red; in appearance like the Goonchee, covered with a very thin capsule. The leaves heated and applied to swellings are discutient, and the root pounded and mixed with water, applied to the carbuncle or introduced on a seton, will effect a cure in a few days.

128 Paethaon.--Called also Culsi or Breshtpirnie. A medicine of India; sweet, hot, light, and aphrodisiac; remedies laxities of the bowels and abrasions of the intestines. It decreases general heat, allays thirst, and is useful in affections of wind, mucus, bile, nausea, and fever. In the Dhinteri, it is said to be pungent, and beneficial in asthma, phlegm, and dropsy.

129 Patole, vide Pulwul.

130 Patera, usually called PatĒla, a name of Birdee, a reed, growing in marshy places, used for making mats. It grows about a man's height, sometimes higher, and about the thickness of one's finger. Its ashes are peculiarly drying, and in quality dry and moist; if sprinkled over a sore, they quickly dry it up; if mixed with vinegar, dried, pounded, and applied to a carbuncle, it will cure it. They are also useful in Ukula and Nufsoodum.

131 Patung.--A large tree, a native of the hills; its leaves are like that of the almond, and its flowers yellow. The fruit round, and of a dirty green color when young, becoming red as it ripens, and sweet to the taste.

Physicians of Yunan have described it as hot, useful in bilious affections, mucus, and blood; also in boils and eruptions. A. Bukkum. The wood is used by dyers. In the Topha it is written, that in the quantity of 15 masha it is a deadly poison. Its powder is excellent as an application to wounds and ulcers. A bath formed of a decoction of the wood, clears the surface of the body, and gives strength to the bones.

132 Putrudj.--A very common leaf, in length from three to five inches, and in breadth two inches; of a green color, and pleasant smell; it is strongly marked by veins, and is brought from the hills. It is hot and light, useful in wind and piles, nausea, pain at the stomach, flatulence, and is cardiac. A. Sadielj Hindui. *Laurus Cassia*, W. Tamalapatra, S. Tezpat, H. Tez (the bark), H. Twacha, S.

133 Pithpapra.--*Oldenlandia biflora*. Bitter, cool, light, and in its effects astringent; beneficial in affections and disorders of bile, mucus, and blood; also in general heat; useful in giddiness, thirst, and fever; it generates flatulence. A. Shaterra.

134 Batassa.--A name for Phaneer.

135 Buthua, or Psthuk, "*Chenopodium album*." A plant about a yard high, or even less; its leaves are small like the mint, soft and

serrated; when the plant is old, it becomes a little larger, but the leaves remain the same. It is used in India as a culinary vegetable, and ate with or without meat; the leaves are sweetish when young; it delights to grow near water, and is found both in the wild and cultivated state, but the wild is considered the best; it is light and laxative, strengthens the system, is useful in affections of the spleen, eruptions from diffusion of bile, piles, worms, ascarides in the rectum, and corrects all natural secretions except blood. A. Kutf.

136 Butela.--A kind of Pea: see Muttur.

137 Butaer.--The Quail, *Perdix Olivacea*, (Buch.) Its flesh is cool, and promotes appetite; is beneficial in fever, and corrects the three principal secretions. Some have said, that this is a name for Tihoo; it resembles the partridge, but is only about half the size. In my opinion, it is cool and hot in equal degrees; it forms a desirable food for the sick, or emaciated; it strengthens the stomach, and produces costiveness.

138 Batees.--A name for Atees, already described.

139 Pytha.--The gall-bladder of any animal. Bile is hot and dry, but no general account can be given of its properties, as almost that of every animal differs from another. If goat's bile be used, it will relieve an affection of the liver, and if it be mixed with camphor and butter, and introduced into the ear, it will cure tooth-ache, or rubbed into the abdomen of a child below the navel, it will prove laxative. Cow's bile, if introduced into the ear, will cure pain arising from wind, mucus or bile.

140 Putalphoorie.--The name of a grass, which grows in rocky places, from which it has either derived its name or from its property of dissolving the stone in the urinary or gall-bladder. It is a very small plant; its leaves, like those of the *Lobeia* (a small bean), when chewed are found to be very mucilaginous. It is a powerful medicine in dysuria, and is beneficial in dissolving stones in the urinary or gall-bladder. Of this I have several times had proof within my own observation; and I have given it to the extent of 5 or 6 mashas in these disorders, combined with sugar, or with other diuretic medicines, or sherbets, or even in plain water; a substitute for this may sometimes be found in Gokroo, in cucumber seeds, or some such cooling medicine. A distilled water from it is in use. In one case where I used the Putalphoorie, I found, that while fresh and green, it was not so beneficial, and induced costiveness; but when dried and given, it was much more effectual and less prejudicial.

141 Puturjenie.--A name for Lichmuna and Lichmunie.

142 Butchudder.--A species of the Catechu tree; hot and astringent, beneficial in Aphtha, tooth-ache, blood, itch, poisons, and phlegm.

143 Budjaesar.--The name of a tree; the best sort is called Bidjaesar; it is beneficial in Juzam, ptyalism, white leprosy, seminal weakness, ascarides in the rectum, disorders of bile and blood, cleansing the fluids, strengthening the roots of the hair,

and it is well known as an ingredient in many formul .

144 Bitchoo, (Scorpion).--A. Akrub. Its medicinal properties are described in Yunani works. Bitchoo Diriaq is small and of a blackish color, tinged with red, and has a sting on its head with which it wounds; its eyes are pointed, and its head is large in proportion to its body. The author of the Dara Shekoi supposes this to be the Singee fish.

145 Bejoura.--A. Utrudj, though some describe them as distinct species.

146 Butch.--Acorus Calamus, W. Vacha, S. Sweet-scented flag, Acorus Odorant, F. Kalamus Nurtzil, G. Calamo Aromatica, J. Acoro Calamo, S. Wedj. A. Agrtoorki. P. One kind of this is white; both kinds are bitter, pungent, hot and stomachic: loosens mucus from the throat, cures itch, mucous disorders, epilepsy, idiotism, the influence of evil spirits. In the Maadentezerrabad it is written, that the Indians have a belief, that if the butch be taken, cut in small pieces, and put into an earthen pot, with ghee sufficient to cover it about an inch, that is one part of the butch and two of ghee, and this pot placed in Jow for 40 days, and 15 mashas of this taken daily, it will cure paralysis and loss of memory, and all complaints arising from cold.

147 Budgerkund.--Called also Soorun, q. vide.

148 Beechnak.--The name of a poison; vide Singia.

149 Bedareekund.--A kind of Baraikund. Of this two kinds are described; one of which is white, and called Chitturkund; the properties of all are alike.

150 Bedarkee.--Also a name for Bedareekund.

151 Budhill.--Indian Suffergill (as it is called); the fruit of a large tree, very common all over India; the tree is like a middle-sized Jamin; its leaves are broad and longer than the Daak, but the latter is round, whereas this is longish, irregular on the back, and very brittle; when ripe the fruit is of a sweet acid taste, and when unripe it is perfectly sour; when about half ripe, it is hot, heavy, and flatulent, producing wind, disorders of bile, decreasing aphrodisia and appetite, and increasing phlegm; when ripe its properties are quite the reverse; but with respect to the disorders produced by suffusion of bile, I have not ascertained if it is beneficial or otherwise. The Dara Shekoi has not noticed this medicine, and for my information I am indebted to works of Hindoostan. As far as I can judge, it increases the tone of the stomach, raises the spirits; but taken in quantities, it is difficult of digestion and produces flatulence. It is acid, and therefore remedies bile, but it increases cough. The kernel is astringent.

152 Bedhara.--A medicine of India, brought from the hills; it is a light wood about the thickness of liquorice root; bitter and astringent, hot and aperient. It is aphrodisiac; useful in disorders of wind, phlegm, and blood; also in swellings of the body, seminal weakness, and forms an ingredient in many approved formul .

153 Pudmeinie.--(The Winter Lilly.) The flower of the Kawul; sweet and cool, heavy and stomachic, astringent and useful in disorders of bile, mucus, and blood. A. Neelophir.

154 Pudumcharnie.--A kind of the above, with few leaves; light and beneficial in mucous disorders and suppression of urine, and it hardens the matrix. For a more particular account, see Kawul.

155 Pudumrauj.--Sweet and astringent; cool and aperient; it strengthens the eyes, corrects corpulence, cures boils, eruptions, and is an antidote to poison. A. Yacootlal.

156 Pedloon.--A kind of salt; vide Noon. The salt of lead, called also Kutchloon.

157 Burrh.--A large tree of Hindoostan, very common, cool and heavy; astringent, useful in mucous disorders, in bile, boils, and eruptions. In the Maadentezerrabad it is called Reesha in Persian. If the milk is applied to swellings or boils, it will effect a cure by resolution; or if applied to the eye, will remove specks on the cornea. If a tooth be at all loose, the milk applied to it will cause it to fall out without pain, but care must be taken that it be not applied to the sound tooth. If the bark of the tree be put into the pan in which fish is fried, it will soften the bones. The young shoots of the hanging roots and the bark, are cool, dry, and astringent; the milk is hot and powerful; the fruit less so. If the above-mentioned young shoots be bruised and put into a cloth, and heated over the fire, it forms an excellent and affectual application to lumbago or other rheumatic affections. The fruit, ate with milk and sugar, is mentioned as aphrodisiac, and increasing certain secretions. The young shoots of the pendent roots and leaves, and the bark are astringent, and useful in diarrhoea. The leaf-buds are also recommended for the same complaint, dressed with meat or otherwise.

158 Birnaan or Burna.--A tree of Adjmere; the wood of which is used for making beads, which from their beauty are sent to different places as presents. Its medicinal property is hot and aperient, stomachic, beneficial in disorders of the blood, phlegm, wind, dysuria, and emaciation; it is vermifuge, and lithontriptic.

159 Purpeeloo.--The Araaq Hindui. Cool, and useful in itch, Juzam, hemorrhoids, disorders of blood, mucus, and bile.

160 Beridda.--A medicine of Hindoostan; cool, and grateful, increasing seminal secretion, removing cough, hectic fever, disorders of blood, and phlegm, and increasing the strength of the solids.

161 Pereshtpurnie.--A name for PÊthaon.

162 Berchakund.--A kind of Pindaloo; another kind is called Roomus, also Mudwull; a third kind is Sunkal; a fourth Kashtall; a fifth Hustaloo; a sixth Rucktall, called Ruckutkund. All these roots are sweet, cool, dry, and flatulent; also aperient. They give tone to the urinary bladder, remove eruptions (the consequence of suffused bile),

increase semen, phlegm, and wind; they strengthen the solids, are slow of digestion, and increase the secretion of milk. Pindaloo is somewhat bitter and hot, heavy, mucilaginous, and diuretic. Mudwall increases bile, and is bitter; but it is beneficial in mucous disorders.

163 Barumbie or Soonputtie.--Sweet, cool, aperient, light; increases the powers of perception and memory, clears the voice, cures Juzam, jaundice, seminal weakness, foulness of the blood, and cough; is an antidote to poisons, beneficial in swelling of the body, in bilious affections, and is a common ingredient in all useful formulÉ. A. Zernub.

164 Burberi.--A name for Hermodaclytes. Cool, strong, dry; increases the general heat and bile, cures disorders of the blood, phlegm, daad, and worms. It is an antidote to poisons.

165 Bureeja.--A name for Kuna, (Galbanum.)

166 Berehta or Berehti.--(Sorrel)? (but the first is the common name.) Kuthai; some say, that both kinds of Kuthai are called Berehti; but it is not so, the small kind only goes by that name. Karenta and Kutla are both names of the large Kuthai, and Kuthlee; and Kuntkaree and Kuntkalka, are names for the small Kuthai. It is hot and astringent, strengthens the animal spirits; is stomachic, and a pleasant addition to the flavor of food. It is used in disorders of mucus and blood, wind, worms, ascarides in the rectum, Juzam, fever, asthma, pain in the bowels, cough, dysuria, emaciation, Badgola. It is lithontriptic, and in P. is called Badinjandyshtee. The flower called Gulkhar.

167 Purbal.--A name for Coral; see Moonga.

168 Byrumbseerjella, vide Hurhurra.

169 Peertuckhpirnie.--A species of Peereshtpirnee.

170 Buryara.--"Indian Mallow, (Sida cordifolia, W. Sida Rhombifolia, W. Sida Rhomboidoea, Roxb. MS. Sp. Ch.) Shrubby, erect, ramous; leaves short, petioled, rhomboid-lanceolate, serrate, 3-nerved, villous; stipules sitaceous. Peduncles axillary, solitary, shorter than the leaves, one-flowered, capsules 12, without beak, Roxb. MS." A very light flower of Hindoostan, cool and dry, demulcent and emolient; it promotes seminal secretion, and cures disorders of the spirits, gonorrhoea, and seminal weakness. Take 24 grs. of the dried flower in powder, and eat with milk and sugar, for the cure of the above-mentioned disorders. Ext. Maadentezerrabad.

171 Burruntaaki.--A name for Burettea.

172 Purundha.--A name for Mahameet.

173 Pursarnie.--Hot and purgative, pungent and strengthening; expels wind, disperses phlegm, &c. In the Maadentezerrabad, Pursarnie is said to be a medicine of India; hot and dry, beneficial in leprosy, boils and pains in the joints, mucous disorders, and flatulence.

174 Berahumnie, or Berrumdundie.--A wild plant, growing very low, with very thin branches and dark-red flowers, having small prickles on them; it is sweet, cool and light, increases knowledge and memory, relieves pains in the back, clears the voice, and is useful in marasmus, seminal weakness, and fever. In the Maadentezerrabad, it is thus described--Beramdundie, a medicine of India, with prickles on its flowers; hot and dry: seven scruples in powder taken in cow's milk, increases memory; is aphrodisiac, and beneficial in mania; it also removes too great irritability in the seminal vessels.

175 Berahumie.--I have given a description of this separately, as it is so done in the Maadentezerrabad. A medicine of India, of the herb tribe; pungent, astringent, hot and dry in the 2d degree; beneficial in cholicks, phlegm, epilepsy, depression of spirits, fever from mucus, and delirium from cold; it is also stomachic.

176 Peroza, or Berektummun.--A common stone, called in India Feroza. It is astringent and sweet, stomachic, and an antidote to all poisons.

177 Biscopra.--Trianthema Pentandra. A wild grass, of a spreading kind, about 1 1/2 or a yard long; its leaves are like those of the Bookla Yemania, but rather less; its flowers are of a red yellowish color, and the whole plant forms itself into a circle on the ground of about half a yard in diameter. It is bitter, sweet, hot and dry, also aperient. It cures boils, disorders from mucus, bile, blood, wind, swellings, and creates appetite. It forms an ingredient in many formul . One kind of this is red, and is called Rukit Bhitt; bitter and powerfully stomachic; cool, light, and inducing costiveness; producing wind, beneficial in disorders of mucus, bile, and blood.

178 Pystha.--The Pistachio Nut. Sweet, hot, oleaginous, heavy, aphrodisiac, and detergent; useful in disorders of wind and mucus, and difficult of digestion. A. Fystuk.

179 Pysturling.--A name of Chitchera or Chirchera, so called from its fixing itself in one's clothes.

180 Bussunti.--A flower of a yellow color; cool, light, pungent, powerfully diminishing all the secretions and sensible perspiration. Of a sweet smell, and pleasant to the taste.

181 Bishnookrantha.-- A kind of Biscopra, of a pungent nature, strengthening the mental faculties; vermifuge; beneficial in boils, eruptions and mucous disorders. Some writers have given it under the head Kuneyr.

182 Bishash.--A name for Oostoochoodoos.

183 Boqun, or Bookla, or Book.--A plant, the branches of which are very thin, the leaves small, long and pointed; the flowers small and white, growing on every knot of the plant; they are round, useful in disorders from poison, phlegm, bile, and in dysuria. It also is lithontriptic, and beneficial in general heat and delirium.



184 Bukochie.--*Conyza*, or *Serratula Anthelmintica*. One kind of which is white, both sweet, astringent, and stomachic, powerfully cool and dry. They are aperient, producing flatulent, tension of the belly, promote appetite, and useful in disorders of blood and bile, difficulty of breathing, leprosy, seminal weakness, fever, and worms. The plant is carminative, and its seed increases bile, is useful in white leprosy, disorders of wind and phlegm, and forms an ingredient in many of the formula.

185 Bagerie.--*Alauda*. A bird, the flesh of which is cool, sweet, and dry; beneficial in disorders of bile and mucus. In my opinion it is hot and aphrodisiac; also cardiac, and increases corpulency; it cleanses the blood, and is a very proper food for aged persons, those of a cold temperament, or such as labour under cold diseases.

186 Bukaen.--*Melia Sempervirens*. (A species of the bead-tree.) The Hindoos call it Mahaneeb, vide M. In the Maadentezerrabad, it is thus described: Bukaen, is a common tree, cool, dry, and bitter; useful in disorders of the blood, gravel, swellings, and miliary eruptions, also piles and lumbago. If 9 mashas of the seed be bruised, mixed with equal parts of sugar, and taken every morning in water, it will stop the discharge from the bleeding piles; or if a seer of the seeds, when they have become yellow, be infused in two seers of water, and buried in the ground for 21 days, taken out, and 1/4 seer drank every morning for six months, it will certainly cure leprosy; both Juzam and white.

187 Pushanbedh.--*A. Jeuntiana*. Its oil is equally beneficial, as that before recommended for strengthening particular organs. This and the Jeuntian are of a very different appearance, they are either distinct plants, or have become different from peculiarity of soil or cultivation. It is a root of a dirty-red color, or when broken, of a bright red; in figure a little crooked. It is cool and laxative; it is lithontriptic, cures seminal weakness, and gonorrhoea. My late uncle used half of this, and half Mendhi, as an application to the inside of the hands and soles of the feet of women laboring under immoderate flow of the menses, and equal benefit was derived, as is usually done from the Mendhi. In the Maadentezerrabad, it is called cool and dry, removing flatulence, bile, thirst, heat, dysuria, gravel, contraction of the urethra, and difficult menstruation.

For the cure of the above-mentioned complaints, it is to be given in water; but for seminal weakness, gonorrhoea, dysuria, &c. it is to be taken in goat's milk. The dose is six mashas. It grows in stony places.

188 Buckree, or ChÉrie, q. vide

189 Becktindeek.--A kind of Teindoo, q. vide

190 Palass.--*Butea Frondosa*. A very common tree, called also Pullae; it is a large forest tree, which in season loses its leaves and throws out flowers of an orange or fire color; its leaves are oval; their breadth about 3 or 4 inches; it is hot, laxative, and stomachic; used in boils, eruptions, Badqola, gravel, piles, worms, and broken bones. It is written, that when the white flowers of the Daak are found, and any one shall eat the seeds and the bark of them, their

hearts will be cleansed, their understanding increased, and they shall then ever be endowed with supernatural knowledge; it may be advisable to eat moong ka dall along with it. Its flowers are called Tesoo; they are astringent, curing disorders of mucus, bile, blood, and difficulty in making water. If a decoction is prepared from the flowers, and poured warm from a height on the parts, it will be found useful in pains of the kidneys, bladder, and in suppression of urine. It is diuretic, and if given with medicines of that class, it will add greatly to their efficacy. The flowers are excellent as a fomentation in pains; also hydrocele and schirrous swellings of the testicle may be greatly benefitted by it. The seeds called Palass papra, are hot and light; they cure seminal weakness, piles, worms, and disorders of wind and mucus. In the Maadentezerrabad, "Palass papra is said to be like the seed of the Amultas, round, broad, and thin, of a dark-brown color; its kernel white, or yellowish, and perfectly insipid: it is oleaginous, and smells when chewed." In my opinion, it is useful in phlegm, and the root is beneficial in cholic. The nurses of Hindoostan put one seed into the mixture, which they exhibit after parturition, with much benefit, as it is cardiac. The capsule when whole is also used in decoction. The dose to an adult is four or five seeds, but beyond that, the opinion of the physician is necessary. I have used the bark of the seed and the capsule made into pills, with great success, when mixed with Goor.

191 Belaikund.--"Maadentezerrabad." A medicine of India, also called Pullai seed, or Kaika; a seed red, round, and about the size of a pice, but thinner: it is light as a leaf, and is hot, and dry in the third degree. Applied to blisters on the tongue, to boils, or other eruptions; it removes the bad skin, and cleanses the parts below. It is purgative; removes wind, and every complaint of mucus, cold, or itch; its corrector is ghee, or butter, and its succedaneum Koonush. The dose is three and a half masha, or 12 grains.

192 Palass Peepul.--*Hibiscus Populneoides*, (Roxb.) A large tree, of the Peepul kind; its leaves and fruit large, moist and aphrodisiac; producing phlegm and worms.

193 Pulwull.--*Trichosanthes Dioeca*, (Roxb.) A culinary vegetable, of the cucumber kind, oval in its shape; the plant low, and creeping, like the Kanoorie or Cutcherie; they sometimes sow it with the Paan. It is eaten either (when boiled) by itself, or dressed with meat; it is hot and moist; promotes digestion; and strengthens the stomach and powers of virility; creates appetite; cures cough and disorders of the blood, and lessens the other three secretions. It is also beneficial in fevers, boils, and eruptions. It is vermifuge; its leaves are cooling, and cure disorders. Its branches remove superabundance of phlegm, and its root is pungent and aperient, strengthening the stomach. Equal in its degree. Again, it is said to be a fruit eaten by the people of India, sown and cultivated with the Paan, because it delights in shady places. Useful in fever, piles, and mental debility; it is aperient and promotes digestion; and some say, an antidote to poison.

194 Billie.--The Cat; its meat is sweet, hot, and moist: of use in mucous and flatulent disorders.

195 Billoousseke.--Astringent; removes disorders of wind, phlegm, cholick, or other pain of the bowels. The Bale which bears no fruit, is called by this name.

196 Byll.--Cratoeva, or gle Marmelos. The fruit of jungle-tree, like the Quince; called also Bale.

197 Bylla.--A name for Shahudae, Keekwon, Kangi, and Bursali.

198 Bulka.--Likewise a name for Kangi.

199 Bunda.--Epidendrum Tessillatum, (Missletoe.) Epidendron Tesseloides, (Roxb.) I know not whether this is in itself a tree, or a shrub, or from whence it makes its appearance; but it is found growing from the branches of other trees. It is dry, and beneficial in disorders of mucus, wind, and blood; in boils and eruptions, and as an antidote to poisons.

200 Pynvar or Toeroota.--A species of Cassia Obtusifolia. A wild shrub of India, about one or one and a half yard high, its seed is used for food, and is reckoned among the farin<sup>e</sup>; it grows like the Mooth, especially when it is split down the middle. The color of the capsule is brownish, long, and has an indented mark on both sides. It is sweet, cool, dry, light, and useful in disorders of wind, bile, Juzam, Daad, and worms. It also produces an exhilaration of the spirits. I have found that three masha bruised, and mixed with a pound of curdled milk, placed in an earthen vessel for three days, till it becomes fermented, is very useful when externally applied in psora and other kinds of itch. The seed is heating, and generally mentioned as such. It is also light, and beneficial in itch, Daad, Zaerbad, Soorkhbad, and produces phlegm. Its leaves and young stalks are light; and produce flatulence and mucus. It is called by many Chukwund.

201 Ponauk.--An Indian flower, sweet and cool; useful in disorders of the blood, bile, and mucus.

202 Punk.--In Arabic Vaheel. P. Lae, (wet clay). Cool and laxative; useful in general heat in hemorrhoids, and in swellings of the body.

203 Bunbele.--The flower of the wild Raibele. It is astringent, lithontriptic, and recommended in mucous and windy disorders, and in suppression of urine.

204 Pindole.--A white earth, used for cleaning houses; sweet, cool, moist, astringent, and beneficial in that species of leprosy, called Soorkhbad; also in bilious disorders, and affections of the uterus. It is also said to clear the complexion.

205 Pendaloo.--Trewia Nudiflora, (Lin.) Rottlera Indica, (Wild.) This is of two kinds; a white, and a red. The latter is probably that called Roomis, vide R.; the white is always called Pendaloo. It is sweet, cool; difficult of digestion; aphrodisiac; useful in lessening bilious secretion, in dysuria and heat, and in heightening the animal spirits.

206 Pindaluck, or Pindal, vide Pendaloo.

207 Bunpowarie.--The flower of the wild Powarie, which blows in the hot weather; there is one kind of this, which flowers in the rains; both are bitter, cool, light; lessens the three principal secretions, and is useful in affections of the ear, nose, and mouth.

208 Pindkhajoor, vide Bhoomkhajoor.

209 Punna.--A name for the stone, called Zamoorud.

210 Bunslochun.--A substance produced in the hollow joints of the bamboo; cool and allaying thirst; removing hectic fever, common fever, difficulty of breathing, bilious disorders, foulness of blood, and jaundice. It is called in Arabic Tubasheer.

211 Poondereek.--A name for Kawul.

212 Benowla.--The Cotton-seed. Moist, and heavy; causes bile, increases seminal secretion and milk, both in the human and brute creation.

213 Punchcheer.--Name of a compound made of the milk of five trees; viz. Burr, Peepul, Palass peepul, Goolur, Pakur; some, in place of Palass peepul substitute the Seriss. It is astringent, useful in boils, eruptions, swellings, and sudden inflammatory eruptions; (Eczema Rubrum;) also affections of the vagina. It increases seminal secretion and milk, and promotes the union of fractured limbs. The leaves of the above-mentioned trees are cool, light, and astringent; very beneficial in disorders of mucus, wind, and the blood; their fruit produces swellings of the belly, but is useful in eruptions caused by superabundance of bile and disorders of mucus.

214 Pungekool.--A formula of four ingredients; viz. Peepul, Peepulajab, Chittea, and dried Ginger. It creates appetite, and is recommended in disorders of wind, mucus, swellings of the belly, produced by affections of the urinary bladder, and bad-gola.

215 Punjemool.--Two kinds, called large and small, by way of distinction. The large is composed of Bale, Aginmunth, Padill, K-shmerie Sheonak. Its taste is bitter and astringent; it is light, hot, and stomachic; dissolves animal fat, cures disorders of phlegm, wind, and difficulty of breathing. The small is composed of Gookhroo, Salpurbi, Bureshtpurbi, Bereta, Rutai. Its taste is sweet, and its properties are in equilibrium. It strengthens the system in general, and is useful in disorders of bile and wind.

216 Bindaal.--A creeping plant, which is found on trees; it resembles the Kusseroo, and its seed is dark-colored, like those of the Till. Its capsule is somewhat larger than that of the Kusseroo, covered with a black rind, which also covers a second. It is very beneficial in the Zaerbad of horses; is pungent, and creates appetite, and is useful in wind and mucus. It is common to hills, plains, and ditches. In the Maadentezerrabad it is said to be a cure for hydrophobia, in the quantity of two fruits mixed with black pepper. It is said to be an Indian fruit like the black Hurrhe, light, bitter and elastic: its rind is hard; and the best kind of it is yellow. It is hot and

dry in the 3rd degree. If pounded and sifted, and after a motion introduced into the rectum, it will in a few days cause the separation of hemorrhoids and their discharge. A fumigation of these seeds is also very beneficial in external piles. If they are bruised and mixed with cow's ghee, and introduced into the nose, they will cure irritability of temper and epilepsy, and remove all complaints arising from wind. If two or three seeds be moistened with water for a night, and in the morning two or three drops be introduced into the nose, it will produce the discharge of that yellow fluid from the brain which causes the disease named Pirbaal, or loss of sensation in the olfactory nerves.

217 Bindeakurkotheke.--A name for Banjekakora, so called from its barrenness; pungent, useful in poisons and cough.

218 Puns.--A name for Kutel.

219 Punnus.--An appellation for Lackutch.

220 Punealae.--A plant, "Flacourtia Catafracta;" the fruit of which resembles the Zerdaloo, and is itself like to the Neemb tree; the leaves are like those of the ratan; unripe, it is green, but when ripe red.

221 Poiey.--"Basella Alba et Rubra." A culinary vegetable which grows slow and creeping; its fruit is black; cool and moist; it is heavy and rough in the throat, thickens the voice, is soporific; promotes the secretion of semen and mucus, and cures eruptions from bilious disorder.

222 Podhka or Boleserie.--A large tree with very beautiful flowers, of a sweet smell. It bears fruit like, or rather having the color of the orange, in size and shape like the Baer, or Bulooth; it is cool, beneficial in disorders of phlegm, bile, and affections of the teeth, as has been ascertained by experience. The fruit is cool and astringent, flatulent, and diminishes phlegm and bile. If chewed and kept in the mouth, it cures tooth-ache.

223 Boont.--"Cicer Arietenum." The green, unripe Gram. It is in the opinion of Indian physicians cool and dry; allays chordee; increases wind; is light, flatulent, and also favors secretion of bile and blood. The Yunani physicians differ very materially from those of Hindoostan respecting its properties.

224 Potie.--"Cyprinus Chyssopareius," (Buch.) A very small fish; heavy, and increasing phlegm; it is the smallest of all fish; sweet to the taste, beneficial in all the three secretions, All the varieties of small fish are strengthening and aphrodisiac; stomachic, and useful in affections of wind and cough.

225 Potuck.--A kind of honey, resembling ghee; hot, dry, and light.

226 Ponda.--Saccharum Officinarum, (Sugar-cane). Sweet, cool, moist, heavy, and aphrodisiac; strengthening the system; enlivening the flow of animal spirits; beneficial in bilious disorders, and is diuretic. It

increases the secretion of mucus, and breeds worms in the intestines.

That which is of a red color, is cool and heavy, and allays general heat; useful in disorders of bile and blood: remedies suppression of urine. The black Sugar-cane is in its properties like that which is white. The very best is cool and moist, aphrodisiac, laxative, and increases mucus.

227 Bole.--"Myrrha." A name for myrrh; cool, increases knowledge; creates appetite; improves a relish for food; cleanses the uterus; beneficial in disorders of the blood and bile, and in Juzam.

228 Podeena.--"Mentha Sativa, W. Mentha Crissa, Murray, ii. 178, Mentha viridis, Woodville, iii. 463." Arabic, Nana. It is hot and dry; promotes digestion; allays vomiting from phlegm; is vermifuge, peculiarly aphrodisiac; increases eye-sight, and is astringent.

229 Phalisae or Ph·Isa.--The fruit of a tree of Hindoostan, of two kinds. One sweet, the other acid; the first is called Shukurie, the second Sherbuttee. The tree of one is small, not above a yard high. The other is as large as a mulberry tree. The fruit of the acid kind is the largest; its leaves large, round, and partially indented. The fruit is at first green, and astringent; when nearly ripe it is rich, and when it arrives at maturity it assumes a dark-purple color; when red, it is very acid; and when purple, of a sweetish acidity. The fruit is like the nightshade berry, or even larger. It is very grateful to the taste, and beneficial in disorders arising from a redundance of bile and blood; loosens phlegm, and is less prejudicial than any other acid fruits. It is also astringent; allays thirst; strengthens the stomach and system. Its sherbet is excellent in strengthening the circulation, and removing depression of spirits in heat, fever, and giving tone to the stomach. It is also recommended in many other disorders. Its sherbet is a corrector of the mogane. If 48 grains of the bark of the root of the sweet Ph·Isa be infused for a night in water, and then rubbed and strained, the infusion forms an excellent remedy in ardor urinæ and gonorrhoea; yet the sweet kind is less cooling than the acid species, though I have found the former the most effectual in giving strength to the circulation and to the stomach. The expressed juice of the Ph·Isa in water, boiled, is used as a condiment.

230 Bhangra.--Eclipta, or Verbesina Prostrata. A small creeping plant; its flowers very minute. Some of them white, others of a dark color; the leaves small, in branches and leaves resembling the mint. Another species is called Kookur Bhangra; the plant of which is high, long, and large. It is found at the bottom of old walls. It is bitter, hot, pungent, and dry; cleanses the skin; cures affections of wind, phlegm, complaints of the eyes, pains in the head and Juzam. It forms an ingredient in many famous formulæ. If it be dug up by the roots on a Sunday, and dried in the shade; washed seven times in the Bale sherbet, and as often dried in the shade; and as much as may be contained in the palm of the hand, be eaten daily by those afflicted with white leprosy and Juzam, the disorders will be removed. The seed bruised with black Till and sugar, and eaten, will strengthen the senses of hearing and seeing, and will promote longevity. If during the four rainy months, the Bhangra be used with the hurrha, bhaera, and anula,

in equal parts, and a fourth part of peepul, every disorder will be removed, and the hair will become black.

In the Maadentezerrabad, it is said, that Bhangra is a shrub, like the Anjedan, but somewhat larger, of a purple or reddish color; disagreeable to the taste; hot, and dry. Of this there are three kinds: a yellow, green, and black; it improves the eye-sight, is beneficial in phlegm and swellings, white leprosy, Juzam, burns, and black spots in the face. Recent writers have said much of the virtues of the black kind; its seed is in its properties equal; beneficial in disorders of wind, phlegm, foulness of blood, blisters, and difficulty of breathing. If for 50 days nine masha be pounded, bruised, and taken in water, the hair will not become white. If the plant (black) be dried in the shade, and six masha be taken for two months, it will blacken the hair. It is the best external application for colouring the hair.--See Singia.

231 Phirrhud.--The name of a tree in India. Vermifuge; it cures flatulency, disorders of mucus and blood. An antidote to poisons; induces corpulency, and remedies seminal weakness.

232 Bhoje Puttur, called also Burje Puttur, (the birch bark.)--A tree common in Cashmere; the bark of which may be separated into numerous layers, like the talc, and each layer resembles paper.--The layers are variegated, and colored with straight lines; white and red. The Cashmerians use it as paper; in its medical properties, it is beneficial in disorders of phlegm, bile, and blood; ear-ache, and possession by evil spirits. In India it is used for making hookah snakes; and if clothes be lined with it, it will prevent them from being stained with perspiration. In Persian, it is called Tooze.

233 Bhoum amulek.--The anula tree, without the principal root; it is bitter and astringent, cool, and producing flatulence; it allays thirst, cough, disorders of bile, blood, and phlegm; it cures marasmus, and is useful in hurts.

234 Phoje.--Cool and heavy, astringent and useful in bilious eruptions, and disorders from phlegm.

235 Pockurmool.--A root; bitter, pungent, hot and stomachic; useful in disorders of wind and phlegm, in fevers, swellings, difficulty of breathing, and in affections of the liver.

236 Bharingee.--The bark of a tree in the hills; bitter, pungent, hot, and dry; promotes appetite; remedies disorders of indigestion, swellings, cough, disorders of wind, phlegm, difficulty of breathing, fever, and pains in the uterus.

237 BhÊr.--The name for a sheep, called also Mendha.

238 Bhains.--The Buffalo, called also Mahaki.

239 Bheria.--The Wolf; also named Bhuddha. Its flesh is heavy, beneficial in disorders of wind, in affections of the eye, and clears the voice. Its teeth rubbed down in water forms an effectual

application in specks of the cornea. This was used by my father with success. If the teeth be suspended from the neck of a child, it will preserve the child from the effects of an evil eye. A. Zeeb. P. Goorg.

240 Phunjeetuck.--A species of Loonia; a culinary green.

241 Bhuhira.--"Terminalia Bellerica, (Roxb. MS.) Beleric myrobalan. P. Beyleyleh." In taste it is astringent; grateful during the process of digestion; hot, dry, and beneficial in disorders of phlegm, bile, and cough; strengthens the eyes, hair of the head, and the brain. It produces a slight degree of intoxication. A. Baleludje.

242 Bhelawj.--"Bela, Semicarpus Anacardium." It is astringent and sweet to the taste; hot and light. It promotes appetite; is aphrodisiac; cures disorders of the wind and phlegm; useful in dropsy, flatulence, Juzam, piles, diarrhoea, Badgola, fever, and white leprosy. It is vermifuge, and used in boils and eruptions. A. Bil,do`r.

I have found that its kernel used as an ingredient in a decoction intended to promote aphrodisia, (having used it myself,) is effectual; it strengthens the stomach and powers of virility, and cures colds beyond any other medicine.

A friend of mine had a very severe cold in his head, for which he had taken much medicine without relief. I first gave him the Nux Vomica to supplant the habit of eating opium, to which he had become addicted: from this he derived partial benefit; but it soon became as difficult to refrain from this as from the opium. I then gave him the kernel of the Bela made into pills with honey, and cured him of his disorder.

I also gave it to a woman who had a swelling on both sides of the uterus, which was daily increasing, and this it also cured.

In short, this is a drug, that when it agrees with the patient, no medicine is equal in efficacy; but when it disagrees, no drug is more prejudicial. It will be prudent not to give it to any one of a hot temperament.

243 Bhoom Kajoor.--A tree as tall as the Taar tree. The stem rough and serrated; the leaves only growing at the top; they are long and hard, and used in making mats. The tree is also called Pinkajoor. It is sweet, cool, and moist; it allays pain, and is an excellent application in bruises. It is beneficial in disorders of blood, wind, bile, and debility. The Pinkajoor is brought from Mooltan or Tattla, and in A. is called Rittub.

The Rittub, which is brought from Mecca, is aphrodisiac; strengthens the kidneys, back, tone of the stomach, and corrects a cold phlegmatic temperament. This is ascertained from experience. It also increases the volume of blood; but if much is used, it produces a fermentation therein, unless habit has rendered it innocent.

244 Bhehi.--"The Quince. The seed very mucilaginous, and excellent in diarrhoea and dysentery." A species of pear, of a yellow color.



245 Boochitter.--Some call it Beechitt'r; it is cool and heavy, aperient, strengthening, increasing the three principal secretions. A. Jamarookh and Koombi; also Gagundool, vide K.

246 Bhuiteroor.--Whoever shall use this as their only food for one month, their youth will be prolonged, and their hair remain black. It will strengthen the solids, and give universal strength. If it be ate for 40 days, it will produce a sweet smell from the body. It is laxative, and in A. called Soonamookey. "Cassia Senna."

247 Bhoeperus.--A name of honey.

248 Bhang.--"Canabis Sativa;" a name for Kainib, called also Bidjia; it is pungent, bitter, hot, light, and astringent; it promotes appetite, cures disorders of phlegm, produces idiotism; is the cause of foolish speech and conduct, or in other words, it intoxicates; if used in excess it produces fever, and it increases all the deleterious effects of poison.

The author of the Dhar· Shekoi says, that when he was digging the foundation of a house in Bengal, he found a board, on which the effects of this drug was written, and on this it was recorded, that Mahadeo used constantly to eat of this, and that from its use, he derived the wonderful aphrodisiac power, with which he was gifted; he says he has tried it, and found it very beneficial.

Take of Bidjia 64 tolahs, when the sun is in the division Sirtaam, white sugar 32 tolahs, and pure honey 16 tolahs, cow's ghee 34 tolahs. First fry the Bidjia in the ghee, then add the honey in a boiling state, afterwards the sugar: use this in moderate doses daily, and when it has been used for two months, strength and intelligence will have become increased, and every propensity of youth restored; the eye-sight cleared, and all eruptions of the skin removed; it will prove an exemption from convulsions and debility, and preserve the bowels at all times in a state of order. It will likewise give an additional zest for food.

249 Bhoom Kudum.--A kind of Kudum.

250 Bhendi.--A very common vegetable of the culinary kind, from 2 to 3 inches in height: very mucilaginous. It is sweet; produces wind and phlegm; it diminishes bile; is diuretic, and increases the seminal secretion. "Hibiscus Esculentus."

251 Phaer.--The author of the Cashmee calls it the medicine of Shaik Furrled, because it was a great favorite of his. It is common at Agra and Delhi; it is bitter, and difficult of digestion, and hot; it cures fever from phlegm and bile, also diarrhoea and indigestion, and cholicky pains in the bowels. Its virtues are many, but too numerous for the compass of this work. The people of Hindost'han use it as a culinary vegetable with much benefit.

252 Bhindale.--The name of Bhindal.

253 Phankra.--Mahomed Cassim says, that this tree is the D·rsheesh·n,

and that the name of its bark is Kagphill; it is hot, and easy of digestion; it lessens the secretion of wind and phlegm. It is aperient, and corrects a bad taste in the mouth.

254 Bhapungi.--The author of the Cashmee says, that this is the Anjidan Roomi. It is pungent bitter, and hot, and is useful in removing coughs from phlegm, asthma, swellings, wounds, worms in the stomach, heat, and fever.

255 Phitkerrie.--"Sulphate of Alumine, Alumen. F. Alaun, G. Allume, I. Alumbre. S. Sphatica. Shan Shub, A." Pungent, astringent, transparent. It increases and clears the complexion; is beneficial in seminal weakness and dysuria, in all complaints of the vagina, in vomiting, and in thirst.

256 Bheroza.--Called also Gundha Bheroza, (Turpentine.) In its properties it approaches the Koondhur; but its effects are more drying. If a tent be made with this, and applied or introduced into the vagina, it will cure any affection to which that may be subject, and prevent habitual abortion.

257 Bhateele.--In Persian called Goolqunda. A. Verdmoonuttin.

258 Bhoodill.--The name of a piece of Talc.

259 Bhoothpees.--A name for the Ram.

260 Phaloke.--A name for Arloo.

261 Bhu'th Kutaeye.--The name of both kinds of Kutai, "Solanum Jacquini."

262 Bhohphilly.--A creeping grass, the fibres of which are very thin, and its leaves very small. Its seed vessels are numerous, thin, and small, about the size of the nail of the finger; it is aphrodisiac, and thickens the seminal fluid.

263 Phooth.--"Cucumis Momordica," (Roxb.) P. Dustumboeah. Its properties approach those of the melon when unripe. In my opinion, as nature has given it a sweet smell, it must be beneficial in strengthening the heart and brain; but it encourages the attack of putrid fever. It is used to form a sherbet with sugar and rose-water, for the above-mentioned beneficial purposes.

264 Bhuntaki.--("The wild Bhengun; is the Solanum Melongena,") a name for Badinjan; sweet, pungent, and penetrating, and during digestion, bitter, hot, and light; beneficial in diminishing phlegm and bile, strengthens the circulation, clears the complexion, promotes appetite, and cures fever and cough.

When ripe, it is hot and heavy, and increases the bilious secretion. The white kind is inferior in virtue to the black. Some call it hot, others cold. I have from experience found it excellent in giving strength to the stomach; that it is very drying, and produces vitiated bile; from this circumstance it prevents sleep, or produces

unpleasant dreams: its correctors are ghee or oil. Although I have stated all these properties, yet as a culinary vegetable it is in very general use, it cannot possess them in any great degree; it is called Benghun.

265 Pechuck.--A name for Bidjosaar.

266 Beedjbund.--(From the Maadentezerrabad.) A medicine of India, red and black; its seed resembles that of the onion, red and shining; the red kind is to be preferred. It is aphrodisiac, increases seminal secretion, strengthens the back and loins. It is cool and dry, flatulent and difficult of digestion; its corrector is sugar; its sucoedaneum, the seed of the Antungun. The dose is one miskal with equal parts of sugar.

267 Benth.--"Calamus Rotang." Of this there are many kinds; one kind called ToËikam, another Jillbenth, a fourth Itchill; the whole four are cool and cure swellings, piles, pains in the uterus, boils, eruptions, acne, difficulty in voiding urine, are lithonthriptic, useful in affections of wind and mucus, also foulness of blood. Jillbenth is astringent and flatulent, and Itchill is an antidote to poison.

268 Peetul.--(Brass.) P. Bering. It is not an original metal, but a composition. In its properties it is equally cool, hot, and dry; it cures disorders of wind, phlegm, jaundice, and affections of the spleen. A kind of this is called Sonepeetul.

269 Peepul.--"Ficus Religiosa." A tree of India, very large and common; the young leaves are green, but when well formed become yellowish; it is cool; cures disorders of bile, phlegm, and blood; is useful in boils and eruptions. The bark of the tree is aphrodisiac, strengthens the loins, and restrains watery discharge from the urethra; and this I have found from experience. Some say, this is called in P. Lirzan. Its fruit is about twice the size of the Phalsa. It tastes like the fig. It is called Peepulie, and is when ripe of a yellowish color. In the Maadentezerrabad, it is thus mentioned. "The Peepul tree in Persian is called Lirzan; in the opinion of the inhabitants of India, cool and dry. Its fruit diminishes the secretion of bile, promotes digestion, relaxes the bowels; and if the bark be infused in water and applied to boils, it will hasten suppuration and promote the discharge of the matter; if the bark be burnt and thrown into water, it will quickly purify it."

270 Bale.--A name for Raebale; cool and light; cures disorders of phlegm, and is an antidote to poisons.

271 Baele.--"Called also Byll, Cratoeva, or gle Marmelos; Wood Apple." The name of a fruit which grows like the quince; its seeds are larger than those of the Ryhan. I have seen the tree, it is like the Bukaen; its leaves very soft and tender, broad and long, somewhat like the Moong: on each small sprig it has three leaves. Some have said that it was originally wild, but subsequently brought into our gardens; that which is now in gardens is larger than that which grows uncultivated. The fruit is hollowed out and used as snuff-boxes, and for several other purposes. It is a very common tree in India; it is

bitter, astringent, and a little sweetish, hot, and moist; when ripe it is heavy, producing phlegm, bile, and wind, causing heat of stomach, and is difficult of digestion. It destroys appetite and induces costiveness; but unripe it is light, strengthens the circulation, and the whole body; induces costiveness; increases appetite, hastens digestion, and cures disorders of wind and phlegm. I have given it with other medicines for the cure of diarrhoea with good effect. "And in dysentery, a table-spoonful of the pulp, made into sherbet, and taken several times a day, has been effectual."

272 Peeloo.--"Salvadora Persica." "Careya Arborea," (Roxb.) The Indian name for this, Araak. It is a wild growing shrub, about the height of a long spear, (8 feet,) with many branches; it is broad and round in its general appearances; its leaves thin, and about 1/2 an inch long. The fruit is called Peel or Peeludj; it is hot, light, and aperient; promotes appetite, cures Badgola, piles, affections of the spleen and wind; is lithontriptic; useful in disorders of the blood; it produces bile, and in all favorite formulÉ, it forms an ingredient. The fruit is also called Jhal; it is bitter, laxative, lessens phlegm, general heat, Juzam, fever, and worms. The wood of the Peeloo used as a tooth-brush, is excellent for preserving the gums.

273 Peoke, or Peossie.--The first milk given by any animal after the birth of its young. A. Lubba. It increases the bulk of the solids, and inclination towards aphrodisia, but it causes hiccough, and the formation of stone in the bladder, and is difficult of digestion; its corrector is sweetmeats.

274 Peease.--"Allium Cepa. Agnon, F. Swiebel, G. Cipolla, I. Pallandoo, S. Onion." A. Bosool. Pungent, and during digestion sweet; hot in a small degree, and in its effects resembling Garlic. It increases mucus, removes disorders of wind, and hydrocele. There is a smaller sort, called Karinjun, which increases bile, produces costiveness, and cures piles. There is a third kind, which when dried is white, and is recommended to be kept in any house to prevent the approach of snakes or any venomous reptiles.

275 Peeplamool.--The name given to the root of the Peepul tree, but some give the name to the whole tree, and some give the name to the fibres of the root of any tree; but judging from the name, I conceive it to be what I have just stated. Mool being root, and Peepul must indicate the kind of root. The idiom is Indian, and I think must be correct. It is bitter and pungent, dry and stomachic; promotes digestion, cures disorders of wind and phlegm, but impairs the eye-sight and seminal secretions.

276 Bear.--Called also Konar, "Ziziphus Jujuba." Sweet, cool, heavy, aperient, causes wind, produces corpulency, cures disorders of bile, wind, blood, general heat, and the disease called Rajerogue; also allays thirst. Another kind of this, named Husthkool, and a third called Kurkund, q. vide.

277 Peeta.--Called also Khunda, q. vide.

278 Passownie.--A name for Chlrk·kÛlie.

279 Bealduntuck.--A name for Kh-rkh`suck, meaning a snake's tooth. This is known to every one.

280 Peeche.--Congee, or rice water; it is cool and allays thirst; it is proper food for the sick; drank with rose water, Beeleemoosk and sugar, or with pomegranate sherbet, it produces cold, strengthens the circulation, and entirely allays general heat.

281 Beerbahootie.--An insect very common in the rainy season, resembling scarlet velvet; hot in the 3rd and moist in the 2nd deg. One insect, with the legs taken off, ate with Paan, is very efficacious in paralytic disorders, and other complaints from cold. Bruised and mixed with water, it is used as an aphrodisiac, in seminal weakness, &c. Its oil is also used as an external application in debility brought on by onanism, and for giving strength to the muscular fibres. Its succed. is the Kinchua.

"I have prescribed the Beerbahootie with decided good effects in paralysis, commencing with one and increasing to three or four in the day: 1 or 2 given with a little pounded nutmeg is said to be very efficacious in spasms in the bowels of children."

282 Talmukara, or Talmukana.--"Bartleria longifolia." A seed, very small, and like the zeera, red, the color of Toodrie, but the Toodrie is round, whereas this is longish and smaller. The plant is knotted like a reed, and has prickles on the joints. The flower is like the lotus, but is whiter. It is cool and heavy; increases seminal secretion, and cures disorders of wind and blood; it forms an ingredient in all aphrodisiac formulÉ; it is taken mixed with cow's milk, either cold or boiled. In the Maadentezerrabad, it is thus described.

Talmukana is a medicine of India; its seed of a brown color, like that of the Anjera; cool and moist; used as an aphrodisiac, in cases of seminal weakness, in gonorrhoea, and in chancres. It is astringent; strengthens the system; is flatulent, and not easy of digestion: its corrector is sugar; its succed. Moosliesia. The dose six masha.

283 Taal, or Taar.--"Borassus Flabelliformis." A very high tree, about 60 feet, more or less; very common in the Deccan and in Bengal. At Agra it is more common than at Delhi; the leaves grow at the top of the stem; they are broad and long; and of these are formed Punkahs, which are much esteemed and carried to various parts. They are also used for writing upon; its fruit is like the cocoanut; the kernel of the fruit is cut into pieces, and ate with sherbet and sugar; it is very sweet to the taste, and is called the Tirkool.

The upper part of the stem of the fruit is cut across, and the liquid which exudes from the wound, received into earthen vessels called Labnahs, and these fill several times in the course of the day. This liquor is called Taarie: when fresh drawn and before the sun is above the horizon, it is sweet to the taste; but it soon becomes fermented, and is then intoxicating. It is cool and moist, beneficial in disorders of wind and bile, also in boils and eruptions. It is

both aperient, and aphrodisiac. A liquor distilled from the Taarie, is to be preferred: roasted or stewed meat should be eaten along with it. It produces pains in the limbs, and heaviness of the head, and is as intoxicating as spirits. The fruit is sweet and cool, heavy and flatulent, causes pains in the limbs, cures affections of wind, bile, blood, and bruises; it relieves general heat, and allays thirst. Its seed is also sweet, cool, and diuretic; useful in disorders of wind and bile. P. Khoormae Aboojile, or Khoormae Hindee. A. it is called Doom, but the author of the Munhage says, that Doom means the Googul tree. The Maadentezerrubad thus describes it: taar is a tree like the date tree; its leaves about a yard long; the kernel of the fruit is often sold for the sea cocoonut. The juice of this tree is the taarie, so well known; it is equally hot and cold, and moist in the 2nd degree. It is aphrodisiac and diuretic, induces corpulency, and if taken to excess produces intoxication and head-ache. If fresh drawn, it is sweet and less intoxicating; but allowed to remain for a night, it becomes acid, and then it is very inebriating. The fresh taarie improves the complexion, moistens the brain; is beneficial in hectic fever, in difficulty of breathing, in depression of the spirits, and is aperient. If allowed to remain long, it becomes sour, smells very strong; is heating, and causes vomiting and indigestion.

In the Lyzuttoor rejai, it is thus mentioned: taarrie is an intoxicating produce of the taar tree, very common to the eastward. The tree resembles the date tree, but its leaves are different: when fresh, the taarie is hot and moist, induces corpulency; is aphrodisiac, diuretic, and when it has acquired a strong smell, is intoxicating, and in that state, it is very heating, and produces indigestion, with heaviness of the brain. The sherbet of the pomegranate allays vomiting brought on by its use. Its succedaneum is a decoction of dates called Sendhi.

284 Taalesputter.--A name of Talesphir; of this there are many and various accounts, some call it the leaf of the wild olive, zeatoon, and others call it the bark of the Lissaan nulaej safeer, or Biss'bassa. The author of the Tophia says, that he considers it the same as the Tewaje Kutai. The people of India deem it hot, light, aphrodisiac, stomachic, promoting digestion, curing difficulty of breathing, cough, disorders of phlegm, badgola, and hectic fever.

285 Tanbirr.--"Copper." It is sweet, cool, light, and aperient: cures disorders of bile and phlegm; useful in marasmus, Juzam, piles, asthma, swellings, cough, and ague. It is caustic, and in A. is called Nowhass. P. Miss. The physicians of India use it in a calcined form, and speak much in its favour. If it be properly prepared, it will be soluble in water. In my opinion, if it does not produce heat in the blood, nausea, pains in the bones, and joints, giddiness, and confusion of ideas, it will be fortunate, and will be a sign, that it has been well prepared; and should it stand both these tests, it may be used with comparative safety.

286 Taberuck.--A tree, the produce of Arabia; its fruit and flower resembling the rose; during digestion it is bitter and hot; removes bile, and blisters, and seminal debility.

287 Tubasheer, or Tubakeer, names of Bunslochun.

288 Tuputtee or Typsie, a trefoil grass.

289 Tatyrie, in P. called Teetoo; a bird, the meat of which produces wind. "Tringa Goensis."

290 Tittereek, sometimes called Tintereek.--Its fruit, when unripe, is beneficial in disorders of wind; is vermifuge, and destroys worms in the rectum; it is very heavy; but when ripe, is light and astringent, and is useful in weakness of the digestive organs, and cures disorders of phlegm and wind. A. Simaak.

291 Tudje.--Laurus Cassie? Some say that this is Kirfa, and others Syleekha; also called Keelkheela; it is in Indian works described as cool and pungent; it cures disorders of phlegm, and more especially dissipates collections of it in the small intestines; clears the passage to the stomach or oesophagus, and promotes digestion.

292 Tedhara.--"Euphorbia Antiquorum." A kind of Seehund.

293 Turkool.--The fruit of the Taar tree, vide Taal.

294 Tarkoota, or Terookhun.--The title of a formulÉ composed of peepul, pepper, and ginger, in equal parts. It creates appetite and promotes digestion; cures difficulty of breathing, cough, local affections of the skin, badgola, seminal weakness, phlegm, swelling of the testicles, and diseases of the nostrils.

295 Terisgundh or Tirjatuck.--The name of the following formulÉ. Small cardamums, Kerfa, Tezpat, in equal parts. It is said to remedy disorders of phlegm.

296 Tirtuck.--A kind of rice, of the same properties as the Saathie.

297 Tirmirra.--The best kind of this grows in gardens. It is hot in the 2nd degree, dry in the 1st. When fresh, it is moist, and its juice is excellent in wounds and ulcers; it is diuretic and aperient; produces frequent inclination to aphrodisia, and causes blindness. Its corrector is K·ou (Lettuce), or Kasni (Endive), or Koorfa, or Till. It increases the secretion of semen, and thickens its consistence. It is an antidote to the bite of the mongoose. If bruised and applied to the root of the acid pomegranate it will render it sweet. A. Jerjeer.

298 Tersindiaturnie.--A kind of Jeeaphul; see I.

299 Teraemanna, called also Teraman.--It is cool, sweet, and useful in pains of the stomach, in mucus, super-abundance of blood, giddiness, thirst, delirium, poisons, and vomiting. Manna.

300 Teroor, called also great Dathun.--Bitter and cool; strengthens eye-sight; cures bile, heat, diseases of the mouth and hepatic eruptions.

301 Tirnie.--Cool and sweet, increasing eye-sight, beneficial in

bilious disorders, bile, heat, thirst, vomiting, and eruptions of the mouth.

302 Tirdisha.--A name for Mahomeed.

303 Tyrphilla.--The name for Hurr, Bhaera, and Anula.

304 Tirpurnie.--An appellation for Jalpurnie or Tirpunnie.

305 Takkur.--The name given to a mixture of Dhaie and water.

306 Tuggur.--A name for Asaroon (Asarabece); it is sweet, hot, moist, light, and an antidote to poisons. It cures epilepsy, delirium, affections of the eyes, wind, and mucus. One kind of it is red. (Asarum), excellent errhine.

307 Teluck.--A flower like the Till; hot, beneficial in mucous disorders, and Juzam; an ingredient in favourite formulÉ.

308 Telk.--Ginger.

309 Till or Tillee.--The name of a seed, from which oil is extracted, and which leaves much refuse after the oil has been drawn. When green, it is dry, increases knowledge, and promotes appetite. Is astringent, reduces corpulency, clears the voice and complexion, and allays thirst. There are three kinds of this, the 1st called Pooth, the 2nd Tilbund, or white Till, the 3rd is wild; it is heavy and astringent, increases mucus and bile, strengthens the head, cures boils, and all rheumatic affections. Is stomachic, increases knowledge, and restrain the secretion of urine. The best kind is black, next the white, and last in order the red. The flower of the Till is useful in disorders of the eye, such as specks, and that affection called Nachoona, and is applied mixed with Soorma with good effect. This is stated both in the Ejalenapheh and Elajejul-umrae.

310 Toolsi.--"Ocimum Sanctum. (Roxb. MS.) Shrubby, hairy, branches four-sided, leaves ovate, oblong, serrated with margins, and petioles hairy; bractes petioled, ovate, cordate, ciliate, upper lip of the calyx round, cordate, and hairy, with corol twice its length. Its seed, Tookmi Rehan, H. of a mucilaginous nature."

A common plant, about a yard high or more; its leaves small and longish, and serrated at the edges. The Hindoos consider it as very sacred, and worship it. It is a species of sweet basil (Raihan); bitter, pungent, hot, cardiac, and stomachic. It increases bile and general heat, cures Juzam, difficulty in making water, affections of the liver and blood.

311 Tumakoo.--Nicotiana Tabacum, W. It is said in the Dara Shekoi, that it was first sown in India during the reign of Akber, or in the year of the Hidjera 1014, when it was imported from Europe, and sown by his order; now it is every where common, and is generally smoked. In the opinion of Hukeem Alli Gheelanee, it is hot and dry; its smoke from its heating quality confuses the ideas, and reduces the strength; from its discutient property, it weakens the brain,



and depresses the spirits. Those who are of a cold, moist temperament, may derive benefit from its use, but those who are of equal temperament cannot use it with impunity. It is useful in piles the consequence of cold, also in waterbrash, and complaints of this nature; it promotes digestion and dissipates flatulent pains. It increases the strength of vision when it is weakened by the effects of cold, but adds to it when it has been caused by heat. In difficulty of breathing or pain in the chest, proceeding from an accumulation of viscid phlegm, it is very useful. It is prejudicial in thin spare habits; it shuts all the passages, decreases the power of the absorbents, and consequently prevents the absorption of chyle, thereby weakening the system, and drying up and emaciating the body. It produces hectic fever in the aged, and many other disorders in which medicine is useless. Its corrector, according to the author of the Dara Shekoi, is milk; and he gives this wise reason for it, that cloth stained with the smoke of tobacco can only be cleaned with milk. It is used in many ways, chewed, snuffed, smoked, &c. but is least prejudicial when smoked, after being mixed up with goor and preserves. I have by experience found it effectual in wind of the stomach, in pains produced by flatulence, and in the waterbrash; but have found it prejudicial to those labouring under depression of spirits, or who are subject to heartburns.

The dried plant brought from Surat is more drying than any other, and ought to be washed in rose-water or Bedemushk before use.

It is used by the Pytans as snuff: as a cephalic it strengthens the brain, and prevents the effects of indigestion on that organ, but it should not be used when people have weak eyes from heat. The author of the Ulfaz Udwiye says, that he had a friend who was blind, and that meeting him afterwards quite recovered, he was surprised to learn that his cure had been effected by his having smoked equal parts of tobacco and Sumhaloo; the women eat the Surat tobacco with pawn: and it increases digestion, and is discutient. It is beneficial in those temperaments which are cold and moist, and its juice is used for drying the vagina.

312 Tamaal.--The Serroe tree. A tree resembling the Jhow, but much larger; in its properties resembling the Saul. It cures swellings, general heat, and blister.

313 Tym.--A kind of fish, producing appetite and general strength.

314 Tamaalputtur.--A name for Teeridje. Some have called it the leaf of the Tamaal tree, and named it Serroe, while others have said that it was the leaf of the Sandal tree. It is therefore uncertain what it is.

315 Toon.--A kind of reed; its seed like the Benth; its flowers are used as a dye by the dyers of India, and are of a yellow color; cool, dry, astringent, producing wind, curing eruptions from an overflow of bile, also other eruptions of the skin and Juzam. A. Arheekun, but the author of the Topha says, that Arheekun is a name of the Isperuck, and that it is not like the Toon.

316 Toon.--"Cedrela Tuna," W. See Sir W. Jones's description,

vol. 4. As. R. page 273. Powder of the bark and extract used in the cure of fever.

317 Tuntureek.--A name for Tuttereek, called also Seem·k.

318 Tumble.--A designation for Paan, but what is properly called so is a preparation used at marriages, composed of Paan bruised and the juice expressed, mace, nutmeg, cloves, and cardamoms, all bruised and mixed with sugar, and allowed some time till it ferment. Its use causes exhilaration of spirits, slight intoxication, and strengthens the system. It removes wind, is cardiac, and promotes dryness; those of a hot and dry temperament will be injured by its use; it sweetens the breath, and is generally known by this name.

319 Tunkaar.--"Impure Borate of Soda, Boras SodÊ." A name of Borax, called also Zirkur; it is of two kinds, one white, called Curia, the other named Telia. The proportion of both are the same; it is refrigerant and detergent; strong, hot, and useful in mucus and wind, cough, and asthma. It is burnt in the fire, pounded, and with equal parts of Aloes and a little treacle made into pills, and as many used daily as will agree with the stomach. These will remove pains in the stomach, internal parts, chronic cough, difficulty of breathing, or any complaint of that nature. It is recommended, that it be taken every day for at least 20 days, but if this cannot be done, it may be used at intervals for the above-mentioned complaints; this advice is given from the Echterat Casmi. The whole properties of this medicine are only known to Indian physicians, and from experience, I know it to be a powerful promoter of digestion if taken about an hour after meals with a little water only; it is called also Tunkunka·r.

320 Tawakeer.--A medicine of India, useful in gonorrhoea and dysuria ardens.

321 Tombrir, also Tombie.--A bitter cuddoo. There is a kind of this in which the seed is not bitter; it is heavy, though some call it light; it is aphrodisiac; cures disorders of mucus and bile.

The one in which the seed is bitter, is cool, cardiac, and an antidote to poisons; useful in cough and bile. If the seed be taken when the moon is in the wane, bruised, and for 21 days, steeped in the juice of ginger, its oil extracted and preserved in a bottle, it will be found that this oil, when a year old, rubbed over the body in weakly habits will renovate strength, and it is also said that it will consolidate mercury.

322 Turai.--"Cucumis Acutangulus, Roxb. Hibiscus Esculentus?" A common vegetable, bitter and dry, light and suppurating; beneficial in swellings, marasmus, dropsy, affection of the spleen, Juzam, piles, mucous disorders, and bile. Another kind is called Geea, and is very mucilaginous and cool, but increases mucous disorders. A third kind is named Arra, and is aperient and useful in bilious disorders.

Turai is a very common culinary vegetable of India, and the people sow it in their houses; its flower is very beautiful, of a yellow color, and the fruit is extremely mucilaginous. If it is sown at the root of a

tree or wall, it will climb for support; its leaves resemble the vine, its fruit is about 2 or 3 inches long, and about the thickness of the thumb or even thicker; the second and third kinds are larger and thicker than the first, but the latter is the best, and those are to be chosen which are thin, small, and soft. It is in my opinion cool, moist, and aperient; beneficial in hot temperaments and weakness of the stomach; those of a dry temperament will find it particularly beneficial; it is a proper food for those labouring under fever. The 2nd kind is the most mucilaginous; the 3rd less so than the 1st.

323 Toour.--A kind of Arhur. "Cytisus Cajan."

324 Tooiekam.--A kind of Rattan.

325 Toodun.--A kind of Kakroo.

326 Toott.--A common tree, of the middling size; its leaves are a little oval, very soft and easily squeezed; its fruit is half an inch long or more, both white and black, the best without seeds, and much less than the rest. It is sweet and easy of digestion, strengthens the system and kidneys; is aphrodisiac, increases blood, remedies costiveness; is hot and dry. Those without seed, more efficient than any other. I have written what I have experienced of its effect, but much more is said of its properties in Yunani publications. Its bruised leaves with salt said to be suppurative and discutient.

327 Thour.--Euphorbia Neriifolia, Roxb. called also Th`r. A kind of Zekoom, (thorny tree,) some call it Synhud, others describe it as resembling the Zekoom, and that its fruit is like the Hurrhee, but the ThÛor and Synhud do not bear fruit. The milk of the plant blisters the skin; its expressed oil is aphrodisiac, and possesses other properties. A cloth wet with the milk, is used as an aphrodisiac, and the particular manner will be found in the Ilajulumrar and the ljalÈn·pheh.

In the Maadentezerrubad, it is thus mentioned: ThewÈr. In the opinion of the people of India, it removes costiveness, cures affections of the spleen and spasms of the stomach, and evacuates the bowels and Fetuek; if its leaves are boiled in water or Dhaie with a little salt, strained and drank with a little cow's ghee, it will cure all disorders of wind and vitiated bile, and relax the bowels. The milk of the Thewer is procured as follows:

Pierce the plant close to the root, and fill the wound during a night with asafoetida, in the morning remove the gum, and attach a vessel to receive the exuding milk, and should the juice be required very thin, a little salt may be added to the asafoetida.

328 Tendhoo, called also Tendook.--"Diospyros Ebenum," another kind is called Bychtendook. A tree of India, of a large size; its fruit like the Anula, but smaller. The first kind cures boils, eruption and disorders of wind. When the tree becomes aged, it produces the ebony, which is the centre; it cures bilious disorders; its unripe fruit is cool, astringent and increases wind. When ripe it is heavy, beneficial in bilious complaints, disorders of the blood, and seminal

weakness; The second kind is nearly similar in its properties; but is more cooling, light, and astringent.

329 Tejotee.--Bitter, pungent, hot, stomachic, useful in disorders of mucus, wind, dysuria, cough, and convulsions.

330 Teetur.--The Partridge, "Perdix Francolinus." Its flesh increases the color of the skin, renders the bowels costive; is stomachic, useful in hiccup, and disorders of the three principal secretions; beneficial in difficulty of breathing, cough, and dropsy.

331 Tendooa.--"The Leopard, Felis Leopardus." Some say the Indian name for this is Nimonur. The people of India call it a species of tiger, but it is smaller; it is also named Tendoo.

332 Telkirur or Telk'r.--The oil of the Kojora; it is bitter, pungent, hot, beneficial in affections from wind, strengthens the system, diminishes the eye-sight, increases the three principal secretions, and produces heart-burn.

333 Tesoo.--The flower of the Palass.

334 Tezpat.--A name for Patrudje.

335 Teerun.--Cool, bitter, useful in wounds, and improves the complexion.

336 Terbile.--A medicine of India.

337 Teetee.--The name of the fruit Karele.

338 Jamin.--"Eugenia Jambolana." One of the largest of trees; its leaves about 3 inches long and half an inch broad, of an oval shape. The fruit is round and of three kinds, the Deeriaie, the Bhagaie, and Sehraie. Of the Bhagaie, there are two kinds, the largest called Churputtra and the common Jamun. The common name of the Deeriaie is Nadeye. All kinds are dry and astringent; cures disorders of mucus, bile, blood, and boils and eruptions, but when the fruit is large it is sweet, and difficult of digestion; it cures swellings in the body. Some have called the Ray Jamun hot. The Sehraie is strengthening, and increases semen. There is a kind of Jamun grown in Delhi, that is without stones, and very sweet; in my opinion this is the best of all, and next to it must rank the Ray Jamun.

That fruit which is found in the latter end of the rains is called Bhadeya, and is also sweet. In my opinion it is cool and moist, and stomachic, but the one without the stone, named BĒd-na, is more so than the other kinds.

The juice of the fruit is to be preferred as a stomachic, and is more grateful to the taste. It is best prepared by being sprinkled with salt, and shaken in a dish, which deprives it of its great astringency and corrects its hurtful qualities.

There is a kind of jamun of the color of dry grass, of a yellowish

white color, smaller than those described, of a pleasant smell. Nawab Assoph-ul-Dowlah at Lucknow, taking into consideration its scarcity, brought it from the eastward, and sowed it in his gardens. It is the now common golaub jamun, and smells of roses; there is also a kind of jamun at Lucknow called Phalenda.

339 Jatie.--A name for Chumbelie, "*Jasminum Grandiflorum*."

340 Chaab.--The fruit of the Guj peepul, cures hemorrhoids, and resembles peepulamool in its properties.

341 Jaie Puttrie.--Hot, light, vermifuge, cures mucous disorders, and is an antidote to poisons. It is a name for Bisbass.

342 Chakussoo.--A Jeshmoridj. If 21 grains of this be bruized and moistened with filings of Sandal-wood in water, in a new earthen vessel, and drank in the morning, it will be found very effectual in Dysuria ardens.

343 Jaiphill.--"Nutmeg, *Myristica Aromatica*, *Myristica Moschata*." Hot, light, stomachic, clears the throat, cures mucous disorders, and allays vomiting; is vermifuge, remedies any irregularity in the sense of smelling and cough.

344 Charai, or Charwolie; both names of Cherownjee.

345 Jaal.--A kind of fish.

346 Jaiey.--*Jasminum Grandiflorum*? A sweet smelling flower, bitter and cool, useful in eruptions of the mouth from heat, in disordered eye sight, and affections of the uterus, also in wounds and ulcers.

347 Chakoth.--A culinary vegetable, sweet and saltish, useful in affections of wind, mucus, bile; fever, and piles. It also remedies costiveness, improves the taste of the mouth, and clears the olfactory nerves.

348 Chalkurie.--A name for Foo or Mujeeth.

349 Changerie.--A name for Umulchhangerie.

350 Cheebook.--A kind of Khurnie.

351 Chitchera or Chichira, also Chirchira. P. Khasmar. "*Achyranthus aspera*." Pungent and laxative, increases appetite, cures disorders of wind and mucus, daad, seulie, piles, itch, (both dry and moist,) itchiness in the bowels, dropsy, boils, and other eruptions. Another kind is red; both are dry and astringent. The seed is beneficial in those eruptions, the consequence of vitiated bile. The red flowers are very common, the white are more scarce; if the white flower be preserved about the person, it will render one invulnerable. In disorders of the blood, the root bruised in water and taken is useful, mixed with dhaie and sugar, it is of use in Menorrhagia cruenta. The stem of the plant used as a tooth-brush is excellent in disorders of the teeth, and sweetens the breath. The juice of its leaves squeezed

into the eye improves eye-sight. The seeds and leaves pounded and drunk in a seer of milk is a powerful emetic, or if they be taken to the quantity of four tolahs daily for 21 days in congee, they will cure bleeding, piles, and bruised and applied externally, will act as styptics. The white flowers kept on the person, will prevent you from being stung by a scorpion, or will remove the pain when externally applied.

352 Chetuck.--A name given to birds that inhabit wild places, (those more tame are called Chiria,) they are sweet to the taste; cold and moist. Aphrodisiac, and useful in disorders called Sunpat, and increase phlegm. Tame fowl is hot and dry, also aphrodisiac.

353 Jutamassie.--Bitter and cold, clears the skin, useful in mucous disorders or diffusion of bile in the blood, in affections of the throat, and is an antidote to poisons. "Spikenard, Valeriana Jatamansi."

354 Chuttra.--During digestion it is hot, and produces a burning sensation, curative in itch and flatulence.

355 Chuttur Phill.--A name of Syneed, a kind of Khoreacera.

356 Chichinda, also Chunchilund, "Beta Vulgaris." The root of a culinary vegetable of India. It is of a long tapering shape like the carrot, and is in general use. I have experienced it to be of use in dry emaciation, and that it is sweet and stomachic, light and beneficial in superabundance of bile, increases appetite, and removes viscid mucus and bile. The root is laxative. Another kind is bitter, hot, and moist, decreases bile, mucus and heat, and cures all disorders of the blood.

357 Chachoondur, also called Chulde. "Sorex Cerulescens, Shaw." "Sorex Ceruleus, Turton." The Musk-rat. P. Kormoosh. If its meat is applied to the ulcer at the back of the neck called Khoonadeer, it will be found very effectual. If its brain be dissolved in oil and applied as a friction to the spots of white leprosy, and other discolorations of the skin, it will remove them. If the scrotum is tied up and preserved about the person as a charm, it will increase and lengthen the continuance of aphrodisia.

358 Chirchirra.--A name for Chitchira.

359 Chirpoota.--A medicine of India, cool and dry, and aperient; cures difficulty of breathing and cough.

360 Chiria.--A name for Roonjisk, called also Chituck.

361 Chirownjee.--"The nut of the Chironjia Sapida." A round or oval seed like the peepul, of a dark-brown colour. The tree is of the milky kind, the leaves white, or of an earthy color, an oil is expressed from its kernel. A. Hubboossum'na. P. Nookul Khaja. It is sweet and oleaginous, heavy and luxative, beneficial in bilious and mucous disorders, in foulness of the blood, heat of the body, and bruises, and it increases wind.

It is also written that Chirownjie is the kernel of the stone of a fruit, of the appearance and taste of the phalsa, and that it is dried and carried hence to various countries. It is very common in Bundelcund, it ripens in the commencement of the hot weather, and the capsule is said to be separated from the kernel in a hand-mill. The tree is large: the nuts are strung on thread and used by the natives as necklaces, and they are roasted and eaten as food.

362 Cherayta, called also Punsaal. "Gentiana Chirayata, Roxb. Sp. Ch. Herbaceous, leaves stem-clasping, lanceolate, 3-5-nerved, corol rotate, four cleft, smooth stamens, four, capsule ovate, bifurcate, as long as the calyx." It is bitter, cool, and dry, light, and producing wind, beneficial in cough, general heat, and fever. A. RusbuzzÈreera.

363 Jest in P. Roo Tootia. It is hot and light, and during digestion cool and heavy; facilitates the fusion of metals.

364 Chesteymud, called also Chestee, also Chitenmud. "Glycyrrhira Glabra. W. Glycine Abrus, Linn." in Arabic AssÙoloos'oos.

365 Chukunder.--A name for Saluk.

366 Chikara.--A kind of deer; its tail is black, and its meat sweet, cool, light, and astringent, stomachic, cardiac, and beneficial in disorders of wind, bile, and mucus.

367 Chukora. In P. Rubk. "A variety of Titroo Rufus."

368 Chukua Chukui.--"Anas Casarea." The Braminee Duck. Its flesh is sweet, cool, moist, and heavy, strengthens the system, restrains the flow of urine and fÈces, cures affections of wind, bile, and blood. In P. it is named Soorkhab and Chukawuck, A. KumbÈera.

369 Chukeerka.--The white kind of the seed, called Soorkh, a common seed, used as a weight; properties the same.

370 Choekurk.--A name of the grain Koolthie.

371 Chukond.--A name of the Penwar or Chukwand.

372 Chukotrah.--A fruit of Hindost'han; its tree like the Rutael, with double leaves, the under one very small. It is very easily engrafted on the Rutael tree. The fruit is green and round; its capsule granulated; its green color is that of a small melon; inside it is red; the divisions very small. It is sweet, acid, and bitter, and is ate with salt or sugar. It is cool in its properties, allays thirst from bile, creates appetite. In no book of Hindost'han have I been able to find any account of it. "Citrus Decumanus. The Pumalo, Batabi Neemboo, Pupleuoës."

373 Jooqunoo.--"Lampyris." The fire fly. P. Kermukshub Cherag. A. Hubahub. It shines in the night during the rains.

374 Chukadana.--The name of a seed of an earthy color; hard, and having a small kernel; it is like the HubĒbalsa, but is somewhat larger; the latter besides is pointed at both ends, whereas this is not. The women of Delhi give this in purges for children.

375 Jillpeelbuka, also called Jill peepul, or Phylphilabi. It is cool and dry, and astringent; cardiac and aphrodisiac, strengthens the eyes, cures disorders of blood, heat in the chest, boils and inveterate eruptions; another kind of it is red, dry, beneficial in affections of wind, mucus, and is astringent. Its fruit is beneficial in eruption from vitiated bile. Red flowers very common.

376 Chellwuk.--A large tree of India. Its fresh leaves are used as an application to inflammatory Daad, or other watery eruptions, as well as the common Daad. This I have found from experience. Sybr is first applied to produce some inflammation, and then this application is made use of. A patient of mine was long annoyed with Daad in both his shoulders, for the cure of which he had tried many remedies. I recommended this, he took a quantity of the leaves, bruised them, and applied them over the parts, but from the great heat and irritation they produced, he quickly removed them; he then applied the Mooltance earth, to remove the irritation, this so far succeeded, but the part rose in blisters, the water from the blisters being discharged, the complaint was found relieved, when the parts were well, he again applied the leaves, this destroyed the disease, and left the place all black. The skin soon re-assumed its wonted color, and the disease was perfectly cured. From the above circumstance, I am led to conclude, that the application is a very powerful one, and acts as a blister. If they are applied to parts which have been deprived of sensation, it will be equally effectual as Sutoobria.

377 Cheylchish.--A very hurtful kind of fish, which increases disorders of the three principal secretions.

378 Chillie.--A kind of culinary greens, from the common vegetable called cheel; cool, dry, light, aperient; promotes appetite, increases knowledge, strengthens the system, cures disorders of the spleen, blood, and the three secretions, and is vermifuge. One kind named Kutf, also Buthua.

379 Jill Benth.--A kind of ratan.

380 Jill Butees.--Cool, astringent, producing flatulence.

381 Jill Neeb.--A small plant; its branches minute; also its leaves like the Loonia saag; it creeps on the ground, and is to be found near rivers. It is very bitter, and from its constant vicinity to water has obtained its name. It is purgative, powerfully so, in the quantity of 6 mashas. In herpetic eruptions and Lues venerea it is very beneficial, but it can only be given with safety to those who are not in a weak state.

382 Chumgader.--The Bat. A. Khuffash. Its blood rubbed on the feet is aphrodisiac. Its properties are particularly described in the Yunani works.



383 Jamalgota.--Vide Datoon. "Croton Tiglium."

384 Chumbeley.--"Jasminum Grandiflorum." A white flower, of a strong, sweet smell, one kind is yellow, and named Soorunjati: alike in their properties, both are hot and light, useful in head-aches, pains in the eyes, and teeth, in boils, eruptions and foulness of the blood.

A decoction of its leaves in water will cure tooth-ache; the mouth being repeatedly washed with it. The juice of the root taken with milk will remove suppression of urine, and many have made the experiment with success.

385 Champa or Chumpuk, "Michelia Champaca." A flower of India, of a pyramidal shape, its color is a light or whitish yellow, very beautiful, and as such is often quoted as the perfection of color.

In this part of the country, it is very common; it cures difficulty in voiding urine, disorders of mucus, blood, and nausea. It is pungently bitter and cool; useful in injuries of the nose, and in general heat. One kind is called Paak Chumpa, hot and pungent, creates appetite, improves eye-sight, diminishes mucus, and cures bruises. The smell is cardiac and stomachic.

386 ChermbÉrie.--An acid fruit of India; beneficial in itchiness of stomach, disorders of mucus and wind, depraved taste, pains of the chest, loss of appetite, and worms. Its acid removes the effects of intoxication; it is cool in its properties. The sweet kind is bitter, and a little heating.

387 Junthmook.--In taste it is sweet, and is like the Saalie, (a kind of rice;) in its effects, but the best of all kinds of rice is the Christn daan, and that which has been sown in a soil manured by ashes, is the lightest and best in curing mucous disorders. The rice produced in the common manner is heavy, useful in disorders of bile and wind, and frequent change of soil, or the plant removed or transplanted to another soil is the best. It is diuretic and generally beneficial.

388 Jungliechuha.--P. Runfeer. Its flesh is useful in cough, difficulty of breathing, foulness of blood; is dry and beneficial in all the three secretions. The meat of the female is to be preferred to that of the male.

389 Chumbuck.--Cool and decreases corpulency; is an antidote to poison. A. Hyzr Mukunatees.

390 Chundurkanth.--Its taste is sweet and astringent; it is cool and aperient, strengthens the eyes, reduces corpulency, cures boils and eruptions, and is an antidote to poison. A. Hyzrool Kummur.

391 Chundsoor.--Vide Haloo. "Lepedium Sativum."

392 Chundun.--"Santalum Album, W. or Sirium myrtifolium." P. Sandal Suffed. A little bitter; cool, dry, and light; is cardiac and exhilarates the spirits; is tonic; an antidote to poisons; useful in

disorders of mucus, bile, and blood, allays thirst, heat in the chest, clears the complexion. Its real name is Ujelah. Chundun, and Rukut Chundun is the name for red Sandal.

393 Chundunsarba.--A name for white Kalesur.

394 Junth.--The name of a large tree, like the peepul; its leaves like those of the tamarind; it is prickly, and its bark white.

395 Jawansa.--P. Khar Shooter. It is sweet and bitter, cool, light, and aperient, cures bilious disorders and those of the blood. Also vertigo. Hedysarum Alhagi.

396 Choke.--Bitter, soft, and emetic, useful in foulness of the blood, mucus, poisons, worms, flatulence, itch and Juzam. "Maadentezerrubad."

"Choke is a medicine of India, it is a black juice, very acid, soft, cool, and dry, increasing appetite, promoting digestion, stomachic and astringent, lessens the secretion of bile, and injuries of the tendons. Its corrector is sugar; its succedaneum Bejowra, dose 1/2 to 1 direm."

397 Chowlai or Chowrai, "Amaranthus Polygamus." One kind of it called also gunder; a kind of culinary greens, used by the people of India; cool and dry, useful in bilious disorders, mucus, and blood, and is diuretic and aperient. It is stomachic, promotes digestion, and cures eruptions from vitiated bile. Another kind of it is named mursai; cool, heavy, and aperient; useful in seminal weakness, and disorders of the three secretions. A. BokulÉ Yermania.

398 Juhi.--A small white flower, also a yellow kind. In the Dhunteri, it is said there are three kinds of it, a white, yellow, and purple. It has a sweet smell, and some have called it a species of jessamine. In Delhi it obtains the name of Jahee Juhi, but these two words are, properly speaking, distinct names for different flowers, and the author of the Echyar Casmi has described them separately. It is cool and beneficial in affections of the eyes, and increases wind and mucus. "Jasminum Auriculatum."

399 Juwar.--"Holcus sorghum." A. Zoorra. A grain; sweet to the taste, cool and producing wind, useful in mucous disorders and bile, and in my opinion is difficult of digestion. It is aphrodisiac, and if eaten to excess, produces flatulent pains in the bowels. One kind is named Mukaiy, and possesses the same properties.

400 Joonk.--A name for an Indian plant, about a yard high, more or less; its leaves are small, and its seed about half an inch in length, resembling a leech; sweet, cool, heavy, and useful in gonorrhoea, cures wind, bile, and phlegm. Its leaves are very mucilaginous, and the children of India play with the pods, sticking them to their bodies like leeches. It grows in the rains, and usually in uncultivated places.

401 Juhan.--A kind of anise seed, commonly called Adjwain Kermanie. I have described its properties under the head Adjwain.

402 Jawakhar.--A name for Nuttroom; pungent, hot, and aperient; useful in affections of wind, mucus, dropsy, pains in the bowels, dysuria, and is lithontriptic. In the Maadentezerrubad, it is written, that it is hot and dry, diuretic and aperient, useful in disorders of mucus, wind, dropsy, pains in the bowels; is lithontriptic, and beneficial in the spleen and indolent tumors.

403 Chouch.--A large and small kind; pungent and hot; astringent and sweet; inducing costiveness; stomachic; beneficial in cholicks, inflammatory pains in the spleen, and other pains in the bowels. It is a favorite ingredient in many formulĒ.

404 Chehtaon.--A tree of India; aperient, and useful in disorders of mucus and wind; also in Juzam, boils, and eruptions.

405 Jholputtur.--A kind Asheer; cool, light, and cardiac; cures disorders of mucus and bile, and diminishes the volume of blood.

406 Cherakakoli or Chershookla; also Chermudera; sweet, cool, heavy, aphrodisiac, and useful in disorders of blood, bile, heart-burn, dryness of the mouth, thirst, fever, emaciation and dropsy.

In the Dhunteri, it is also said to promote digestion, and to be pleasant in flavor, and agreeable in its effects; to cure suppression of urine and pains in the chest. It also is used as a cephalic. It is said to cure affections of mucus, Juzam and worms, and to cause an increase of bile; it is commonly known by the name of Nuckchickenie. Vide N.

407 Choonderdhan or Jowdhan.--A kind of rice, called also Rukitsaal.

408 Cherie.--The goat; its flesh is moist and heavy, but easy of digestion; useful in disorders of the three secretions; produces no heat at stomach, increases semen, and renders the sense of smelling more acute: it is also called Bukeri. A. Mehyr.

409 Jeengha.--A kind of shell-fish; hot and dry; those newly taken are to be preferred; they are aphrodisiac, aperient, and grateful to the taste. This may generally be true, but bad effects have followed their use, and that which is salted is melanagogue, or produces black bile; the corrector is oil of almonds. P. Muluch Diriae, A. Jeradool Bahr. Some have said that the Robean is the same fish.

410 Junkar.--A name for the deer Barasingha.

411 Jojakhar.--A name for nitre.

412 Chohara.--"The date. Phoenix Dactylifera." P. called KhoŪrma sunshekun; aphrodisiac; it is ate with milk. If the ChŪhara is bruised, and with salep and sugar boiled in milk, till nearly half the milk shall be evaporated, then drank, it will be found useful as an aphrodisiac, increasing the bulk of the solids, and if it digests easily, it will be found peculiarly useful. If roasted and eat with opium, it becomes astringent.

413 Chirr, and another kind, which is black; both are cold, and useful in disorders of all the secretions, heat of the body, and Juzam. P. Soombulutteeb.

414 Chereela.--In its properties it resembles SĒleĒchih, (Cassia Ligna.) P. Ooshna.

415 Jhow.--A name of Turfa. If bruised and mixed with vinegar it suppurates indolent swellings, and also scirrhus swellings of the spleen.

416 Cherkund.--A kind of Beedareekund, which is white.

417 Chundurseeha.--A name for Mudukp`rnie.

418 Choocheroo.--A name for SĪrphonka.

419 Jhirberie.--"Jujube." A name for wild Baer; is acid, cool, useful in bile, cardiac, and astringent: if dried and pounded, it is called B`rchun; this possesses all its properties, but is more astringent.

420 Jyaphupp.--Another kind of it is Tersindiapurni; its seed is made into beads. It is also called Surupjea; it is astringent, strengthens the hair of the head, and darkens its color.

421 CheehurĒ.--A tree of India; there is another kind called Choobnuz, and a third kind S-toona. Its wood smells strong and rancid; it is hot and dry in the 3rd degree; it is very oleaginous and greasy. If its juice be expelled by heat and collected, it is excellent as an application in paralysis, and it also cleanses large foul ulcers. Its milk is pungent and heating, and it is an active poison, hot and dry in the 4th degree; applied to the skin, it blisters; it is used in swellings from cold. Its wood is used internally in loss of voluntary motion or insensibility and epilepsy, and it is said to be lithontriptic. It injures the lungs, and its corrector is oil of almonds and gum. The dose is 3 mashas.

422 Jeewuk.--Cool and aphrodisiac; increases semen and mucus; cures disorders of bile, wind, heart-burn, emaciation, and hectic fever.

423 Cheenuk.--A tree of Hindostan; hot; useful in boils and eruptions, affections of the heart and disorders of wind; it is astringent.

424 Jeewuntie or JeĒw`nie or JĒw`-; cool, sweet, moist, light; strengthens the system and eyesight; is astringent; useful in disorders of mucus, wind, and bile. It forms an ingredient in all favorite formulĒ, and it removes feverish heat. The people of India use its greens in the beginning of the cold weather as food; the small Jeewuntie being considered as one of the best of culinary vegetables. It is called also Saag Sherista. The large kind is named BheĒdoorie, from its more limited mode of spreading its branches, and the small kind, for the contrary reason, is called BĒldoŪrie: this spreads to a great distance, and creeps along whatever it comes in contact with. The fruit is like the cucumber.

The above is also the name of a flower, which in the Dhunteri is said to be aphrodisiac, and to clear the voice.

425 Jeewung.--Also Buthua. Its stem is red.

426 Cheedah.--The small pine (Senobir Jegheer); sweet; pungent during digestion; bitter, hot, moist, light; useful in windy disorders, and affections of the eyes, throat, and ear.

427 Cheenah.--"Millet. Panicum Italicum. Pan. Pilosum." P. Arzum. A. Dakhun. Its properties are nearly the same as the small seed called Kongnee.

428 Cheetul.--An Indian Deer, black and white, pyebald. Its flesh has the same properties as the Chikara.

429 Cheetah.--Its meat is hot and heavy; useful in disorders of wind, affections of the eyes and voice. In A. Phahus; it is also the name of a medicine mentioned hereafter.

430 Cheel.--"The Kite. Falco Cheela," Lath. Its meat is heavy, and increases disorders of the three secretions. In P. Gh'ilevaz. A. Hyd't.

431 Jeepaul.--A name for Jamalgota.

432 Cheetah.--"Valerian? Plumbago Zeylanica or Plumbago Rosea, W." A medicine; one kind of which is red, the other purple; inside of a yellowish color; both woods are very thin, and both are pungent, bitter, dry, light, astringent, stomachic, and increase the powers of digestion. The red kind, mixed with strong vinegar, and rubbed hard on the spots of white leprosy till blisters arise, will have the effect of removing the complaint. A. Sheetrudj.

433 Cheea or Cheetkeh, both names for Hurr.

434 Khutchur.--A. Bagul. P. Astur. The mule. Its flesh increases strength; is aphrodisiac; it likewise increases mucus and bile.

435 Khergosh.--So called in Persian. The hare. Its Indian name is Suss-h. Vide S.

436 Kherboozah.--So named, both in Persian and Hinduee. It is hot, dry, light, and sweet; when ripe it increases bile, and is diuretic and lithontriptic. Its corrector is oxymel.

437 Khuss, also OsheËre.--In the hot weather it is used for cooling houses. It is cool, assists digestion; is astringent, and cures bilious disorders; also those of mucus and blood. It allays thirst, cures blisters and acne, general heat, dysuria, boils and eruptions; prolongs aphrodisia, and I have found it excellent as a cardiac and astringent.

438 Darhuld.--The wood of a tree called Huld. It is pungent and bitter; hot, dry, and useful in disorders of phlegm, bile, and blood, in acne,

seminal weakness, swellings of the body, marasmus, boils, eruptions, in affections of the eye, pain in the ear; is lithontriptic, and cicatrizes wounds.

In the Maadentezerrubad, is the following:

Darhuld is a wood of a yellow color; if bruised with Malageer, mixed with honey, and taken, it will be found excellent in marasmus, and as an external application in the itch.

439 Datoon also Danth or Danti, names for Hubboos Salateen. In Hinduee Jamalgota. "Croton Tiglium, W. Jayap-la, S." It is bitter, pungent, and hot; promotes digestion; cures bilious affections, also foulness of the blood, disorders of mucus, swellings of the body, dropsy, and worms. It is violently purgative, and clears off the three secretions, but more especially mucus and black bile. It is not a safe medicine for weakly people, children, or the aged; but it is proper for those of strong constitutions, such as the Highlanders or country people, on whom weaker medicines have little effect. I have seen some of the hill people eat from 5 to 10 of the nuts without producing more than two or three motions, whereas the people of this city (Delhi) find half a nut as much as they can well bear.

The small green substance in the centre or heart of the nut, ought to be thrown aside, as it is poisonous. I have given this medicine very often with great good effect, and it is a general favorite with the physicians of Hindostan. In cholicks attended with vomiting, I have prescribed it with good effect.

440 Daoodie.--A common plant, about half a yard high, on which grows white and yellow flowers; it is hot and dry, and the smell of the flowers removes disorders from cold on the brain by heating it. The powder of the flowers, in the quantity of 6 mashas, with sugar, is lithontriptic, and in the quantity of 3 mashas if it be boiled, and the decoction drank with sugar, it will also be found beneficial. If the flowers are boiled in oil, till the virtue be extracted, the oil will form an excellent external application in all affections arising from cold; a conserve of its flowers strengthens the stomach and the brain, and removes depression of spirits. The juice of the leaves is attenuating and suppurating. "Marigold, Chrysanthemum."

441 Dabeh.--A kind of grass; useful in suppression of urine; is lithontriptic; cures disorders of bile, phlegm, and removes pains in the urinary bladder.

442 Darum.--The pomegranate of the hills. "Punica granatum, W." It is very acid and astringent; it increases appetite and promotes digestion; is cardiac; decreases bile, removes depression of spirits, and the sweet kind decreases the 3 secretions.

"The bark of the root a cure for TÊnia. Boil 8oz. in 3lb. of water to a quart. Of this the patient takes a wine-glassful, and repeats it as the faintness will admit."

443 Darmee Saar.--The pomegranate seed. It cures disorders of bile. I

have found its powder very useful in giving tone to the stomach and removing heated bile; it is also astringent. Mixed with medicines of a laxative nature, it is given in India on account of its tonic effects, and its preventing injury from other medicines.

444 Darma called also Soombulkhar, or rather it is a species of arsenic.

445 Dakh.--Cool, heavy, aperient; improves eye-sight; increases aphrodisia; removes fever, thirst, difficulty of breathing, affections of wind, bile, and blood, jaundice, dysuria, and heat of body. Its corrector is to be found in its acid, which cures mucous disorders and eruptions from vitiated bile, and the same effects will be produced by grapes without seeds. The hill grapes are acid, light, and useful in mucous disorders, but in some degree increase bile. Ungoor. The grape.

446 Daad Murden.--"Cassia Alata, W." The expressed juice of the leaves, mixed with salt, used for the cure of ring-worm.

447 Dooparia.--"Pentapetes PhĒnicia." The name of a common flower, of a rose color, and white, and flowers at noon. It is light, astringent, and cures disorders of mucus and bile.

448 Dutchina Virna.--Bitter and heavy in digestion; dry, and increasing wind; cures cough, boils, eruptions, disorders of bile, and affections of the eyes.

449 Durba.--A name for Doob, called also Shittb`ra.

450 Durbhur.--A kind of Lawa. Vide L.

451 Dusmool.--A mixture of both kinds of PunjĒmoÚl; it increases appetite; cures disorders of bile, mucus, difficulty of breathing, cough; decreases perspiration; removes morbid inclination to sleep, also fever, flatulence, pains in the bowels, and pleuritic affections.

452 Dukdoka.--A name for DoÚdhĒe.

453 Dumna.--A kind of Murzunjoosh, called also Dawna; its leaves have a finer smell than the flower, and are very numerous. It is an antidote to poisons; useful in disorders of the blood and the three secretions, Juzam, nausea, and watery itch. Its properties are hot, and it is hurtful to those of the like temperament. Its smell causes dryness of the brain. The wild Dawna is the most powerful.

454 Dundundana.--A shrub about a yard high; its leaves like those of the Baer. It is a trefoil, and in the centre of the three leaves there is a capsule, which when ripe breaks and discharges the seed; it is of a whitish brown color, some more white than others; its seed resembles those of the safflower, but is longer and more broad. It is used as an ingredient in the first medicine given to a child at its birth to clear its bowels.

455 Doon also Shittb`ra.--The latter is white and cool; cures acne, disorders of mucus, bile, blood, thirst, and general heat. "Poa

Cynosuroides."

456 Doodhee called also DukdÚka.--A grass of two kinds. The first kind does not rise from the ground; its leaves green; its fibres very small. The leaves like the Til. If the branch is broken, a white juice exudes like milk; from this it has derived its name; it grows about a span in diameter. The second kind has red branches, and is much about the size of the other; the first is the hottest and best. It is dry, heavy, and aphrodisiac; cures affections of wind and mucus, also Juzam and worms. It is flatulent; and a third kind of it called Mydha SeĒngie; also a fourth JhĒnawurha.

From the Maadentezerrubad.

Doodhee is of three kinds: The first large, called Meendha doodee; its tree like the Bael; its fruit like the Aak, and like it too, there is a cottony substance contained in it. Its flowers are white, and milk exudes from its broken branches. If the cottony substance be applied to the piles, and the patient seated over a hot place, that the cotton become well heated, it will cure the complaint. Its leaves are like the Paan. The second kind is very small, and remains spread on the ground; its branches are red, and its leaves thin; it is beneficial in gonorrhoea and in ulcers of the urethra. If it is bruised and eaten for a year, in the quantity that can be held in the palm of the hand, it will be aphrodisiac, increase the secretion of semen, make the hair black, and preserve the eyesight. The 3rd kind grows to the height of 7 or 8 inches, and is useful in seminal weakness and diabetes. If 9 mashas be taken with sugar, it will be useful in remedying a too hurried seminal evacuation and heartburns. The second kind is cool and dry. "Euphorbia hirta."

457 Doodee.--A name for Hubb-ul-neel. A purgative seed, beneficial in affections of bile, mucus, piles, worms in the belly and rectum, in badgola, and is an antidote to poisons.

458 DoÚdputeya.--A name for Chirkakolie, another kind of which is called Kakolie.

459 Doodka.--A name for Doorie; cures superabundance of wind, mucus, phlegm, piles, worms, Badgola, and is an antidote to poisons.

460 Dhamin or Dhunoon.--A prickly tree, astringent and light, and useful in disorders of phlegm, bile, blood, and in cough.

461 Dhunjawasa.--A kind of J·w·ss; its properties the same.

462 Dhadahwun.--The name of a tree, useful in disorders of phlegm, wind, poisons, Juzam, piles, and Sunpat. Sunpat is a disease consisting of loss of sensation and universal chilliness and numbness.

463 Dhaw.--"Grislea Tomentosa, Roxb. Lythrum Fruticosum, Linn." A prickly shrub, cool and useful in bilious disorders, mucus, piles, marasmus, &c.

464 Dhawa.--A tree, the flowers of which are generally known; it



is also called Dhatki, bitter, pungent, astringent, cool, light, and curing laxities of the bowels; useful in disorders of bile and blood, and is an antidote to poison; is vermifuge, beneficial in acne, and is a little intoxicating; it is also recommended in prolapsus ani, menorrhagia, and hemorrhoides; it is said to be equal in its properties.

465 Dhatura.--"Datura Metel. W. Datura Stramonium." A plant about a yard high, more or less. It has numerous branches, like the Benghen plant; it grows wild, and is also cultivated; its leaves are like those of the Abassie; its seed vessel like the walnut, or rather larger; it has small prickles on its surface, and is filled with seeds. There are several kinds of it. One has a black flower, and also a blackish seed vessel: another is white; the first is seldom met with, and is the strongest of any; the flower is of the shape of the Toorhee, (a wind instrument, a trumpet.) It is hot, heavy, and promotes appetite, but produces vomiting; useful in disorders of phlegm, poison, itch, worms, and nausea; clears the complexion, cures fevers, Juzam, boils, and eruptions, as also many other disorders. It is a very active poison; its corrector is cotton, leaf for leaf, seed for seed, flower for flower; its nut is to be chosen in preference for medical use. If the root of the black Dhatura be kept in the house, it will be productive of both good luck and a good name; if it be dried in the shade, and taken in conjee to the quantity of 9 mashas, all white hair will fall from the head and black hair grow in its place. If the root be dried and pounded to the quantity of 160 direms, and mixed with 80 direms of cow's ghee, and placing it on the fire in a new vessel, form it into the consistence of sweetmeats, then tying up the mouth of the vessel close, place it for 40 days among paddy, at the expiration of which time, let the person bathe and give alms to the poor; and let him take out the preparation, and eat as much as he can take up between two fingers, daily for 40 days, fasting; and nothing used as food except rice and milk, abstaining from all acids; lost strength will be restored, youth renovated, the hair never will become white, and it will prove aphrodisiac.

If the black Dhatura be bruised and mixed with goat's milk and sugar, and boiled, it will cure barrenness in women.

If the flowers of the black Dhatura be bruised, mixed with honey or cow's ghee, and a little of your own blood added, and this used as a Tilak, or ornament on the forehead betwixt the eyes, whoever sees it will become your slave, be it man or woman. If a woman so uses it, her husband will never forsake her!!

466 Dhunia.--"Coriandrum Sativum, W. Dhanyaca, S." Astringent, during digestion sweet, cool, dry, and moist in an equal degree; light, diuretic, carminative, and cardiac; increases appetite, cures disorders of wind, bile, phlegm, and blood. It is vermifuge, and useful in difficulty of breathing, cough, thirst, and piles; it lessens the seminal secretion.

467 Dhak.--A name for Palass, "Butea Frondosa."

468 Dholkudum.--A kind of Cudum.

469 Dhumaha.--A creeping plant, growing near the water, covered with thorns like the Jawassa, extending even to its flowers. It is small and green before it flowers, like the nightshade. In the Dhuntori, it is said to be pungent and astringent, useful in vertigo, chronic fever, and disorders from poison. In dropsy, vomiting, seminal weakness, and delirium, it is beneficial. I have given it with those medicines which clear the blood, and I have found its effects to be like the Jawassa, some indeed call it a variety of this. It is said to be hot and dry in the 2nd degree, others have called it equal. Heated, bruised, and applied to indolent tumours, it will be of use.

470 Dhaie..--Increases the three secretions; it is called by the physicians of India hot and moist, that of the cow is the best. It is astringent in its effects, restrains hemorrhage from piles, and the following R. is known by experience to be excellent.

Take 1/2 a pow (4 ounces) of dhaiĒ, 4 1/2 mashas of moist rice, fried in the husk (Lahie), 2 mashas of dried ginger; stir the dhaie well till it becomes thin, add a little water, and then add to it the fried rice, bruise and pound the ginger, and sprinkle it in. This must be ate daily for a week, when it will so effectually stop the bleeding from piles, that it will not return.

471 Dhanqie or Dhaoie; cool and of a bitter taste; light, allays thirst, is astringent, vermifuge, and antidote to poisons.

472 Dhawnie.--A name for Perishtpirnee.

473 Dheerukmola.--A name for Saalpurnee, deriving its name from the large size of its root.

474 Dhendus.--It resembles the Quince, with a green rind; the people of India eat it, dressed with and without meat; it is preferable to the cuddoo; cool, beneficial in bilious disorders, and quick of digestion.

475 Deodar called also DĒodarie. The name of a tree; the wood of which bears the same name; it is resinous; hot and beneficial in wind, phlegm, costiveness, piles, and fever. "The Fir tree."

476 Deomun.--A name for Mahumeed.

477 Raab.--Treacle; it is heavy; strengthens the system; is diuretic; increases perspiration, and the three secretions.

478 Raje UMBER.--A fruit of India; sweet, cool, astringent, and useful in disorders of mucus and bile.

479 Rassun..--Commonly called Raisun or Rowasun; a tree about the size of a Baer tree, or larger; it is a weak biennial plant, but grows rapidly when transplanted. Its leaves grow on both sides of a centre stem, like the Tamarind, and it is rather longer: the tree grows straight from the root. The author of the Topha has described it as a root, and says that the people of India call different medicines by the former names, but they are both the same, and it is the common

kind that I have described. Its pod is like the Lobeia (bean.) The flower is outside yellow and inside red, with a tinge of yellow. Its leaves contract in the night and unfold in the morning. Some have called it sweet and cool, and have described many varieties of it, white, yellow, red, and grey; but I fancy the difference is merely confined to the color of the flowers; some have said that it diminishes strength. Its flowers are peculiarly beautiful. If its leaves are bruised and applied moist to swellings, it either resolves the tumour or hastens suppuration; it is bitter and heavy, cures disorders of wind and mucus, swellings of the body, difficulty of breathing, eruptions from suffusion of bile, itchiness in the stomach, dropsy, and increases the powers of digestion.

480 Rajejakha. A medicine of India; astringent to the taste; dry, heavy, and astringent in its effects; increases wind and foecal evacuation; decreases appetite, and adds to the secretion of milk.

481 Rajehuns.--A name for Purse-washan.

482 Rai.--"Sinapis Ramosa, Roxb. sp. ch. Annual, erect, ramous siliques expanding, linear, vertically compressed, smooth; leaves petioled, lower lyred; superior, sublanceolate, (Roxb. MS.) Murray II. 398, Woodville III. 409." Cool, bitter, hot, and dry; beneficial in mucous disorders, itch, and Juzam; is vermifuge, stomachic, and increases diffusion of bile. A. Khirdul.

483 Raang.--Stannum, Tagarum, Tam. Hot, dry, light, and soft; strengthens the eyes; is vermifuge; useful in marasmus, difficulty of breathing, and a deficiency of bile. A. Rusas.

In the Maadentezerrubad, it is thus described: Raang is called in P. Kaley; cool in the 2nd degree, and moist in the 1st degree. Calcined, it is slightly cool and dry. If a piece of this Kaley be put into a pot with meat, you may boil it as long as you please, but the meat will not be properly boiled. The Kaley for internal use is calcined, the dose from one to two soorkh.

483 Raal.--Bitter and astringent; cool, heavy, and inducing costiveness, cures Deojur, acne, boils, eruptions, fever, and cracks in the thickened cuticle of the feet; and it lessens perspiration. A. Kaar, also Kikahur. It is said also, that if put into a pipe with tobacco, and one whiff taken the 1st day, two the second, three the third, and so on, it will be found very useful in ulceration of the lungs. Maadentezerrubad.

484 Ramputtrie.--"Maadentezerrubad." An Indian flower which I have not seen, but which I understand to be like the rose; its properties are, that if it is well rubbed with mercury, it will kill it, and both united form a black mass. More of its properties I know not.

485 Rajeneemboophile.--The sweet lime; it is heavy, and useful in bilious disorders and wind. In my opinion it is a cool cardiac, and decreases heat and thirst.

486 Raibele.--A name for Bael. The wild kind is called, Kynd.

487 Rashna.--Bitter and slow of digestion; cures cough, wind, disorders of blood, and is an antidote to poison, dropsy, and mucus, and it promotes digestion. Its leaves, root, and branches are used in medicine.

488 Rajdooree.--A name for Jewuntee.

489 Raje Ummur.--A name for Umbarie Burrur. It is cool, sweet, and astringent, cures some affections of the mouth and phlegm.

490 Rasie.--A name for Rudd.

491 Ruttunjooth.--A medicine of India. Its leaves are green, and its branches red and yellow; if its branches be bruised in sweet oil, and applied to the head, it will cure Tinea Capitis. Its name is also Abookhoola. P. Chejoora. It is a native of the hills; it is also said to relieve weakness of sight by causing a copious flow of tears, when externally applied.

492 Rattaloo also Runtaloo. A culinary root, common in India; sweet and pleasant to the taste, cool and slow of digestion; removes oppression on the spirits, bile, and general heat. It increases semen, strengthens the system, and adds to the bulk of the solids. "Dioscorea."

493 Ruttun.--A name of Jawher. Ruttun (the word) used by itself means Almass; but all compounds obtain the name of Jawher; it possesses all the six properties.

494 Rudd.--A name of Rassie. It is cool and heavy; strengthens the body; removes disorders of wind and mucus, increases semen, and during digestion is pungent and sweet.

495 Roodwunti.--A plant very generally useful.

When the Pookhnichittur shall happen on a Sunday, take the root, leaves, flowers, and branches, taking care that your shadow does not reach them; leave them five nights in the dew, and then dry them in the shade. Four mashas ate with sugar and honey daily, will be found aphrodisiac. If it be washed for 21 days in the juice of the plantain tree, then bruised and washed in the juice of the Moondie, sugar taken and boiled in the juice of the plantain tree, and a little of the Roodwunti added to it, then adding cloves and cardamoms one tolah each, musk and camphor each 1/2 tolah, and the whole made up into balls of a tolah each, and one eaten daily in boiled milk, it will be found aphrodisiac. If it is taken simply, mixed with sugar, it will have an aphrodisiac property.

Another account.

Of the Roodwunti there are four kinds, black, white, red, and yellow, male and female; the female is distinguished by some of its leaves dropping water. It grows in a moist or watery soil, near Gwallior; it is green, and its leaves and branches resemble gram. The leaves

of the male kind are said to transmute metals, and are considered very valuable on that account. If one part of this, half a part of Tirphilla, one-fourth part of Tircoota, and the bulk of the whole of sugar be bruised and sifted, and as much ate with cow's milk, as may be held in the palm of the hand, it will cure all disorders to which the human frame is subject, and transmute old age into youth. Maadentezerrubad.

If the leaves are rubbed on silver, and that put into the fire, it will become yellow; if the leaves are thrown into melted tin, it will assume the appearance of gold. If mercury be put into the juice of its leaves and well stirred about, then boiled in milk or vinegar, it will become yellow. If the green leaves be dried, pounded, and taken to the quantity of 9 masha for 14 days, the hair will never become white. If one direm of this and 14 direms of honey, with 10 direms of cow's ghee, be well stirred up together and taken every morning, the body will become strengthened, and the hair remain black. Two direms ate with sugar, will increase appetite, and cure seminal weakness and pains in the bowels. If its leaves are used as a cephalic, it will remove the effects of poisons. Some call it Roowunti; it is hot and dry.

495' Roodraz.--Commonly used in India for making beads which are much esteemed. It is bitter, pungent, hot, and vermifuge; rectifies an overflow of blood or a suffusion of bile in the blood; cures mucous affections and head-aches. Is useful in disorders of children, and is an antidote to poisons.

496 Ruswut.--"An extract from the root of the Amomum Anthorhizum, Roxb." Bitter and pungent; hot; beneficial in mucous disorders, affections of the mouth, eyes, boils, and eruptions. In A. Huzzood. "Mixed with equal parts of alum and opium, rubbed up together with a little water, it is perhaps the best application in ophthalmia ever used, applied all round the eye." Trans.

497 Russ.--In P. called Sheera. When written singly, it means the juice of the sugar-cane. It is moist, aperient, and promotes digestion, and removes flatulence.

498 Rusunjeen.--A name for Ruswut.

499 Russ Kapoor.--"An oximuriate of mercury." A medicine of India, resembling the Sumbulkhar; hot and dry in the 3rd degree. It is a poison, but is very useful in Lues Venerea; it affects the gums, loosens the teeth, and debilitates the stomach. Its corrector is milk and butter; its succedan is DarshĒkina: the dose one soorkh.

500 Rekhbuk or Rekhbukh, or Rekhba. The title given to any medicine that promotes digestion. It is cool, strengthens the system, increases semen and mucus, cures disorders of bile and blood, heat at stomach, emaciation, wind, and hectic fever; it increases mucus.

501 Recktaal or Rukitkund, a kind of PĒndaloo.

502 Ruckitchunden. Pterocarpus Santalinus, W.

Racta Chundana, San. A name for real Sanders wood. Sweet, bitter, cool, heavy; it strengthens eye-sight, induces costiveness; creates nausea, cures thirst, disorders of the blood, bile, fevers, and boils or other eruptions.

503 Rukitsal.--Red rice. A kind of Santi; it is light and is very beneficial; increases strength, clears the complexion, removes disorders of the three secretions; is diuretic, clears the voice, increases semen and wind, and removes general heat.

504 Rukitphoop.--A variety of the KanaÈr; some say it is a kind of the Biscopra; it is called by both names.

505 Rungni.--Pungent and hot; destroys appetite; cures cough, asthma, mucus, and fever from mucus and wind. The white Rungni is pungent and hot; increases eye-sight; consolidates (amalgamates) mercury; promotes appetite, loosens phlegm and wind.

506 Rungtirra.--Called also Sungtirra. It derives its name from the Emperor Allam Gheer the 2nd, because he used it as a medicine; and because no name of a stone can ever be mentioned in the presence of the Emperor, instead of Sungtirra it was therefore called Rungtirra.

507 Rawasun.--A name of Rasun.

508 Rohoo.--A name for Shobooth. It is slightly astringent, and in a small degree increases bile; also gives general strength. I have found it beneficial as an aphrodisiac in strengthening the system and increasing semen; but I have observed that if it does not digest easily it weakens the stomach and produces much mucus; its corrector is ginger, honey, or other medicines of a hot and dry quality.

509 Roohus.--Vide Kundhul.

510 Roopa.--Called also Roopuk. (Silver.) Astringent, moist, cool, aperient, cardiac, and stomachic. It augments the strength of youth, and preserves meat from becoming putrid; decreases fat, strengthens the brain and bones, and thickens semen, decreases corpulency, and cures disorders of wind and bile. It forms an ingredient in all famous recipes. Its calx is called Roopruss, and it is more powerful than any other. Ranga resembled it in its properties, also Gold.

511 Rooi.--When very old, if stuffed into the nose, it promotes the discharge of every thing offensive from the brain. It also cures disorders in the head, the consequence of indigestion, as also hemicrania. A. Kotun (Cotton.)

512 Romus or Mudwal. A name of Bindaloo.

513 Rohni.--Of two kinds, both astringent and cool; beneficial in worms in the stomach, and affections of the throat, which it also clears.

514 Roheera.--A medicine of India; laxative; useful in wind, Badgola, affections of the liver and spleen, and in dropsy.

515 Rahusphill.--A kind of Mowa.

516 Reewudj.--The name of a shrub, cool and useful in suppression of urine, general heat, disorders of the three secretions, and blood; its tree is astringent and hot; cures disorders of the mouth, and is an antidote to poisons; it is vermifuge, cures itches, boils, and wounds, and disorders of the blood and mucus. It prevents the effects of evil-eyes, or demoniacal possession.

517 Reech.--The Bear. Its taste is sweet, cool, and heavy; it is aphrodisiac, and removes affections from wind. P. Khirs.

518 Reenga.--The fruit of the Sumhaloo; produces appetite, clears the uterus after parturition; increases knowledge and bile.

519 Reetha.--"Sapindus Saponaria. The soap-nut, soap-wort." Hot, and useful in disorders of the three secretions, and in blood. This however does not coincide with the result of my experience, but I have found it useful in cases of hemicrania, as a cephalic used in the opposite nostril: prevents demoniacal possession. A. Bunduck Hindui.

520 Rewind.--"Rheum Palmatum. Rhubarb." Laxative, stomachic, and astringent; and if taken after meals with rose water, it promotes digestion and strengthens the bowels. It removes mucus from the pylorus.

521 Zeera.--"Cuminum Cyminum, W. Jiraca, S. Cumin seed." Hot and dry; light, stomachic, astringent; increases knowledge, clears the uterus; and of use in disorders of that viscus; it relieves flatulence, Badgola, and vomiting.

522 Zeerki.--A name for Zuerishk.

523 Zachmeheath.--A small shrub, growing close on the ground, covering it with its foliage; it is found by the side of fields of water; it is of two kinds, the leaf of one small and thin, those of the other broad and thick. The first kind is excellent in the cure of piles: thus, dried in the shade, pounded, sifted, and taken every morning in the quantity of a palmful with water, for fourteen days; and every night at bed-time, taking 12 mashas of K'nd Sia, and during its use abstaining from all acids, or other things, which may produce wind.

524 Zerki.--A name of pepper, called also K-la Dana.

525 Zumiekund.--A name for Soor'n.

526 Sanbir.--A name for Sembile.

527 Saarba.--A medicine of India, of two kinds, both sweet, moist, and heavy; produces semen, and is aphrodisiac; cures disorders of wind, bile, mucus, menorrhagia, and colliquative diarrhoea in fever.

528 Saramill or Sarumluk, or Saral.--The author of the Dara Shekoi has described this as a medicine of India, and in other works that I have consulted, it is called Sangterra. In taste it is astringent, and

heavy; beneficial in disorders of wind; and increases mucus and bile.

529 Saluk or Salook.--A flower, q. vide.

530 Sagown or Saag.--A tree of the hills of Hindostan: the upper surface of the leaves is hard and raised like a file. Some say that this is the Pheelgosh (Elephant's ear), from its resemblance to the ear of the Elephant; it is cool, and useful in disorders of wind and blood. "Tectona grandis."

531 Saalpernie or Saloom.--A medicine of India; heavy, cures fever, difficulty of breathing, and disorders of wind, bile, and mucus; it produces nausea, restrains diarrhoea, beneficial in dryness of the seven dhats, strengthens the system, is aphrodisiac, and forms an ingredient in all the favorite formulÉ. In the Dhunterri it is written, that in its taste it is pungent; having small and green leaves, the seed-vessel about an inch long, seed small and numerous; curing chronic fevers, seminal weakness, and swelling of the body. It is said to be hot. "Hedysarum Gangeticum."

532 Saalie.--A tree of the hills, of which elephants are very fond, and which soon brings them into good condition. It cures boils and eruptions, disorders of blood and mucus, and restrains diarrhoea. Its branches quickly take root by being planted, and when used as posts for the support of a roof, it quickly covers the whole with its foliage.

533 Saaltie.--Commonly called Kaphoor Kutcherie; cool light, astringent; promotes digestion, cures cough and disorders of the blood. A species of Kachoor, having a pleasant smell like Camphor.

534 Saaje.--A name for Serje, q. v.

535 Sawang.--A culinary grain, used by the villagers; it is smaller than the Badjera, is smooth and pointed; it grows also wild, of a smaller size. It is cool and dry; useful in bilious disorders and mucus, and dries the seven d'hats.

536 Saal.--Sweet to the taste and pungently sweet in digestion; cool, light, astringent; cures disorders of wind, bile, and mucus, and preserves the health. There are other kinds of this, but this is the one to be preferred. One kind is red, called Rakitsal; it is nearly of the same nature, (a kind of rice).

537 Salamookh.--A kind of rice like the former.

538 Saro.--(Myna). Its meat is dry and moist in equal degrees; increases knowledge and appetite, strengthens the system, removes laxities of the bowels, useful in bruises and hurts, relieves cough, lessens mucus and hectic fever; it is called Sawur, and in A. Zerzore, P. Sharug.

539 Sabur.--A kind of deer, whose skin is used in covering sheaths for swords, and by the lower classes and hunters as lining for their clothes. Its meat is sweet; in digestion it is cool, moist, and heavy; increases mucus, and cures disorders from diffusion of bile.



540 Sarass.--A species of heron, "Ardea Antigone." A large bird, with a long neck and legs, of a lead color; the male lives always with his mate. Its flesh is cool, moist, and heavy; strengthens the system, decreases urine and feces, cures disorders of wind, blood and bile.

541 Saamp.--The Snake. Its meat is moist and heavy, is vermifuge, and kills worms in the rectum; increases knowledge, strengthens the system. If the old skin when shed be bruised and applied to the eyes, it increases the strength of vision; and if burnt, and its ashes rubbed on parts where no hair grows, it will reproduce it. Snakes avoid its smell when burning, and if the whole skin be tied round the thigh of a woman in labor, it will facilitate the process. P. Mar.

542 Saal.--The name of a common tree, the wood of which is generally useful. It is cool and astringent; cures disorders of wind, mucus, poisons, boils, eruptions, and is beneficial in burns. A. Saage.

543 Satoon.--A name for Chitoor.

544 Sip Kullie.--The Lizard. A. Saamaberus, P. Chillpus. It does not frequent those places where saffron is kept. If split open and applied to a part where a thorn or arrow may have entered deep, it will effect its extraction by suction.

545 Soopearee.--"Areca Catechu." Astringent, cool, dry, and heavy; cures disorders of mucus and bile, increases appetite; removes bad taste in the mouth; when fresh it is very heavy and produces flatulence; is diaphoretic; injures appetite and eyesight, and causes a prolonged retention of semen.

546 Subskun.--A name for Baraikund.

547 Sutarie.--The juice of the Soopearee tree; it strengthens the teeth and stomach, contracts the vagina, and cures leucorrhoea; it is intoxicating.

548 Setoopula.--A kind of sugar.

549 Setawur,--also Setawurie or Shetawur, vide S.

550 Sutputtrie.--A name for Roocha, vide R.

551 Sutsar.--A kind of cucumber.

552 Suteepulas.--A kind of Kutchoor.

553 Soocherakhar.--The common Sedjee, (impure carb. of soda.) This name is given to the purer sorts. If 3 mashas be mixed with a cupful of dhaie, it is useful in cholicks. If mixed with lime juice, it is used to write on stone, and the stone placed on a slow fire as long as you can snap your fingers 100 times, and then taken off, when the writing will be found white and permanent. The physician Nouruddee has mentioned this to be the case.

554 Sedarth.--Pungent and bitter, hot and dry; cures disorders of mucus, itch, Juzam, apthÉ; is vermifuge, and promotes appetite, but causes diffusion of the bile in the blood, and its consequent disorders. The green leaves are heavy and cool. In my opinion they are hot, and obstruct the flow of urine, increase indigestion, and disorders of the three secretions. The above is a white kind of Sersom, the name taken from the Sanscrit.

555 Sud Sohaung.--The name of a red flower in India; its leaves three-cornered, serrated; it is cool, and beneficial in disorders from poisons, bile, blood; in dropsy and nausea; 3 mashas of this bruised and taken with water is useful in gonorrhoea.

556 Suda Khar.--A salt from a grass, very hot, and is used for cleansing lardaceous matter from sores; it increases the opening in boils, but decreases strength.

557 Sudaphill or Sudeephill.--A name for Bale.

558 Sudagolab.--A flower like the rose. Its tree is larger than the rose-bush, and its flower has a different smell; it is always in flower, from which circumstance it derives its name. I have not seen this noticed in any other work of India, but it is probably the Koocha: q. v.

559 Surphoka.--A plant of India, about a yard in height or sometimes more. It is very common; it is also called Joojer, and is a kind of Chirchirra Soorkh. It is bitter, astringent, and light; cures disorders of the liver and spleen, boils and eruptions, and cough; is an antidote to poisons; useful in disorders of the blood, difficulty of breathing, and fever. I have found it very beneficial in clearing the blood, and useful in correcting bile, curing itch, lues, and other eruptions.

560 Serje.--A name for Saaje. "Tectona grandis."

561 Sooryalee.--A plant about 6 feet high. I have seen it in Hissar in abundance; it grows in the rains and spreads over the sides of houses, its stem is then about an inch in diameter; its branches also thin, and of a bright red colour; its flowers are beautiful, white and red; when ripe it in some degree resembles wheat; its flowers are crooked. It is aphrodisiac.

562 Sirpund.--Aperient; cures general swellings, and disorders of wind and bile.

563 Sericbans.--Useful in mucous disorders and affections of the eyes.

564 Seriss.--"Mimosa Seris," called also Sereeka; a very large tree of India. Its flowers have a sweet smell, and are very beautiful; it is cool, cures boils and eruptions, poisons, aches, and swellings. If a decoction of the leaves be taken internally in ophthalmia, and the juice of the leaves dropped into the eye, it will be very useful, and this I have tried. The bark of the tree dried and pounded is excellent when sprinkled on foul ulcers, in which too it kills maggots. The smell of the flower is useful in head-aches and hemicrania, in cough and

in jaundice. If the root of the white Seriss be kept in the mouth, it lengthens aphrodisia. Some have called this Layetoolatees. If the seeds be bruised with water, and this dropt into the eye, it will remove specks; the oil of the seed is also very effectual for this purpose.

Maadentezerrubad.

"Seriss is among the Indian physicians, hot and dry, and in the opinion of some cool and dry; it cures swellings and wind. If the bark of the stem, the bark of the root, with the flowers and seeds of each, 3 mashas, be bruised, sifted, and mixed with cow's urine, and taken thrice a day, it will cure the bite of a snake, and for one whole year no reptile will injure you. The bark of an aged tree is the best. When the sun shall be in the division Joura, if daily for three days, 6 mashas of the bark be taken in congee, it will render the person invulnerable to the bite of any noxious reptile for a year. If the oil be extracted by heat from the seeds, and applied to the white spots of leprosy, it will cure them."

565 Sirool.--Bitter, hot, and light; cures affections of the throat, ear, eye, and disorders of wind.

566 Sirsom or Seerkup. P. Sirshuph.--In India this is used to produce a very common oil; it is hot, and increases disorders of the mouth, and decreases mucus and semen; expels wind; is vermifuge, and if much be taken it will injure the eyesight; if a woman uses it during the lochial discharge, it will increase her strength and improve her complexion. One kind of this is white, and is called Sedarth, q. v.

"Sinapis Dichotoma, (Roxb. MS.) Sp. ch. dichotomous, siliques cylindric, smooth, spreading, bark straight and tapering, leaves stem-clasping; the lower somewhat lyred, superior ovate, lanceolate, entire, all are smooth, as are also stem and branches." Roxb.

567 Soorunkitki.--A kind of Ketki, like the Sinobir. It has twelve leaves or more in the flower, its scent is sweet and soft. The plant flowers only once in 6 or 7 years; both kinds are sweet, cool, bitter, pungent, and light, and cure disorders of mucus. The juice of the Keora is also used for the same purpose, and mixed with it, is cardiac. The Ketki is a variety of Keora.

568 Sirunmaki.--It is astringent, pungent, light, aphrodisiac and cardiac; cures Juzam, swellings of the body, piles, seminal weakness, pains in the urinary bladder, marasmus, disorders of the blood, and dropsy; is an antidote to poisons; cures hectic fever; clears the throat, and is an ingredient in all favorite formulÉ.

569 Seroopjeea.--A kind of Jeeaphup.

570 Seriepurnie.--A kind of Arnee, also called Gumbar.

571 Seroopbudder.--A name also of Gumbar.

572 Surwalla.--The name of a common shrub.

573 Sussa.--A name for the hare. The meat is sweet, cool, and light; induces costiveness, increases appetite, cures difficulty of breathing and sunpat, removes dysentery, and is both a medicine and article of diet.

574 Suffrie Amer.--The Guava, "Psidium pyrifera." Vide Anervade.

575 Segund Philla.--A kind of date.

576 Soogunass.--A name for Arloo.

577 Sillajeet, also Silladeet, Styra or Storax; a balsam, pungent, bitter, and stimulating, more pungent in digestion; hot, cures seminal weakness, piles from cold, Juzam, dropsy, marasmus, difficulty of breathing, tabes, idiotism, swellings of the body, disorders of mucus and blood. Is vermifuge, lithontriptic, and otherwise generally useful. It is one of the most powerful remedies; is stronger than any other ingredient in whatever formulÉ it may form a part, and it increases the effects of all others; it is the favorite medicine of all Indian physicians.

Sut Sillajeet is the strongest, for this means Sillajeet in a refined state. I have found it excellent in gonorrhoea, and for thickening the seminal fluid; also for strengthening the kidneys and urinary bladder. The mode of preparing it, is as follows:

The Sillajeet is dissolved in water and placed in the sun in a new earthen vessel till it becomes thick, and its color assumes a reddish or yellowish hue; then it must be taken from the surface as much as is clean, and preserved in another new vessel; this too is placed in the sun, well protected from dust, till it becomes dry. This is the Sut Sillajeet, and what remains in the first vessel is again purified in the same manner for three different times, and each time the pure drug is dried as above. It is easily purified by fire, and more quickly; but this is much to be preferred. It is brought from the hills ready prepared.

Maadentezerrubad.

"Sillajeet is the urine of the hill wild goat, which when the animal is rutting, is discharged on the stones and evaporated by the sun's heat. It is found in small quantities, of a black color. It is hot in the 3rd, and dry in the 2nd degree. In the opinion of Indian physicians, it is useful in all kinds of seminal weakness, in swellings, in Juzam, epilepsy, diabetes, stone in the bladder, and in gravel. The Sillajeet is often mixed with lime, but the adulteration is discovered by the change of color. Some have said that it is the urine of the wild ass, found as above. The purified kind is the best. In Juzam, if ate for 40 days, it is a cure, and even in the last stages of the disease it is beneficial. It loosens wind and phlegm."

578 Sillaruss.--Hot and moist; increases eyesight and semen, and cures Juzam and itch. A. Myasayela.

579 Somooderphill.--A medicine of India, more black in color than the Hurr, of a square shape, and its corners of a red color; these, however, also become black from age; mixed with human milk and used as a cephalic, it will cause a discharge of all phlegm from the head. If mixed with the juice of the Gooma, it will cure hemicrania. The bark of the root is very efficacious in swellings of the hands and feet; and ate with salt and anise seed in warm water, it will be found excellent in pains of the bowels.

Some have named this Hubbooneel, but how far this is correct I know not.

Maadentezerrubad.

"Somoderphill is hot and dry; if introduced into the nose with goat's milk or urine, it will cure head-ache, hemicrania, suppressed mucus, &c. If mixed with goat's urine and applied to the eyes, it will cure night blindness, and removes opacities in the cornea. Mixed with human urine, it is both ate and applied to the nose in bites of snakes, and with sheep's urine or buffaloe's dung is applied to the pubis in the cure of diabetes; mixed with turmeric, it is an useful application to the spots of white leprosy; with sugar, ate for the cure of seminal weakness; with aniseed, in pains of the bowels; with cow's urine, in hiccup; with dhaie, as an astringent; with ginger, in rheumatism; with human urine, in black jaundice; with cow's urine, in mesenteric obstructions of children; and for those who are dull of hearing, mixed with Bhangra or honey, as an application to the inside of the ear. In restrained or obstructed lochia, or retention of the placenta, with asafoetida; and with cloves and sugar, in intermittent fever."

580 Somooder Phane.--Sponge.

581 Somooder Lone.--Murias SodÉ. The sea salt; it is sweet and bitter, hot and cool, in equal degrees; tonic, anthelmintic, purgative; promotes appetite and digestion, cures disorders of wind, and corrects irregularities of bile and mucus.

582 Somoodersake.--Convolvulus Argenteus, also Ruttunmala.

Maadentezerrubad.

"A seed like the mustard; black and aperient, cool and moist, in the 1st degree; is aphrodisiac; strengthens the stomach, removes heat of urine, gonorrhoea, thinness of semen, the secretion of which it thickens and increases. It is astringent, and produces flatulence. Its corrector is sugar; its succed. Sireyara: dose six mashas."

583 Sungtirra.--The author of the Ayeen Akberry calls it Sontirra. A fruit of India of great esteem; it is of a yellowish red color, in shape like the apple, but larger. Its rind is fine, soft, and smooth, like the Sylhet orange, which it in all respects much resembles. It is large, sweet, and acid. There are different names for the different

kinds of oranges, but this is the largest and best. It is in my opinion cool, cardiac, drying; allays heat and thirst, and prevents the ill effects of wind, loosens phlegm and bile, strengthens the stomach; is very grateful when ate with sugar; and its acid is less hurtful than many others. I have known a man of a bilious temperament, who told me that he always found relief from the use of this orange. The emperor was in the habit of eating it in Pilaus, when sweetened with sugar and rose-water, and thus used, he called it Rahut Jahn. It is thus rendered more cooling and more grateful to the taste. He also ate it when cooled in ice, and found it useful in giving tone to the stomach. The people of India use it with their food. If ate after having been sprinkled with a little salt, its acid will have less effect on the teeth, mouth, and throat; this however, can only be necessary when unripe or not of the best kind. "Many more trivial properties are ascribed to this orange in the original, which would only be waste of time and paper to record."--Trans. It is said to be hurtful in coughs, and colds.

584 Singhara.--"Trapa natans." "Trapa Bispinosa." A common triangular water-nut, like the hermodactyls; it is the produce of ponds or reservoirs of water. When green and unripe, it is pleasantest to the taste; when ripe, it becomes hard, and when dried, more so; it is much employed in aphrodisiac formulÉ. It is sweet, cool, and heavy; cures bilious disorders, and those of blood; removes heat of the body, restrains laxities in the bowels, and increases semen. It is generally liked and universally eaten.

585 Sindoorie.--A name for Sud· Soh·gun.

586 Sunkaholie.--A small plant, with very thin branches like common grass; its leaves are very small; it is a creeper on the ground; its flower white and small, and looks very beautiful in the evenings or in moonlight nights. It is astringent, hot, and moist; aperient and aphrodisiac; increases memory, understanding, and perception, and likewise discrimination; cures seminal weakness, and forms an ingredient in all favorite formulÉ; cures gonorrhoea; and I have often used the bark of its root as an aphrodisiac and for increasing the consistence of semen. Some have called this Soorch.

587 Sunn.--"Crotalaria Juncea." A plant, the bark of which is used as hemp; it is usually sown around cotton fields. It is of two kinds, the second called Rasni. It is pungent and acid, and its leaves are used as a culinary vegetable; it is cool, heavy, and astringent. Its flower is used as an astringent in lochial discharge.

588 Sunkh.--A white shell of a very large size; cool, light; strengthens the eye-sight, cures mucous disorders, and those of bile and blood. A. Hulzoom. There is a small kind called Cowrie; if this be burnt and calcined, it will quickly dry up sores by being sprinkled over them.

589 Sebaloo.--or Sebalie, or Nindee, see N. Vitex Trifolia.

590 Sindoor.--The red oxide of lead, used externally. "Sindoora, S." Hot; cures acne and Juzam, and disorders of poison, boils, and

eruptions; clears wounds; promotes the junction of broken bones. The ointment of this is very excellent in sores. The receipt is to be found in many other works.

591 Soombookhar.--"The white Oxide of Arsenic." It is white and like alum in color; it ought to be chosen thus: when rubbed on a crow's feather and put over the fire, if it does not smoke, and the feather becomes white, it is good. A. Tooralhalik. There are six kinds of this, one named Sunkia, the third Godunta, the fourth Darma, the fifth Huldia; but each will be noticed under its own proper head. The Yunani physicians do not allow this to form a part of their prescriptions, as they believe it destroys the vital principle; and such medicines as are deleterious in their effects, such as opium, they always exhibit with correctors, for this reason such remedies are seldom noticed or used by them. The physicians of India, on the contrary, find these drugs more effectual in many disorders than others of less power, and such the calx of metals. For this reason too, I am in the habit of seldom giving these remedies internally, but I usually confine my use of them to external application, and as aphrodisiacs, which I prescribe to a few friends, who may have derived no benefit from Yunani prescriptions. It is better, however, to use as few of them as possible. The sixth kind is Hurtaal.

592 Sunkia.--A kind of arsenic.

593 Sunkhal.--A species of Bindaloo.

594 Sungjerahut.--It obtains its name from being useful in wounds. Throughout India it is also known by the name of Sungderaz. It is a stone of very soft consistence; cool and light; beneficial in fever, bile, asthma, pains in the chest, flatulence, and laxities in the bowels; and when used in ointment, dries up ulcerated parts, removes pain, and acts as an absorbent in the stomach and bowels. I have found it by experience to be extremely useful in the before-mentioned complaints, also in diarrhoea; in Hindostan it is called Surkoola.

595 Sungjoothka.--A name for Jui; having a white flower.

596 Soorinjoothka.--Also a name for the above; having a yellow flower.

597 Sonamukie.--A name for Marka sheesha. "Marcasite stone."

598 Sooroon.--A kind of Baharkund, called Zemeekund. A root, resembling a turtle, used in India as pickles; it is dressed with meat, and also used by itself; it is dry, light, and stomachic; useful in disorders of phlegm and piles; it produces eruptions from diffusion of bile, and some have called it difficult of digestion. Those who are in a reduced state, or have weak stomachs, had better not eat more than 20 direms. To my knowledge, it is much used in piles; it is said to be beneficial in cholics and pains in the bowels. It increases bile; and is hurtful in disorders of blood; it is also injurious to the throat. Its correctors are fresh dhaie, and being parboiled in water and the water changed. It may also be corrected by being boiled with tamarind or anula leaves. Enclosed in clay and roasted in an oven,

the outer rind pulled off, it will be found less hurtful; in any other manner it irritates the throat. If used in powder, it must be skinned and dried in the shade; one kind of it is white inside, and of a purple color externally. A third is white on both sides; the former is the strongest: it is also named Soorunsona.

599 Soombullie.--Pungent and bitter, cures disorders of wind and mucus, and is an ingredient in favorite formulĒ.

600 Soos.--"The Porpus Delphinus." Its flesh is moist and heavy, cures disorders of wind, and increases semen and mucus. P. KhookmaiĒ. A. Delphine. The author of the Echyarat has described this as a large fish of a black color, with a head like that of the hog.

601 Suer.--See Kual.

602 Suwa.--Its flesh is cool, dry, light, and astringents; useful in bruises; cures phlegm, cough, and hectic fever. A. Begha.

603 Soopee.--Any kind of fried pea, deprived of its shell.

604 Sona.--A precious metal; cool, heavy, and aphrodisiac; beneficial as an antidote to poisons, and in repressing the three secretions; used in mania, fever, and dryness; clears the complexion, and is an ingredient in all favorite formulĒ. When prepared for use, it is called Mirganick.

605 Somph.--"Aniseed, Pimpinella Anisum." One kind of it is called Seethka, the other Sowa; the former means the largest kind; both are bitter, sweet, hot, and light; improves appetite; cure affections of wind and mucus; useful in cholick, boils, eruptions, and all disorders of the eyes, and increases bile. One kind, the latter, is used for disorders of females. A. Razeena. P. Valanbuzury.

606 Sonth.--"Amomum Zingiber." The dried root; moist and light; sweet during digestion, and hot; promotes appetite and digestion; allays vomiting, cures difficulty of breathing, cough, itch, affections of the heart, swellings of the scrotum, and swellings in general; rheumatic pains in the joints, pains of the urinary bladder, piles, and flatulence, and clears the voice. Pills made of Sonth are very generally beneficial, and the result of my experience I have published at full in my other works.

607 Sowa.--A. Shibbet. P. Wallankhoord. Hot, dry, and aperient; its smell soporific; its leaves hurtful to the stomach. The seed Dill. Anethum Sowa, Roxb.

608 Soonchur.--A name for the salt Soonchur, also Soonchill.

609 Soorjemooki.--A name for Adittbaqut. "Helianthus Annuus."

610 Sooderie.--Its smell is strong and penetrating, like an animal in the rutting season; pungent and hot; beneficial in wind and fever, and clears the voice; the black kind is used in various formulĒ.



611 Soubustanee.--A name for Valanchoord.

612 Sooe Junglie.--A name for Pitpapra.

613 Soonkullie.--A shrub hurtful to animals.

614 Sowall.--A name for Thaleeb. Cool; improves the color of the skin; cures remittents, and a little of it introduced into the parts of both sexes, useful in gonorrhoea.

615 Soorudjjhall--A name for Lotooperie.

616 Sohora.--Cures affections of blood and mucus, and restrains laxities of the bowels.

617 Sahunserbede.--A soft stone, of a dark-red color; cool and dry in the second degree; used by Indian physicians in disorders of blood, in laxatives from indigestion, acne, boils, psora, and infantile eruptions; given with milk or butter to the quantity from two to four soorkhs.

618 Sohunjena.--or Sahinjena, or Sajena, or Sekir. "Hyperanthera morunga, W. Sobhanjana, S. Guilandina moringa. The root of the tree scraped exactly resembles horse-radish, and is used as such in all parts of India. It is a rubifacient, and useful as a stimulant." A tree common in India; hot and light; useful in disorders of the eyes; creates appetite; restrains diarrhoea, cures disorders of wind, mucus, acne, and swellings of the body, affections of the spleen, boils, and eruptions, and cleanses the blood. It is of three kinds; the second kind, which is red, is said to be aperient and astringent; in other properties the same. Its flower is heavy and astringent; cures disorders of mucus, swellings of the body, and increases the wind. The people of India use its flowers as a pickle in oil, and my father used to recommend this pickle to those of a cold temperament, but it is prejudicial to the eyes; it is thus prepared:

The flowers are put into water for a day, and washed; a little mustard seed added, and the whole put into serson oil. This pickle is less hot than the plant. Pickle made from the root, removes wind; the leaves bruised and applied to ulcers, cleans and heals them.

619 Sahidei.--A plant about half a yard in height; its leaves like the Toolsi, cool and moist; useful in suppressed wind, fever, pains in the limbs, swellings of the throat; its use increases the complexion and volume of blood. It is used for killing mercury.

620 Sohaga.--A name for Tunkhar.

621 Sembill.--"Bombax Heptaphyllum. Silk-cotton Tree." A large tree of India; its leaves like the Jamin, but broader and more long, about half the breadth of the peepul and twice the length; in thickness, color, and mark, the same. Its flowers resemble the Bukaen when small, but when more advanced, it becomes more like the goolur, and when full grown, the flowers are as large as a large lime. It then spreads and

becomes red; after this it again closes; the flower then falls, and leaves the seed vessel. The capsule is twice as large as that of the Mudar, and when ripe, is filled with cotton. I have ate of the flower when at its middle growth, and found it pleasant to the taste, but it produces flatulence. It is cool and aphrodisiac; induces corpulence; is astringent, and cures boils and eruptions, Juzam, and disorders of the blood and bile: some call its gum Moocherus, the author of the Tophia for instance; but Moocherus is the gum or flower of the Phoopul tree. In the opinion of the physicians of India, the Sembill is a powerful medicine as an aphrodisiac. If the juice of the root be made into sherbet with equal part of sugar, it will increase age by restoring the vital energy, increase understanding and semen; the larger and older the tree, and the thicker the root, the greater its strength as a medicine. The small roots are cut into slices, dried on a rope, and sold; in this state, it resembles Bhamun Soorkh.

Ascetics have said, that the perpendicular root of a large full grown Sembill tree, cut in pieces, dried and reduced to a powder is powerfully aphrodisiac, in the quantity of 4 direms daily. I have taken this powder to the quantity of one tolah with sugar, and have also prescribed it with advantage; it strengthens the stomach, and is gently laxative. If given with honey, I conceive that its virtues will be increased. The author of the celebrated work Ahmed Ben Shirazee has told the following story, which I shall relate as nearly as may be in his own words. "I was," says he, "on a journey, when coming to a village in India, and being very thirsty, I met an old man from whom I requested water to drink; I observed that this old man had a peculiarly healthy appearance, and seemed plump and stout; he had a young woman with him, whom he sent to his house for water, and who brought it me to drink. I then asked him whether that young girl was his daughter; he laughing answered that she was his wife, and that he had three others equally young. I was somewhat surprised at this, and asked him if this was not too many for him; he replied no! More and more astonished, I asked him if this was really the case; he avowed it to be so. I then questioned him how he came to be endowed with so much strength, and how old he was; he told me that his age was 110 years, and related the following facts: That when 50 years' old he had already become aged and feeble, and was so much decayed in constitution, that he seldom rose from his bed, and when he did so, was obliged to support himself on a crutch. That a fakeer passing that way observed his feeble state, and feeling compassion for his helpless situation, asked him what ailed him: he replied, nothing; but that old age had come upon him. The fakeer then gave him a medicine which he had taken ever since, with an injunction to abstain from all acids: this he had done, and that the effect was such as I saw. He likewise told me that he had a son nearly 80 years of age, who had also used the fakeer's prescription, and who was much stouter and more healthy in every respect than he.

"Astonished at this relation, I procured the receipt, and thus hand it down to posterity.

"Take the white roots of a full grown, healthy Sembill tree, which is soft; cut them in pieces, dry them in the shade, and reduce them to a powder: sift it very fine, with equal parts of sugar, and over

the fire, form it into an electuary: of this 5 direms are to be eaten daily, and no acid to be used.

"To this the old man swore, and brought his son and introduced him to me to prove the truth of his story. The son corroborated the assertion of his father, and added that he had ate the remedy only two years, when he became as he then was; certain it is, he had not a grey hair in his head."

622 Semb.--also SÈme. A common creeper; its leaves very green and small, broad in the centre and pointed: a smaller leaf rising from the same part of the stem; its flower is small and of a yellowish color. Its seed is like the pistachio nut, but more broad and longer in some degree, like the stone of the tamarind; it is called B·kl·Hindui; it is cool, astringent, flatulent, and from its astringency strengthens the stomach; is aphrodisiac; cures bilious disorders; increases mucus, and the Hindoos have recommended it for the cure of wind; but in this I do not concur, as it is rather apt to produce wind; they are however in the habit of recommending all medicines that procure a discharge of flatus. One kind is called Golesemb, also called Krishnphilla; its seed is larger and longer than the one now described; it is hot, and cures disorders of wind, bile, and mucus.

623 Sehoond.--A prickly plant, growing wild. A. Zakoom. It is so called, but the seed of the Zakoom is said to be like the Hurr, whereas the Sehoond has no seed; it is pungent, heavy, laxative; increases appetite, cures dropsy; is an antidote to poison, useful in affections of the spleen, Juzam, idiotism, marasmus, and itchiness of the bowels, flatulent swellings, badgola, swellings in general, and is lithontriptic. The best kind is red or of a rose color; its milk is also red, but if put on a cloth it becomes white. All kinds of it are used in transmutation of metals. There are several kinds in use for various purposes, the juice is an ingredient in many formulÈ.

624 Sisoo or Sishum, and another kind called Rusispa. It is a very common tree of Hindostan, large like the Jamin, and its wood is durable and excellent; it is not readily attacked by insects nor liable to decay. If cut down when the moon is in the wane, no insect will ever touch it; its leaves are small and round, a little inclining to oval, with very little point, like the leaf of the Semb. Its seed-vessel is light, and contains only two or three seeds; it is about half an inch long; both kinds of the tree are hot, and reduce corpulency. It also causes abortions; cures Juzam and white leprosy; is vermifuge; removes pains in the urinary bladder; useful in boils, eruptions, heat of body, disorders of the blood and mucus, and allays vomiting. It is particularly useful in disorders of the blood and cuticular eruptions; this is a favorite wood among Europeans. It is also useful in Lues Venerea, and is thus used: one and half masha of the filings of the centre or dark-colored wood is boiled in 3/4 pound of water, till only one-half shall remain, then strain and drink with the following plain sherbet: the same quantity repeated in the evening, and every five or six days. The sherbet of Morukub mixed or drank with it. This must be repeated for 14, or 21, or 40 days.

Receipt for the plain Sherbet.

Filings of the wood, a pound, infused in 12 lbs. of river water, for 24 hours, then boiled, and when half is evaporated, strain and add to it 3 rittals of sugar (23 ounces), and preserve for use. Six tolahs to be taken morning and evening, with the decoction above specified. If this is required of additional strength, four tolahs of Pitpapa is to be added when the decoction is nearly complete.

Receipt for the mixed Sherbet.

When the above sherbet is nearly ready for use, add to it Soorinjan (Hermodactyls), Irkhir (Camel's hay), each three tolahs and 9 mashas, separately bruised, strained, and gradually mixed; when fully boiled add 10 tolahs of senna, and take it from the fire. If this is required of additional virtue for the cure of foulness of the blood and Lues Venerea, add four tolahs of the Pitpapa before the others are mixed with it. Ten tolahs of this in the morning is to be used as before specified. No food to be used during the cure, except kullia, pillau, and bread; no acid to be admitted, and no greens of any description, and the day on which the mixed sherbet is taken, even bread is not to be eaten. "Dalbergia Sissoo. Roxb."

625 Sial "The Jackal." Its flesh strengthens the system, increases semen, cures disorders of wind and hectic fever. A. Ebn·vee. P. Sheghal.

626 Sendhi.--The juice of the date tree; this is less powerful than the tarrie; it is flatulent and aperient; induces corpulency, and is aphrodisiac.

627 SendhÊ.--A kind of Kutcherie.

628 Sealie.--The wild carrot, long and cone-shaped. A. Shakakul.

629 Seenaki.--A name for Karoonus Soombul.

630 Seenku.--A name for Shummie, vide Sh.

631 Seotie vide Kurkooja. "Rosa glandulifera. Roxb."

632 Seelidj.--A kind of ChÊreela, which grows in stony places or near water; it has a sweet smell; is bitter and cool, cures mucous and bilious disorders, heat, thirst, vomiting, and asthmas.

633 Seep or Seepie. A name for Suduf (a shell). It is pungent, shining, and promotes digestion and appetite, strengthens the system, and is an antidote to poisons.

634 Saeb.--A name for Tuffah. In Yunani works, the Indian kind is called Harara or Seoharara; it is cardiac, and its preserve is more so; it is aphrodisiac, and produces flatulence; when unripe it is acid and astringent, and hurtful, produces cough and decreases bile. Its corrector is salt.

635 Seetaphill.--The common Shereefa, q. v.

636 Singia or Singia Jur, (Aconite.) A root like Gentian, but a most deadly poison, and as such used by the Nepaulese. It is also called Singia Khar or Beechnak. It is described in several works as a most active poison, and not to be given by itself even in the smallest quantity. It is made up for internal use as follows:

Take of quicksilver, Singia, Hurtaal (refined), chillies, sulphur (purified), Peepul, fine ginger, Hurrha, (large) Anula, borax (refined), Bahera, nutmeg, each a pice weight.

Mix the quicksilver and sulphur together with a little of the juice of the Bhangra, then add the Hurtaal, rubbing them well, and add all the others, with more of the juice of the Bhangra, till 10 pint bottles or five seers shall be expended; this and these must be rubbed continually during 12 days, and till it acquires the consistence of a mass proper for pills. It is then to be made up into small pills of the size of a small pea each. These are given one for a dose, with the following vehicles, and in the cure of the following disorders; and during their exhibition, only simple food, and no acid to be used.

With Kutkuleja leaves, in	Vomiting, Cholera, &c.
,, Cow's urine, in the cure of	Diarrhoea.
,, Toolsi leaves,	Internal heat.
,, Lime juice, and applied to the eyes,	Evil spirits depart.
,, Kusskuss water, in the cure of	Bilious disorders.
,, Tirphilla and ginger, in	Asthma.
,, Seed of Methi infusion,	Dysentery.
,, Honey,	Emaciation.
,, Ditto, to thicken	Semen.
,, Butch, in the cure of	Tooth-ache.
,, Pounded Kusskuss,	Dropsy.
,, Nutmeg,	Rheumatism from wind.
,, Onion Juice,	Bites of snakes.
,, Infus. of Adjwain,	Thirst.
,, [1]Juice of Kussownda,	Wind.
,, Radish juice,	Offensive breath.
,, [1]Soopearie juice, (rubbed,)	Cholicks of children.
,, Gopie earth,	Strangury.
,, Cow's Ghee,	Bites of snakes.
,, Root of Semel tree,	Every thing.
,, Old Goor,	Internal heat.
,, [1]Eleachee, (Guzerathee,)	Intermittents.
,, Mugrela and salt,	Indigestion.
,, Doob grass,	Diarrhoea.
,, Mace, externally in	Night blindness.
,, Goonchee, in the cure of	General Rheumatism.
,, Pith of Bela,	Vertigo.
,, Water of burnt wheat,	Sunpat.

637 Shaldan.--A kind of rice, in virtue like the Saatie.

638 Shalook.--The root of the Kawul flower, q. v.

639 Shubbe.--*Polyanthes Tuberosa*. The name of a common flower, which has a strong scent in the night; it is of several kinds, white, yellow, red, and yellowish red. It is hot and dry in the second degree; three direms taken in water, is diuretic, and also useful in suppression of the menses. It expedites the delivery of the dead foetus and of the placenta. Its smell expels mucus from the brain and collections of wind. In those of a hot temperament it produces head-ache. Its corrector is oil of roses, vinegar, or its own oil; the latter is very beneficial both externally and internally used, and possesses all the beneficial properties attributed to the flower. An unguent composed of this, Akirkirra, and Tokhur Unjeera, applied to the loins, is very beneficial in the two cases mentioned above, and is used both externally and internally in complaints of the uterus, also in rheumatism.

640 Shutawur.--A name for the root of a tree in the jungles, of a prickly kind; its stem and branches are thin, with many smaller ones, about an inch or two inches long in the intervals. Its leaves are very thin and small, somewhat like the Fir tree. The tree itself grows to the height of 9 or 10 feet; its seed resembles the Anboo Saleb. It is sweet, cool, moist, and heavy; cures disorders of wind, mucus, bile, and blood, also swellings of the body. It is aphrodisiac; increases the secretion of milk, and is an ingredient in celebrated formul . For increasing the consistence of semen, and as an aphrodisiac, I have found its conserve and powder of great use. One kind of it is called Kalinta, another Maha Shutawuri; they are cool; cure piles and laxities from indigested food, disorders of the eyes; are cardiac, aphrodisiac, and increase knowledge.

641 Shitawuballie.--A kind of sugar, which cures eruptions from diffused bile, seminal weakness, delirium, nausea, and thirst.

642 Shereefa.--Called also Seetaphill. It is sweet and cardiac; increases semen and removes depression of spirits. If the kernel of the seed, in the quantity of one direm, and dhaie, half rittal, be bruised together and rubbed over the body, in cures of itch, left to dry, and the same repeated several times, the itch will be cured; this I have found to be the case; tried and found effectual. "*Annona squamosa*."

643 Shuftaloo.--A common fruit of India. Its tree like the Aroo. It is heavy, slow of digestion, cool, but less so than the Aroo; when unripe it is sour. The best is sweet when ripe.

644 Shukur Javan.--Cool; expels wind; strengthens the system; decreases bile, wind, and mucus. A. Toorunjabeen.

645 Shukur Kund.--"*Convolvulus Batatas*." A common culinary root, sweet and a little hot, and heavy, aphrodisiac, increases semen, and strengthens the brain.

646 Shumie.--Commonly called Seenkur; cool, light, and soft; cures difficulty of respiration, Juzam, piles, disorders of mucus. The

dried fruit increases knowledge, causes bile, and the growth of hair.

647 Shunphopee.--A kind of Baer; is emetic, and beneficial in disorders of mucus and bile.

648 Shungirf.--The red sulphuret of mercury. A. Shingerf; sweet and bitter; useful in fever and mucus, also fever from excess of mucus, wind and bile. It is called also Ingoor.

649 Sholie.--A name for wild turmeric; pungent, sweet, and bitter; increases appetite, but vitiates taste.

650 Shora.--Nitrates Potass<sup>Ê</sup>. Nitrate of Potash. Yavakshara, S. A. Ubkur. Aperient; increases bile. In the Dhara Shekoi, it is said, that one dram of Shora, of the refined sort, pounded and enclosed in two plantains for a night, and given in affections of the spleen and Badgola, and repeated for three or four days, will cure the disease. If bruised and applied to piles, it will remove them. As a refrigerant and diuretic in gonorrhoea, I have found it very beneficial. It has been given in suppression of urine to the Emperor Akber, with great success.

651 Shetoot.--A name for the mulberry.

652 Shehut.--Also Shehud. A. Assil, "Honey." Vide Yunani works.

653 Sheeta.--A kind of Doob grass.

654 Sheesha.--Resembling Kaley in properties. A. Asserab.

655 Sheeshum.--Also Seeshum.

656 Sheobogun.--A name for Bael, from the word Mahadeo, who is called "Sheo," and Bogun, which signifies "ornament."

657 Abbasie.--"Mirabilis Jalappa, W. Gul Abbas, H. The root is a mild and efficient purgative, equal, if not superior, to the common jalap." A very common shrub, used by Dr. McNabb, as a purgative; its flower is of a red color and very beautiful, and there are some yellow and white, and variegated; it grows about a yard high or even more; its leaves are triangular, and about two inches long. A pickle is made from the root, and the flower is dressed and eaten with meat. The leaves are suppurating. It is generally understood that the root, when old, is the Choobcheenee, but this is not the case, though it resembles it, or that kind called Kutai.

658 Ghoghaie.--A bird called in A. Asploor. It resembles the turtle-dove, and derives its name from the great noise it makes. It is also called Pukherie, but this is a general name for wild fowl.

659 Gowreh.--All kinds of green fruit.

660 Ghafis.--Hemp; Agrimony; deobstruent; dose one miskal.

661 Ghar.--The laurel; discutient and attenuant; dose half miskal.

662 Ghasool.--Glasswort; Hindooi, Chook; P. Ghasul; hot and dry; detergent and caustic; dose half direm.

663 Ghareekoon.--Agaric; deobstruent, vermifuge, cathartic; dose one or two danas.

664 Ghib. --The mountain pine, drying.

665 Kakjunga.--Cool, but some say hot, and dry in the 2nd degree; it is vermifuge, and useful in an over-loaded stomach, in poisons, mucus, and eruptions from suffusion of bile; also in fevers. It also obtains the name of Misie. Rijel ul Ghorab, A. Tokhem Khelal Kheleel, P.

666 Kans.--A shrub with a white flower, of a downy kind; cures suppression of urine or dysuria, heat of the body, disorders of blood, bile, and hectic fever.

667 Kakolie.--Its properties resemble Jirkakolie.

668 Kaksaag.--Aperient, and promotes appetite; cures disorders of mucus, swellings of the body, and expels wind.

669 Kasmerie or Kasmuroo, or Kasmurga, or Kasheera. It is hot; heavy; cures fever, pains in the bowels, and its flower is astringent and beneficial in eruptions from diffusion of bile. It is an ingredient in many formul . It prevents the approach of old age, strengthens all the animal functions, and is aphrodisiac and diuretic.

670 Kanjee.--Increases the secretion of milk; cures disorders of mucus, wind, and bile. It is the vinegar of Hindostan. It restores prostrated strength from fatigue, removes pains in the bowels and flatulence, and remedies costiveness. The method of preparing it is thus. A little Zeera and Saslie are put on the fire till they produce a smoke, an earthen vessel is then placed over them in an inverted position to receive the smoke. Then into this is put mustard, salt, adjwain, and cumin seed, with warm water; the mouth of the vessel is then tied up in a cloth, and placed in the sun till it becomes sour. In the hot-weather it is quickly prepared; the older it is, the better for medicinal purposes.

671 Gowrohun.--A medicine found in the gall-bladder of a cow, and is but seldom met with. It is beneficial in affections of the mesenteric glands of children; in the quantity of two soorkhi it is purgative. It is also beneficial in flatulent swellings. If boiled in water and used for some time, it will cure epilepsy. It is only found in those cows the descendants of those herded by Khrishna.

It is often counterfeited, but the real kind is clearer than the spurious.

672 Kath.--"Acacia Catechu, W. Kayar, H. Khadira, S. Mimosa Catechu, Woodville." Called also Kuth. It is cool and vermifuge; strengthens the teeth; cures seminal weakness, fever, white leprosy, swellings, eruptions from bile, marasmus, Juzam, and mucous disorders. The gum is sweet and aphrodisiac, and strengthens the system. That made from



the pith of the Khaer, is useful in boils and eruptions, affections of the mouth, and disorders of mucus and blood. It also removes ptyalism.

673 Kakra Singie.--It is crooked like a ram's horn; small and red, with a tinge of black, and its pod is hollow; it is bitter, astringent, hot, and promotes appetite, and restores the color of the skin changed from foulness of blood; allays vomiting and thirst; cures fever and disorders of mucus, difficulty of breathing, cough, and eructation, also piles and dysentery. It is said to be hot and dry in the 2nd degree. It likewise cures wind and hoarseness, and creates appetite; and it is useful, if retained in the mouth, as a relief to cough from phlegm; a little of it given to children at the breast, mixed with honey, increases their strength and removes emaciation.

674 Kanakutchoo.--Brought from Cashmere, and held in great esteem in that country. Its taste is saltish and sweet, and it is used dressed with meat; some call it Samarough, but the latter is a creeper and does not produce seed. The fruit is about half the size of an egg, and is suspended from the plant, which is of a white color, and grows during the rains in the jungles, and loves the vicinity of running water. It is also called Neerkoombie. It is found sometimes amongst ruins, but those that grow in the jungles are to be preferred. The lower classes of Indians use it as food, and as such it is grateful. It is useful in affections of the eyes.

675 Kagphill or Kagtoonidie. "Strychnos Nux Vomica, W." "I have heard that it grows very common about Midnapoor or Cuttack; several seeds or nuts are enclosed in one pod, which in size is about that of a horse chestnut, the seeds are surrounded in the pod by a glutinous matter. It is said to be useful in paralysis, but has seldom been given beyond six grains in the day."--"Trans." It has obtained its name from being poison to the crow. Kag being the name of a crow, and phill, a nut A. Hubbool Girab; for the same reason. It is not well ascertained whether it is a seed or root, but it looks like a seed. It is equally uncertain whether it is cool or hot; it is brownish, inside white; it is round, and its shell very hard; steeped in water it becomes soft, and its shell can be removed; it is then rasped down and pounded, and kept in a state of powder or electuary for use. It strengthens the system; cures disorders of wind; blackens white hair; but its constant use produces palsy. It is an active poison; its correctors are drinking fresh milk, producing vomiting, and taking soup, oily or fatty substances. If externally applied to discolorations of the skin, daad, pains, &c. it will be found beneficial. It is said in the Dara Shekoi, to be excellent in cholics from wind. It is in my opinion hot, but as it is a strong poison, it is better not to use it: if given as a medicine, its correctors ought to be given with it.

It is also mentioned among aphrodisiac medicines, and will be found a powerful one, should it agree with the stomach. In India its name is Koochela.

676 Gajur.--"Daucus Carota, W." The carrot; sweet to the taste, and equally hot and cold in its effects; it creates appetite, produces costiveness, cures eruptions from suffusion of bile; is useful in piles, is lithontriptic, and beneficial in mucous disorders and

wind. A. Gazur. I have found it excellent when roasted in an oven; the thin external rind and heart removed, and ate with rose-water, and Bedemoosk, in depression of spirits, and as a cardiac. Its distilled water is also equally effectual. Its virtues are described in Yunani works.

677 Kaiphill or Kutphill. It is bitter, astringent, and pungent, cures disorders of mucus and wind, fevers, difficulty of breathing, seminal weakness, piles, cough, and all affections of the throat.

678 Kanch or Kaatch; light; reduces corpulence; cures boils and eruptions, and strengthens the eyes. It is also called Zejage.

679 Kalizeerie.--"Nigella Indica, Roxb. Musavi, S. Sp. ch. annual, petals entire, pistils five, length of the stamina, leaves decomposed, exterior lip of the nectary ovate, and deeply two-cleft, interior entire and acute. Roxb. MS." A seed of a black color, twice as long as the zerie, and about twice the breadth; also named Kurdmana though improperly. It is used as medicine for horses; it is hot, increases the digestive powers, and is useful in all swellings.

680 Kasht.--Very hard. A kind of sugar-cane.

681 Kangeerug.--A name for Kakeerun.

682 Kalseenbie.--A name for Kalyseeb; hot and heavy; cures disorders of mucus and bile, also disorders in the mouth.

683 Kansi.--P. Rooie; heavy, hot, and aperient; strengthens the eyes and cures bilious and mucous disorders.

684 Kathmanda.--A name for Lisanus sowr.

685 Kalakora.--A name for Kirra Inderjow.

686 Katchloon.--A name for Muschookoonia, also named Kuphaina, or Mylhoolrejaje. Its taste is rough; increases bile, decreases mucus, and useful in splenitis. It is laxative, removes specs, and opacities of the cornea. It dries the stomach, and externally is useful in all kinds of itch.

687 Kastipadile.--Vide Padill.

688 Kalesur or Kulesur; a plant, its leaves and sprigs very thin and small, it is sold in a dried state. It is like the Badsingbose. Its fruit is like the Baer, but a little larger, of a clay color or greenish. It is of two kinds, white and black, both oleaginous and sweet, heavy, increases semen, cures disorders of the three secretions, fevers, disorders of the vagina, dropsy, and it is astringent in its properties. The black kind increases appetite.

689 Kanghi.--Cool, pungent; sweetish to the taste; strengthens the system, clears the color of the skin; is astringent, flatulent; useful in affections of the mouth and hectic fever.

690 Kandagolhi.--A kind of onion, used by the weavers of cloth, from which circumstance it has derived its name ("Squills?"). It is like the common onion, but four times as large; it grows in the jungles, and in A. is called Unsul; its properties are described in Yunani works.

691 Kapoor.--Cool, light, anti-aphrodisiac; beneficial in disorders of the eyes; cures heat of the body, bad taste in the mouth; removes corpulence and swellings of the body, disorders from poison, and clears the brain. A. Kaphoor. It is of four kinds: Poonasir, Bheemseejnie, Saasdaie and Bhaskur, the medicinal properties of all are the same. "Laurus Camphora."

692 Kupoor.--The same as above; also called Khesia.

693 Kapoorbile.--A flower; its leaves and root resembling the saffron flower; it is brought from Europe.

694 Goobrowla also Goobreylla. A. Khumfusa. P. Jaab. It is described in all Yunani works.

695 Kapithar Jug.--A kind of Soorinjan; pungent, cool, and dry; increases general heat and bile; cures disorders of blood and mucus; also removes daad; is vermifuge, and is an antidote to poison.

696 Kupass or Kurpass. "Gossypium herbaceum." It is sweet, hot, and light; cures disorders of wind; it is the cotton tree; some call it cool. Its seed increases the secretion of animal milk, removes bile, mucus, heat, thirst, fatigue, epilepsy, &c. The wild species is cool, and increases the acuteness of taste and cures ulcers. It is also called Karis or Karpassie.

Maadentezerrubad.

Kupass is the cotton tree; hot and moist; cures asthma, cough, costiveness; loosens the chest. The cotton burnt and applied to ulcers, dries them up, blown into the nose stops bleeding; also bleeding of the gums. Should any one have eaten dhatura, and become insensible, four direms of the seeds bruised in water, and given to drink will remove the cause. It is also an antidote to the poison of opium, bhang, snakes, the root of dhatura, scorpions, &c. in the quantity of seven direms.

697 Kubab Cheenee.--It is pungent and bitter; promotes digestion; increases appetite; improves the taste; cures affections of wind, phlegm, paralysis of the tongue, and clears the voice. "Cubebis, Piper Cubeba, Murr." Excellent in gonorrhoea virulenta.

698 Kapoor Kutcherie.--A name for Saaltie.

699 Kapoorie.--A name for Ispurka.

700 Kuthael.--"Artocarpus Integrifolia (Roxb.)" A fruit of India, very common, of a green color like Shukena, from half a yard to a yard in length, and about half a yard in thickness. On opening it is

found a pulp of a saffron color, of a mucilaginous nature, inclining to gummy. The tree is like that of the walnut, but I suspect the Kuthael is much the largest and the leaves much less. The smell of the flower is sweet. The fruit is taken from the tree before it is ripe, covered with lime and thus brought to maturity. It cures disorders of bile and wind, strengthens the system, and is aphrodisiac; it cures eruptions from diffused bile, and is slow of digestion; it induces costiveness, is useful in disorders of the chest, increases semen and allays thirst. Its seeds are astringent and sweet, and increase wind, they are hurtful if ate on an empty stomach. Its corrector is its seed. Some have said, that the fruit when allowed to ripen on the tree is the best, and that the forced kind is cool.

701 Kootki.--A small root, "*Justicia Ganderussa*," brought from the hills; it is of a grey colour and full of knots; bitter to the taste, during digestion; pungent, cool, and drying. It is light and aperient; cures bilious, mucous, and feverish disorders, difficulty of breathing, heart-burn, and heat of body. It is also vermifuge; the dose 4 direms.

702 Kutara.--A kind of sugar-cane; it is thin, cool, and heavy; cures diffusion of bile and Rajiroge. The leaves of one kind are like needles, another much larger, a third of a middling size: all are astringent, and after meals produce heart-burn, and wind; they cure disorders of mucus and bile, but cause heat in the chest and flatulence. Its correction is being boiled in water, or roasted in hot ashes. When washed in water it becomes less flatulent, and cures disordered secretions, increases the bulk of the solids, and is diuretic.

703 Kuteera.--"*Echinops echinatus*, (Roxb.)" The globe-thistle, or Kuragond. Cool; increases consistence of semen; beneficial in gonorrhoea; lessens aphrodisia. If two mashas be infused in water for a night, well mixed and taken with sherbet of Unjewar, or by itself, it will be found effectual in vomiting of blood, in gonorrhoea, and itchiness of the urinary bladder.

704 Kutai.--The white kind; it is a species of the small Kutai; the flower of the large kind is red. The small is bitter and pungent; hot and useful in wind, bile and disorders of the liver, difficulty of voiding urine, in torpor of the olfactory nerves; is vermifuge, and cures affections of the heart. The large kind is called Beretta, already noticed, also called Kuntai.

705 Kutoonbur.--"*Cucumis Madraspatanas*." A kind of Kutchim (species of melon); sweet and hot, vide Baluka.

706 Kutputrie.--Hot and astringent; useful in disorders of the organs of generation of the female; its fruit cool and aphrodisiac, and produces a discharge of wind.

707 Kuth.--"Catechu, Terra Japonica, Acacia Catechu?"

708 Kutchnar.--"*Bauhinia variegata*." One kind of which is called Gobdar; the leaves of the Kutchnar are green and variegated with veins, and they resemble the junction of two leaves, indeed a separation does

sometimes exist. The tree resembles the mulberry, and is even larger, but considerably so in diameter; both kinds are cool, astringent; produce costiveness; cure disorders of mucus and bile; are vermifuge; destroy worms in the rectum; useful in the virulent ulcer called Kunzeer, also in all eruptions and boils. Its flower is cool, dry, light, and astringent; cures disorders of bile, and corrects an excess in the menstrual discharge; beneficial in piles, wounds, ulcers, and cough. The tree is called by the above name, but it is usually given to the flower only. I have found it beneficial to the stomach, in removing laxativeness of the bowels, and in bleeding piles. A decoction of its bark forms an excellent gargle in ptyalism from mercury or bela.

709 Kutchaloo.--"Arum Colocasia." An esculent root, vide Aroie.

710 Gudjpepullie.--Also Gudjpeepul; a round fruit, 4 times as large as that of the peepul, and very much resembles it; it is bitter, hot; increases appetite; induces costiveness; cures Juzam, difficulty of breathing, affections of the throat, is vermifuge, and useful in disorders of wind and mucus.

711 Kutchua.--"P. Sungpoosht or Bah. A. Silhafat." "The Turtle." Its meat is moist and aphrodisiac, and is useful in disorders of wind. It is related, that in cases of great difficulty of respiration from affections of the lungs or bronchi, much benefit has been derived from inhaling the breath of the turtle. Its eggs, mixed with water and applied hot to the scrotum, removes disorders, to which it may be subjected.

712 Coochilla.--Vide Kagphill.

713 Kutcherie.--(Cucumis Madraspatanas;) sweet, hot, light, and soft; creates appetite; increases bile. It is called Dustumboieya, vide Phoot. There is another fruit which bears this name, it is a creeper, found in fields, like the Kunoore fruit; it is pungent, bitter; assists digestion, and increases appetite. In my opinion, it is hot; it is eaten cut in half, and fried with salt and oil, and greatly relished. It is thus also rendered more active in its properties. It is used both ripe and unripe; when used with meat, the later is easily rendered tender. It forms an ingredient in all stomachic powders in India.

714 Kutchoor.--"Curcuma Zerumbet, (Roxb.)" Of three kinds: large, male, and female. The large kind is also called Nerkuchoor, and the simple word Kutchoor is generally applied to the female; the third kind is called Kaphoor Kutcherie. The Nerkuchoor is also called Zerambeed. The three kinds possess nearly the same properties. It is hot, light; creates appetite; cures Juzam, piles, boils, wounds, difficulty of breathing, Badgola, disorders of wind, and mucus, and is vermifuge.

715 Kudum.--"Nauclea Orientalis, or Kudum, and another kind called Mohoonut; also one kind named Dhoul Kudum, and Bhoom Kudum." The leaves and flower resemble the walnut tree; all kinds are cool, and are useful in disorders of mucus, bile, and blood.

716 Gudha.--Its flesh is sweet, during digestion bitter. It is light,

strengthens the system, and increases bile and mucus.

717 Gudloon.--Hot, light; cures disorders of wind and mucus. Is aperient and diuretic.

718 Goodhul Citron.--Has a flower like the poppy, and many leaves; its leaves are like the mulberry, and it flowers every alternate year. Its fruit is like the apple; when unripe, green, and acid, with a little bitterness; but when fully ripe, and it has become yellow, the bitterness does not remain; it also becomes red and sweet, but if it remain long on the tree it again assumes a greenish hue. The tree is like the lime tree with broad leaves. The people of India have an idea, that if the flowers be kept in the house they produce quarrelling and strife; the flowers are used in lowness of spirits arising from heat. It is said, that the root of this and also that of the Kunaer are very intoxicating. If boiled in milk, and this curdled, it is aphrodisiac.

719 Kurna.--The flower of the above; it has four leaves, and is white before it opens; it is shaped like an arrow-head; it has a sweet perfume, and as such is used; a distilled water is also made from it and an essential oil. The water is called Arukbahar, and is hot and dry, and used in weakness of the brain; also as an aphrodisiac; creating appetite and elevating the spirits; also in pains of the chest, in cholics from wind, and delirium.

A little of it commenced with and constantly used for seven days, with a little sugar, is beneficial in affections of the spleen; it is used in Aniseed water as a lithontriptic; in an empty stomach for the bleeding piles. It is used with musk, &c. to perfume hooka snakes. The author of the Topha says, that this is the bud of the Naringi, and that the distilled water of that is called Arukbahar; but in my opinion they are distinct varieties, and in this part of the country they distil from all. Goodhul is the name of the tree, Kuth that of the fruit, and Kurna that of the flower.

720 Karownda.--Also Kirmidie, and a kind of this Khristnphill; the first kind is red and white, second is white and black, and the third entirely black, therefore called Kristnphil, from being of the color of the god Kristna. Its flower is like the Jui; when unripe it is hot, heavy, and acid; produces mucus and diffusion of bile: when ripe it is sweet and less acid, light; creates appetite, and cures disorders of wind and bile. "Carissa Carandas."

721 Kareyl.--"Capparis, the Caper plant," or Kareyr. A tree without leaves, its branches rise from the root, and are very numerous. It grows about the height of the Baer. It has numerous flowers, small and three-leaved. Its flowers are boiled and eaten; its fruit made into pickles in salt-water and oil; its fruit is at first green, then it becomes red, and lastly black; they are about the size of the Karownda; they are bitter, pungent, hot, aperient; useful in mucous disorders, wind, boils, eruptions, swellings, as an antidote to poisons, and in piles. Its flowers are beneficial in disorders of mucus and bile. My father always recommended them in disorders arising from cold. In consequence of their heating quality, they are useful in affections

of the joints. P. Amghyllyan.

722 Karunj.--From the "Moojerrabad Akberi." The name of a large tree, the leaves like the lime tree, the fruit like the tamarind, but smaller; it is hot, and discusses swellings and all pains arising from cold; useful in lumbago, in strokes of the wind, and it is used as a fomentation in the above disorders.

723 Gurehri.--A fruit of India, produced in the hot season; it is a nut of a black color, and shining appearance, about the length of the Jamalgota, but a little thinner; the kernel is white, and is ate with salt and peepul, and much esteemed. It induces costiveness, is aphrodisiac, and thickens semen.

724 Krishndaan.--A kind of rice; in its properties and excellence like the Saatie.

725 Kurwanuk.--The name of a common bird; its meat is sweet and pleasant to the taste. It frequents the banks of rivers and jungles, but the river kind is nearly twice the size of the other.

726 Geerguth.--(Chameleon.) A. Heerbah, Un. Kalamunder, P. Aftaberust. It resembles the lizard in its appearance. It has a long tail, and frequently changes its color.

727 Kurkura.--(Ardea Virgo.) A species of paddy-bird, called also Kurkhuraa; its flesh increases corpulency; is aphrodisiac, and strengthens the system.

728 Kurinjua or Korinjeka, or Kurinjee. "Guilandina Bonduccella, Linn. C&Esalpinia Bonduccella. Roxb. Kutkuleja, H. An excellent tonic, and infallible in the cure of intermittents, when combined with a decoction of Chereyta. Dose one seed, mixed with pepper, which may be repeated every three hours." A seed, or rather nut, hard and shining; it is of a blue or greenish color; light, round, and thick, like the Majoo; when shaken near the ear the kernel is found loose, and when broken, this is found whitish, like the Mukhana. Its shrub grows to the height of a man, more or less, "but if supported, will run much higher. It is covered with very sharp prickles, and makes the best fence in the world perhaps." It is hot; cures piles; is vermifuge, useful in Juzam, and its leaves are beneficial in disorders of wind, mucus, and blood. A. Ektumkut. P. Khayebles. Leaves used as a fomentation in rheumatic pains.

729 Kurwara or Kurwala. A name for Amultas; P. Phuloos. A. Khiarshimber. Discussient, aperient, and laxative. See Yunani works.

730 Korund.--A name for Sunadudje.

731 Goor.--It is sweet to the taste and a little pungent; light, aperient; creates appetite; increases bile and swellings of the body; produces worms and cures disorders of wind; strengthens the system; is diuretic and cardiac. P. Kund Sia.

732 Kurr.--"Carthamus Tinctoria." A name of Masphir or Kussumb. P. Kussukdana. A. Koortub. It is of a white color like peas, and a little pointed; it is very common; removes phlegm, and is aperient.

733 Karela.--"Momordica Charantia." A common culinary fruit, of a green or yellowish color, and encloses numerous seeds. It is about two or three inches long, and very irregular in the surface. It is in its properties cool and light; some say hot and heavy, and some call it equal. It is pungent and laxative; beneficial in piles, eruptions of the mouth, disorders of the blood, jaundice, panroque, phlegm, seminal weakness, and it is vermifuge. Its name is said to be Kassaul hemar. In my opinion it is very drying, by reason of its heating quality: when dressed with onions, it is less heavy as food. It has the effect of strengthening the stomach weakened from cold. Its root taken, commencing with one masha and increasing to seven, will cure the venereal disease. The wild kind is named Kaarbellie. It is cool, bitter, light, and aperient; cures disorders of bile, blood, phlegm, black bile, jaundice, wind, marasmus, seminal weakness, and worms. Another kind of this produced in gardens is of a white color, and more long than the other; its coat is thin, and it is the best of all the varieties: there are many ways of dressing it, but with onions it is the best and most aphrodisiac; without onions, its effects are not so powerful, and it is less heating.

734 Kirkund.--The small Baer, called also Nazookbadun; it is moist and heavy; sweet, and cures disorders of bile and wind. It is also called Jhirberrie. There is a smaller kind, that is more sweet, and grows in gardens.

735 Kora.--A name for the Inderjow tree; it is very bitter and astringent; cool and dry; creates appetite; cures bilious disorders and foulness of blood, also disorders of mucus; and removes obstructions in the pylorus from viscid mucus; useful in indigestion and Juzam; restrains hemorrhage from piles and diarrhoea.

736 Kurni.--"Mimusops Kauki." A fruit of the hills; pungently bitter and hot; cures disorders of bile and mucus, flatulence, and is vermifuge.

737 Kurrukphill.--A name for Bahira.

738 Krishn Moolie.--A black kind called Kalesur; it derives its name from being a root of the color of Krishna.

739 Krishn Saarba.--A black kind of Saarba.

740 Kussowndie or Kussownda. The name of a tree of India; its branches commence from near the root and surround the stem, growing out from all sides of it. It grows about the thickness of a bambu, and in height that of a man. The leaves if rubbed have a disagreeable smell. Its seed-vessel is about a yard long, or even longer; it encloses small round seeds like Sumach, a little crooked. Its leaves are thick like Kumerach, but the latter are broad, whereas this is longer. The large kind is called Kussownda, the smaller Kussowndie; the leaves of both



are nearly alike. It is hot, moist, and some say equal. It relieves the brain, and if the seed is washed and eaten, it will cure the effects of the scorpion's poison; and if the seed and leaves be ground in a mill, made into bread with flour, and eaten with sweet oil, it will cure night blindness; should any one have swallowed tiger's hair, pills made of the leaves, flower, and seed swallowed and vomiting produced, the hair will be discharged.

Maadentezerrubad.

Kussowndie is a medicine of India, hot and dry; cures wind and loosens phlegm; useful in cough and disorders of the blood. 1 1/2 direms of its root with half direm of peepul eaten, will cure the poison of snakes or scorpions, or if rubbed on the bitten or stung part will give relief. It clears the voice, and if five direms of its leaves with one direm of peepul be bruised in water, and taken for seven days, during which period food without salt is eaten, it will cure Lues Venerea.

741 Kusseroo or Kusseruk. "Cyperus Tuberosus." The root of a grass, black and full of hair, like bristles, found in the cold season. It is cool, sweet, heavy; used in disorders of bile, blood, and general heat; it induces costiveness, increases semen, phlegm, and wind, and allays thirst. If eaten with its outer rind, or only chewed, and the juice swallowed, it will be less heavy and hurtful; some bruise it and drink sherbet thus made with sugar, and it is thus more cooling and useful in cases of gonorrhoea, and the effects of hot winds, but in this case the outer rind must be removed.

742 Kustooryea Mirg.--Its meat is sweet to the taste, light and flatulent, creating appetite; that of the female is cool: useful in fever, cough, disorders of blood, and difficulty of breathing. It is said to be common in Thibet and Bengal. It resembles the deer, and has two ridges on its back lengthways. Musk is procured from its abdomen in this manner: When it is ripe, it produces itching about the navel, and the animal rubbing it on sharp pointed stones, causes it to discharge in the form of matter. This is the finest and best kind of musk, and the gentleman, with whom I was, received some of it every two years, from the Rajah of Shirinaghur.

743 Kussoombh.--A. Masphir. "Artemisia Abrotanum." It is sweet, and very hot, and dry; light, and increases bile; cures disorders of blood, mucus, and suppression of urine.

744 Kustoorie.--Bitter, hot, heavy, aphrodisiac; useful in colds, disorders of phlegm and wind; allays vomiting; removes swellings; corrects offensive breath and loss of smell. One kind of it is called Lutta Kustoorie, vide L.

745 Kussees.--"Sulphas Ferri." A kind of Zaaj; astringent, cool; increases eye-sight, and clears the skin; vermifuge and an antidote to poisons; also a kind called Heera Roopus.

746 Kukrownela.--The Kurrownda.

747 Kukora.--The fruit of a shrub of India, smaller than the Kurela; it has many hair-like fibres of a green colour over its surface, and it has numerous seeds. Its properties are the same as the Kurela. It is useful in that eruption which takes place on the face in puberty; beneficial in fever and phlegm, and creates appetite. One kind of it is called Banje Kakora. It is bitter, an antidote to poisons; useful in that eruption of the face called acne punctata. Its root is used in Zaerbad, in discussing swellings, and in the bites of all noxious reptiles, and it is also of benefit in cough. Some have said, that this is the wild Kurela, but this is not the fact, for the wild Kurela is essentially different and more resembles the garden sort.

748 Kookra.--"Wild fowl." P. Deek. It is hot, moist, heavy, aphrodisiac; used in disorders of wind; is tonic; produces semen and increases mucus. Its flesh is astringent to the taste; dry and heavy; and those found near rivers are hot and aphrodisiac, and increase mucus.

749 Kookrie.--The female of the above. A. Dejaje: the properties the same.

750 Kukrie.--"Cucumis Utilissimus." Unripe, it is sweet and cool, heavy, cardiac, and astringent. In my opinion it is aperient, creates appetite, and removes bilious disorders.

751 Gugundool.--The best kind of this is the Kumbi; it is eaten wasted in ghee, with salt and condiments.

752 Googeerun or Gugeeroo. A plant from 1 to 1 1/2 yards high; the branches very thin, the leaves like the Nirkut; it is purgative, and when ripe, it is heavy; recommended in wind, blood, and affections of mouth.

753 Kukrownda.--The common Kurrownda. The plant is half a yard or more in height, its leaves like the tobacco; but smaller. It has an offensive smell, much increased by being rubbed betwixt the finger; it grows near ruins or in waste places, and is found in the rains. It is a kind of Bhangra, and has the name of Kokurbangra; it is bitter, pungent; useful in fevers and disorders of the blood and mucus. If bruised in water, and the water given as a clyster to children, it will remove ascarides, and if three drops be dropped into each ear, it will cure intermittents. It is very beneficial in bleeding piles, both internally and externally. If one direm of the leaves be taken in water, and the bruised leaves applied to the piles, it will effect a cure.

754 Gillo.--"Menispermum Glabrum," (vide Goorcha,) or Vaoutvellee or Imrutlutta, or Jurnasnie, (a febrifuge,) or Goorajie, or Goondunie. It is bitter, astringent, and sweet, and in digestion hot, light; inducing costiveness; tonic; increases appetite; beneficial in jaundice and Juzam; also in acne, cracks in the skin, nausea, fevers, and bilious disorders. It forms an ingredient in all favorite formulÉ. It has been said to be cold. In my opinion it is either, according as it is prescribed with other medicines. I have given it in continued fever, in the quantity of one direm, cut small and infused in water for

a night, with great success. The Hindoos give a decoction of it in fevers. I have given it in various ways in gonorrhoea, as a tonic, an aphrodisiac, &c. Take of Bunslochun and Sut Gillo, each one masha, mix and give in intermittents, or with cardamoms. My father used it in pills made up with conserve of roses, with great efficacy, in fevers of the continued kind; also with the whey of Kasni. Its powder is likewise used with tin in gonorrhoea, but I have written more of this in my other works. To make refined or Sut Gillo--

Take the Gillo, cut it in small pieces, and squeeze out the juice into a vessel, then add plain water, and strongly mix them together, let them remain thus for 24 hours, then throw away the clear water, and dry the precipitate for use.

755 Gulhar.--"Nymphaea Nilambo, Linn. Nilumbium Speciosum, W." The flower of the Kawul (Lotus). It is cool, dry, heavy, and astringent, and shuts up the chest. The centre of the flower, or yellow fructification, is called Kesur, or Kinjeluk; it is cool; induces costiveness; useful in bleeding piles; also in disorders of bile and mucus. Its seed is usually called Kawulgutta; they are produced in the hot season; they are sweet, cool; beneficial in bilious disorders, foulness of blood, general heat, and increase mucus and wind. I have given them in the diarrhoea of infants, mixed with the water which they drank, with great benefit. The green part of the seed bruised in water, I have also given to children with great good effect in wind and diarrhoea. It is likewise given in eruptions of the mouth. The stem of the flower and root are cool and dry; aphrodisiac, astringent, and cure disorders of bile, blood, and general heat. The flowers are of two kinds: one opens to the sun, and accompanies him round as he moves, and shuts its leaves when he disappears; this is white, with a red tinge, six-leaved, the yellow centre fructification, in the shape of an inverted cone. Its seed is sweet and cool; clears the complexion; of use in disorders of mucus, bile, blood, thirst, general heat, Juzam, and blisters. It is an antidote to poisons, and beneficial in acne of all kinds.

The other kind has four leaves, of a white color, opens to the moon, and accompanies her, in progress, as the other does the sun; but does not shut on her disappearance. The red and blue kinds, if they have any degree of whiteness, are called Komode or Komoodutti; these names are in allusion to their property of flowering by the moon's influence, but they are more seldom met with. The blue is called also Neeloofir.

756 Goolkhairoo.--The marsh-mallow, or rather the mallow.

757 Kulumbuk.--A tree of a heavy texture, much veined; it is commonly called Mulugeer, but this name is also applied to some kinds of lime.

758 Kooleejan.--"Piper Betel." The best kind is red, thick, and full of knots. It is hot and dry in the 2nd degree; it is cardiac; cures cholicks, pains in the kidnies; increases the strength of the digestive organs, useful in rheumatism of the joints, decreases the flow of urine; beneficial in epilepsy, headache; is aphrodisiac; and is proper for those having a superabundance of mucus. A little kept in the mouth will cure paralysis of the tongue; it clears the voice,

and in the quantity of one direm with cow's milk taken, fasting, it is highly tonic and aphrodisiac. Its corrector is any oily substance or Kuteera (a gum).

759 Koolunta.--A kind of Satawur.

760 Keloondha.--A name for the fruit of the Mowa tree.

761 Kulownjee.--A name for Siadana; expels wind and flatulence.

762 Kumode or Komoodutti, a kind of Gulhar. "Rottlera tinctoria."

763 Kumruk.--"Averrhoa Carambola," or Kumruka. A large tree, with many pointed leaves, which when full grown are longer than the Singtirra leaf, of a green color and soft texture. The fruit is common and three-cornered; they are of an acid sweetness, and produced in the cold season, and make delicious sherbet; cool, astringent; useful in bile and wind, also in disorders of phlegm. From their acidity, the fruit are injurious to the tongue. This may be corrected by eating them with salt or lime.

764 Gumbhar.--Sweet, hot, heavy, and produces wind; useful in disorders of bile, blood, and pains in the bowels, and induces costiveness. Its fruit is heavy and tonic; clears the hair of the head; increases seminal secretion; cures disorders of bile, wind, hectic fever, thirst, and foulness of the blood; is diuretic, and forms an ingredient in all famous prescriptions: called also Gumbharie or Gumbheer.

765 Kawul.--"Nymph<sup>Ê</sup>a Nelumbo." A name of Gulhar.

766 Kawulguth.--The seed of the Gulhar.

767 Kowla.--A kind of orange, less strong, and of weaker properties than the Sangtirra; but in other respects the same; from its acid it removes stagnation of bile, and is useful in cough and asthma.

768 Goond.--"Jasminum grandiflorum?" The wild Raibile; the flower cool and light; used in disorders of bile and mucus, and in head-aches; an antidote to poisons, and communicates its perfume to any article from which oil is to be extracted, and gives the oil the quality of strengthening the brain, and of being useful in affections from cold. In my opinion, the flower is hot, as is also oil impregnated with its odour. If it is mixed or rubbed with oil, and used as an unguent in itch, it is equally effectual as the Chumbeley.

769 Gunyar.--A flower of India, possessing tonic properties; it strengthens the stomach; used in the cure of Juzam, boils, eruptions, disorders of the blood, swellings, and in cleansing ulcers.

770 Kunkole.--A seed resembling Peepul, only a little larger; it creates appetite; is hot; useful in affections of the heart, affections of wind and mucus.

771 Koontukphill.--A name for Lukudj, or Burhael; it is also called Kuntukanta, from its being very prickly.

772 Kundurdolie.--The name of a plant, cool, light and astringent; useful in heat, feverishness, thirst, disorders of mucus, blood and bile, Juzam, and fever. It also softens iron.

773 Koondoorie.--A fruit like the Pulwull, of an oval shape. It is acid, grows as a creeper, and used as a culinary vegetable; useful in bilious disorders, foulness of blood, and general heat. Is emetic, and reduces corpulency. Induces costiveness, flatulence, and wind; also aphrodisiac. It is bitter, pungent; removes phlegm, and is an antidote to poisons. In my opinion, it is cool and moist, aperient; weakens the stomach, promotes absorption by increasing the tone of the absorbents, and expedites digestion.

774 Kungni.--P. Kawurs, Sheerazee Kaal. Cool and bitter, dry and astringent, yet diuretic; but if boiled in milk, its drying quality will be corrected. It is very generally used as food. It increases the viscosity of mucus, and promotes a disposition to gravel. Its corrector is sugar. It is hurtful to the lungs; but here its corrector is Mustaghi. In its general properties, it comes near the Cheena; externally applied hot, it removes rheumatic pains. "Panicum Italicum."

775 Gundheel.--A. Azkhir, and some kinds called Mirchiakund. This is a common plant, about a yard high; its flowers sweet-scented: the properties of all are, I fancy, the same. It is astringent to the taste, and bitter during digestion; hot, useful in affections of the throat and heart, disorders of bile, blood, mucus, difficulty of breathing, cough, and fever.

776 Goondur.--A kind of Loonia, q. v.

777 Kunaer or Kurneer. It is of two kinds, the white called Kurbaer, and the red Ruketphup. The plant grows to the height of a man; its branches numerous, and growing from near the root; its leaves long as the bambu leaf and thicker, green and finely veined. It is hot and light; decreases eye-sight, useful in Juzam, boils and eruptions, acne, itch; is vermifuge, and may be ranked among the poisons. Its flowers kept in the house produce strife. The root and its bark is used as an application in cures of deficient aphrodisiac power. A. Dufflie. "Nerium Odorum."

778 Koonja.--Vide Goonchee.

779 Kumbeela.--Bitter, laxative, and hot; used in disorders of mucus, bile, and blood; is lithontriptic and vermifuge; cures Badgola, dropsy, and boils; its green leaves are cool and astringent to the stomach; it is called also Kumbeel.

780 Gunduk.--"Live Sulphur." In digestion it is bitter and hot, also soft; beneficial in Juzam, affections of the spleen, disorders of mucus and wind, and increases bile. It is an ingredient in many favorite prescriptions. A. Ribreet. Its aruk is excellent as an application in itch, and as a tonic is pungently acid and hurtful to the teeth; indeed so very acid is it, that it dissolves shells, and is called Tezab; but though acid, it is aphrodisiac.

To make Tezab (Sulphuric Acid).

Take a China cup, and make in it three holes, to suspend it (by a wire of zinc); place a lamp on a low triangle (tripod), and fill the lamp with sulphur; and making several wicks, mix them with the sulphur, and set fire to them; place the China cup under the tripod, and the aruk will come over into it by drops. Care must be taken to admit no wind; when this is lighted the smoke destroys cloth. I have written of the properties of this more at large in my other works.

The properties of Sulphuric Acid.

It is hot, creates appetite, expels wind, strengthens the stomach, loins, and back. It is aphrodisiac, useful in disorders of mucus and blood, in paralysis, convulsions, and pains in the stomach, and discusses enlargement of the spleen, if taken to the quantity of from one to four soorkhs in water. It will cure tooth-ache if applied to the hollow of the tooth, but care must be taken that it does not come in contact with a sound tooth. It cures all kinds of Psora, whether dry or moist, applied by itself or in ointment. Taken internally with oil of roses, it loosens phlegm; applied to the white spots of leprosy, it will remove them. If nutmegs, cinnamon, and cloves be moistened with it, and dried, they will become powerful condiments.

781 Kunoocha.--A name for Mirve.

782 Gundhur.--A name for culinary greens--see Chowlai.

783 Gundhka.--A title of Mudukpurnie; it derives its name from the property of preserving the hair.

784 Kunghi.--"Malva Sylvestris.--(The Mallow) vide Goolkhairoo. The mallow, emollient and demulcent, Alth<sup>ea</sup> officinalis." The name of a flower-stem of India, about a man's height, more or less. Its leaves are round, smooth, serrated, and pointed. It is of two kinds, a small and larger, the leaves large and small accordingly. It has a small yellow flower; inside the seed vessel are many divisions, in which the seeds are contained. It is very useful in piles.

A man had the bleeding piles to an annoying degree of severity. A physician advised him to eat some of the leaves of this, bruised, and made up with pepper into pills; he made up large pills or balls, and eat them as directed, and was cured in a few days. If the fresh leaves are used, they should be mixed with water and drank; if the dried leaves are preferred, they should be made into pills. It is mucilaginous and demulcent.

785 Gooroochna.--or Gooroochun. A stone, of a yellow color, on which grass or moss grows; it is astringent and cool, beneficial in possession, and whoever keeps it by them, will escape the influence of all evils; it is useful in disorders of blood, and prevents abortion by its tonic property in giving strength to the uterus. It is the

name for Huzerool bukur.

786 Goorcha.--"Menispermum cordifolium, W. Guduchi, S. Citamerdu, Van Rheede, H. M. vii. 39. Menispermum Verrucosum, Roxb. MS. Putra Waly. Jao. Funis Felleus, Rumph. Amb. v. 82. Sp. ch. perennial, scandent, verrucose, leaves cordate, acuminate, entire, smooth, male racemes from the naked branches simple, nectareal scales inserted in the filaments. Every part of this plant exceedingly bitter; used for the cure of intermittents; it is said by Captain Wright, to be as powerful a febrifuge as the Peruvian Bark. V. Gillo."

787 Gowrdun.--A name for Koocha, called also Sutpootrie. It is the name of the Kooza flower, red with a yellow fructification in the centre. It has a fine perfume, and a distilled water is made from it; it is a cinquefoil. One kind of it is the Goolseutie, P. Aussureen. This is white, but a third kind is also red. All three are cool, light, and aphrodisiac; useful in disorders of the three secretions and of blood. It is cardiac, astringent, and improves the complexion. I have found the white the most effectual, and have often used its conserve and distilled water in lowness of spirits.

788 Gomenduk.--A common stone, resembling in its properties the Chanderkanth.

789 Gooma.--A medicine of India; sweet, pungent, hot, dry, heavy, aperient; used in disorders of wind, bile, mucus; in jaundice and in swellings, and is vermifuge. All this the author of the Dhara Shekoi has related. The common Gooma is different.

790 Goww.--A tree common in Cashmere, of a hot quality; used in seminal weakness, inflammatory disorders of the nose, effects of poison, disorders of mucus, and Juzam. It is vermifuge; its fruit increases phlegm, and its gum is heavy, aphrodisiac; beneficial in disorders of wind.

791 Kobhee.--"Hieracum, Bruce MS." This is of three kinds, one of which is used as food for the parroquet. Its leaf is like that of the radish when in an imperfect state. It is cool, light, and astringent; used in disorders of mucus, bile, and blood; in seminal weakness, cough, boils, eruptions, and fever, and produces wind.

792 Gowrbaghan.--Cool; useful in general heat and disorders of blood.

793 Godoon.--A common grain used by villagers; tonic.

794 Gowruk.--A kind of Lawa.

795 Koonj.--A name for Kulungh. Its meat cures disorders of wind and mucus.

796 Koonch.--A medicine of Hindostan. If its seed-vessel be applied to the skin, it produces great itching; if it is washed in cow-dung and water, this effect will be removed. Its seed is like the bean, smooth, and of a purple color; it is hard, and if the end is cut off, and it be applied to the part stung by a scorpion, it will remove

the pain, and cannot be removed till the poison is extracted; and when this is accomplished, it falls off itself, and will be found from its power of suction to have become much larger. It is sweet, increases semen, lengthens aphrodisia, and is useful in diffusion of bile in the blood. It is beneficial in old ulcers, and is a favorite ingredient in aphrodisiac formulÉ.

Maadentezerrubad.

Kooch is a medicine of India; its seed cold and hot in equilibrium; drying, aphrodisiac; strengthens the loins, useful in piles and cough, and increases the consistence of semen. If half a direm of the leaves be bruised with seven of the long fruit of the peepul in water, and given to drink, it will be found powerfully vermifuge. It also clears the intestines of all noxious matter. If 10 direms be bruised in 50 direms of water, and drank for seven days, it will cure Lues Venerea.

The succedaneum is Aotungun. The dose two direms of the seed. It is also called Kooncha, vide Kewanch.

797 Kowrie.--"CyprÉa Monita." P. Khirmora. It is sweet and pungent, cool and flatulent; used in bile and heat; beneficial in affections of the eyes and in blisters. If burnt and introduced into the ear, I have found it of use in diseases of that organ. It is excellent for cleansing and drying venereal sores.

798 Kawaal.--(The Hog.) Its meat is heating, moist, light, and increases semen to a great degree; induces corpulence, creates appetite, and is tonic. Its fat is very aphrodisiac as an external application; it is also useful as an application to the eyes, as a stomachic, preserving health, and producing aphrodisia. Is tonic; useful in sprains and disorders of the three secretions. P. Khunzeer.

799 Kowa.--The Crow. P. Zaagh or Kolagh. A. Ghorab. Its properties are mentioned in Yunani works in India; it is also called Koral.

800 Kokla.--"Indian Cuckoo." A black bird, which in the commencement of the hot weather has a fine and strong note; its flesh creates appetite, induces costiveness, and is useful in disorders of wind and mucus.

801 Goh.--The Guana. Its flesh is tonic, aphrodisiac, stomachic, and used in disorders of bile and wind. A. Zubbub. P. Soosmar.

802 Kowadoorie.--A. Hubbunneel.

803 Gokhroo also Kunthphill; cures difficulty of breathing, cough, and suppression of urine. Is lithontriptic; useful in affections of the heart and wind.

A. Khussuk. It is of two kinds, a cultivated and wild. Its plant is like the melon; its branches spreading widely on the ground. Its fruit is hard and triangular, with prickles on its angles; thus it is called Gokhroo. P. Kharkhusuk. There is a larger kind called Gokhroo



Dekanee. In the Dhunterri, it is said to be beneficial in the three secretions, to create appetite, beneficial in dysentery and pains of the bowels, to increase semen, induce corpulency, to be cool, sweet, and aphrodisiac, tonic, useful in seminal weakness, gonorrhoea, and pains in the urinary bladder. "Tribulus Lanuginosus."

804 Gowdunta.--A kind of arsenic, of a light red color.

805 Gota.--Sweet, bitter, pungent, hot, light, and aphrodisiac; useful in Soorkhbad, acne, cough, Juzam, and disorders of wind and bile.

806 Kookurchundie.--Obtains the name from its being an emetic to dogs.

807 Kookurbangra.--A name for Kukrownda.

808 Goondroo or Goonderuk. A name for Koondur, a gum resembling Mastich, but more red; it cures disorders of wind, mucus, and fever; restrains perspiration; is aphrodisiac; strengthens memory; gives tone to the stomach, urinary bladder, brain.

809 Googul.--Amygris Agalocha (Roxb.) sweet and bitter, hot and aperient; increases appetite; increases the bulk of the solids, and is aphrodisiac; reunites fractured bones, discusses indurations; used in disorders of wind, mucus, blood, boils, eruptions, ill-conditioned ulcers, seminal weakness, Juzam, Soorkhbad, debility, emaciation, sweating sickness, acne, and swellings. The older it is the more effectual. It forms an ingredient in all favorite formul . A. Mukul. One kind is called Bhainsia Googul.

810 Goondinie.--A common fruit of Hindostan, of a red color, and fine coat, about the size of the Khalsa, or larger, and more oval. It is aperient, suppurant, and vermifuge. It is sweet and cool; of use in cough and flatulence, but if taken in quantity, produces nausea.

811 Gooha.--A name for Perestpirnie; also the name of an insect like the cricket, but larger; it makes much noise in the rains.

812 Goolur.--"Ficus Glomerata." A common fruit; when young, it is green, but when ripe, it becomes red, and in this state it is filled with small insects; it is said that if eaten without being opened, it will be found beneficial for the eyes. It is called cool and dry; some say hot and moist: but in my opinion it is cool and moist, and decreases bile. My father prescribed it in its unripe state in laxities of the bowels, and also in bleeding piles. The physicians of India have described it as astringent; it is slow of digestion. The bark of the tree is useful in ulcers, and as an external application in severe bruises. Water drunk after its use, produces pain in the bowels. The Goolur eat with barley-meal or sugar, is useful in giddiness and heat in the liver. Its milk applied to boils, hasten suppuration or resolution.

Maadentezerrubad.

Goolur is cool and moist; useful in bilious complaints, heat, thirst,

and running at the nose from heat. The decoction of the bark removes poison from wounds inflicted by the claws of the tiger, cat, or other animal. The root bruised in water is useful in dysentery, in a dose of two direms.

813 Goonma.--"Pharnaceum mollugo." The plant grows in waste and wild places, and is very common. It is about a yard high, and grows in the rains; it is many-flowered; and when young they are of a red color, but become grey when dry, and full of small holes; they are round and curled.

814 Koonda.--Koonda, called also Pita. A. Midjdubeh, and in P. Puzdubeh. It is a creeper; its leaves like the Gourd leaf, or larger; its fruit twice as large as a melon. When unripe, it is cooling, and useful in bilious disorders and wind; it increases mucus. When ripe, it is sweet and pungent; it is equal in its properties; light; creates appetite; assists digestion; useful in disorders of the stomach and of the three secretions. The fibres of its root, its leaves, and branches, are sweet; beneficial in disorders of wind and mucus; are lithontriptic: the soft part of the fruit is sweet, removes gravel and other disorders of the urinary bladder; cures bilious disorders, and is aphrodisiac. The particular mode of administering it, I have described in my other works. It is very useful as an aphrodisiac, and for increasing the bulk of the solids. Cucurbita Pepo.

Its sherbet is useful in all the disorders above mentioned, also in depression of spirits from heat, in mania or disordered imagination; increases appetite and evacuates bile.

The sherbet is thus prepared:

A piece is cut off from the end of the fruit, and the inside scooped out till the hand can be admitted; this is to be filled with fine sugar, taking care to preserve all the juice. The divided piece is then to be re-applied, the division secured with moistened flour; it is then placed in the sun, during the hot season, for four days, or in the cold weather for a week. It by this process becomes acid like oxymel; the juice is then taken out, strained, and seasoned with cardamums, saffron, musk, and cloves, or other articles as may be deemed proper, and preserved in bottles for use; the dose is four tolahs, but it will not keep good beyond a week.

815 Khaer.--Vide Kut. "Acacia Catechu, Mimosa Catechu. Chadira, S." A tree of the jungles, from which Catechu is produced. It is called also Cudder. "One of the best applications in ulcers I ever tried, is composed of Catechu, Camphor, and white lead, in equal parts."--Trans.

816 Geerehti.--A plant, about a yard high, or less; the largest kind is named Geerehta, also Mahabela. Its leaves are larger, as well as the tree, than the Geerehtee; but the latter is to be preferred as a medicine. It is sweet, cool, moist, and astringent, useful in Soorkhbad, disorders of bile, affections of the uterus, and clears the complexion.

817 Kherie.--An earth of a white color used in cleaning houses; one kind of it is called Goorboghan.

818 Kyrnie.--One kind of it is named Chupuk. It is the fruit of a very large tree, of a yellow color, about the size of a date, but thicker; both kinds are cool and moist, heavy and tonic; useful in thirst, delirium, heaviness of the head, and disorders of all the secretions. If the kernel is bruised in water and applied to the eyes, it will remove opacities of the cornea--this I know from my grand-father's experience.

In my opinion, it is cardiac and stomachic, and gently astringent; when ripe it is very generally useful. Some have called it hot in the second and dry in the first degree. If eaten when unripe, there is fear of its producing cholic. Its corrector is dhaie. The kernel is bitter.

819 Koontanduk.--A kind of Rice, like the Saatee in its properties.

820 Ghora.--P. Asp. The horse; its meat is sweet to the taste, but bitter in digestion. It is light, creates appetite, increases bile and mucus, beneficial in disorders of wind, and increases aphrodisia. It is generally tonic, and strengthens the eyes. I have often eat of it, and believe it to be hot and tonic, but it is hurtful to those of hot temperament. In some countries, it is used as food, and it was so used by Vizier Nawab Kumruddin Khan. I have remarked, that when used in this country as food by the natives of other countries, it produces a fermentation in the blood, and consequent eruptions in the mouth and tongue. Its properties are particularly noticed in Yunani works, and I have conversed with many who considered the milk of the mare excellent as a stomachic and aphrodisiac.

821 Khutmul.--P. Saas. A. Fusafush. It is bred in beds or other furniture. Its smell is very useful in epilepsy; bruised in water and used as an injection into the urethra, it will be found useful in suppression of urine.

822 Kujoor.--Phoenix dactylifera or Phoenix Silvestris or Khurjoor. A. Kittub. It has many fruits, even to the number of many hundreds: in its properties it is very similar to the Pind-Kajoor.

823 Khaperia.--A. Tooti. P. Sungbusseri. It is useful in affections of the eyes and eye sight. Its powder beneficial for cleaning and healing ulcers. Its ointment I have noticed in my other publications. I have known a person who used it commonly as a tonic to the stomach, and for correcting laxities of the bowels. It is also used in Indian Recipes, but I have never seen that any physician of celebrity recommended its use.

824 Keera or Kheera. One kind of this is bitter, but both are cool and dry, diuretic, and aperient; useful in disorders of bile, lithontriptic, and beneficial in suppression of urine. The ripe fruit is sweet and little astringent. The Balum-kheera is a kind of this, but of less efficacy. The large kind, from its efficacy and scarcity, was usually sent to the emperor by the Marwar Rajah. It is highly

spoken of for the cure of Remittent Fever.

825 Khand.--Heavy, creating appetite, tonic, aperient; useful in thirst, general heat, delirium, disorders of bile and wind; but if eaten to excess it produces bile.

826 Khylakhylie.--A name for Silleekha. Its rind is hard and thick, and of a round shape; it is of a reddish clay color. It is the bark of a tree; some say it is not the Silleekha, but that it nearly resembles it. It forms an ingredient in formulÉ for strengthening the loins and kidneys. It dries up the vagina, and is used by women in the cold season as an ingredient in Peendie.

827 Ghekwaar or Ghwar. "Aloe Perfoliata, W. Ghrita Cumari and Taruni, S. Elwa (the gum), H. Musebber, A. Suc d'Aloes (the gum), F. Glausinde Aloe, G. Aloe, I. Aloe, Sp." It is the Sibr plant, and is in height about a yard, becoming small towards the top; it is full of juice of an offensive smell; it (the leaf) is serrated on the edges, and is of a green color. It is bitter, cool, and aperient, useful in affections of the spleen and liver, disorders of mucus, bile, blood, fever, blisters, and hardness of the skin; and slightly increases bile. If rubbed with water on the hands, fire may be held with impunity. Its juice is well known as a medicine, mixed with anise seed; it is excellent in pains of the bowels. I have written more of its virtues in my other works, and the prescription there mentioned is excellent in all disorders from cold. The pulp of the leaf with alum and opium is excellent in ophthalmia; its juice dropt into the eye.

828 Goongchee.--"Abrus Precatorius. Gooncha, H. Gunja, S. The seed called Retti, H. Rectica, S. The root of the plant coincides very exactly in appearance, taste, and medicinal qualities with the liquorice root, and is sold for it in the bazar; vide Glycine Abrus, Linn, Flem."

Maadentezerrubad.

Goongchee, called also Retti, is hot and dry; its dose one direm. In the opinion of the people of India, it is cool and dry in the third degree. It is emetic, and violently purgative, and is considered a poison. If the Goongchee is reduced to a coarse powder, moistened with water, and bruised and fried in sweet oil, till it is dissolved; this oil applied in the morning to the head, and washed off at night, and this repeated for 21 days, it will greatly increase the growth of the hair; its leaves and branches thus prepared have the same effect

If the Red Goongcha, having its bark peeled off, be coarse pounded to the quantity of eight ounces, and boiled in eight pounds of cow's milk, till only three pounds remain, then coagulated, and its butter extracted; the butter will reproduce hair on any parts which may have been deprived of it by venereal or other disease, and the effect will take place by its continuance for a fortnight. The white Goonchee, in the quantity of two direms, given internally for three days, with sugar, to a woman, will render her barren.

829 Khelowrie.--The name for the composition of certain pills, about the size of Peepul seed, sold covered with silver leaf; they are highly scented, and improve the smell of the mouth; they enliven the spirits and strengthen the stomach. They are made of Kuth in this manner:

The Catechu is first mixed well with water, and the precipitate taken for use. This is boiled in cow's milk, or sometimes in the above-mentioned water; then Musk Amber and Rose-water are added, or the distilled water of Keora, and from this the pills are formed.

830 Khull.--A name for Kus'boosum seem; the refuse of Till. It is heavy and flatulent, weakens eye-sight; is aphrodisiac; and is used as a soap to remove grease from the hands.

831 Khopra.--A name for Narzeel. Its properties mentioned in Yunani works.

832 Khewumberie.--The wild fig; useful in white leprosy. All Indian physicians use the root in this disease, both internally and externally; some have called it hot, others cold; it is likewise named Kewumber.

833 Khesoo.--A root; the leaf of its tree resembles a tiger's claws. Its flower is yellow; the tree large and common all over the jungles, and becomes of a red color like fire.

834 Khyinth.--A tree of India; its fruit acid like the apple when unripe; it is light; cures thirst, hiccup, disorders of wind and bile. It clears the throat; is difficult of digestion, and strengthens the stomach, and is lithontriptic; beneficial in fulness of the head, and is cool and dry in the second degree.

835 Gheyd.--A kind of Vulture. Its flesh is beneficial in disorders of the eyes; it is a bird of prey; hot and dry: it is of a black color, though some have described it as grey. The Baaz and Joorra are used in hawking. A. Okab, P. Aal.

836 Kinchua.--A name of Kherrateen. The earth-worm. It is used in oil and fomentation as an aphrodisiac, and for this purpose the most powerful is the Lumbricus discharged from the human subject.

Maadentezerrubad.

It is said, that if the Kinchua be dried and mixed with dhaie, it will contract the vagina. If it be mixed with sweet oil, and boiled, and in this Zaftroomie (pitch) be dissolved, and the mixture externally applied, it will increase the size of the male organ. From the worm a kind of copper is procured, which is called in India Paak Tamba. If put in the mouth it has this effect, that the taste of the neeb, or pungency of chunam will not be perceptible. It is an antidote to all animal as well as vegetable poisons, and hydrophobia; useful in want of power in the digestive organs and pains in the bowels. Its powder is useful in the Soorkhbad, and kept in the mouth, prevents thirst; and if kept about the person a snake will not approach or bite. Thus

prepared:--The fresh worms are taken and put into a copper vessel, over them is poured lime juice, and the vessel well luted, is placed on the fire; when well boiled, the medicine will be found adhering to the top and sides of the vessel.

Another mode.

Take of white lead and borax, each eight direms; turmeric and bullock's bile, each four direms; worms and honey, each 24 direms; mix and fry the whole in cow's ghee, and when fried, make the mass into balls. Place these balls in an earthen vessel on the fire, and by means of bellows increase the heat, and keep it so, for some time; and when taken off the fire, the Paak Tamba will be found in small grains at the bottom.

837 Gyndha.--Rhinoceros. A four-footed beast, larger than the buffalo. Its skin black and indented; it is very hard, and used for making shields, which are held in great estimation. It has a horn near its nose. Its flesh is used in disorders of wind, and decreases urine and fÊces. The smoke of the horn while burning is excellent in the cure of piles, and for producing easy labour; drinking water from a cup made of the horn will also cure the piles. P. Kurguddun.

838 Kenkra.--Its flesh is cool, and strengthens the seven component parts of the body; is aphrodisiac, and remedies profuse discharge of the menses. "The Crab."

839 Kesur or Kunkum. Saffron. It is pungent and hot; exhilarates the spirit; useful in hiccup and in affections of the skin from a taint in the blood; it is beneficial in head-ache; allays vomiting; is vermifuge; cures boils and disorders of the three secretions, and cleans the complexion. P. Zaffraan.

840 Kyte.--When unripe, it is light; induces costiveness; used in disorders of the three secretions. When ripe, it becomes of a bitterish sweet, and is useful in dropsy, eruptions of the mouth, and in wind. It is heavy, clears the throat, is slow of digestion, and allays thirst.

841 Kytiputtrie.--Its leaves resemble the Kyte; it is hot and pungent; used in disorders from poison, phlegm in the throat, and seminal weakness.

842 Kyloot.--Cool, astringent; useful in eruptions of the mouth, in mucus, and flatulent disorders.

843 Keora.--Pandanus Odoratissimus, (Roxb.) It is like the Ketki, but it is twice as large; its leaves are prickly, and about the same thickness throughout. It is in fact like a head of Indian corn before its leaves recede. It has a very powerful, penetrating, diffusible scent, more perceptible at a distance than when close; and after it is dried the smell remains. If it is put amongst linen, the smell will adhere to it for a length of time. The plant is about 12 feet high; its leaves resemble the Juwar, and are long and trefoil, with prickles upon all of them; it flowers when four years old. Earth

is thrown up round the roots every year. In the Deccan and in Behar, it is very common. A distilled water is made from its flowers, which is cardiac and stomachic.

844 Kethki.--Also Pandanus Odoratissimus, for it is a kind of Keora. The Sirkethkie is also a species of this.

845 Kewanch.--Sweet, hot, heavy, and aphrodisiac; produces an increased secretion of semen. Its seed is useful in disorders of wind, and is also aphrodisiac. It is a name for Kabeakudje, and that is a species of Curruf's jungle. It is also a name for Dolichos Pruriens or Cow-itch.

846 Kela.--Musa Paradisiaca. The Plantain or Banana. The tree is straight, about the height of a spear. Its leaves, when young, come out in the form of a round ruler, and are soft as satin, and much resembling it, with cross marks resembling the plaits of cloth. The leaf when expanded is very long and broad. Its flower is a hard substance, of a pyramidal shape, and covered with leaves of a dark-red color. Every tree which has flowered bears 70 or 80 plantains, formed in distinct rows round a centre stem, and the tree bears only once. And the fruit ripe, the tree must be cut down, to leave room for others to spring up from the same root. There are many kinds of this fruit. The best kind is small, and called Imrutbean; and the people of India have said that the camphor is produced from it: but those who say so are ignorant, the camphor tree is very different. Its root is tonic; beneficial in disorders of bile, blood, and mucus, and in gonorrhoea; but it weakens aphrodisia. The fruit is sweet, cool, moist, and heavy; increases flatulence and mucus; useful in disorders of bile, blood, wind, and heat of the chest. A. Mooz. The natives of India dress the unripe fruit with meat, or even dress it alone; and the Hindoos dress the heart of the branches for food. This I have found very effectual as an aphrodisiac and for increasing semen, and as a tonic to the brain. It weakens the stomach, and is heavy; its corrector is cardamum seed. The Yunani physicians say, that its correctors are honey, gum, and ginger.

847 Keetkarode.--A name for Baraicund.

848 Keekur or Babool. "Acacia Arabica, W. Babool, H. Barbura, S. Babool ka Goond (the gum), H. The bark, like that of most of the Acacias, is a powerful astringent, and is used as a substitute for Oak bark in tanning by leather-manufacturers in India. Gomme Arabique, F. Arabischen Gummi, G. Gomma Arabica, I. Vullam pisin, Tam." A common prickly tree of the jungles; its leaves very numerous and small; it is of two kinds, a large and a small. The young trees have very numerous prickles, the old trees have fewer; its bark kept in the mouth relieves cough. Its leaves heated and applied to the eye removes heat and inflammation; both kinds are astringent, hot, and pungent, useful in cough, mucus, and diseases proceeding from mucus; restrain laxatives of the bowels, and are useful in piles. The young leaves infused for a night in water, in the morning bruised in the water, and this drunk, will be found very useful in gonorrhoea and itchininess of the bladder.

849 Keet or Keetie. The refuse or scori  of iron; it is sweet, pungent,

and hot; beneficial in wind, worms, cholicks, seminal weakness, and swellings.

850 Gehoon.--A name for Gundum. A. Hinta. It is oleaginous and slow of digestion; facilitates the junction of fractured bones. Is soft, tonic, useful in mucus, and increases semen. Its oil is beneficial in Daad and swellings from vitiated bile. The oil is thus made:--White Gehoon is moistened for a night in water, and in the morning the oil is extracted.

851 Geroo.--It is sweet, astringent, and cool; useful in ulcers; clears the skin; beneficial in piles, heat, and incipient phlegmon. It resembles the Gilermonie, and is often substituted for it.

852 Laak.--Common lac is a kind of wax, formed by the *Coccus Lacca*: cool, moist; clears the color of the skin; is aphrodisiac; useful in disorders of mucus, blood, bile; and is vermifuge. It also cures boils, eruptions, acne, bruises, and Juzam, and removes possession by evil spirits. I have found it to be very aphrodisiac.

This is the gum of the Baer tree. There is one kind of Seed Lac, which when melted becomes like this.

853 Lahi.--A name for Ulsee.

854 Langullie.--The name of a shrub, pungent and hot; useful in disorders of wind, mucus, and ulcers, also in affections of the stomach and bowels; is laxative.

855 Lubhera.--Hot; antidote to poison; useful in blisters, boils, acne, and Juzam; strengthens the hair of the head; is aphrodisiac; useful in disorders of wind, blood, and in hectic fever.

856 Lublie or Lolie. A high tree with very numerous leaves and branches; the leaves are smooth and shining, and when rubbed, have a sweet smell: they are of a yellowish color. Its bark is soft and flexible; the fruit like the Malkungnie, but of a dark-purple color. The properties of the fruit are, that it cures disorders of blood, and piles, superabundance of wind, and eruptions of the mouth. It is light, and the kernel of the seed is of the same nature.

857 Lutoobrie.--Called also Soonitjhal. The plant is about half a yard in height, it grows in the hot weather on the banks of the rivers or near water; brought in contact with the skin, it produces itching and pimples. The Hindoos use it as pickles by cutting the branches in pieces, infusing them in water for several days till they become sour. It is hot, and its juice very useful in ringworm. It in the first place causes a great discharge of water from the parts, and then heals them up. If it is bruised and applied for three days to parts void of sensation, it will produce blisters, and the water being discharged, and common ointment applied to the parts, the cure will be found complete. It dissipates wind. The leaves resemble Tirriteruk; the flower is yellow like the Baboona.

858 Lydoaloo.--"Mimosa Natans." Bitter, astringent, and cool; used in



the cure of disorders of mucus and bile, eruptions from diffusion of bile, pains or inflammation in the female parts of generation, and restrains diarrhoea. It is sensitive, and contracts to the touch. I have seen the plants, and noticed that the leaves resembled those of the tamarind, but are smaller. Its branches small, with very minute prickles. It is said that it grows to a yard in height, and that it is so very sensitive that it contracts if a shadow passes over it.

859 Lichmuna.--The female called Lichmunie. It is cool, aperient, and aphrodisiac; useful in disorders of wind, bile and mucus. It is the name of the Nuffaa, also called the small Kuthui.

860 Lichmiphill.--A name for Bele.

861 Lichkutch.--A name for Burhel, also called Lukitch.

862 Lukmunia and Lukmunie. Names for Litchmuna. In A. called Beroogus sunum. P. Mirdumgeea.

863 Loodh'phup.--Sweet, cool, moist, and light; tonic, astringent, and diuretic; relieves disorders of bile, and slightly increases mucus and wind.

864 Lodh.--"Simplocus Racemosa." A kind of this is white. I have not seen the tree; the bark is brought from the hills; thick, and of a white color; both kinds are astringent, cool, and aperient; strengthens the eyes; beneficial in disorders of mucus, blood, and swellings; useful in vomiting of blood, and is laxative. Its flower is sweet, bitter, and astringent; of use in affections of the eyes and mucus; increases the consistence of semen, and is an ingredient in all aphrodisiac formulÉ. The particular manner of its administration I have given in my other publications. The Lodh Pytanee is a kind of this.

Maadentezerrubad.

Lodh is of two kinds, one from Guzeerat, of a reddish clear color, the other from the hills of Hindustan, of a dirty greenish hue, and underneath reddish. The latter is used by the dyers, and the former in medicine. It is beneficial in disorders of the eyes; it is cool, dry, and astringent; restrains vomiting of blood; generally styptic, and as a cold application, removes pain of the eye. Dose one miskal.

865 Lawa.--"Perdix Chinensis." A bird smaller than the partridge; of this the people of India have enumerated four kinds--Bansal, Goruk, Goonderuck, and Durber. The meat of three of them is cool, moist, cardiac, astringent, and stomachic. The first kind is hot, increases mucus, and beneficial in disorders of wind. The second kind is useful in mucous disorders. The third kind is light; its properties in equilibrium; useful as food for the debilitated.

866 Loonia.--"Portulaca oleracea." Culinary greens; another kind is called Koonder. Both are saltish to the taste, and sweet during digestion; cool and dry, heavy and aperient; increase wind and flatulent swellings of the abdomen, also bile and mucus. The other

kind is understood to be hot; useful in difficulty of breathing, disorders of mucus, and increases flatulence.

867 Loha.--Ferrum, Iron. Ayas, S. Sweet and astringent, cool and aphrodisiac, aperient and heavy; useful in disorders of mucus and bile, and in swellings; it produces wind. Its scori<sup>É</sup> are called Rubusool hudeed; it is given both in powder and pills: the method of its preparation I have given in my other works. I have given iron in piles from cold, also for strengthening the stomach, for lengthening aphrodisia, and generally as an aphrodisiac. I have also exhibited it with success in dropsy. It is commonly used by physicians in India, but my advice is to have as little to do with it as possible.

868 Long.--"Caryophyllus Aromaticus." A. Kurnphul. Its properties are particularized in Yunani works. If it be introduced into an apple, and the apple left to dry, then taken out, I have found it an excellent tonic to the stomach, possessing a cardiac property, useful in vomiting, and aiding digestion. The apple also will have become possessed of the same qualities.

869 Lobaan.--"Libanus Thurifera, Coll. Boswellia, Roxb. Olibanum, Frankincense. Encens, F. Styrax Benzoin, Murr. Resin of Boswellia serrata, Roxb." The vizier of Ackber Shah has written, that this is a gum brought from beyond sea. It has a fine and penetrating smell when burnt; some call it Meeayabisa. It is very plentiful in this country.

It would seem to be hot in the 2nd degree. In the refined state, it is most powerful, and very little of it will be sufficient.

Maadentezerrubad.

Loban is called in P. Hussunluba. The people of India know it as a gum; its color is red, and mixed with pieces of white and black as large as a cowrie. It is hot in the 2nd degree and dry in the 1st. Its internal use is tonic to the stomach and brain; it discusses wind, removes phlegm, and is useful for removing running at the nose. In those of a hot temperament it removes head-ache. Its corrector is oil of the Banufsha or Khushkhash. Its succedaneum Ladun and Mastichi in equal parts. The dose is from half direm to two direms. What is called in India Sut Loban is white, clear, and shining, like Talc, and is much used in mucous disorders and in paralysis. It is also beneficial in bad breath. It is stomachic, aphrodisiac, and assists digestion. The dose two soorkhs in Paan. The expressed oil, applied to the penis, is aphrodisiac, and also useful in disorders of mucus.

870 Loni.--P. Neemuk, q. v.

871 Lolie.--A name for Lublie.

872 Lomrie.--The Fox. A name for the Sheghal or Sial.

873 Longmushk.--The name of a flower; its shrub about two yards in height, but of great diameter. It is white, sweet-smelling, hot, cardiac, and strengthens the brain.

874 Lobeia.--"Dolichos Sinensis." A common culinary grain; hot and dry; creates flatulence; is diuretic, and increases the menstrual flux. It has also the effect of producing very unpleasant dreams.

The red Lobeia procures the expulsion of the dead foetus ex utero, and if ate with cow's ghee, it strengthens the digestive organs. A. Dizzer. P. Bakla.

875 Lahsun.--"Allium Sativum, W. Lasuna, S. Ail, F. Knoblauch, G. Aglio, I. Ajo Sativo, S." Hot and moist; heavy, aperient, aphrodisiac; promotes digestion, and is useful externally in sprains and hurts; increases the hair and knowledge, also bile and blood; beneficial in disorders of mucus, wind, difficulty of breathing, cough, Badgola, intermittent fever, swellings, piles, Juzam, and seminal weakness. It is vermifuge, tonic, and cures loss of appetite. It is an ingredient in all favorite prescriptions.

Its sherbet I have used with much effect in cases of paralysis. One kind of Lahsun is called Agbooptah. A. Mowseer. As a tonic, this is to be preferred, and its pickles are held in great estimation.

876 Lasora.--"Sobestens Cordia Myxa, W. A. Sepista." Its leaves bruised and applied to ill-conditioned ulcers, will cure them in 10 days.

877 Lahusoonia.--A kind of Dedawrie. A. Aynulhur. See Vidoorie.

878 Malkungnie.--"Ceanothus Americanus? Celastrus." A seed resembling Anbus saleb, but smaller and variegated; its upper rind is green, inside which is red, and withinside this is found the seed fine long and of a reddish color; it is bitter and pungent, hot and aperient; useful in affections of wind and mucus, difficulty of breathing, and cough. It increases understanding and memory. In India, those who try its effects use it in many ways. One method is to eat one seed the first day, two the 2nd, and so on, increasing by one till 40 seeds are eaten in a day, then decrease in the same proportion. Some use it this way for only eight days, after which they continue to take this quantity without increase, and during its use, they abstain from all acids, sour milk, radishes, Till, limes, mustard, and other articles of this nature; during this time also, they separate beds from their wives.

It increases the tone of the vessels; preserves health and strength.

The Hindoos enumerate many virtues of which the drug is possessed. It is understood to be hot in the 1st degree, and dry in the 3rd. It is a favorite ingredient in fomentations, unguents, and prescriptions for aphrodisia and paralysis. It is in very general use.

879 Madhooie.--A flower of India; cool and light, and useful in disorders of the three secretions.

880 Mansrowhnee.--A purgative medicine, useful in disorders of wind, bile, and mucus, and is aphrodisiac.

881 Maak.--Phaseolus Max. A name for Aorde, called also Maash; it is sweet during digestion; hot, heavy and aphrodisiac; used in disorders of wind; is tonic; a preservative to health, increases semen, milk, and fat; also mucus and bile; clears the urinary secretion; beneficial in piles, paralysis, affections of the liver, difficulty of breathing, and Badgola; said to be useful in cholic, but as to the three latter, I am not so certain about them, and suspect it might prove more likely to increase them.

882 Maad.--The water in which rice has been boiled, and in which the rice has become decomposed; it is cool, astringent; creates appetite; expels wind, mucus and bile; softens the muscles, and is beneficial in bilious or mucous fevers.

883 Maien.--Acid, astringent, cool, and light; contracts the vagina; useful in dysentery, disorders of bile, blood, and mucus; also affections of the throat. A. Kuzmazidge. P. Kurmar.

884 Maachik.--A name for honey of a reddish color; it is sweet, cool, dry, and light; reduces corpulency, strengthens vision, increases understanding, and beneficial in seminal weakness. The fresh kind is moist and aperient; that which is old is dry, and if heated is hurtful. I mean that which has been fermented, and that produced in hot climates.

885 Majoophill or Maijphill. A. Affix. "Alleppo Galls, Quercus Cerris, Quercus Robur." It is hot and astringent; useful in wind; blackens the hair, and contracts the vagina.

886 Maankund.--A name for Istolekund.

887 Malook.--A name for Palook.

888 Mahesingie.--The author of the Dhara Shekoi has called this the water-scorpion; see Beechoo.

889 Maat.--The name of a culinary green, used as food. If the root of this plant be cleared of the bark, and 100 tolahs of this be boiled in 100 tolahs of milk, and as much fine honey, over a gentle fire, taken out and put in a vessel for use, it will be found highly useful in reproducing the secretion of milk in the breast of a woman, and is thus used: The woman is to anoint her body with sweet oil, then bathe in warm water, after which a little of this to be ate, and care taken that no wind obtain admission to the place where she sleeps; this done for 14 days, milk will be produced in great abundance.

890 Maashpurnie.--Obtains its name from its leaves resembling Maash; it is called also Makonie; it is cool, dry, sweet, and pungent to the taste. Increases semen and mucus; useful in fever, eruptions of the mouth, dryness of the fauces, disorders of blood, and costiveness.

891 Muttur.--"Pisum Sativum. P. Kusshuba." Hot, heavy, and aperient; increases wind, bile, and blood; is diuretic, and increases secretion of milk; useful in external swellings and disorders of mucus, weakens

eye-sight and decreases semen. One kind is called Betla, and another is very small; both of these are sweet to the taste; in digestion cool, light, and astringent; useful in disorders of wind, mucus, and bile, and it is the best food for cows.

892 Muttregurba.--The eggs of fish. Moist, heavy, and aphrodisiac; tonic; induces corpulency, increases mucus and the bulk of the solids; brings on heaviness of the spirits and indolence, and cures seminal weakness.

893 Muchechi.--Cool and astringent; useful in Juzam, disorders of bile and blood, and is vermifuge.

894 Mucheli.--Hot, moist, heavy, aphrodisiac, and tonic; increases phlegm and bile; beneficial in the seven dhats, and useful in disorders of wind.

The river fish is the best, and most powerful as an aphrodisiac, and tonic. The tank fish are cool, heavy, moist, and aphrodisiac, also diuretic. Well fish are aphrodisiac and diuretic, increase mucus, cause disorders of the bowels and Juzam, and are flatulent. The fish of jheels, or large pieces of water, have the same properties as the tank fish; and those of small pools or puddles are sweet, moist, tonic, and useful, and cure disorders of wind. Salt-water fish produce bile in a slight degree, and are heavy. All fish induce costiveness and decrease the strength of the eyes, and the clearer the water, the more beneficial and more powerful are the properties of the fish. It will be prudent not to use well fish in cold weather. One kind of fish is very small, and named Pothee, q. v.

895 Mujeeth.--'Rubia Munjith, Roxb. MS. Sp. ch. pentandrous, perennial, scandent, branches with four hisped angles, leaves quatern, long-petioled, cordate, acuminate, 5-7-nerved, hisped.' "Madder: given in the quantity of one pice weight in milk, several times repeated, its effects are very powerful; it affects the whole nervous system, produces profuse sweating, temporary delirium, mental agony and tears, with an evident determination to the uterine system."--Trans.

A root of a red color, used by the dyers. It is an emmenagogue, and its taste is sweet, bitter, astringent; hot and heavy; clears the voice and complexion; useful in disorders from poison, mucus, blood, swellings, ophthalmia, itchiness of the liver, pains, in the female parts of generation; Juzam, eruptions, acne, boils, seminal weakness, and dysentery. Its green leaves are sweet to the taste, moist, and create appetite, and beneficial in bilious disorders. A. Foo. H. Aal, q. v.

896 Moojkund.--A small plant; pungent, bitter; useful in mucous disorders, cough, and itch. It is very common in hilly countries.

897 Mudhraa.--A name for Kakoli, from its sweet taste so called.

898 Muddenphill.--A name for Mynphill.

899 Mudden.--A name for Moom.

900 Mudh.--Honey.

901 Moodukpurnie or Rakanie. Cool; beneficial in cough, wind, blood, bilious heat, fever, semen, and eye-sight; it is also called Maagpurnie. It is called Mudukpurnie, from its leaf so nearly resembling that of the Moong; Muduk being a name for Moong, and purn, a leaf.

902 Mudhoolka.--A kind of grain; its properties the same as the Muckund.

903 Mudhkurkuttie.--A kind of rice; sweet, cool, and heavy; increases blood and causes eruptions in the mouth.

904 Moorhurrie.--Sweet and bitter, heavy and aperient; cures disorders of bile, blood, mucus, wind, thirst, affections of the heart, itch, Juzam, and fever.

905 Moora.--A leaf resembling the Mendhi, brought from Lahore; cool and light; cures possession from evil spirits; is vermifuge, and useful in disorders of bile, wind, and blood; also in Juzam.

906 Merg.--P. Aho. Its flesh is sweeter than of any other animal; a little acid and saltish; bitter, pungent, and astringent; it is cool and light, flatulent; creates appetite; useful in disorders of all the secretions; is tonic, cardiac, beneficial in fever, and is an excellent medicated food.

907 Murua.--Some say this is hot and light in the 3rd degree, and some that it is in equilibrio; it loosens mucus from the head, and dispels wind. If boiled in vinegar, and used as an external application to the head, it will remove obstructions that produce head-ache. Prepared in this way, it also removes swellings or eruptions caused by heat or irritating applications. It is cardiac and stomachic, discusses collections of bile, removes the effects of any animal poison, Juzam, and disorders of mucus and wind. Is vermifuge. A. Isoomulphar.

908 Moorhuttee or Mudhserda. Cool, heavy, tonic, and aperient; allays thirst and nausea, and relieves disorders of bile. A. Isilloosoos; it is the Baboonie.

909 Merch.--"Piper Nigrum, W. Maricha, San. Poivre, F." Pungent, penetrating, stimulant, carminative; hot and dry; useful in disorders of mucus, wind, difficulty of breathing, and internal itchiness; is vermifuge; expels bile, and assists digestion.

910 Merchai.--A name for Hubboneel; hot, dry, and laxative; removes viscid bile, also mucus and worms.

911 Mursa.--"Amaranthus oleraceus. A potherb." An esculent, succulent vegetable, which when boiled with salt and butter is sweet, high-flavored, and aperient.

912 Mernal.--The stem of the Kawul flower.

913 MurorPhillie.--"Helieteres Isora." A medicine of India. P. Kistburkisht (Sheeraree Pechuc); a long twisted shrub, having a single flower, of a purple color; its leaves resemble the scorpion's tail; hot and dry in the 2nd degree; some call it hot in the 1st and dry in the 2nd degree. It assists digestion, and clears the skin; removes thickened and viscid mucus, and forms an ingredient in all children's medicines. As an external application, it is useful in swellings from cold, in itch or daad, expels wind, and decreases milk or semen; its corrector is Hubbeh senobir; its succedaneum thrice its weight of Sibr (aloes). Dose one direm.

914 Missie.--A shrub of India, about a yard high; its branches thin and its leaves like the Kussowndie: its branches are knotted, and when slit open, an insect is found in them, which is given to the Boolbul, when training them to fight. Its flower is very small, of a reddish yellow, like the Gowzeban; it is also called the Kakjunga, q. v.

915 Musoor.--P. Adiess. A common grain of the pea tribe; cool, light, and astringent; useful in disorders of mucus, bile, and blood, and is sweet during digestion.

916 Mustchagundka.--A kind of sugar, useful in eruptions from diffused bile, seminal weakness, delirium, nausea, and thirst.

917 Mukoond.--Sweet to the taste; bitter in digestion; hot and dry; light; decreases corpulence; induces costiveness and wind; it is a kind of grain.

918 Muggur.--A. Tumsa. (The Alligator.) Its flesh is greasy and heavy; used in disorders of wind, and increases mucus and semen.

919 Muko.--A name for Anbus saleb. P. Sugangoor. Very beneficial in swellings. Its juice is useful in increasing the eyesight, and for restraining the menstrual flux; cool and moist.

920 Mug Peepul.--A kind of Peepul.

921 Moogta Sukut.--A name for the shell of the pearl-oyster; it is sweet and pungent, used in mucous disorders, difficulty of breathing, pains of the chest and bowels, and loss of appetite.

922 Moogtaphill.--A name for the pearl.

923 Mukhara.--Commonly called Mukhana, Euryale ferox. It is cool and heavy, useful in disorders of wind, mucus, and blood; is aphrodisiac, and increases semen; and is found very beneficial to women after labor. It is often called Talmukhana, but it is quite a different medicine.

924 Mullagheer.--The name of a tree, the wood of which is very heavy, and full of veins. It is brought from a distance; when pounded, it is of a reddish black color, has fine smell, and is used in India for dying and for giving a pleasant odour to clothes. It is cardiac, strengthens the brain, and gives a pleasant effluvia to the

perspiration; cures discolorations of the skin of the face, and in some Indian works is called a species of Sandal. Its properties are the same with Rukutchunden.

925 Mulleka.--A kind of the flower of the Rai-bele: it is hot, light, aphrodisiac; cures disorders of wind, eruptions of the mouth, and all affections thereof.

926 Mulleen.--A root of India, of a clay color; hot, dry, and pungent; if bruised and applied to the head, it kills vermin; it destroys maggots in ulcers; the leaves possess the same property. I knew a man who had severe head-aches from maggots in the brain: I squeezed the juice of this into the nose, it killed and brought them away.

927 Moondie.--A. Raderyoos. "Spheranthus Indicus." It is also called Tuppodenie, so denominated from its being used in penance; if any one preserves a constant respect for this, he will become the peculiar favorite of Heaven. It is also called Srawanie; this name is derived from the circumstance of its bearing fruit in the month Srawun. The leaf is somewhat like the mint, the flower round or globulated, and of a rose-color; it has a sweet smell, and is a medicine of great virtue. It is sweet and a little bitter, but very much so during digestion; it is hot, light; increases understanding; is vermifuge; useful in boils and eruptions of an obstinate nature; is pungent; cures pains in the parts of generation of the female, marasmus, gonorrhoea, and disorders of bile. If the plant be pulled out by the root before it flowers, and dried in the shade, and ate with wheat flour, cow's ghee, and sugar, it will restore and preserve youth, and prevent the hair from becoming grey; and if pounded and often used in powder, it will be found peculiarly tonic. If its seed be ate with sugar, it will preserve health to the extreme of old age.

An old man is said to have eaten a preparation of this for a year constantly: the strength of youth was restored to him, and he lived to the age of 205 years. The physicians of India declare this to be the basis of the Elixir Vitæ. If the plant is taken before it flowers, and is bruised and eaten with ghee and honey, both the strength and appearance of youth will be preserved. Indeed, the extent of its virtues is only known to the most scientific of physicians. If its flowers are eaten for 40 days, the same effect will be produced; and the root used without intermission for a year, incalculable benefit will be the result. If the root and leaves be bruised and eaten for three days, with cow's milk and honey, it will be found highly aphrodisiac. If one of the seeds be swallowed without water, the eye-sight will be preserved, and no affection of the eyes will take place for a year. If two are swallowed, the eye-sight will be preserved for two years, and so on. I used it myself in my infancy, or early days, and have preserved my sight in a wonderful manner. My uncle used the distilled water of this, in depression of the spirits, and as a cardiac, with great success: he sometimes distilled from equal parts of this and Gowjeban, at other times with other cardiac medicines. If half a masha of the oil of this be ate with Paan in the cold weather, it will produce a genial warmth over the body; it will also remove affections from cold, and be found aphrodisiac. The oil is thus procured:



The plant is moistened with water, and then rubbed between the hands with any sweet-scented oil, but not too much; it is then to be extracted in the same manner as that of Agur is procured. If a chittack of the following oil be eaten daily for 40 days, and during this time abstaining from intercourse with woman, it will be found that the aphrodisiac power will have become so great, that it will seem wonderful. It is thus prepared:

Take the leaves, root, and all parts of the plant; bruise them, sprinkling a little water over them; then squeeze out 20 seers of the juice, and add to it five seers of sweet oil; boil the whole till the juice shall have evaporated, and the residue is the oil. Some use the medicine in this manner. During the months of August and September, with cow's ghee. In April and May, with honey. In June and July, with sugar. In February and March, with congee. In October and November, with cow's milk; and in December and January, with sour milk. The author of the Dhara Shekoi has said that the root is to be bruised in a copper vessel, with a pestle of the Neeb tree, adding a little water, till it has become black; then taken up by dipping cotton into it, and preserved for use. In the ophthalmia, a little of the cotton moistened and applied to the eye, will remove the disease.

Maadentezerrubad.

Moondie is a medicine of India, of two kinds, a large and small; its flowers are like buttons, and it is of a bitterish, astringent taste. It is cool and dry in the 1st degree, and is, in the opinion of some, in equilibrium: both kinds of it are beneficial in disorders of the blood, white leprosy, epilepsy, heart-burn, elephantiasis, cough, incessant vomiting, diarrhoea, flatulence, all disorders of the eyes, feverish head-ache, itch, heat in the chest, marasmus, and all bilious disorders; it creates appetite, and is aphrodisiac.

928 Munn.--P. Morhoemarh. A. Hujuroolheya. A stone found in the nape of the neck of a snake of the Cobra species, but it is not found in all; when in the reptile, it is soft, but it hardens by exposure to the air. It has a variegated surface, and its virtues are these, that if rubbed on a blue or black woollen cloth, it will deprive the cloth of its color; also, if applied to any part bitten by a reptile, it will adhere till it shall have extracted the poison. If it be put into milk, it will change its color. If it is applied to the bite of a snake, it will extract the poison. And if it be eaten, no snake can ever by its bite produce hurtful effects on your system.

929 Munsul.--Bitter, pungent, hot, and moist; heavy and aperient; an antidote to poisons; cures affections of mucus, blood, difficulty of breathing, and cough; clears the color of the skin, reduces corpulency; and removes possession by evil spirits. It is called Zernikh Soorkh. "Red Sulphuret of Arsenic."

930 Moondookpurnie.--A kind of Birumbie.

931 Mundar.--A small shrub, of two kinds; both bitter, pungent, hot,

and laxative; useful in disorders of mucus, and increase of fat in the abdomen, itch, and swellings; and is an antidote to poisons.

932 Moot.--P. Shasha, or Kumeer. A. Bowl. Urine. That of cows, buffaloes, horses, goats, camels, rams, and men, is saltish and bitter; dry, light, aperient, and cardiac; increases appetite and relish for food; useful in general swellings; clears the brain and all excretory passages; increases bile; beneficial in disorders of wind, Badgola, piles, and dropsy; is vermifuge, and used in Juzam, marasmus, flatulence, internal itchiness, and want of appetite.

Cow's is the best and most effectual. Elephant's urine is an antidote to poisons, and generally vermifuge; useful in Juzam and Badgola. Buffalo's, beneficial in swellings, Badgola, piles, marasmus, and seminal weakness. Horse's is aperient; cures disorders of mucus, and Daad. Goat's is an antidote to poisons; removes difficulty of breathing, jaundice, and marasmus. Ram's cures emaciation, swellings, Juzam, piles, seminal weakness, and costiveness. Ass's is lithontriptic; useful in seminal weakness, Juzam, idiotism, internal itchiness, and dropsy, and is vermifuge.

Human urine is an antidote to poison, and particularly tonic. When a choice is to be made between male and female, this rule may be observed. Of the cow, sheep, and goat, the female; of elephant, horse, camel, and ass, the male; also the male of the human subject. Should a person at any time feel symptoms of indigestion, and be afraid of the consequences, a little of his own urine will relieve all unpleasant sensations and expedite digestion, but this can only be resorted to by people of no caste.

933 Monje.--The leaf and external fibrous covering of a kind of reed like grass, used to make rope. It is equally cold and hot; useful in acne, disorders of blood, diseases of the eyes, and all complaints affecting the urinary bladder, or urethra.

934 Mooser.--Sweet, bitter, heavy; promotes appetite, cures piles and disorders of wind; increases semen, and is an ingredient in all tonic prescriptions. I fancy this is the Shukakool.

935 Mocherus.--"Bombax Heptaphyllum. The tree." The gum of the Sembill tree, also so named by the author of the Dhara Shekoi, but it is commonly understood to be the flower of the Sooparie tree. It is cool, heavy, and astringent; increases semen; restrains diarrhoea; increases the tone of the digestive organs; removes disorders of blood, bile, mucus, and general heat.

Maadentezerrubad.

Mocherus is of two kinds, one according to some is the gum of the Sahajena, and by the account of others, that of the Sembill tree. It is red, heavy, and difficult of digestion. The other kind is the flower of the Sooparie; both kinds are cool, dry, astringent, and aphrodisiac; strengthen the back, kidneys, and loins; increase semen, and lengthen aphrodisia. Its corrector is sugar and cow's ghee. The

succedaneum is Kummarkuss.

936 Mohuk also Bohuk; useful in disorders of mucus and wind, and slightly increases bile; some have said that this is the Mowa.

937 Mokhun.--The name of a tree, hot and astringent; useful in diseases of wind and mucus, in worms in the stomach, and pain therefrom, rheumatic pains in the joints and bones, and its gum is aphrodisiac; increases the bulk of the muscles, and of use in disorders of bile and wind.

938 Moong.--"Phaseolus Mungo." And one kind, which grows wild. It is cool, dry, light, and astringent; used in disorders of mucus and bile; strengthens the eyes, and is fit and proper food for the sick; it however weakens the stomach--this I know by experience. If given to a person of weak digestive organs, it will be passed unchanged, although other food will be digested. I therefore conclude that it is too difficult of assimilation to be used with advantage, as here recommended. It weakens aphrodisia. P. Maash.

939 Moth.--A grain of India; cool; some say in equilibrium. It is dry, quick of digestion, and if used with cow's ghee, its flavor will be much improved. It cleanses the blood, is sweet during digestion, relieves wind, and removes laxities of the bowels; some indeed have called it aperient: cures mucus disorders, strokes of the wind or sun, and removes fever. It produces worms.

940 More.--The Peacock? Its flesh is hot, aphrodisiac, and tonic; beneficial in diseases of the ear, colds, dryness, and creates appetite; increases understanding, thickens the hair of the head, strengthens eye-sight, cleans the voice, and beautifies the complexion. It ought to be ate in the cold season, as it is not so beneficial in the hot winds and rains. P. Taous.

941 Morba.--A medicine of India. Its root hard, and of a clay color; hot and dry in the 2nd degree: used as an external application in swellings of the throat, and one direm of it eaten, it will loosen phlegm from the throat.

942 Motha.--"Cyperus rotundus. Cyperus pertenuis, Roxb." A name for Saad; bitter, astringent, and cool; inducing costiveness; assisting digestion; used in disorders of blood, mucus, bile, and fever; removes thirst, and is vermifuge.

943 Moom.--Soft and greasy, cures pain of bruises; and boils; assists the growth of granulations in wounds, and the junction of fractured bones; useful in affections of wind, blood, and Juzam. A. Shuma.

944 Mookul.--Restrains laxities of the bowels, is heavy and tonic; useful in disorders of bile and wind, creates appetite, and is very aphrodisiac.

945 Moolie or Moolug.--Hot and light, creates appetite, clears the voice, benefits affections of the throat, the olfactory nerves, and the three secretions; dried, it is light and very beneficial in

piles, swelling, stone and gravel. Salt extracted from the radish in the usual way, by being dried and burned, is diuretic; useful in suppressions of urine, and promotes digestion.

946 Motie.--Its properties nearly resembling those of Chunder Kanth, q. v.

947 Moonga.--A name for Mirjhan; bitter and sweet; useful in disorders of bile, heat, wind, and mucus; increases semen and is cardiac.

948 Mowlserie.--Mimusops Elengi. Bukool, H. Sweet, astringent, and cool; causes intoxication, raises the spirits and is an antidote to poisons. Its flowers have a sweet smell; the fruit is cool, sweet, and astringent; improves the color of the skin, and imparts a pleasant taste to the mouth. I have found the fruit to be cardiac and stomachic; the root is beneficial in seminal weakness, in strengthening the loins, and increasing the consistence of semen. Its name is also Bowlserie.

Maadentezerrubad.

Bowlserie is cool and dry; its bark and root useful in thickening semen, and remedying too great seminal irritability: if its bark is boiled in milk, and as a gargle, it will remove tooth-ache. The flowers are somewhat hot, cardiac, and stomachic; its distilled water is intoxicating, and useful in disorders of bile, thirst, and delirium.

949 Mooslee or Mooslicund.--Sweet and cool; removes bile and heat; increases a proper secretion of mucus, and if eaten with sweet oil, it will relieve discharges from the nose from cold. Used with rock salt, it will increase appetite; with water it will remove pains in the bowels. It is of several kinds: black and white. The former resembles the Shakakool, but the bark of the Shakakool is white, whereas this is black; the white kind is thin, and resembles Mahi roobyan, called also Mooslie Dukanee. Another kind is also white, and thinner than the black kind, yet thicker than the Dukanee. All three kinds are used in aphrodisiac formulê; some have called it hot, and useful in piles and disorders of wind. If half a direm be taken with Zeera, it will be found beneficial in Jaundice; and if taken with equal parts of good ginger, it will cure indigestion. If eaten with the leaves of Punksisht in equal parts, it will remedy offensive perspiration, and with Streephill, it will remove seminal weakness; with Peepul, it will cure Hydrophobia, and with Anula it cures intermittents.

Maadentezerrubad.

Mooslie is of two kinds, black and white; the black is called Mooslie Dukanee, dry in the first degree, and hot in the second; some say hot in the first degree and dry in the second. It is aphrodisiac, and increases semen; removes head-ache from phlegm and seminal weakness, (3 direms with as much of the white of the cocoonut.) In giddiness it is administered with honey; as a tonic with milk and Isgun; for injuries of the labiê and vagina with Darfelfil; for carbuncle with Zemicund; for dropsy, with camel's milk or Mocoe water. As an antidote to poison,

with Kawanch seed; in quartan ague, with cold water; in Soorkhbad, with Tirphilla; in habitual fever, with cow's urine; in pains in the bowels, with hot-water; in the bite of a snake, with sugar, honey, or Tincar; in deafness, with mint or Kanjee for seven days; in black jaundice, with Baberung; and for gonorrhoea or diabetes, with water.

In the opinion of the Hindoos, this is the best of all medicines, and the black kind the most powerful for medicinal purposes.

950 Moorsheka.--A tree, whose leaves growing like the plume of the peacock, has obtained for it this name. It is sweet and acid; useful in disorders of bile, wind, mucus, and heat.

951 Mogra.--"Jasminum Zambac. Magorium." A flower very common; sweet and cool, and of a pleasant smell; raises the spirits; removes bile; improves weakness of sight, affections of the mouth, and ulcers. There are seven kinds of it.

952 Musakunie.--A shrub of two kinds, the first rises only about four inches, more or less, and has on both sides of it two leaves, like a mouse; the other kind remains on the ground, like the leaf of the Doodie. Its flower is of a blue color; the first kind is scarce: both are hot, bitter, and diuretic, and useful in disorders of bile and mucus; it is called Murzunjoosh.

953 Maha Moondie.--A kind of Moondie, of a larger kind; its flower as large as the Kudum flower; its properties the same as the Bhoomkudum.

954 Mahwa.--"Bassia latifolia." A tree as large as the mangoe; its leaves large and thick; its wood used in building, very common to the eastward. A spirit is distilled from its flower; its fruit is named Kelownda; the unripe shell of it dressed with meat much improves its flavor. It is hot and dry. One kind of it is named Rahisphill. The decoction, the distilled water and spirit, have an offensive smell, produce giddiness, and much subsequent uneasiness. The flower when just blown is white, but as it becomes ripe assumes a yellow color like the Benowlee, but larger, and it is sweet to the taste. The kernel of its fruit gives an oil of a white color, and is used to adulterate ghee. Its properties are said to be, that it is useful in mucus and wind, and cicatrizes wounds.

Its flower is cool and heavy; aphrodisiac; increases the secretion of milk and semen, also mucus; useful in disorders of bile, blood, wind, and in hectic fever. Called Goolchukan.

955 Mahkee.--Its flesh is sweet to the taste; hot and moist, also heavy; useful in disorders of wind, and has a soporific property. It is aphrodisiac, increases semen, strengthens memory, and preserves health. It is a name for the buffalo. A. Jamoos.

956 Mohoka.--"Cuculus Castaneus, Buch." A bird, the note of which is sounded okok, it is also called Uka. Its brain mixed with perfumes, and used as a cephalic in cases of palsy of the tongue, and paralysis, produces sneezing, and gives relief. Its blood is used to extract thorns or heads of arrows from the flesh. Its brain, mixed with sugar

and given to children, produces distinct articulation. The flesh is said to be hot and dry, and to strengthen memory. Its fĒces is used as a medicine in difficulty of breathing.

957 Mahaneem.--"Melia sempervirens, W. The leaves of this species of the bead tree have a nauseous taste, devoid of astringency. Flem." Its taste is bitter and astringent; it is cool and dry; removes laxities of the bowels; useful in disorders of mucus, bile, and blood. Is vermifuge; allays vomiting and nausea, and is very powerful in Juzam. It is commonly called Bucaen. Shaikh Boo Ali Seyna, in his work called Kanoon, has written, that Azad is the name of a poisonous tree; and Hakeem Ally has written, that the Azad is the Bucaen tree; others too have followed him up, and stated it to be the Bucaen: but as I have repeatedly exhibited the Bucaen, I know that it possesses no poisonous qualities, consequently this must either be a mistake or a false statement. In the Moasoodie, it is written, that the Bucaen is a tree of India, cool, dry, astringent, vermifuge, beneficial in Juzam, eruptions, disorders of blood, and that it is lithontriptic. If three direms of the seed in powder be taken, it will be found useful in piles, and stop the discharge from bleeding piles; a fumigation of the seeds will also be found useful. The young leaves bruised and taken will correct an increased discharge of the menstrual flux; the leaves heated and applied to piles, or the loins in lumbago, will give great relief, and as an application to boils it exceeds the Neem in virtue. The seeds bruised and rubbed among the hair will kill vermin; and the bark burnt, and with equal parts of Kuth, applied to the mouth, will cure eruptions.

958 Mendi.--A name for Hinna, "Lawsonia Inermis."

959 Mahasutawurie.--A kind of Shatawur.

960 Mahawunth.--A kind of Kudum.

961 Mahameed.--A species of this is called Meede. Both are cool, heavy, sweet to the taste; improve the senses; are powerfully tonic; increase milk and semen; are aphrodisiac, increase phlegm, cure eruptions from cold, cough from bile, but increase cough from phlegm. This medicine is very scarce, and seldom met with.

962 Mahawur.--Its properties come near those of the Lac. It is useful in discoloured specks on the face, and acne punctata; bruised and introduced into the ear, it cures the ear-ache.

963 Mendi Anwul.--A kind of Anwul.

964 Mayursuka.--Light; cures disorders of bile and mucus, and restrains laxities of the bowels.

965 Mayoorschuka.--The Moorshuka.

966 Mendha.--P. Meshe. Its flesh is heavy, moist, tonic; increases wind and bile. This is the name of the male, and his meat is preferable to the female. "Ram."

967 Mynphill.--"Gardenia Dumetorum, K<sup>en</sup>. Vangueria Spinosa, Roxb." Bitter and hot, astringent and dry, light and emetic; useful in disorders of mucus and Juzam, swellings, flatulence, and dryness of the seven Dhats, Badgola, and is suppurating.

968 Methie.--"Trigonella Foenum-gr<sup>Ecum</sup>, Wild." Hot and dry; exhilarates the spirits; creates appetite; induces costiveness; is vermifuge, and decreases semen. Its seed is useful in cough, nausea, and disorders of mucus. A. Hoolba.

969 Mydhasingie.--A kind of Doodie.

970 Myoorjung.--A name for Aoloo; obtains its name from its stem resembling in straightness the peacock's leg.

971 Meed.--Vide Mahameed.

972 Meetanimboo.--Called also, Rajenimboophill, and in P. Shukurleemboo.

973 Nalee or Narie.--A small plant, which lies on the ground. Its leaves somewhat like the tamarind leaf. In some works the Narie is separately described. Its qualities are hot, and it is discutient; useful in affections of wind from cold; is laxative and beneficial in disorders of the mouth.

974 Naryil.--"Cocos nucifera." A tree like the Taar or Khoojoor; its fruit is oval, and betwixt that and its covering is a fibrous substance in considerable quantities; its weight from half a rittal to one or more. It is cool; slow of digestion; expels gravel; induces costiveness; is aphrodisiac and tonic; useful in disorders of wind, blood, bile, general heat; and its water is cool, light and cardiac; increases appetite and semen. If not quickly drunk, and has become fermented, it produces some degree of intoxication, raises the spirits, and is tonic. Its cheese, when first produced, resembles milk, and is said to be very sweet; it afterwards becomes hardened, and increases semen, wind, and disorders of bile. Bullienas, a physician, has related, that if a torch is made of the rind and coir, and burnt in the midst of a large company, it will produce so soporific an effect as to put them all to sleep.

975 Naringee.--Some have stated this to be a name for Narinje, but this is a mistake; it is produced in Indostan. Its properties are less powerful than Sungterra or Kowla, but its acid greater.

"Narinje is the Citrus Aurantium, or Nagaranga, San. Rind stomachic; juice acid and bitter."

976 Nagesur.--"Mesua ferrea." Indian rose chestnut? A seed smaller than the Kubabcheenee; the plant is thin, and its stem long. It is dry, light, corrects indigested food; cures or removes offensive smell from the perspiration; useful in Juzam, acne, mucus, and poisons; it is said to be a name for Narmusk.

977 Nagdown.--Mugwort? Cures boils and eruptions, and is an antidote

to the poison of spiders and snakes. A. Huleyoon, Artemisia Vulgaris.

978 Nagdumnie.--A wood resembling a snake, from which it obtains its name. It coils round like the snake, and may easily be mistaken for that reptile. It is bitter; increases the size of the muscles; is tonic and light; used in disorders of bile and mucus, gonorrhoea, eruptions, Lues Venerea, and poisons; it remedies laxities of the bowels.

979 Murdok.--A shrub, found in the hills; its leaves like those of the cucumber, its root called Davaun nemr. The leopard eats the root, which produces a swelling near its tail on the back: this is called Hadjurun nemr. P. Nirkpulung. This if bruised, and applied to the carbuncle, will expedite its cure; and if a woman applies it to the parts of generation, she will not conceive; and if her husband visits another woman after having been with her, she will not conceive. It is a runnet, and coagulates milk. If preserved about your person, and you visit a baker's shop, the bread will fall from the oven into the fire. It is about the size of a clove of garlic, and is variegated on its surface like the skin of the tiger.

980 Nadey.--A species of Jamin.

981 Nagarmotha.--A name for Motha. Cyperus Pertenuis.

982 Nagbulla.--Sweet, acid, and astringent; hot and slow of digestion; useful in itch and ulcers, also in disorders of bile.

983 Naaoe.--A common shrub, very hot; useful in disorders of wind and mucus; produces appetite; assists digestion. Its leaves used as a culinary vegetable.

984 Nirbissie.--A name for Jedwar. "Curcuma Zedoaria. Amomum Zedoaria. Kempferia Rotunda." Sp. ch. Spikes lateral, bulbs small, with long yellow palmated tubers; leaves broad-lanceolar, sub-sessile on their sheath, sericeous underneath; color uniform green. Banhildie; pungent and cool; useful in disorders of wind, mucus, blood, and every kind of poison. Is tonic; carminative; useful in flatulent cholick, but it increases ulcers.

985 Nerkutchoor.--See Kutchoor.

986 Nergoondie.--Resembles Rootki, but smaller and black. The author of the Ulfaz has without due enquiry pronounced this to be the Sumhaloo, but this is a different plant. It is hot and dry, useful in disorders of mucus.

987 Neyrmellie.--"Strychnos Potatorum, W. Cataca, San." It is cool and dry, some say it is in equilibrium. If bruised and mixed with fowl water, it will clear, and purify it. If bruised in water, and applied to the umbilicus, it will relieve the griping pain of dysentery. If bruised, and applied to the eyes, it will strengthen eye-sight; also if applied to the bite of a snake, it will remove the effects of the poison. If eight grains of it be mixed with a little water and sugar, and drank, it will be found beneficial in gonorrhoea. I have seen this in my uncle's receipt book, but the dose was not there specified. If



four grains of this be bruised in water, and mixed with dhaie, and left in a covered China vessel for a night, and taken in the morning, it will relieve suppression of urine, gonorrhoea, chordee, and bloody urine; but it must be used for a week.

988 Niswut or Mahaseyama, or Ritchita. It is a little bitter and sweet; also bitter during digestion. It is hot and dry; laxative; relieves wind; useful in fever, disorders of bile, mucus, dropsy, and swellings. The black kind is a poison and very hurtful; it is a powerful drastic purgative; produces insensibility, heat, giddiness, and injures the voice.

989 Nuk Is of two kinds, both sweet to the taste; hot and light; removes possession by evil spirits; beneficial in disorders of wind, mucus, and blood; is an antidote to poisons; cardiac, and clears the complexion, called Uzfarooteeb.

990 Nukchecknie.--A name for Koondush. It is a low shrub, does not rise from the ground; its leaves like the Tirrateruk; its flower like the Neemb. It produces eruptions in the mouth, beneficial in disorders of wind and phlegm, and is vermifuge. It is called Chicknie.

Maadentezerrubad.

Nukchikenie is a medicine of India, hot and dry; expels wind; beneficial in mucus, paralysis, and paralytic complaints, loss of memory, pains in the joints, and is aphrodisiac. If one seer of this with quarter seer of sweet oil, and half the weight of Mulkungnie, be put into an earthen vessel, and its oil extracted in the manner described under the head Puttaljuntur, and given in the quantity of four soorkhs in Paan, it will be useful in all the above-mentioned complaints, and in all mucous disorders. It will be advisable to use this medicine only in the cold weather, as it is, in itself, very hot and powerful.

991 Nullwa.--Cool; strengthens the eye-sight; useful in bilious disorders, affections of the blood, Juzam, difficulty of voiding urine, general heat, mucus, and acne.

992 Null or Nullie; grows in watery and moist places; it is cool, and useful in disorders of the eyes, in eruptions of the mouth or apthÉ; clears the blood; clears and dries the vagina, and is diuretic. Some have called it heating.

993 Nemuk Chitchera Is thus made. Take two bundles of that kind of Chitchera, which has inverted prickles, reduce it to ashes, and collect them into a vessel; then add a great quantity of water, and mix and wash it well with the hand; leave it for a night, add more water, put it into a cloth, and let it strain through slowly by drops; boil the clear fluid till the salt will precipitate or crystallize.

994 Nemuk Soonchur also called Nemuk Sia. "Muriate of soda. Bitlaban. Kala Nemuck, H." A tonic in dyspepsia or gout; a deobstruent in obstructions of the spleen and mysenteric glands of

children; a stimulant in chronic rheumatism and palsy; a vermifuge. An analysis of the black salt gave,

"Black oxide of iron, six grains; sulphur, 14 grains; muriate of lime, 12 grains; muriate of soda, 444 grains; loss four grains = 480 grains." It is thus prepared: Take two seers of Anula, one seer of Ashkhur, bruise both and mix them with 20 seers of rock-salt, also bruised; put the whole into a vessel, cover the vessel with a cloth, all except the mouth; lute this cloth well with soft clay, and place it in the sun to dry. When perfectly dry, put it on the fire, (let the mouth of the vessel be rather small.) Keep constantly stirring it with an iron spatula or spoon; when well boiled and mixed, take it off and allow it to cool; then add Tinkhar, Jawakhar, Tilkh, Kibreeth, sweet salt, and soot, equal parts; mix all well together, and add a quantity of salt-water; then boil the whole down, and strain as directed under the head Nemuk Chitchera.

995 Nemuk Kutchloon.--The salt of glass, called Muskhoo Koonia, also Zoobdat ul Kawareer. It is the froth of glass; it creates appetite; clears the blood: there is another kind of salt called Budhloon. This is hot and stomachic; restrains laxities of the bowels, pains, and consequent swellings of the urinary bladder, heaviness, and stuffing of the chest, disorders of wind and mucus; also expels wind.

996 Nemuk Udhbidh.--The common Unkaloon; this is a kind of black salt; it is light; clears the blood; it is speedy in its effects, and as an external application, and it expels wind.

997 Nemuk Soendha.--Sweet to the taste; cool, moist, and light; promotes appetite and digestion. Is cardiac, strengthens vision, and is useful in wind and bile.

998 Nekund Baaperi.--A medicine of India, called also Oontura or Anere. It is hot and moist. If used as much as can be held in the palm of the hand, for a year, no poison will prove hurtful; in fact it counteracts the poison of snakes, and all other poisons. If two direms be eaten with as much aniseseed, for six months, the hair will not become white; two direms ate with dhaie, will be found effectual in gonorrhoea. Eaten with the leaves of the lime tree, and four seeds of peepul, it will cure obstinate fevers; with goat's milk, will cure quartans; with Foifil for three months, will cure white leprosy, also foulness of the blood, Juzam, boils, and scabies.

999 Nundbyrchun or Nundbyrkha. Hot and light, and in its properties resembling the peepul; indeed it is reckoned a species of that tree. It is useful in disorders of mucus, blood, poisons, boils, and cuticular eruptions.

1000 Nunahuld.--The small turmeric, called also Mameeran.

1001 Newarrie.--A flower in India, like the Chumbeley, but has no smell. It is of two kinds, one procured in the hot season, the other in the rains; the second kind is also called Newalie. Both are pungent, light, and useful in disorders of all the secretions.

1002 Nowsader.--"Muriate of Ammonia. Sal Ammoniac, F. Salmiak, G. Sale Ammoniaco, I. Sal Ammoniaco, Sp. Also Nowshader"; very pungent salt, and as a medicine or application, speedily effectual. It is aperient, beneficial in cholics, dropsy, costiveness, and pains in the bowels.

1003 Nowllee.--The young leaves of the lime tree; they have a sweet and grateful smell.

1004 Neeturbala.--Cool, dry, and light; produces appetite and digestion; cures eruptions of diffused bile; bilious and mucous disorders, general heat, boils, and eruptions. Some say, that this is the Nalee, but this is a mistake, for Nalee is the name of a different medicine, though it may be that of both. As the Neeturbala is seldom met with, a substitute is used in the branches of the Neelophir, dried.

1005 Neela Totha.--P. Tootia Subs. It is of two kinds, both aperient, and useful in scabies and Juzam, disorders from poison, and mucus; is vermifuge; reduces corpulency, and is useful in certain diseases of the eye.

1006 Neenuk.--Its flesh is sweet to the taste; light, tonic, and aphrodisiac; useful in disorders of the three secretions. It is a kind of Barasingha.

1007 Newla.--In its properties resembling those of the cat. A. Ibn Urs. "The mongoose, Ichneumon, Viverra Ichneumon."

1008 Neelkunt.--"Coracias Bengalensis." A bird; its meat is useful in disorders of mucus, wind, and blood. P. Subsuk.

1009 Neendie.--"Vitex Nigundo, W. Lagondium Litorium, Rump. Bhemnosi, Rheede. Vitex Trifolia. The leaves heated are discutient, effectual in dispelling inflammatory swellings of the joints from acute rheumatism, and of the testicles from suppressed gonorrhoea."

1010 Neela Sindhuk.--A name for Sumhaloo, (Sobaloo?) P. Punjkysht. A kind of the above; both are bitter to the taste, astringent, pungent, and light; increase knowledge; strengthen vision; also strengthen the hair of the head; remove itchiness of the abdomen and swellings; are vermifuge; useful in Juzam, boils, eruptions, and disorders of mucus; improve appetite, and relieve cataract. The leaves of the Sumhaloo, smoked as tobacco, or equal parts of them and tobacco bruised and applied to the part, will cure hydrocele.

1011 Nypaul.--A kind of Chureyta, called also Nupaul Neeb.

1012 Neenboo.--P. Lyboo. Citrus Medica, W. Jambira, S. Refrigerant, antiseptic. Peel stomachic. The Lime. It ripens in the hot-weather, and attains the size of a hen's egg. It is of a green yellowish color. Its rind is very thin, and thence it derives its name Kagsi. One kind of it is always in fruit, and a sweet kind of it is called Rajineenboo phill. Its properties are particularly noticed in Yunani works. It is said in some publications to be an antidote to animal poisons, both internally used, and applied to the parts.

1013 Neel.--The indigo, very common in India; hot and bitter; useful in boils, affections of the spleen, Soorkhbad, dropsy, strengthening the hair of the head; but it weakens memory, and produces giddiness.

Its leaves are used as an application for colouring the hair, and are in great estimation on that account. From its heating quality, it either decreases or increases a discharge from the nose, according to its nature; and when it is used for colouring the hair of the beard, cloves ought to be mixed with it, to increase its heating quality, when the person is of a cold temperament.

1014 Neelisbund.--A kind of Apirchetta, q. v.

1015 Neeb.--"Melia Azedirachta, W. The pride of India, the leaves of a nauseous bitter taste, (devoid of astringency,) Flem."

A very common and large tree of India, much esteemed; it is of four kinds, the medicinal properties of all the same. It is astringent and bitter; pungent and cool, (some say hot and dry;) some call its qualities in equilibrium; it is quick of digestion; useful in disorders of bile, wind, and mucus, and I have known it to be of use in Juzam and white leprosy. I have also exhibited it with success in eruptions and scabies. One man I knew, whose whole body was white from leprosy. I prescribed it to him for 40 days, and cured him. I took the kernel of the seed, bruised and sifted it, and gave it in the quantity that might be contained in the palm of his hand, fasting, and prohibited him from using any other kind of food than bread or dhal, without salt or ghee.

It is also said by Hukeem Ali to be excellent in curing obstinate old ulcers, as also fistula in ano, by the application of its leaves. It is given in many and various ways. Its leaves are given fresh, sometimes dried and pounded, sometimes its juice is given, often the juice of the leaf buds, and not unfrequently its bark. It is likewise given mixed with Noora. Its juice is used with Noora to cleanse foul ulcers, and to cure carbuncle, and this it effects in a very short time. The Noora is added to it in one-eighth of its quantity, and Hukeem Ali has declared it to be the best ingredient in ointment that he ever tried.

I have often used the leaves heated as an application to swellings and boils; it in some cases resolved them, in others expedited suppuration, and in all was beneficial. I have added salt to the bruised leaves for the same purpose, and found that it added to its efficacy.

A decoction of the leaves as a fumigation is excellent in discussing swellings, and with the addition of the leaves of the Sumhaloo, with additional good effect. A fumigation of less heating properties may be obtained by the leaves of the Anbassaleb, being substituted for the Sumhaloo. The water of this decoction is useful in cleansing foul ulcers, and removing pain from the joints.

The Neeb in the opinion of Indian physicians is cool, and Hukeem Urzanee has described its qualities as equal. If the decoction is used as a wash for the hair, it will darken its color, and increase its growth; and if the juice of its young leaves in the quantity of

five or six direms be taken for seven days, it will cure scabies, ring-worm, and all kinds of acne, and it will purify the blood. A decoction of the bark of its root will restore suppressed menses, and if taken with goor it will produce abortion: prepared in this manner it will cure the under-mentioned diseases.

Take of the flower, seed, bark of the root, and leaves (called Punjuk), let them be infused for a night in two maunds of water, then bury it in the ground for a month, after which distil its water for use.

All species of scabies, white leprosy, Juzam, (when not too far advanced,) and disorders of all the secretions. Some mix the Punjuk of the Bucaen with the above, and it is said to increase its virtues. If the seed be bruised in water, and applied to the head, it will remove head-ache. Its juice is vermifuge. If three masha of the leaf buds with half masha of black peepul be eaten for 21 days, it will remove disorders and foulness of blood; increase the strength of vision, and by its juice being introduced into the eyes, will cure night-blindness.

I have given it for cleansing the blood, correcting vitiated bile, scabies, idiotism, and all disorders arising from disordered bile, thus: By mixing the distilled water, above-mentioned, with filings of Sissoo, the leaves, flowers, and bark of the Bucaen, and Shatirra, and Surphonka, white Sandal, filed, and Gowzeban, mixed well, and a water distilled. It will also be found useful in Juzam and white leprosy.

1016 Neelobe.--The Saruss.

1017 Neelgau.--"The Wild Cow, (a species of Elk.)" Its size is somewhat between a horse and ass. Its meat is greasy, hot, and moist; sweet; increases the secretion of semen; also bile, and eruptions of the apthous kind. It is also called Rooja. A. Bakur ul Vaish.

1018 Nainjooth.--A name for Mameeran.

1019 Neelkunti.--A small shrub of India; its leaves thick in a middling degree; its root and flower is blue: also another kind, which grows in gardens, is called by this name. Its properties are not known to me.

1020 Vaasun.--Called also Bootee Shaikh Fureed, which also signifies a hill.

1021 Vcherkhar.--A name for Nowshakur, also Nowshader; some call this a composition, and some say it is the salt Zakoom, made by the branches being cut small, burnt, and prepared.

1022 Veedoorie also Bedoorie. A. Ynoolhur. It is commonly known by the name Sahroonia; hot, acid, and useful in cholics.

1023 Veroojun.--Also Beroojun. The author of the Kasmi has described this as a small stone, or a name for any small stone; some describe it as a kind of Jewaheer.

1024 Harsinghar.--"Nyctanthes Arbor Tristis;" also called Hursinghar. It grows to about a man's height, and when at the very

highest, is about 12 feet, though some have seen it even higher. Its leaves are pointed, thick, and hard; its flowers small and white; their stem red. Its leaves rubbed on ring-worm cure the affection: first scaling the part, then healing. It is cool and light; useful in disorders of wind, mucus, and bile. It is aphrodisiac, and re-unites broken bones.

1025 Haloon.--"The seed of the Cress, or *Lepidium Sativum*." The seed of the Agur; it is smaller than the seed of the Tookbalingha, but thicker, and of a red color; it is aphrodisiac and tonic; removes hiccup, wind, mucus, and disorders of the blood. It is hot and dry. A. Hurf.

1026 Hudhjora.--The flower of the Hursinghar; it produces the re-union of fractured bones, from which property it derives its name. "*Cissus quadrangularis*."

1027 Hoorhoola.--A small plant, with many flowers, of a white color, and very small: one kind of it is called Burumseerjela. The first kind is cool, heavy, and diuretic; useful in disorders of mucus and wind. The second is hot and light; useful in seminal weakness and fever; and is lithontriptic, and removes difficulty of voiding urine.

1028 Hurunkherie or Hurunkhoorie. A small plant of India; its leaves resembling a deer's hoof, which has given it this title. It is usually found in wheat fields; it is hot, and aperient; useful in scabies, Juzam, and loss of sensation. If one direm fresh be eaten with 10 grains of black-pepper, bruised, daily, it will restore lost sensation.

1029 Hurtaal.--"The yellow Sulphuret of Arsenic. Orpiment." Pungent and astringent; hot and dry; useful in disorders from poison, scabies, Juzam, aphthÉ, disorders of the blood, mucus and bile, fever, and possession with evil spirits. It is a common application in scabies, and is called Zernikh Zerd. It is of five kinds, yellow, red, green, white, and black. The yellow is called Hurtaal, and the white kind is used by alchemists in the transmutation of metals; it is in the opinion of every one hot and dry in the 3rd or 4th degree; its corrector is milk and cow's ghee; its dose four ratties, after it is killed or prepared, and is thus much esteemed as a medicine in disorders from cold, such as paralysis, epilepsy, affections of the joints, Juzam, and white leprosy. It is aphrodisiac, and increases appetite and digestion.

It is thus prepared for use in Leprosy.

Take one tolah of yellow arsenic, wash it seven times in milk, then grind it for 24 hours, adding as it dries, a little milk, then let it dry a little, and make it up into small pills. Then take half seer of the Bhurr Tree (the bark), pound it, and put it in a vessel, and among the powder put the pills with a little Chunam (lime), above and below them; after this, shut the vessel so well up that no smoke can escape, put it on the fire, and keep it in a strong heat for six hours; then opening the vessel, pour in over the pills a little ghee (butter), to cool them. The dose will be one soorkh daily, for seven days, abstaining from any thing salt.

Another method.

Take half a tolah of Hurtaal Tubki, bruise it, and grind it with milk or the juice of the castor; form it into pills as above. Then take of Dharafilfil half a tolah, bruise, and use it in lieu of the chunam above alluded to; form the pile of 15 pieces of cow-dung in a hole dug in the ground, on these lay the pills, supported and covered with the Dharafilfil; over them place an equal number of pieces of cow-dung, and set fire to the whole. When it is cold, take out the pills, and preserve them for use. Dose half Soorkh.

Another method.

Take of the Hurtaal half a direm, bruise and grind it with the juice of the Kobee, for six hours, then form it into pills, place them in an earthen vessel well luted, then surround it with 10 pounds of dried cow-dung, set it on fire, and when cool, remove them. The dose one grain or barley corn. Salt prohibited. Given in Paan.

Another method.

Take of Hurtaal half a direm, tie it up in a cloth, and let it remain for seven days in cow's urine, again for the like period in lime juice, and an equal number of days in milk of Mudar. The two first liquids are during the seven days to be twice changed, the last changed daily; then take out the Hurtaal, and grind it with milk of Mudar for six hours, form them into pills, and roast them as recommended in the two foregoing methods. The dose the same.

Another method.

Take of Hurtaal one direm, the kernel of the Kurinjua one direm, Alum one direm; first bruise the Kurinjua and strew the half of it over an earthen vessel, with equal parts of Shibyem-nie; then put over it the Hurtaal, and above that the alum; above all these, put the remainder of the Kurinjua; secure the whole as in the last method, and roast with 14 pounds of the dried cow-dung.

1030 Hyrbee.--A root of a yellow color; hot, dry, and aperient; useful in disorders of bile, mucus, and viscidities of the secretions; its dose is from one dang. to half a direm.

1031 Harun.--A name for Myrg.

1032 Hurr.--"Terminalia Chebula, W. The unripe fruit Zengi Hur, H. Myrobalans, Terminalia Citrina." A name for HulËl; its properties particularly described in Yunani works: astringent, sweet, laxative. Dose one of the fruits.

1033 Hurbarheorhi.--"Averrhoa acida, Linn. Cicca disticha, Gmel. Phyllanthus Cheramela, Roxb."

Or H'rf'rhEorhi; a common plant; the acid fruit of which is used for preserves.

1034 Husthkool.--A kind of Baer, of a middling size.

1035 Husthal.--A kind of Pendhaloo.

1036 Husthuk.--A name for Arnd.

1037 Husthchinkhar.--A name for Kharkhusuk.

1038 Huldee called also Huld; it is pungent and bitter, hot and dry; useful in disorders of mucus, bile, blood, acne, seminal weakness, swellings, marasmus, and boils. It may be applied in small quantities externally, bruised, for the cure of bruises. P. Zerdchooba. A kind of this is called An'bEhuldie, "Curcuma longa."

1039 Huldia.--The name of a yellow poison; vide Hurtaal.

1040 Hoolhool.--"Cleome viscosa." A plant, about a yard high, more or less; its leaves are small and thin towards the branches; its seed-vessel is very thin, and contains numerous small black seeds. It is round, and bent in the centre; it is used as a culinary vegetable. It is hot and pungent; useful in cholic, dropsy, ulcers, and ear-aches; swellings, Juzam, and white leprosy. Its leaves, introduced into the ear, very useful in ear-ache. It is also beneficial in the piles; the parts being washed with a decoction of its leaves. In this complaint, the leaves are dressed and eaten with rice; five direms of seed ate with twice its weight of sugar before meals, and the meal to consist of Kitcheree, with plenty of ghee, (butter,) used for 40 days, will effectually remove piles.

1041 Huldoo.--The name of a tree; the wood of which is used in buildings; its properties mentioned under the head Darhuld.

1042 Hingote.--A tree; hot in its properties; useful in Juzam, boils, and eruptions; is an antidote to poisons, and to possession by evil spirits; beneficial in white leprosy and worms in the stomach. Its fruit is the size of the large Hurrhoe, and even larger, though when dried it remains about that size. The tree is about the size of a small Neeb tree.

1043 Hunspeedie.--A small shrub, growing close to the ground; its branches thin; its leaves small like the Doodie; it is cool and heavy; useful in disorders of blood, poisons, boils, eruptions, acne, general heat, and possession by evil spirits. It induces costiveness, and is used to counteract the effects of poison of the Tarantula.

1044 Hingpootrie.--It is of two kinds, both pungent and saltish; hot and cardiac; assist digestion; beneficial in pains at the heart, and of the urinary bladder; induces costiveness; remedies piles, disorders of mucus, and Badgola.

1045 Huns.--The flesh is hot and moist; heavy and aphrodisiac; clears



the voice and complexion; promotes appetite; beneficial in Soorkhbad and disorders of bile. P. Haaz.----Goose.

1046 Hhoobaer.--A seed about the size and color of the Phalsa, sometimes larger; it is said, that when young, it is red, and when ripe it becomes black. It is a kind of hill Serroe; its leaves like the Jhow. In its taste, it is pungent and bitter, astringent and hot, heavy, and beneficial in disorders of wind, bile, dropsy, and piles; is lithontriptic and vermifuge, and in the quantity of three direms, it expedites the expulsion of the dead foetus e utero. It will cure suppression of the menses, but if ate during pregnancy, will produce abortion. A. Abhul.

1047 Heeng.--Pungent and saltish, also hot; promotes appetite and digestion; beneficial in disorders of wind, mucus, internal itchiness, Badgola, flatulence, and pains in the bowels; is vermifuge; increases bile, and is aphrodisiac. It increases the power of all tonics and aphrodisiac prescriptions, but the particulars I have mentioned in my other works.

1048 Heeraclokhi. A. Dummul Echwder.

1049 Heerakussees.--A kind of Chund Kussees.

1050 Heera.--The name for Almass.

1051 Haimowtie.--A name for Hurrh.

1052 Habooka.--A denomination for Hhoobaer.

1053 Hingool.--A name for Shungirf.

## SENSATIONS OF BURNING IN THE HANDS AND FEET.

This is of two kinds, a dry, and a sweating, kind. The method of cure among the natives is as follows:

Sweating kind.

Take of Chook, Khoot, Lahoria Nemuk, each two parts; Black Till Oil, 12 parts; mix and rub in for 14 days.

Dry kind.

Let a hole be dug in the earth, and fire kindled therein, till the ground becomes well heated; strew the bottom of the excavation with

Mudar leaves, and sprinkle on them new milk, till the fumes arise. The feet to be placed in the hole, on the leaves, and a blanket to be spread over, and round the knees, to prevent the escape of the heated vapour. In this manner the patient is to sit till the place becomes cold; and this is to be repeated for seven days, when the cure will be complete.

In the opinion of the Physicians of Hindostan, the human frame is divided into seven principal parts. These are chyle, blood, muscles, fat, bones, brain, marrow, and semen.

THE TASTES ARE SIX: VIZ.

Sweet,	Increasing	Semen, milk, eye-sight, asthma, obesitas, worms, and affections of the throat.
	Curing	Wind and bile. Cool and stomachic; creating appetite.
Acid,	Increasing	Mucus, bile, emaciation, fermentation of the blood.
	Curing	Wind.
Salt,	Increasing	Appetite, digestion, mucus, bile, wind, and disorders of blood.
	Curing	or decreasing aphrodisia, and generally relaxant. Light.
Bitter,	Increasing	Bile, wind, dryness, and heat.
	Decreases	Milk. Dry and light.
Pungent,	Increases	Appetite and milk.
	Decreases	Thirst and fever. Dry.
Astringent,	Increases	Wind and flatulence.
	Decreases	Wounds, ulcers, and laxities.

The general prescriptions and favorite formul<sup>Ê</sup>, mentioned throughout the work, are Tonics, which preserve health, lengthen life, and strengthen the system.

The principal secretions or humours are four in number; viz. mucus (or phlegm), bile, wind, and blood. When three of these are said to be increased or diminished, it is to be understood, that blood is not to be included. In fact, it never is, unless particularly specified.

## DEGREES.

"The Yunani physicians, in specifying the different degrees of virtue, or power of their medicines, include in the

"First Degree.--All those whose effects are not felt in common doses.

"Second Ditto.--Such medicines as have perceptible effects; but in a moderate degree.

"Third Ditto.--Those of greater power, the exhibition of which must be conducted with caution.

"Fourth Ditto.--All poisons or medicines of any deleterious properties."

## WEIGHTS.

One soorkh---- one grain.

One masha---- 8 soorkh.

One direm---- 3 masha.

10 mashas---- one tolah or Rupee.

One rittal is about 19 tolahs and two mashas.

One tolah, 12 1/2 mashas.

## ABBREVIATIONS.

H. Hindi, P. Persian, A. Arabic, S. Sanscrit, F. French, G. German,  
I. Italian, S. Spanish.

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N. B. A few articles contained in the original work, viz. Medicines principally used in sorcery and incantation, have been omitted with the Translator's permission. This renders the succession of Nos. of the articles irregular,--for instance, No. 72 follows next after No. 70.



W. T.

NOTE

[1] Often tried with effect.

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