

“That Art Thou.”

*Chhandogya-upanishad.*

“This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

## THE LIGHT OF THE EAST.

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### Keynotes.

TWO elaborate papers on Vegetarianism will be read at the Whole World's Vegetarian Conference at Chicago by Dr. Holbrook of New York and Revd. A. T. De Learsy, D. D., rector of Como, Miss, respectively.

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We have received the April number of “Food, Home and Garden,”—a monthly Journal published by the Vegetarian Society of America. The aim of the Journal is the propagation of *Ahimsa Dharma* throughout the civilized world. What a contrast between India and America! In the former every noble scheme, every great thought is stifled to death for want of public support, while in the latter Vegetarianism alone has a literature of about five hundred works and about a dozen magazines!

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Looking around us we find that the social condition of the Indian people is appalling. The civilized world will be shocked to learn that there is a wide-spread and shameful institution in Bengal called *Kulinism*, under whose shelter a man may marry as many wives as he likes, sometimes more than fifty or sixty. The wives are not at all supported by their common husband and are visited very rarely by their so-called

lord. Even the name of this peculiar institution is not mentioned in the *Shastras*. For the sake of humanity the social reformers should take up this subject and ask the Government to suppress this awful practice by legislation. The *Kulins* are the pests of society and *Bullalsen*, the founder of this pernicious institution, was no doubt the very incarnation of Satan himself.

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The unity of the various races inhabiting India should be the object of every true reformer, religious, social, or political. The millions inhabiting this ancient land should be made to understand that they have only one religion and one *soul*. In the second place, they should have a common social institution purely Hindu in its character; they should also have common political interests; and lastly they should have a common language, *Prakrit*, for example. With the first of these five means for bringing about national unity the "Light of the East" is concerned. The only way in which this object is to be attained is to bring about a revolution in the mind of the people. There are men who think that theory and practice, thought and action, are different things altogether. Not so. *Action is simply thought realised*. Action follows conviction. All we have to do is to convince the people and action will naturally follow. Societies, tracts, pamphlets and magazines clearly expounding the truths and principles of Hindu religion are not theoretical nonsense as some suppose but they are the seeds from which will spring the moral conduct of the nation. The educated Hindu community should be little altruistic in supporting every noble movement for the good of the nation. India has forgotten the value of *unity*, and if she wishes to occupy a place among the great nations of the world, her sons should learn to appreciate the value of national unity.

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As many men so many theologies but religion is one.—*Parker*.

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As the needle of the compass always points to the north though the ship is disturbed by furious tempests and surging waves, so the mind of man should always be turned towards God even amidst the whirlwind of *Karma* and the tempest of passions.

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Every place is the place of (divine) love whether a church or mosque.—*Haffiz*.

According to the *Mahabharat* Truth (*Satya*) is composed of the following aspects :—(1) Speaking Truth, (2) Perfect equality. (3) Curbing the evil propensities of the mind. (4) Having no envy. (5) Forgiveness. (6) Putting up with insult. (7) Having no anger. (8) Charity. (9) Meditation. (10) Generosity. (11) Presence of mind. (12) Universal sympathy. (13) Harmlessness.

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It appears that *yoga* is not confined to India alone. We read that Socrates stood looking up to the sun for a whole day after the battle of Delium in which he fought as a soldier. Plotinus used to practise concentration. The great historian Gibbon says that the Christian fathers used to concentrate their attention in the middle of the heart.

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The attempt to give the idea of Brahmi to a person who has never practised *yoga* is like the attempt to give the idea of the taste of sugar to one who has never relished sweetness in any form.

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From the Hindu point of view the horoscope of Mrs. Annie Besant gives the following striking result : Saturn, in the rising sign Pisces, will make her die an excellent death in good old age, and will make her the chief of a party and wealthy. Mars in Aries, the second house from the rising sign, induces a person to acquire wealth either by trade or science or by agriculture. In the present case Mars is the lord of the 9th house, the place of religion ; consequently religion will be one of the means of her earning. *Rahu* in conjunction with Mars makes it yield only its good effects. Jupiter in the fifth house in its exaltation place makes her a person of surpassing intelligence, religious, versed in the *Shastras*, and a little proud. The moon in the same house produces a like effect and makes the native wealthy. Moreover the conjunction of Jupiter and Moon in Cancer produces the well-known *Jiva-yoga* which is sure to make the native, wealthy, respected, religious, famous and of long life. The Sun in the 7th house will make her travel great distances and will deprive her of the pleasures of love. The conjunction of Venus with Sun in the seventh house, the house of love, also yields the latter result. Mercury in the 8th house will make her remain in the full possession of consciousness at the time of death which will be a very peaceful one. Further the lord of the rising sign in the fifth place will make the native *imaginative* and *intelligent*; the lord of the 2nd house in its own place produces *wealth*; the lord of the third house in the 7th will make her

*travel long distances.* The lord of the fourth house in the 8th presages misfortune to *father*, quarrel on account of land or loss and danger of *landed property*, fall from vehicle and grief; the lord of the fifth house in the fifth makes the native the *ornament of her family*; the lord of the 6th house in the 7th makes the native lose the *object of love* by death or otherwise. The lord of the 7th house in the 8th also produces the above result; the lord of the 8th house in the 7th also produces the same result. The lord of the 9th house in the 2nd will make the native earn wealth by learning and religion. The Lord of the tenth house in the fifth will make the native renowned and respected for intelligence and learning. The lord of the 11th house in the first will give the native many sincere friends; the lord of the 12th house in the rising sign will give her a trace of gout.

The above is the chief result of a rough examination of the horoscope of Mrs. Annie Besant.

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The Hindu does not value rank, but he values holiness; and hence no power, no character, no pedigree can make even the highest sovereign equal to the poorest Brahmin. Clothed with the noble insignia before which the proudest of the proud have humbled themselves, the ideal Brahmin, what with his genius, his love, and his wonderful unselfishness of purpose, has been the object of admiration to all other nations of the earth. Nowhere are two opposite elements so harmoniously combined as in his character; his strength is perfected by weakness, like the lamb of God, prepared for sacrifice to expiate human sin. Nations may rise and nations may fall, the names of the highest potentates may pass into oblivion—but as it has survived the shocks of ages, the name of the Brahmin will endure to the end of time.—*Indian Mirror.*

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By a strange irony of fate the editor of the "Hindu" has been recognized as the representative Hindu of the Madras Presidency by the Chicago Exhibition! Probably the name of the journal has thrown dust into the eyes of the promoters of the Exhibition. A leading Hindu gentleman of Madras has written the following letter to us: "The Hindu of Madras is not edited by people whom the masses or the orthodox believe to be Hindus by religion nor does the paper represent the views of the latter. They have divorced Shastras and have adopted their individual reason in its place. Your para in page 132 is apparently written in the absence of your knowledge of the aforesaid facts."

Theosophy, in its search for the *essence* of religion, loses sight of its essential *Forms* and does not even shrink from condemning the latter now and then. Is it possible for an entity like the average man who is composed of *Upadhis* or *Forms* to divorce all *Forms* in the search for the underlying essence? In the West a ceaseless crusade against *Forms* is being waged; nothing but *esoteric* is wanted. Though it is being emphatically declared in print that the Ultimate *Essence* is unknowable as an *object of cognition*, yet every earnest mind makes vain attempts to *cognize* the essence of things.

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While condemning one class of *Forms* the Theosophists unconsciously adhere to *Forms* of another class. We should clearly bear in mind that the real man, "*the true man* without a position" is not capable of purification. We are required to purify the *Upadhis*, the *Koshes*, so to speak. Until the *Upadhis* attain the highest degree of purification there is no chance of approaching the Spiritual *Essence*. Now to purify the *Upadhis* adherence to *Forms* is necessary. The purification of the five Sheaths or *Koshes*, beginning from the physical body is required. Through the *exoteric* we reach the *esoteric*, through the *Forms* we reach the *essence*.

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On the contrary, most of Theosophists, divorce *Forms* altogether in their zeal to grasp (?) the *Essence*. Has any one succeeded? All so-called *esoteric* books, when strictly examined prove to be *exoteric*, for the *Esoteric* (*Brahmh*) can never be expressed in words. When even the state of deep sleep is indescribable, how is it possible to describe *Brahmh*, the consciousness *per se* which is far deeper than sleep itself. *Brahmh* is *spiritual wakefulness without the conditions of time and space*. To know *Brahmh*, the *Jiva* must become *Brahmh* by *layam* or total absorption of the mind by *yoga*. Through *Forms* the mind is to be purified in order to be able to attain the perfect *laya* state.

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"*Brahmh* is unknowable," says Herbert Spencer. The Vedanta fully concurs with the above opinion of the greatest thinker of the age. The mind can never *know* *Brahmh* but it can *become* *Brahmh*.

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## The Vedanta System.

### II.

#### (Sankara's Philosophy.)

THE ultimate Principle of the universe, according to Sankara is a self-luminous, all-pervading and eternal spiritual entity called Chit-sakti in the Vedanta. *Chit* signifies pure, infinite consciousness, and *Sakti* stands for Cosmic Will-power or Cosmic Ideation. Sankara holds that "Chit" and "Sakti" are the two-fold aspects of one and the same Being. In one of his *Stotras* (religious poems) he imagines a figure half Siva (half-male) and half Parvati (half female) and in one stanza the figure is described as *Saguna* (endowed with attribute) and in another *Nirguna* (without attributes). The *Chit* aspect of Parabrahm is described as an eternal, self-luminous Calm (*Satchidananda*) and the *Sakti* aspect as an ever-changing illusion. The *Chit* aspect is the noumenon (substance) and the *Sakti* aspect phenomenon (attributes). Our finite mind is unable to approach Parabrahm *per se*; we therefore, put His different aspects before our mind's eye. *Sakti* (universal mind) is to *Chit* as the rays of the sun are to the sun itself. The *Sakti* aspect being the source of the universe is represented as the eternal female and the *Chit* aspect as the eternal male. It is also metaphorically said that out of the union of these two (strictly speaking one) principles the universe is generated. Sankara lays special stress in the Absolute unity of these two aspects of the Infinite Being. In a *finite* Being these two different aspects will appear contradictory; for this very reason we may infer that they are not contradictory in the Infinite Being in whom *everything is possible which is not possible in the finite*.

The combined figure of the *yoni* (womb) and the *Linga* (Phallus) which is to be met with in every temple of *Shiva* in India is the representation of Parabrahm. This is not peculiar to India. In the temples of almost all nations the obelisks, towers, and steeples represent and figure forth the Male principle and the pyramids, circular magnified forms, rhomboidal serpentine shapes denote the Female natural power. The Moslem minarets, the Christian towers attenuated into the spire or steeple, the Brazen Serpent and the consecrated Pillars of the Hebrews the Obelisk of the Egyptians, all these are symbolical of the Phallus; on the other hand, the Saturnian angle, the Domes of the temples, Pyramids &c are meant to represent either the womb or the female generative organ. The Ark of the Covenant contained a holy Phallus (*Lingum*).

The *stone* of Jacob was not only held in veneration but was worshipped and anointed. All these facts show that the fundamental principles of religion are the same in all nations. But it was Sankara who emphasized the absolute unity of spirit and matter. In order to understand the theory of evolution as propounded by Sankara let us conceive the period (if period it may be called) when one universe is absorbed and another is not yet flung into relative existence. The universal will having absorbed the infinite solar systems into itself, rests in the infinite bosom of her Lord the Ineffable, Incomprehensible, Unchangeable, Eternal *Chit*. *Chit* itself is never affected either by the contraction or by the expansion of the universe. It is the Eternal *Satchidananda*, always unaffected by the phenomenal world. It is Its universal will which is in restless motion creating and dissolving the universe. The most vivid symbolical representation of the universal will is the goddess *Kali* standing on the bosom of her Lord,—*Shiva*. Does not the figure of this goddess strike us as the living embodiment of the everchanging restless will? She has no other place to stand upon than the bosom of the Absolute *Chit*, the prostrate *Shiva* absorbed in *Samadhi*. *Kali* is the everchanging illusion, *Mahamaya* which *is* and *is not*. She is the personification of universal matter which is changing its form every moment. Ferrier has a very striking passage describing the change of matter. He says, "Suppose yourself gazing on a gorgeous sunset. The whole western heavens are glowing with roseate hues. But you are aware that in half an hour all the glorious tints will have faded away into a dull ashen grey. You see them even now melting away before your eyes although your eyes can not place before you the conclusion that your reason draws. And what conclusion is that? The conclusion is that you never even for the shortest time that can be *named or conceived*, see any abiding colour, any colour which truly *is*. Within the millionth part of a second the whole glory of the painted heavens has undergone an incalculable series of mutations. Before any one colour has had time to be that colour, it has melted into another colour, and that other colour has in like manner melted into a third, before it has attained to any degree of fixedness of duration. The eye indeed seems to arrest the fleeting pageant, and to give it some continuance. But the senses, says Heraclitus, are very indifferent witnesses of the truth. Reason refuses to lay an arrestment on any period of the passing scene, or to declare that it is, because in the *very act of being it is not*; it has given place to something else. It is a series of fleeting colours, no one of which *is*, because each of them continually vanishes into another." I have inserted the above quotation in order to explain the nature of *Maya*, illusion. *Kali*, the universal

Will, is the personification of the principle of Eternal Change ; as says Mr. Ferrier *in the very act of being it is not*. For this reason the world of Name and Form is called illusion or *Maya*. *Kali*, therefore *is and is not* ; while *Shiva* is the Eternal *is*. During *Mahapralaya*, this principle of Will, this Universal Illusion passes into that state of change which is called rest ; it sleeps, as it were, within the bosom of *Shiva*. The seeming duality of the universe passes into Absolute Unity. Above and below and on all sides shines the self-luminous calm of Infinite Consciousness. The wheels of the universe rest there dissolved in the Bliss of Non-being. Like the prismatic rays in Light, the hierarchy of gods and angels, the infinite worlds with their inhabitants lay absorbed in the Infinite bosom of Existence. It may be noted here that rest is a form of latent activity. The universal will never knows absolute rest. As Time has no absolute existence apart from a perceiving mind, it is a mistake to say that the period of *Mahapralaya* is equal in duration to the period of creation.

At the dawn of creation the Cosmic Will appears in two aspects, viz., (1) Universal Ego (*Ishwara*), (2) Universal Thought. The latter transforms a portion of itself into *Boma* (ether) ; ether chrySTALLIZES itself into *air* ; *air* into fire ; *fire* into water ; and water into *earth*. Just as in dream our mind transforms itself into the five *bhutas*<sup>o</sup> or the five attributes, sound, touch, color, taste and smell, so the universal mind naturally transforms itself into the various grades of matter. The combination of sound, touch, color, taste and smell produces the infinite varieties of matter and body. According to the theory of Sankara, therefore, our body and as well as the whole of the material universe is thought in a *condensed* state. This condensation obeys certain laws. Earth, for example, can not be ether at one leap. In order to become so, it must pass through the intermediate states of water, fire and air. The laws of gravitation &c are the laws of thought,—thought in a condensed form. We do not deny the existence of matter ; we simply deny the existence of *dead* matter. Matter according to our theory is *thought condensed*. The universe is a glowing mass of life and consciousness and not made up of *dead* matter as the materialists argue. We accept almost all the modern theories regarding the laws of matter excepting only the fundamental theory. The materialists say that consciousness is the product of matter ; we say that matter is the *condensed* form of thought.

#### OUR MUTUAL POSITION.

(1) The materialist postulates as the first principle of the cosmos a mass of *dead* matter guided by a blind force.

(2) The Vedantist postulates as the ultimate principle of the cosmos

the infinite ocean of absolute consciousness furnished with a co-eternal principle of ever-changing will.

(3) According to the materialist the *dead* atoms guided by blind force produces by chance not only the beautiful symmetry, order, and harmony of this glorious universe, but also produces the various grades of conscious entities living in it.

(4) The Vedantist says that at the dawn of cosmic evolution the Universal Will appears in two aspects, viz., (a) Cosmic Ego (Ishwara), (b) Cosmic Thought. Our individual egos are aspects of the universal ego and our minds are the aspects of the universal thought.

(5) The materialist says that matter is absolutely *dead*. The Vedantist says that matter is *condensed thought*.

(6) The materialists say that the laws of gravitation, &c., are the laws of *dead* matter. The Vedantist says that they are the laws of "condensed thought."

(7) The materialist says that *dead* matter exists *per se*. The Vedantist says that there is no such thing as *dead* matter. Matter *per se* is consciousness.

(8) The materialists hold that there is no after life, and there is no moral law governing the universe apart from the Penal Code. The Vedantist holds that the moral law is the great *Karmic* law; it governs the whole universe from an ant to the highest personal deity.

(9) The materialist holds that the grave is the be-all and end-all of existence. The Vedantist holds that man is capable of infinite progress and is at last destined to be merged in the *Satchidananda* (consciousness *per se*).

(10) The materialistic theory can not explain at all the phenomena of consciousness, such as, memory, free-will, &c. These are fully explainable by the Vedantic doctrine.

Such in brief are the points of divergence between Vedantism and materialism. The fundamental distinction lies in the diametrically opposed views of matter taken by the opposite schools. There are also opposite views between the different schools as regards the possibility of metaphysical knowledge. The agnostics (not the materialists) headed by Mr. Herbert Spencer say that the ultimate truth about the universe is unknowable. The Vedantists headed by Sankara say that by the processes laid down in the Yoga Philosophy, a man can transcend the limits of his faculties and can perceive hidden truths by the *Gnan Chukshu*, the faculty of hyper-sensual cognition.

After all this, the attentive reader will be able to understand clearly the following doctrines of Sankara :—

(1) As the ocean naturally breaks itself forth into foam, bubble, ripple, waves, &c., so does *Brahmh* appear as the phenomena of mind and matter. As from the stand-point of water foams, bubbles, &c., have no distinct existence, so from the stand-point of *Brahmh* the universe has no separate existence.

(2) Matter exists as the *condensed state* of thought; matter is not *dead* matter but a form of thought. Until *Mahapralya* matter will exist *as such*.

(3) By *Maya* Sankara simply means that aspect of *thought* which hides from us its true character. When *thought*, by the law inherent in it, becomes matter, we naturally fail to recognize it as *thought*; hence we regard one thing to be another thing; we see *serpent in the place of rope*, as it were, to use a Vedantic metaphor. The universe is a mass of self-luminous consciousness, but we regard it as a lump of dead matter. This is *Maya*, illusion. This is due to Name and Form.

(4) As the rays of the sun are to the sun itself, so are the individual souls to the Cosmic Ego. They are phenomenally distinct but substantially one. The aim of *Yoga* is to realize this substantial unity.

(5) *Parabrahmh*, after *Mahapralya*, appears in four aspects, viz., (1) Impersonal, (2) Personal (Ishwara), (3) Jiva, (4) Jagat (matter). The first aspect (if aspect it may be called) is eternal; the other three are subject to change.

(6) *Nirvana* or *Mukti* is not the *annihilation* of the Ego, but its infinite expansion. This expansion is effected by *layu* or absorption of the mind.

(7) Nothing but *Gnan* can destroy ignorance. *Yoga* or *Bhukti* is the means of the purification of the mind by *realization* of the absolute unity of *Jiva*, *Brahmh*, and *Jagat*.

(8) The five elements in Vedanta Philosophy are, (1) Sound, (2) Touch, (3) Colour, (4) Taste, (5) Smell. Earth, water, fire, air, and ether are compounds made up of the above five attributes in various degrees of combination. The five attributes are akin to the *Tunmatras* of our philosophy. As remarked before, they are simply the *Forms* of thought.

#### THE KARMIC LAW.

Sankara's system has a certain peculiarity which is not to be met with in any Western system. The new element which he adds is the element of Karmic law. Plato, Fichte, and Schelling sometimes approach Sankara

in his cosmological speculation, but the great Karmic law is absent from their systems. The *Karmic law* is the law of *action and reaction*. It includes not only the moral but also the physical laws which govern the universe. But we are concerned here with its moral aspect only. It is the law which not only deals out reward and punishment to the individual man, but it is also the grand law which preserves the moral harmony of the infinite universe at the dawn of every cosmic evolution by fixing the position of a *Jiva* in the scale of creation according to its *Karma* in the previous world-period. This is the moral aspect of the *Karmic law*. In its other aspects it governs the rhythm of evolution and dissolution of the small solar systems as well as of the vast universe, the rise and fall of empires, the growth and decline of society and religions. It is present everywhere with its never-erring balance to adjust every action of a *Jiva*, mental, moral, or physical. Much complaint has been made with regard to the moral aspect of the *Vedanta* philosophy. But be it remembered that the greatest moralist of the world Buddha himself borrowed the Karmic law from the *Vedanta* system and built his moral code on this foundation. The Karmic law is an aspect of the universal will—*Mulaprakriti*.

(To be continued).

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## The Divine Life.

THE nature, vigor, and brilliancy of the soul are indescribable, but as smoke obscures fire, dirt sullies the mirror, and the ovarium envelopes the fœtus even so the smoke of ignorance of the true and absolute where all illusions cease has obscured it, the dirt of vice has sullied it and the ovarium of illusion has enveloped it. It is necessary to release it from ignorance, vice, and illusion if we want to restore its original vigor and brilliancy. As through the practice of gymnastic exercises a man perceives that he has obtained physical strength which he did not possess before, as through exercise of the intellectual faculties a man perceives that he has obtained power of intellect which he did not possess before, as through exercise of the moral faculties a man perceives that he has obtained moral strength which he did not possess before, so through constant exercise of the spiritual faculties a man acquires spiritual strength which gives him marvellous power over external nature, the body, and the mind, which is different from the soul, and is the seat of the senses, the passions and the emotions and is very disorderly and

wandering in its character. Wordsworth says: "A man should be intellectual all in all." It would be better to say: "A man should be spiritual all in all." When a man releases himself from subjection to the external world, the senses and the passions, he becomes free (*mukta*) even in this life though acting apparently just like an ordinary man of the world. He walks like a disembodied spirit through the earth. The spiritual world is to him as day and the material world as night. He is dead to the latter and lives always in the former. The world of spirit is very close to us though invisible. Forgetting our divine original and divine destination and laboring under illusion we think ourselves to be only bodies, having no spirit within us. The English poet echoes our Vedanta when he says,

"The world is but a deceitful show for man's illusion given.

He concludes with saying, "There's nothing sure (*Dhruva*) but heaven"

Labouring under illusion, we think the world to be the absolute and the true. Labouring under illusion, we think ourselves to be mere animals, having nothing more than animal appetites to satisfy in this world. We have read of authentic stories of human babes being nursed by wolves and afterwards acting like wolves. A Vedantic work relates the story of a tiger-cub being nursed by a sheep and turning sheepish and when the flock of sheep with which it grazed was attacked by a grown-up tiger, it exhibited signs of fright though it was a tiger itself. The grown-up tiger told it: "You belong to our species, why are you frightened? This is simply ridiculous." God is always saying to us: "You are of my essence, heirs of immortality (*Amritasyaputra*) and partakers of divine nature. Why do you, labouring under illusion, act like animals." The divine voice is always whispering to the soul: "Thou art the sheath (*Kosha*) of God but this knowledge is hidden to thee by ignorance and worldly infatuation." We should always consider ourselves to be above the earth and the miseries; kicking at the earth and its miseries, we should fly up into the regions of divine communion where all is peaceful, serene and sweet. Vasistha says: "God is waveless, very deep and thick bliss. He is the sea of nectar. The only abode of sweetness is the one who is everywhere." When we become calm and sweet-natured and doers of good to all creatures like God, we become *Brahmabhuta* or partaker of the divine nature even in this life. We then ascend from one festival to a higher festival, from one heaven to a higher heaven, from one bliss to a higher bliss.

## Sankara's advice to the Mumukshu.

(TRANSLATION.)

1. Thou fool! abandon the desire of increasing your wealth. Make your mind free and form the wise plan which will ensure bliss to you. Rest satisfied with the 'income' which your Karma allows you at present.

2. Think always that gold is the root of all misery; it is a stubborn fact that a bit of happiness is not to be had there. The rich are afraid even from their own sons! This is the law of the world.

3. If you calmly think, who is your wife and who your son, of whom and whence you are, you will find the world passing strange.

4. Do not be proud of the strength under your command, your wealth and youth; Time will cause them to vanish in a trice. Avoiding this world of illusion know and plunge in the abode of Brahmh.

5. Avoiding lust, anger, blindness (of the intellect) and greed try to realize within you who you are. They rot in the darkest hell who are ignorant of their selves.

6. Take up your abode under a tree near the temple of a Deva, the earth for your bed, and the skin of the deer for your dress. Accept no gift and eschew all enjoyments. Whom does not 'absence of want' make happy?

7. Forego all attempts of quarrel or reconciliation with your enemies friends, sons and relatives. If you want to be one with Vishnu keep your mind even and uneffected in all circumstances.

8. The one Vishnu pervades and overlaps you, me and all other things, so put up with and bear anything and everything, your wrath is aimless. Perceive and identify yourself in all places and with all things.

9. In all earnestness accept the following golden advice and abide by it. Practise the processes of Pranayam (regulation of the air we breathe in and out), Pratyaharam (bringing back the straying mind to its object of meditation), Nityanitya Vivekavicharam (consideration of the ephemeral and eternal), Japam (telling over on the fingers or beads, or mental repetition of a certain muntram), and Samadhi (complete suspension of thinking or a state of coma, brought about by concentration).

10. Like the tremulous water in lotus-leaf life is unsteady and insecure. Consider the worldly people as already done to death by the pangs of grief, wounded pride and diseases.

11. Why do you wander hither and thither, like one mad and with

racking thoughts in your head? Is there none overhead who overrules and guides you? Know that He who has tied you down with His own hands, will himself dispel your ignorance.

12. Devoted to and dependent on the feet of your Guru (spiritual guide), soon disentangle yourself from *Samsar* (connexion with the material world) and controlling your senses and the mind see God within your heart.

13. These twelve items of advice are given to the tyro. He who has not *Viveka* (the keen perception which distinguishes the real from the sensuous) in his head rots in many a hell.

A H. B.

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## A year without meat.

IT is just one year today since I eschewed the chewing of meat. I can assign no special reason which prompted me to the act. It surely was not with the intent to diet for any special malady. Neither was it because I had moral or religious scruples against flesh eating. Nor was it because I had been educated to believe any form of animal life other than that of man was in any sense sacred. On the contrary, I had been taught, and it was so practised by my father, that any animal which man desired to slay and eat had been created for just such purpose.

Many of my boyhood days and those of mature years have been spent with gun, trap or net to kill for sport, as well as for food and profit. Upon the farm I was often called to speed the deadly bullet to the brain of the fattened ox and cow which had been faithful in work or generous in milk, or to blot life out of the innocent calf with the cruel axe. Oft has my hand been dyed by the hot gush of blood from the "great American hog" as it followed the murderous knife when withdrawn from the fatal thrust to its heart.

Oft have I laughed to see the blindly frantic leaps of the beheaded fowl which has suffered decapitation at the woodpile guillotine, or by the more shameful and heartless process of having its neck wrung.

I have fattened and killed many cattle and hogs, bought and slaughtered thousands of chickens, geese and turkeys, and retailed as a provision dealer, many thousands of pounds of pork, lard, bacon, and yet none of these things moved me or smote upon my conscience.

I introduce these things in evidence, to show that my early education or later practices have, evidently, not been promotive of vegetarianism.

It was perhaps, more of a desire to experiment upon myself than anything else which led me to discontinue meat eating and the special line upon which I desired to experiment was to know what effect such abstaining would have upon my regard for the sacredness of life in general and to ascertain to what degree, if any, such sacredness would grow by a practical method of procedure. This, with the further suspicion that I would be improved physically, as well as morally, decided me on the first day of January, 1891, at the age of 50 years to discontinue flesh eating.

No date was fixed as to extent of time or any promise made to self that I would go without even a month if I desired to resume. With this slight swearing off, I refused the offered steak of New Year's morning and furthermore I said to wife: "You will please do whatever ordering of meat is done from this date, I will be quit of it." What a blessedness I entered into before one month had passed! I was rid of answering: "What kind of meat shall we have?" I would go by the meat markets and look in at the criminality of the meat eating world and my inmost soul would rejoice that I could say: "I am clean of this blood guiltiness."

I soon began to notice meals were quite frequent without meat. Scarcely any pork came upon the table. The Sunday dinner did not always demand the use of carving tools. The baked chicken, duck, turkey or rib began to be conspicuously absent and mind you, not because there had been a single command against using any amount of any kind of fish, flesh or fowl. What else? I was soon conscious that more had been wrought within me than the joy of guiltlessness. There was a restoration of physical functions to perfectly normal conditions. A satisfied feeling given to appetite never known before. That peculiar "goneness" so often felt if meals were not had at exact hours, was no more experienced. My weight has increased 5 pounds and health is perfect. This is the first year in many that I have not had more or less bowel trouble. I have had no nausea. Have not taken a dose of medicine or the experiment. My family have almost lost all desire for meat. There are seven of us: three daughters and two sons, oldest 24, youngest 11, as healthy a lot as one need wish to see. What do we eat? Everything: we use butter, milk, eggs and cheese in limited quantities, all we wish, however. Our appetites are better but provision expense is less.

What else? I feel consciously that my life is on a higher plane. Physically higher: because purer, therefore healthier. Mentally higher: because clearer. Much of my work is writing, and I experience ability to hold thought better in control with less brain fatigue. Morally higher: I am guiltless of death. Life in its entirety has a sacredness

never before thought of. I cannot conceive why, if I had been so educated, I should not enjoy a nicely roasted missionary as well as that of a turkey, ox or hog. The taste is said to be far superior. Of course I should want the missionary healthy, the same as I should the ox, hog or turkey to be.

I find the horribleness of the slaughtering of animals for food growing upon me daily. It has become so intense, there is not much danger of my ever going back to the "flesh pots," filled with the boiling and stewing bits of chopped up corpse of cow, sheep or hog or the embalmed body of mother goose or daughter duck or Sir Gobbler, dripping with the death damp of their own carcasses as they come from the smoking oven.

With this horribleness of the destruction of life for the maintenance of life, comes a more vivid sense of the fiendishness of the taking of life to placate the giver of all life; the fountain of life; the only life, for all life must of necessity be of one common source.

My observations lead me to conclude that meat eating is the cause directly and indirectly of three-fourths of all diseases and sickness. That it is provocative of a desire for stimulants and narcotics. That it nurtures in man vindictive, combative, destructive and lustful dispositions. That it is the greatest hinderance to purity of life, mental progress and spiritual development of any known cause.

Among acquaintances and friends I find that none who are absolutely Vegetarians are intemperate. That all who have discontinued flesh eating have been greatly benefitted in health and all express themselves as well satisfied with the change.

I am not treating the subject of flesh eating or Vegetarianism from a scientific standpoint, but from personal experience and observation. Theories do not count, however finely formed, that are contrary to the existing facts; and facts favor a vegetable diet in all cases.

The above you will see was written more than a year ago. I wrote it as my experience for one year and pigeon-holed it to see what another year would add to or detract from it. I have nothing to recall. Am a more pronounced Vegetarian than ever, enjoy life better, much better, that I am not a destroyer of it and that mine has become purer and better by the change.

F. H. G.

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## The Ashtabakra Sāhita.

(Continued.)

(21) Though apparently surrounded by a multitude, yet I feel myself to be in the midst of a jungle, for the nation of duality is completely destroyed.

(22) I am not the body nor is the body mine. I am not the finite *Jiva*, but I am the shapeless All. The thirst for life is the cause of my bondage.

(23) I am the infinite ocean of Chit; in Me has risen a tempest in the form of the restless mind which has caused this wave-like universe.

(24) When the tempest will disappear the luckless merchant *Jiva* will perish as his ship called the universe will be destroyed.

(25) In Me, the limitless ocean of spirit naturally appears, frolics, and disappears the strange ripples known as *Jivas*.

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### CHAPTER III.

(1) Ashtabakra in reply: "Knowing thyself to be single and imperishable how can it be possible for a sage like you to earn wealth?"

(2) The ignorance of self is the cause of our attraction to the world, as our ignorance of the nature of the false pearl makes it shine as silver and attracts us towards it.

(3) Like waves in the ocean the universe has appeared in you; you are the spiritual ocean itself; what then makes you grieve?

(4) Even knowing that *Atma* is pure beatitude, why are you becoming impure by the influence of desire?

(5) It is very strange that attraction makes even the sages blind, though they are conscious that everything is *Atma* and *Atma* is in everything.

(6) It is very strange that even the mind of the lover of non-duality and *Moksha* becomes ruffled by the play of the passions.

(7) The helpless *Jiva* though conscious of the rise of knowledge, longs for the objects of enjoyment even at the verge of grave. It is a matter of great wonder!

(8) It is a matter of surprise that even the lover of *Moksha*, devoid

of attraction for this world or for the next and capable of distinguishing the true from the false, becomes afraid of *Mukti*.

(9) The man who has attained equilibrium of mind seeing that his self pervades everything becomes neither joyous nor sorrowful even at the time of suffering or enjoyment.

(10) Conscious that the body of another person is not different from his own, he looks with an equal eye upon praise or blame. He knows that his true self is the doer of nothing and therefore neither praise nor blame can affect him.

(11) The knowledge that the universe is a phantom show puts an end to his curiosity; he stands on the borders of *mukti*, he does not become afraid of it.

(12) With whom can that self-satisfied man be compared whose mind is without desire or hope.

(13) He who has become directly aware that Name and Form are nothing feels that there is nothing acceptable or unacceptable in the world.

(14) Devoid of internal purity, forgetful of the notion of duality, undisturbed by the whisper of hope, the actions of such a person are characterised by the absence of pleasure or pain.

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## Strange yet true.

“GURUJI!” said a student starting to his feet; “yes” said a deep sonorous voice, “I am just coming from Madras and I must return there today; your father is now no more and it is better that you should now return home *as soon as you can*.” The student had approached his Guru in the meantime, made his obeisance and was standing with clasped hands; “yes,” murmured he “I will go.”

The above happened at the student’s mess in the little town of K in the district of M in Bengal; it was nearly evening and the students together with several others were sitting in the hall, some talking, others reading, when a tall figure of majestic appearance with flowing hairs and beards, entered the hall; all present rose to their feet and approached the figure while the conversation as related above was going on, for they had been startled to find that the figure was not only majestic and awe-inspiring but luminous.

The conversation ended, the Guru advanced to the Veranda, the

students following; he turned a corner and disappeared; they searched in all directions but could find him nowhere.

The student was the son of a high official in the service of the Government of Bengal and having quarrelled with some members of his family had come to K and was admitted as a student in the school there. He fell passionately in love with a Bengali girl who was murdered shortly after his departure, with all the inmates of her family.

The above is not a story and can I think be still authenticated by many. Instances of display of occult powers, putting into shame all the hitherto discovered laws of modern science, are not still very rare in India but they are never disbelieved by the majority of the Hindus and hence no one thinks of anything like test conditions to prove such phenomena; the more so in as much as though the phenomena themselves are not disbelieved they are disregarded by the wise as possessing no value in themselves. Eye-witnesses to levitation of the body while in contemplation are numerous; but they never care to put their experiences in occult phenomena in print.

K. P. MUKHERJI.

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## A Study of Bhagabat Gita.

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### CHAPTER XIII.

AN attempt is made in this chapter to distinguish between *Khetragna* and *Khetra* or the perceiver and the perceived. In sloka. 2. Krishna says that there is only one perceiver in the various *Khetras* or *Upadhis*. As the only sun is reflected in countless sheets of water, so the universal Ego shines in different *upadhis*. As light illumines the world of colour so the spiritual Ego illumines the whole world of matter. The universal Ego is simply the passive witness of the eternal action of the world of attributes. It is the passive *Bhabum* (mode) of Bramh. It should be clearly borne in mind that the Absolute Bramh is not apart from *Purush* or *Prakriti*. *Purush* (Ego) is a form of pure consciousness so is *Prakriti* (matter). The Vedanta holds that like the human body the whole universe is a form of consciousness; different material objects differ simply in the degree of consciousness and in nothing else. The plants possess a higher consciousness than a mineral and the human body is more consci-

ous than a plant. As the ego is an aspect of consciousness so is the non-ego. What is the common element, therefore, between ego and non-ego, *Purush* and *Prakriti*? It is *Gnan*, consciousness pure and simple, the self-luminous ocean of bliss, *Satchidananda*.

In the present Chapter it is stated that the individual ego must first of all realize its passive nature as the witness of phenomena and then from that stand-point try to merge itself in the Absolute.

In Slokas 5 and 6, the various affections of *Khetragna* or matter are described. In the following five slokas those twenty moral qualities are described the cultivation of which is likely to purify the mind of man and which lead him to the knowledge of *Parambrahm*. Later on *Parambrahm* is described as the one spiritual light which shines through the infinite universe and which appears divided on account of distinct *Upadhis*. The white light of the sun falling on blue, green, and red glasses respectively appears colored though in truth it always remains white; similar is the case with the Spiritual Light which though devoid of attributes (*Nirguna*) appears to be composed of attributes (*Saguna*). In Slokas 19, it is stated that both *Prakriti* (Ego) and *Purush* (Non-ego) are eternal; the latter is simply the disinterested witness and the former the eternally active principle. He who knows his *Atma* to be simply the disinterested witness of the qualities of *Prakriti* is never affected by reverses. The union of *Prakriti* and *Purush* is the cause of the phenomenal universe. As space pervades everything without being affected by matter, so the universal spiritual light shines through matter and illumines it without being affected by it. As the sun illumines the whole of the universe so the *Khetri* illumines the whole universe.

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## Modern Indian Magic.

(Hassan Khan.)

**M**ANY years ago, I had, related a few instances I had personally witnessed of the truly marvellous powers of the famous Hassan Khan, a sorcerer from Hyderabad, who is well known to the readers of the journal. I then promised our beloved President-Founder to follow up my narrative by others, descriptive of other phenomena, which my acquaintance with the man and his frequent visits at my house afforded me ample opportunity of beholding. This promise, which I had entirely over-looked for years passed, I now hasten to redeem, in the conviction

that the occurrence I am about to narrate will not be lacking in interest to the general reader and especially to students of Occultism.

## I.

One day, when we had a few friends over at our place, Hassan Khan, who was in the habit of calling at all hours, unexpectedly made his appearance. We were all but too glad of his visit, as it presented to some of the guests who had heard a great deal about him a chance of personally testing for themselves the reality of his magic powers. In course of conversation, which grew warm on the subject of the Occult, I suggested to Hassan Khan that an exhibition of one or two instances of Occult phenomena would suffice to silence all argument, and dispel scepticism. He agreed with me, and expressed his willingness to satisfy the natural curiosity of those present.

Accordingly Hassan Khan asked a gentleman if he had a gold watch—a valuable one, with which he was not prepared to part without a struggle! On being answered in the affirmative, the owner was requested to place the watch on the floor. Hassan Khan looked about for something heavy, and discovering the lower portion of a stone grinding-mill, such as is used by the natives of India in making flour, lying in a corner of the compound, he desired it to be brought. He then asked another of the guests to lift the stone, and carrying it to where the watch was lying, held it raised several feet from the ground, right above the watch. This done, Hassan Khan called aloud, "Now drop the stone"; and in an instant the stone fell with a crash, and smashed the watch, glass, works and all, into a thousand fragments! It needs no words to depict the state of mind of the owner of the watch, which could have been more easily imagined than described: his consternation at what seemed to all his irreparable loss, and his feelings at Hassan Khan's utter *sung froid* during the whole course of the proceedings, were but too visible on his countenance. To still further harrow his feelings, after all this, Hassan Khan entered into general conversation; and, for more than an hour, appeared oblivious of the practical joke, as the event proved it to be, which he had played on the sceptic, who had become quite moody, and could no more join in the conversation than fly. Hassan Khan, then, as if suddenly rousing himself, turned to the watch-proprietor saying, "Well, I forgot all about your watch—would you be very vexed with me, if I failed to reproduce it? Let me see whether Hazrat (his attendant spirit) is handy and can put the pieces together." In a few minutes, he again called to the gentleman and said that the watch had been restored, and would be found on the side table in one of the rooms

which he pointed out. Indeed, the watch was found in the place indicated, whole and entire, and in perfect working order, to the great joy and relief of the owner, to whom it was made over with many thanks for his part in the exhibition.

I am well aware that similar watch-tricks form the staple of a conjuror's performance, but I am sure that under the test condition that the watch never passed into Hassan Khan's hands—no number of Maskelynes or Houdins could rival the brilliancy of this exhibition.

Had the idea struck me earlier of redeeming my promise of years ago, I might have, in this paper, given a few more instances of my personal experience; but not to delay its despatch, so as to be in time for the April issue of this journal, I am compelled to stop here. I hope to continue my narrative in another number.

## II.

The means by which the above phenomenon was produced was discussed with great vehemence, and one of the guests, a lady, who was an orthodox religionist, pronounced it to be the result of diabolical agency. To prove her point, she challenged Hassan Khan to give another exhibition; she was sure he could never succeed, as she would stop it by her prayers. Hassan Khan, on being informed, laughed most heartily. He agreed, at the request of the other guests, to produce a second phenomenon, and proposed to the lady that the test should take the form of a wager. He said that if the lady held in her hand a sum of money, say five rupees, he was prepared to make the coin disappear despite all the prayers she might utter to neutralise the power of the devils, and that if he succeeded, the money should be his; else he was prepared to pay any forfeit. This proposal having been assented to, he desired the lady to secure the rupees in a corner of her handkerchief, which she should hold in her hand, with a firm grasp. She did so, and kept muttering prayers all the time. Hassan Khan would now and again laughingly enquire whether she was sure the money was in her hand, and request her to tighten her hold to prevent it being slipped away. It being lunch-time, and the table laid in the dining room adjoining, Hassan Khan perceived some cakes in a plate, and asked for one. He took the cake and, breaking it up in his hand, told the guests that he was going to substitute it for the money in the lady's hand. He desired the lady to keep a tight hold and re-double her prayers, as the critical time was at hand, and Hazrat was about to take charge of the coin on his behalf. The lady did hold on most vigorously with both hands and prayed hard the while, when Hassan Khan touched her hand, and calling out one, two,

three, asked her to undo the handkerchief. As the handkerchief was being unfolded, it was clearly perceptible that the butter from the cake had come through the folds; and the knot with which the rupees had been fastened having been opened, it was found that the coin, which had disappeared, had indeed been replaced by the cake. This phenomenon caused no little amazement among the spectators, to the utter discomfiture of the lady on whose countenance was pourtrayed her bewilderment at the inefficacy of her prayer and with it the complete failure of her satanic theory.

### III.

The following is another phenomenon produced the same day. Hassan Khan asked me, "Have you a handkerchief that you could easily recognise?" On my answering in the affirmative, and at the same time showing my handkerchief, he said: "To make doubly sure of its identity, please write something on it, so that there may be no possibility of mistake as to your hand-writing." I thereupon wrote thereon the names of all the spectators. He next asked me to order a lighted candle to be brought. This done, he requested that I should hold the handkerchief at the end of a stick over the flame of the candle. I did so, and all present saw the handkerchief reduced to ashes. It may be observed that up to this Hassan Khan had nothing to do with the handkerchief, nor did he even touch it. The ashes of the handkerchief were subsequently mixed by Hassan Khan in a glass of water, and the mixture thrown away.

Conversation then grew general: the guests were all anxious as to the issue. After about ten minutes or so, Hassan Khan remarked aloud that Hazrat was weaving the handkerchief which would be ready shortly. Indeed, after the lapse of a few minutes more Hassan Khan desired the hat of one of the visitors which lay on a chair to be lifted, and, behold, there was the handkerchief in the same condition and with the identical writing upon it! The incredulity and wonderment of the witnesses of the phenomenon may well be imagined at the restoration of an article that had actually been destroyed.

### IV.

One day, Hassan Khan, who was in the habit of calling at most unconventional hours, made his appearance whilst we were at dinner: We asked him in; and he took his seat at the table, and joined in the conversation. After the usual courses and when dessert was served, Hassan Khan noticed some guavas on a plate. In his usual brusque manner, he asked, "Do you eat such common fruits?" Some one at the table replied—"Why not get us something nice and uncommon?"

"Certainly I will," said he and asked for a napkin. He took the napkin handed to him, and spreading it on the table, placed the guavas on it. Then, taking it by the corners with the guavas in it, he gave it to one of the boys whom he desired to go with it to one of the doors of the dining-room leading to the verandah, and closing one of the panels, to put the hand in which he held the parcel outside beyond the gaze of the persons at the table. Meanwhile Hassan Khan continued to talk on different subjects. In about ten minutes or so he desired the boy to bring back the parcel and, on opening it, we were surprised to find the guavas replaced by mangosteens, a fruit indigenous to the Straits, which seemed to have been freshly plucked from the tree as the stems were still moist with the juice. The fruit, of which we all partook, was delicious in flavour, and very enjoyable.

This phenomenon might be said to be the result of *Maya* or glamour; but how account for the sequel? I planted some of the seeds; and after two or three weeks, or longer, one of them germinated. Despite all the care that was taken, the shoot could not be got to grow above a couple of inches in height, nor to give out more than two leaves; it eventually withered in about a month.

## V.

On another occasion, Hassan Khan dropped in when we had a few friends over. The visitors who had known Hassan Khan by reputation, expressed their eagerness to witness some phenomenon. On being apprised of this desire, Hassan Khan, who was always obliging, readily assented to gratify their curiosity, and desired that one of the party present should express a wish for something. One of the ladies accordingly asked for a garland of *bel* flower: this request was made to test his powers, as the lady well knew that the flower was not in season at that time of the year. Hassan Khan made it appear as if he was much perplexed at the request, which seemed to all utterly impossible of fulfilment. After much cogitation, as it were, he said—"Well, I will try what can be done." He took a bit of paper, and with a pencil drew thereon some characters, which he said was a message he was sending to his *Hazrat* who happened to be away at the time; and then asking for a lighted candle, burnt the paper. This done, he entered into general conversation, apparently oblivious of the anxiety of the guests. The drawing room in which the party was assembled opened on a verandah on the south; and, in a few minutes, the breeze wafted in the sweet scent of the *bel* which was clearly perceptible to all. At first, the scent was very faint, but gradually kept increasing in intensity, as if the flower from which it emanated

was being brought nearer. One of the party went to the verandah, and, on looking up, saw a parcel in a plantain leaf, like those in which flowers are usually sold in India, slowly descending from the ceiling. As it descended below the lintel of the door, it was violently thrown inside the room. On being opened, it was found to contain a magnificent garland of the largest and most perfect specimens of the freshest of *bel* flowers, such as could, under ordinary circumstances, be procured only when in season. It is needless to say that such a display of his marvellous powers by Hassan Khan filled even the most sceptical with astonishment and awe; and, as is usual with the vulgar in such cases, the phenomenon was at once attributed to diabolical agency!

## VI.

It was on the evening of a very trying and sultry day in summer that we had retired to the drawing-room, and were enjoying the freshening breeze that had just started, when Hassan Khan entered unexpectedly as was his wont. After the usual common place greetings, he observed that the day had been unusually oppressive, and "Don't you think," said he, "that something cooling would be most refreshing and acceptable?" "Certainly," replied one of the persons present, "and as you have the power and the will to do so, I am sure you will get us something nice. Perhaps you would not mind treating us to some ice-cream and cakes from the Great Eastern." "Very well," said he, "let me have some paper, and a pencil." He then wrote something on the paper, which he said was a request to his *Hazrat* to procure the articles in question, and then burnt the paper over the lamp in the drawing-room. In a little while, he grew fidgety, and every now and then got up from his seat and went to the door of one of the rooms which opened into the drawing-room, and peeped in. Suddenly he called out: "Here they are: *Hazrat* has brought the things"; and beckoning to one of the party present, and closing one of the panels of the door, "Stand here," said he, "and put your hand inside the room. Be careful to take hold of what is thrown into your hand." Immediately was heard the rustling of some paper, and a parcel with the usual stamp of the Great Eastern Hotel containing some cakes was brought in. "Now, be sharp," called out Hassan Khan, "there is another parcel coming"; and scarcely had these words been uttered, when down came something rattling against the closed door panel, and missing the hand, fell with a crash inside the room. The parcel turned out to be a mould of ice-cream, with the words, "Auckland Hotel" inscribed on the side. As the mould fell on the floor, the cover flew open by the concussion, spilling a portion of

the contents, which proved to be some delicious raspberry cream. Needless to say that we enjoyed immensely the cakes and ice-cream to which our friend Hassan Khan had treated us.

This was not all. It was remarked to Hassan Khan that it was not right that the mould with the inscription should remain in our possession. "Well," said he, "leave that to me"; and placing the mould on the table, he covered it with a handkerchief. Within five minutes, the handkerchief lay on the table—the mould was gone!

I shall not attempt to discuss the agency by which these phenomena were effected, but will leave it to those of the readers of the *Theosophist* who know to favour us with an explanation.

*Theosophist.*

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## Buddha and Buddhism.

### IV.

WE have said in the previous article that Buddhism is divided into two schools, the Northern School and the Southern School, or the Mahayan and Hinayan systems. Before we proceed any further we will take a rapid survey of the so-called Mahayan system. The admixture of Hindu ideas and traditions with the Buddhistic religion prevalent in Nepal and Thibet, has led many men to come forward with theories to establish the kinship between Hinduism and Buddhism.

Before we take up the philosophical aspect of Buddhism for our consideration, we will briefly enumerate some of the principal tenets of the Northern School of Buddhism. It is mentioned in the Sambhu Puran (a Nepali work on Buddhism) that in the beginning there was nothing, all was void, the first light that was manifest was the word Aum, and from this Aum the alphabet called Mahavarna came out, the letters of which are the seeds of the universe. It is also stated in the Guna Karanda Vyuha that "in the beginning there was nothing but Swayambhu the self-existent and as he was before all he is called Adi Buddha. It is said that Adi Buddha desired to become many from one, which desire is denominated Prajna. Buddha and Prajna united became *Upaya* as Siva-Sakti or Brahma-Maya." The result of this desire was that five Buddhas followed, called Dhyani Buddhas. They are as follows:—Vairochana, Akshobhya, Ratnasambhava, Amitabha, and Amogha Siddha. Each of these Buddhas again produced from himself, by means of Dhyani,

another being called his Bodhisattwa or son. Their names are as follows :— Samant Bhadra, Vajra Pani, Ratna Pani, Padma Pani and Viswa Pani.

It is said in the Buddhistic tradition, prevalent in Nepal that of these five Bodhi Satwas, four are engaged in the worship of Swambhu, and nothing more is known of them ; the fifth Padma Pani was engaged by Swambhu's command in creation and having by the power of Swambhu and Dhyana assumed the virtue of three gunas, he created Brahma, Vishnu and Maheswara. As to the origin of mankind it is written in the narrative portion of the Tantras (Nepali) that originally earth was uninhabited. In those times the inhabitants of Abhaswara Bhubana (one of the Bhubana of Brahma) used to visit this earth and thence speedily to return to Abhaswara. These inhabitants though half male and half female in number, never yet, from the purity of their mind, conceived the sexual desire or even noticed their distinction of sex. They came as usual to the earth and Adi Buddha suddenly created in them so violent a desire for eating that they ate something of this earth, and by eating it they lost the power of flying back to their Bhubana and so they remained on earth. By eating the fruits of the earth which they were constrained to do for their subsistence, they conceived sexual desire, and began to associate together and in this way commenced the origin of mankind. With respect to time, the followers of the Northern school conceive the Satwa yuga to be the beginning of time and the Kali yoga the end of it ; after the expiration of four yugas is a Pralaya and after the completion of such seventy-one yugas there will be Mahapralaya.

As to the difference between matter and spirit they hold that the "body which is called Sarira or Deha is produced from five elements, and soul which is called Prana and Jiva is the manifestation of the essence of Adi Buddha. Body as created out of the elements perisheth ; soul, as a particle of the divine spirit perisheth not ; body is subject to changes, soul is unchangeable. Body is different in all animals, soul is alike in all, whether in man or in any other creatures. Some say that body depends upon the inhaling and exhaling of the Prana Vayu and this process of breath is by virtue of the soul, which virtue according to some is derived from God, and according to others is inherent in itself." *Hudson's Buddhism*. There is much diversity of opinion on this subject. Some of the Buddhists contend that body is *Swabhavika i. e.* produced from the intercourse of males and females. On the other hand some say that body and Sansara are *Aishwarika i. e.* produced by Iswara or Adi Buddha.

Some again call the world and the human body *Karmika*. "Karma is the cause of the existence of body and Sansara; and they liken the first Deha to a field (Kshetra) and works to a seed. And they relate

that the first body which man received was created solely by Adi Buddha and at that time works affected it not : but when man put off his first body, the next body which he received was subject to Karma or the works of the first body, and so was the next, and all future ones until he attained to Mukti : and therefore they say that whoever would be free from transmigration must pay his devotion to Buddha, and consecrate all his worldly goods to Buddha." It is said in the Buddha-Charita-Kavya that with respect to these subjects, Goutama Buddha said that "some persons say that Sankara is Swabhavika, to some it is Karunika, and to some it is Aiswarika ; for myself I can tell you nothing of these matters. You do address your meditation to Buddha and when you have attained Bodhijna, you will know the truth yourself."

The theory of Nirvritta and Pravritta explains very clearly the relation of the creator with the created things. The Mumukshu is to know the world to be mere semblance, unreal, and an illusion and to know God to be one ; therefore, according to the theory of Nivritti, Adi Buddha is the author and creator of all things, without whom nothing can live, whose care sustains the world and its inhabitants, and the instant he averts his face, they became annihilated and nothing remains but himself. Some persons who profess Nivritti contend that the world with its contents is separate from Adi Buddha. Though he comprehends all things yet he is one. He is the soul of the universe and the visible things are but the limbs and outward members of the Infinite. Pravritti which is multiplicity may be distinguished in all things. And in this view of Pravritti, Adi Buddha is considered to be king and five Buddhas and other divinities execute his orders. In such a manner the world is governed by the deities, each having his proper functions, and Adi Buddha has no concern with it. Thus the five Buddhas give Mukti to pious men.

The traditions go on to say that Avalokiteswara having assumed the form of Satwa, Raja and Tama Gunas created Brahma, Vishnu and Maheswara : then from Satwa Guna came out Punnya or virtue, from Tama Guna evil, and from the Raja Guna an intermediate quality which is neither good nor evil ; for these three Gunas are of such a quality that good acts, mixed acts, and bad acts necessarily flow from them. Each of these Karmas or classes of actions is divided into ten species, so that Papa (vice) is of three kinds : some are called *Kayika*, that is derived from body, some are *Vachika* that is derived from speech and some *Manas* that is derived from mind. Actions opposite to these are good actions.

According to the scriptures of the Northern school man in the hope of obtaining Mukti or Nirvana and for being free from transmigration performs good acts and worships Buddhas.

This state cannot be had without absolute reliance and love of God ; therefore they who make themselves accepted by God, are the true saints and are rarely found. They are called Arhats. Between them and Buddha there is no difference because they will eventually become Buddhas and will obtain Nirvana Pada and the light emanating from their body will be absorbed in the light of Buddha. To this highest state Gautama and the others of the "Sapta Buddhas" have arrived and they are called Buddhas because whoever attains to that degree is designated in the scripture by that word.

As to the doctrine of Metempsychosis, they say that it is written in the Jataka Mala and also in the Lalita Vistara that Sakya Muni, after having transmigrated through five hundred and one bodies obtained Nirvana or Mukti in the last body, but as long as men cannot obtain Moksha, so long they must pass through births and deaths on earth. Some acquire Nirvana after the first birth, some after seventy-seventh and some after innumerable births. There is no fixed number of births after which man is to obtain Nirvana, but every man must atone for the Karmas of each birth by a proportionate number of future births and when the sins of the body are entirely purified and absolved, men will obtain absorption into Adi Buddha. These are some of the principal tenets of the N. S. of Buddhism which bear great resemblance with the doctrines of Hinduism.

CHARU CHANDRA BOSE.

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## Shastric Notes.

### I.

**M**AN, says Sankara, enjoys three states of consciousness. There is the physical or the waking consciousness with its waking surroundings ; there is the mental or the dreaming consciousness with its peculiar surroundings and lastly there is the timeless and spaceless consciousness, the consciousness of the deep-sleeping state when our true self remains shrouded in ignorance. If we can go deeper into the very centre of our self by means of *Samadhi* we will attain the *Turyia* or the fourth state of consciousness which resembles deep sleep in so far as it is timeless and spaceless but which differs from it in so far as it is characterised by spiritual *Self-luminosity* which is the very opposite of ignorance ; the phrase *Ananda* in the epithet Satchidananda is meant

to express the profound peace of God (*i. e.* our central Self) which passeth all understanding. *Satchidananda* atma is neither impersonal nor personal; for want of a better term, we may call it super-personal. It is not less than a person (*Jiva*) but infinitely more than it; the highest personality in the universe may only be called a reflection of this central *Superpersonal* self. If by some occult process the mind of man can pass successively through the waking, dreaming, and sleeping consciousness into its superpersonal self, it attains *Mukti* or *Nirvana*. This blowing-out or *Nirvana* of our mind makes our self shine in its own untroubled light.

## II.

When we retire into the deeper plains of our consciousness all diversity tends to become unity. In the waking and the dreaming states we retain distinct characteristics; but in the *sound-sleeping* state there is no difference in the consciousness of various finite beings. All merge into a unity, a unity characterised by ignorance. If our consciousness attains a state deeper than even the sound-sleeping state this unity will be characterised not by ignorance but by spiritual wakefulness. In our central self, *i. e.* God we are one. To realise this immortal unity should be the aim of our existence.

## III.

The universe is the body of our central self, (*viz.*) God. Like man the universe is a living, moving, acting, willing, and thinking Being. This Being is one and therefore All-in-All. How can it have the notion of duality when it has no second? How can it have passions and emotions like man when there is not a second object upon whom the passions and emotions may act? How can it be great or small when it has nothing to compare itself with? The spirit of the universe is therefore devoid of all those attributes with which we are acquainted. It is therefore *Nirguna*. In order to understand *Nirguna* let one realise for a moment that he is All-in-All.

## IV.

The Eternal in Nature is our Self *i. e.* God. The universe, the body of God is called *Prakriti*; it is in constant change. The spirit of the universe, its indwelling *Atma*, is called *Purush*. All the principles of man from mind downwards may be called *Prakriti*; his self may be called *Purush*. This self is one with the universal Self. *Prakriti* and *Purush* combined is called *Bramh*. *Prakriti* and *Purush* are phenomenally different but substantially one and both combined is *Bramh* as a seed

pulse is made up of the two halves. Just as the unity of the sound-sleeping state passes into the diversity of dream so Bramh passes into seeming diversity as *Prakriti* and *Purush* or as the universe.

## V.

Bramh in passing from unity to *seeming* plurality does not undergo any change whatever. For the plurality is only *seeming*. The ocean in appearing as the wave, the ripple, and the foam does not undergo any substantial change. It remains 'water' all the while. No other doctrine is more misunderstood than the Vedantic doctrine of *Maya*. *Maya* is that which can not exist by itself. For example, the Form and Name called "wave" can not exist apart from water. Shankaracharya restricts *Maya* to Name and Form only. Name and Form are non-existent *per se*. What exists eternally is shapeless and infinite. Apart from "water," the Name and Form called wave is Zero. Apart from Infinite Chit, the universe of Name and Form is Zero. *Maya* or *Prakriti* being unsubstantial is nothing but Bramh itself.

## VI.

The universe is one organic whole. The suns, moons, stars, and planets are the several organs of this stupendous All-in-All. The universe, like man, has its *Atma* and its *Karana*, *Suksma*, and *Sthula Sharirs*. *Parabrahm* is another name for this stupendous All-in-All whose body is the visible and whose soul the invisible universe. There is the visible man and there is the invisible man; there the visible universe and there is the invisible universe. The universe is a Living Being, a vast organism having its physical, mental, and intellectual organs. This universe in its totality is called Bramh; *prakriti* is simply a name for the lower principles of the All-in-All. *Prakriti* as a distinct entity does not exist.

## VII.

To mingle my physical body with the physical universe, to mingle my mind with the universal mind, to mingle my intellect with the universal intellect, is *Mukti* or *Nirvana*.

## VIII.

Once upon a time, Ravana, the mighty King of Lanka, while touring through the three worlds in search of rival warriors, asked Narada then coming from the Brahmaloaka, where he could meet with heroes that would give battle unto him. The Devarshi directed him to repair to the *Shetadwipa* where live the powerful beings who are Vaishnavas and those who were killed by the hand of Vishnu. Hearing this Ravana immediately

set out with his chiefs and counsellors mounted in his famous chariot called *puspaka*. As soon as they had approached the Shetadwipa, the Puspaka instantly lost its celestial glory and its motion was arrested. Ravana and his chiefs then entered the place on foot and were immediately caught hold of by some women; Ravana asked them who they were and where did they come from. It was with great labor and effort that the Rakshasas freed themselves from their iron grasp and escaped for their lives. This, says the *Adhyatma Ramayana*, made Ravana think of courting death at the hands of Vishnu, and in order to incur His wrath the Demon stole away Rama's wife, knowing that being killed by Him he would acquire powers unequalled by any.

## IX.

*Kalpa* and *Manvantara*. A *Kalpa* is one day and night of Brahma, the creator. Its measure is two thousand *yugas* in the calculation of the gods. One *Deva-yuga* is composed of the four human *Yugas* of *Krita*, *Treta*, *Dwapara* and *Kali*. The measure of the first is 1,728,000 years; of the second 1,296,000; of the third 8,64,000; and of the fourth 4,32,000 years in our calculation. One thousand of such *Deva-yugas* make up a day of Brahma and another one thousand make his night. A *Manvantara* is the *fourteenth* part of such day of one thousand *Deva-yugas* and marks the reign of one *Manu*. Fourteen Manus reign in each day of Brahma, and after such fourteen *Manvantares* comes Brahma's night, which is called *Pralaya*, annihilation. These fourteen Manus reign in succession in each *Kalpa*, and are known by the following names:—Swayambhuba, Swarochisha, Uttama, Tamasha, Raibata, Chakshoosa, Baibaswata, Sabarni, Daksha-Sabarni, Brahma-Sabarni, Dharma-Sabarni, Rudra-Sabarni, Deva-Sabarni, Indra-Sabarni. Again, thirty *Kalpas* make one month of Brahma, and twelve such months make a year. Such one hundred years is the life-time of each Brahma, an atom in the Infinite Ocean of *Chit*. The present Brahma has passed his fiftieth year, and the present time is the reign of the *seventh* Manu, in the first day of Brahma's fifty-first year. Will the reader find out the proportion which his insignificant life bears to a single day of Brahma, a finite Being like himself? The task will be more than repaid, for it will destroy the veil of *Ahankar* even for a moment and will remind us of the insignificance of our earthly life and glory.

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