

“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.

WHAT is the central doctrine of the Bhagabat Gita? *Gnan, Bhukti, Sanyasa*, as well as *Karma Yoga* are lauded by turns in this wonderful book. Which of the above paths is to be regarded as the surest, shortest, and safest for salvation? Does the *Gita* give any hint for solving the above question?

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In some passages of the Bhagabat Gita Arjuna is expressly directed to follow certain path; these passages, therefore, contain the true doctrine which the *Gita* contains. The direct instructions to Arjuna may be regarded as the kernel of Krishna's teaching. All others cluster around it as do the stars around the full moon. These passages should be our guide in understanding the mystical teaching of our Shastras.

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The main feature which distinguishes *Gita* from similar other works is the importance which it attaches to *Nishkama Karma*. The whole fabric of the *Gita* is raised on the unwillingness of Arjuna to fight in the field of *Kurushetra*. The *Gita*, therefore, is an exposition of the philosophy of *Karma* (action),—action in the widest acceptation of the term, physical, mental, or spiritual. Even “fighting” in which Arjuna was

then engaged is evidently included in the term,—*Karma*. (Cp. Ch. III, 30). In Sloka 16, Ch. IV. Arjuna asks the meaning of the word *Karma* and he is told that it includes virtuous actions, vicious actions, as well as inaction. Sankara in explaining the word *Karma* in Sloka 16, Ch. IV. includes within it even the movements of the body.

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The Bhagabat Gita does not recommend the renunciation of *Karma* but it only recommends the renunciation of *Karma phala*, i. e., the fruit of work; and the latter is expressly held superior to the former in Sloka 2, Ch. V. We are not required to go to the jungle and sink into inactivity like lazy drones; we are directed to make work a part of our religion. Work without being affected by pain or pleasure, by the consequence of your work. As the servant works for the master without being affected by the consequence of the work so are we required to work for God. The seven hundred Slokas of Bhagabat Gita give an exposition of the above grand doctrine. Well may this doctrine guide the advancing intelligence of the humanity of the nineteenth century.

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Hitherto we have explained the Adwaita philosophy of Sankara in the twelve issues of the Light of the East. It is time enough to explain the other great system, viz., the *Vishistadwaita*, the Philosophy of Ramanuja Charyah and Sree Chaitanya. We will try to shew that these two systems are but the different aspects of the same truth. This we will do from the next issue when our new year will begin. The system of Ramanuja may be called *Bhukti Marga*. It is an exposition of the Upanishads from the stand-point of *Bhukti*, while the system of Sankara is an exposition of the same from the stand-point of *Gnan*.

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Both systems teach Adwaita. The Adwaita of Sankara is rigorous and absolute, that of Ramanuja *Visishtadwata*, non-duality with a difference. There does not exist fundamentally distinct principles, such as the *prakriti* and *purushas* of the modern Sankhyas, but there exists one all-embracing unity. The world with its variety of material forms of existence and individual souls is not unreal *Maya*, but a real part of Bramh's nature, the body investing God. Bramh according to Ramanuja is essentially a personal God, the all-powerful and all-wise ruler of a real world permeated and animated by his spirit. The individual souls spring from Bramh, but nevertheless they enjoy a separate existence and will remain such for ever. The liberated souls, according to Ramanuja, do

not merge in Brahm but enjoy a kind of Paradise for ever in undisturbed Bliss.

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A man may be in active business, cheerful, active, and full of energy, yet remain a hermit living within the spirit. Laughing and crying are of the flesh. The spirit knows neither mirth nor sorrow.—N. Q.

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Thoughts, like the pollen of flowers, leave one brain and fasten to another.

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Light and darkness are symbolical of all the virtues and vices. One is only apparent in the absence of the other.

I desire not to hear a man talk that wants to talk. It is the silent man that I want to hear.

Death teaches many lessons that life could never teach. Death is a discovery in the voyage of life.

A clear conscience is the best cosmetic, for the face is the index of the conscience.—N. Q.

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We have been favoured with a copy of the Report of the laying of the Foundation Stone of the Rajkumari Leper Asylum of Baidyanath by His Honour Sir Charles Elliott, K. C. S. I., Lieutenant-Governor of Bengal. We hope the memory of the immortal father Damein is still fresh in the minds of men. In the beginning alone and unassisted quite unknown to fame he labored among the lepers and we have seen how his death as a leper amongst the lepers sent an electric current throughout the world and convulsed the entire Christendom. "Leprosy is a disease which is dreaded and abhorred, and the horror and abhorrence with which it is looked upon are more than justified by the ravages it makes in its victims, leaving not an organ, not a tissue, not even a microscopic constituent of the body free from its relentless hold."

Baidyanath is a place of pilgrimage and lepers of all castes gather here in the hope of being cured by the god Baidyanath. We have personal experience of these unfortunate victims afflicted with the most loathsome and the malignant of diseases, with sores eating away skin, flesh, and bone and thus causing the most frightful mutilations and disfigurement and almost without food leading a wretched existence till death puts an end to it. Having no house to shelter their heads, they have to drag out a miserable existence under the open sky, at the road

side, under the branches of trees, in ruinous temples or in similar places, during all season, being exposed to the inclemencies of the weather and at last they lie down on the public roads to die unnoticed like pariah dogs.

We are exceedingly glad to see that attempts are being made to erect an asylum to accomodate at least 50 lepers and provide them with food, water, clothing and medicine. An appeal is made to every man, woman, young and old of India to help to establish this institution, and we do not hesitate to believe that every one should respond to this most generous call. Even the smallest sums will be thankfully received. Already Rs. 16,000 have been raised, of which our distinguished townsman Dr. Mohendra Lal Sirkar, M. D. has contributed Rs. 7,000 and the Asylum is named after his good wife. A committee consisting of Dr. Mohendra Lal Sirkar, as President and Babu Rajuarain Bose, President Brahma Somaj, Babu Girighananda Dattajha, and Babu Jogendra Nath Bose, B. A., Head Master, Deoghur School, Baiilyanath, has been formed to collect subscriptions, and all contributions may sent to any of them.

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We shall be very glad to answer briefly any question^s addressed to us in a spirit of serious enquiry, either by friend or opponent, regarding the subjects to which this magazine is devoted.

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In looking through a volume of Pransnottara, a theosophical monthly, we have come across the following astounding question,—“Does an entity accepting Nirvana re-emerge eventually as a Black magician?” This is, to say the least, the most ludicrous question we have ever met with. Common sense might have suggested to the querist that “Nirvana” is equivalent to Parambrahm; the question, therefore, comes to this, “whether Parambrahm can emerge as a Black magician?” This question reminds us of the intellectual freaks of the philosophers of the middle ages who did not refrain from speculating as to the possibility of the dancing of a number of angels on the point of a needle.

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Most of the theosophists hold the mistaken view that Pranayamic practice is useless and dangerous from the stand-point of Raja-yoga. The practice of Pranayama in a *moderate form* is not at all dangerous as is proved by the fact that from times immemorial every Brahmin is required to practise Pranayama every-day, even from the early age of

ten years; to how many of these has Pranayama proved dangerous? The most important works on Yoga-shastra strictly enforce the practice of Pranayama. All that can be said is that Pranayama is of secondary importance in Raj-yoga and it is of primary importance in Hata-yoga. We know from authorities not at all inferior to those who *used* to guide the destinies of the Theosophical Society that without a long course of Pranayama in a moderate form Samadhi is impossible. The tendency to banish all kinds of form is pernicious. Can any one of the innumerable theosophists sincerely assure us that he has attained the state of Samadhi without a perceptible change in breathing? We do not want tall talk and metaphysical nonsense; we want practical improvement of our higher ego.

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The three great generalizations upon which modern science rests are, (1) The Nebular hypothesis, which explains the formation of the planets and the solar system; (2) Evolution theory, which is concerned with the origin, history, and progress of the numberless species of animals and plants as well as of men which inhabit our world; (3) The law of universal attraction. All the above three generalizations were known to the ancient Hindus. The fiery mass of nebulous radiant matter which, in process of condensation, has given birth to the innumerable stars and planets is known as *Vishwanara*, *i. e.*, the cosmic fire. It is the basis of the physical universe. It is the mother of the well-known golden egg, the physical sun.

As regards the doctrine of evolution, its broader principle, *viz.*, the evolution of the external physical organism from the lowest to the highest, is fully recognized by Aryan Philosophy. Most of the *avatars* of Vishnu, Matsya (fish), Kurma (tortoise), Baraha (boar) &c., represent the different forms of evolution at different times. The stone becomes plant, the plant an animal, and the animal becomes man. Man also is capable of infinite progress. In addition to physical evolution Hindu Philosophy also recognises a simultaneous spiritual evolution. Hindu evolution is evolution in a circle. Spirit descends into matter in order to gain experience and finally becomes spirit again.

That the law of attraction was known to the ancient Hindus will be evident from our article on "Gravitation" in the last issue.

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Modern religious movements lack the one important element which raises religion above the province of dry reason,—*viz.*, spiritual inspiration. The fire of Divine Love in which the human soul melts away and

becomes transformed into ecstasy has, it seems, fled from the world at present. The so-called *Gnanis* of the present age resemble those carnivorous vultures which, though soaring above the clouds, keep their eyes fixed on rotten carcasses and foul-smelling grave-yards. It is not unusual to find men who have not the slightest control over their senses preaching the grand doctrines of *Adwaitabad* and *Bramhnan*.

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The tendency of Western speculation is to characterise the Absolute as "unconscious" (Hartmann) and "impersonel." Now these terms are empty of sense. To say that the ultimate cause is "impersonel" and "unconscious" is to set a limit to the Absolute. The Absolute is both personel and impersonel. It is the borderland between the conscious and the unconscious. To express the above idea in a single term we, for want of a better term, call it super-personel. The terms "impersonel" and "unconscious" suggest the idea of a stone or of a lump of earth. It can never signify the Absolute Being.

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Religion has much to do not only with the head but with the heart. No permanent peace whatever can accrue from doctrines which are chiefly concerned with the intellect. On the other hand, religious emotion must be controlled by reason so that it may not glide into superstition. Nothing but emotion and concentration can bring about the absorption of the lower mind.

Vedanta System.

IV.

(Practical Raj-Yoga.)

YOGA may be defined as *physical sleep and spiritual wakefulness*. The above definition distinguishes *yoga* from the three states of *Jagrata* (waking), *Swapna* (dreaming), and *susupti* (dreamless sleep). In the waking and dreaming states, we experience physical wakefulness and spiritual sleep; in the *Susupti* state we experience both physical and spiritual sleep. The state of *Yoga* is the *Turya* state, the fourth state of consciousness, beyond the three ordinary states. The *Laya yoga* is the common element in the four kinds of *Yogas*, viz., *Raj*, *Hata*, *Muntra*, and *Laya*. The absorption of the mind or *Laya* with the least physical exertion is the chief characteristic of *Raj Yoga*. Physical postures

(*Asanas*) and *Pranayama*, have much to do with the *Hata*, *Muntra*, and *Laya Yogas*; but the *Raj Yoga*, though not entirely free from *Asanas* and *Pranayama* deals mainly with *concentration* and the purification of the mind. The physical body is not to be entirely overlooked. According to the *Yogis*, the *Satwic* mind is the *Buddhi* (intellect), the *Rajasic* mind is the mind properly so-called, the *Tamasic* mind is the physical body. Each of these has an intimate connection with the other. For a *Raj yogi*, therefore, the first requirement is the external and internal purification of the physical body. Every one knows how to effect the external purification of the physical body; the internal purification is to be effected by taking moderate quantities of those kinds of food which help to *lighten* the physical body. Heaviness of the body is detrimental to *yoga* and all kinds of animal food should be totally discontinued not only on physical but also on moral grounds. During the *Puncha Parva* (five Parva days) one meal a day should be considered sufficient. The effect of this course of physical discipline will be evident to the *yogi* within a very short time. His body will become *light* and his mind unusually cheerful. The above is not a system of austerity. Departure from the ordinary rule is to be made in two points only, viz., (1) Abstaining from animal food, (2) Taking one meal a day instead of two during the *Puncha Parva* days. A little departure may be made from the above in individual cases. (Cp. *Gita*, Ch. VI, 16-17).

This book being practical in its nature all useless items are carefully avoided. Hundreds of kinds of *Asanas*, *Pranayama*, &c., copied out of any of the numerous books on *Yoga Philosophy* will only serve to puzzle the earnest seeker of truth. Only those points are mentioned here which the writer has partly realized himself or heard from practical authorities higher than whom it is not likely to be found on this planet. No pretension is made here to reveal the sacred truths of the highest kind of *Raj yoga*. The student by following the course sketched here will reach a stage where progress is impossible without a *Guru* or spiritual guide; and to the deserving the *Guru* will naturally present himself. Till then as a preliminary training this little book may be of immense value.

With regard to *Asana* that one is the best in each case which enables one to preserve an *erect sitting posture* for an hour without inconvenience. The same posture must be strictly adhered to every-day. *Pudmasana* is the best of the whole lot of *Asanas*. In the absence of *Pudmasana*, any posture enabling one to sit erect for a length of time without inconvenience will do. The *Yogi* should sit on the skin of a deer or tiger. These skins have the virtue of neutralizing the *Tama gunum* which the earth exerts on our physical body.

Pranayama has a remarkable power in controlling the restlessness of our mind. The two great branches of *Pranayama* are, (1) *Puraka Maha Nirodha*, (2) *Rechaka Maha Nirodha*. All other kinds of *Pranayama* are merely different forms of these two. For him who has formally taken *Muntrum*, that *Pranayama* is the best which is suited to the *Muntrum* and is given by the *Guru* at the time of initiation. In all other cases the *Rechaka Maha Nirodha* is recommended in this book. By stopping the left nostril the breath is to be *slowly* exhaled through the right one; the moment the breath is fully exhaled both the nostrils should be stopped; afterwards the breath should be inhaled *slowly* through the left nostril. The above process should be repeated three times; this makes one *Pranayama*. The breath should be stopped for a time which should be double of the period which is taken either in exhaling or inhaling. Very slow inspiration and expiration during *Pranayama* is recommended. During concentration the breath stops without any effort. This is called *Kevala Kumbhuka*. The *Pranayama* mentioned above is simply the preparatory stage to the *Kevala Kumbhuka*. *Pranayama* should never be practised just after meal. At least six *Pranayamas* should be performed every day, two at a time.

The would be *Yogi* should avoid company as much as possible and should court solitude. As explained in the first two chapters, he should try to look upon the universe as well as his physical body as the manifestation of the Eternal Spirit. He should not be much anxious to do good to others during his preparatory stage, but should think of doing spiritual good to the world after making himself fit to do so by attaining a high stage of development. *Dana* (charity) should be practised as much as possible. Charity helps a good deal to purify the mind. Evil thoughts, evil words, and evil deeds should be avoided altogether. All these are known to everybody and it is needless to dilate upon them.

The best time for concentration is the time intervening between the disappearance of the stars and sun-rise.

During *Raj yoga* sexual intercourse should be reduced in number *as much as possible*. Concentration should be practised daily and punctually. Discontinuance of the practice will destroy the effect of the previous *yoga*.

With these important preliminaries we give below some of the leading systems of *Raj yoga*. The various kinds of *yogas* are divided into, (1) The *Anahata* group, (2) The *Agna Chakra* group, (3) The *Sahasradala* group. These *Chakrams* are situated in the *Suksma Sarira*. The *Anahata* is situated in the middle of the heart, the *Agna Chakra* is situated between the eye-brows; and the *Sahasradala* in the top of

the head. In the *Gita* only these three *Chakrums* are referred to. The selections given below are from the works of recognized authorities.

RAJ YOGA. (*Anahata Group.*)

I.

Assume *Pudmasana*. Sit on the skin of a deer or tiger in a solitary place early in the morning. The sheltered top of the house (roof) is the best place for a house-holder. Practise the *Rechaka Maha Nirodha* twice only. Close your eyes and imagine a shining lotus in the middle of your heart. In the centre of the lotus imagine a small but brilliant *Shiva Linga*. Concentrate your attention on it with the utmost stretch of your will-power till the figure becomes clearly visible to your mental eye. If the concentration reaches its highest point then the mind will attain the *Laya* state and your *Atma* will begin to shine forth in its full splendour; you will get a glimpse of *Satchidananda*.

NOTE.—It is not unusual for the beginner to pass into the state of deep sleep during *Yoga*. If the concentration be followed seriously the state of deep sleep will not occur. The *Yoga* mentioned above is given in *Patanjali*. The light in which his mind will finally be absorbed is called *Bishoka joyti*. In course of time the imaginary light will give place to real spiritual light. The test of distinguishing spiritual light from imaginary light is this: the *spiritual light* does not resemble any other light known to us; moreover the mind is entranced in a peculiar bliss as soon as the light is discovered. The description of a Western monk will explain fully the nature of this light. "When thou art alone in thy cell," says he, "shut thy door and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy head and chin on thy breast; turn thy eyes and thy thoughts towards the middle of thy belly, the region of the navel, and search the place of the heart, the seat of the soul. At first all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart, than it is involved in a mystic and ethereal light."—*Gibbon*. At the end of this *yoga* which need not be more than half-an-hour, *Pranayama* should be practised twice.

(*Anahata Group.*)

II.

In this *yoga*, the *Asanas*, &c., are as in example (I). Only in place of the Light (*Shiva Linga*) the *yogi* should substitute his *Ishta Devata*. The mind is to be concentrated on Him or Her with profound *Bhukti*. At first parts of the body of the *Ishta Devata* beginning with the feet should be brought before the mind's eye. After the development of the power of concentration, the image is to be held before the mind's eye

in full and not in parts, till it becomes clearly visible. As soon as it is clearly visible the mind reaches the *laya* state, or, in other words, the fulness of unmingled bliss.

NOTE.—This *Yoga* is mentioned in the *Bhagabat* (*Skandha* 2, Ch. 2). It is pre-eminently *Bhukti yoga* and, I think, is suited to the generality of mankind.

(*Anahata Group.*)

III.

Asanas, Pranayama, &c., as in example (I). The *Yogi* should try to understand that space is the support not only of the material universe but also of his *mind*. Without space neither his mind nor the universe can exist even for a moment. Space, universe, and his mind are, therefore, one and the same entity. By developing in this way the sense of Absolute unity the *Yogi* will try to remain entranced. In this manner, he will experience a peculiar Bliss. The middle of the heart should be considered the centre of Absolute unity and the Space made up of the combined lustre of millions of suns and moons.

NOTE.—This *yoga* is suited to men who are prone to reasoning and discussion, especially to the followers of the *Gnan marga*. A bare hint of this kind of *yoga* is given in *Shiva Samhita*, under the heading *Rajadhiraj-yoga*. Cp. also *Xenophone's system* in Ch. I.—*Light*.

RAJ YOGA.

(*Agna Chakra Group.*)

IV.

Asanas, Pranayama, &c., as in example (I). The *Yogi* should direct the sight of both of his eyes on the tip of the nose. As soon as the sight is duly adjusted in the manner mentioned the breathing becomes less frequent until it finally stops; the *Pran Vayu* of the *Yogi* enters the *Agna Chakra*. A sort of spiritual calm ensues which is converted into rapture after practice.

NOTE.—This is known as the *Sambhavi Mudra*. The whole difficulty lies in the proper adjustment of the sight of both the eyes at the same point on the tip of the nose. As soon as the eyes are properly adjusted, the tip of the nose becomes invisible and breathing becomes less frequent. If these two conditions are not fulfilled it may be taken for granted that the *Sambhavi Mudra* is not properly done. Ten minutes a day are sufficient for the beginner.

(*Agna Chakra Group.*)

V.

Asanas, pranayama, &c., as in example (I). Everything similar to that described in (II), except that the *Shiva Linga* or the *Ishta Devata*

is to be transferred to the *Agna Chakra*. The process of concentration is similar to that of example (II).

NOTE.—All the *yogas* connected with the *Agna Chakra* are very difficult and should not be practised without the help of an experienced *yogi*. The *yogas* connected with the *Anahata Chakra*, if properly practised, are likely to do no harm. *Yoga* (IV.) of the *Agna Chakra* is not so dangerous; but *yoga* (V), if improperly done, may be productive of all sorts of head diseases. Temperance in food as well as in sexual intercourse is chiefly required in all *yogas* connected with the *Agna Chakra*. A bare hint of this kind of *yoga* is given in Bhagabat Gita, Ch. VIII.

(*Agna Chakra Group.*)

VI.

Asana, &c., as usual. The entire mind is to be placed between the eye-brows within the fore-head. No concentration on any particular image or light is required. Practice will enable one to see a kind of spiritual light (*Ananta-joyti*) in the *Agna Chakra*.

NOTE.—The phrase “entire mind” should be understood as follows: It is natural for the mind not to leave its place in the heart. Care should therefore be taken to remove it totally from the heart and place it between the eyebrows. The transference of the entire mind will not make thinking possible. Total cessation of thought is equivalent to the absorption of mind.

RAJ YOGA.

(*Sahasradala Group.*)

VII.

Asana, pranayama, &c., as usual. In the *Sahasradala padma*, the *Yogi* should try to conceive Absolute Space shining with the splendour of a million suns and as many moons combined. The *Sahasradala* is situated just below the top of the head; such conception will soon bring the mind of the *Yogi* in the *Laya* state. His mind will go beyond the duality of subject and object and will be absorbed into the fulness of unmingled Bliss.

NOTE.—I can not advise the beginner to try the *Sahasradala Padma*. Concentration in this place is always dangerous and should not be practised without the advice of an experienced *Yogi*. The above *yoga* is barely mentioned in the *Shiva Samhita* under the *Raj yoga* Chapter. Concentration within the *Sahasradala* makes the breath altogether suspended. The body becomes insensible to ordinary pain or pleasure, while the soul enjoys the bliss of *Nirvana*. Sexual intercourse is strictly prohibited during the practice of this *yoga*. All serious thinking is likewise prohibited. The *Yogi* must court solitude and calmness of mind.

(Sahasradala-Group.)

VIII.

Asana, pranayama, &c., as usual. The *Yogi* should simply concentrate his mind within the *Sahasradala* without directing his thoughts to any image or light. (Cp. Gita, VIII, 12). The whole of the mind should be transferred from the *Anahata* to the *Sahasradala*. This is one of the highest forms of *Raj Yoga*, but fraught with some danger. All the *yogas* connected with the *Sahasradala* preclude sexual intercourse *during the practice of such yogas*. This is not the case with the *yogas* connected with the *Anahata Group*. I have barely touched the *Sahasradala* group, for I know that the beginner should advance a good deal before being able to concentrate his mind in this *Chakra*; also, the help of an experienced *yogi* is indispensably necessary here. The *yogas* connected with the *Anahata Chakra* are suited to the majority of mankind and I specially recommend them to all beginners.

(Practical Hints.)

V.

The aim of the *Raj Yoga* should be to preserve a calm equilibrium of the mind, a stubborn will to conquer the thralldom of intractable matter and to return again to the fulness of unmingled Bliss from which his soul has fallen away. All superficial religious enthusiasm should be carefully avoided; the attraction for the attainment of psychic powers should be carefully put down. The ordinary duties of daily life should be regarded as a part of religion until a very high stage of religious development is reached. Disinterested performance of work from a stern sense of duty and in service of God is a part of religion. Truth and Truth only should be the great goal of Existence. The mind must be made tranquil, the passions and emotions should be regulated, and a deep craving for communion with the Absolute and the Beautiful should be created. By constant practice the love of God will be slowly transformed into what is called God-intoxication. The seen and the unseen should be regarded as the aspects of the Almighty. In the noble words of Fichte, God should be regarded as the "self-forming, self-representing will, clothed to the mortal eye, with multitudinous sensuous forms, flowing through the whole immeasurable universe, here streaming through my veins and muscles—there, pouring its abundance into the tree, the flower, the grass. The dead, heavy mass of inert matter,

which did but fill up nature, has disappeared and, in its stead, there rushes by the bright, everlasting flood of life and power from the Infinite source.

* * * In His light we behold the light, and all that it reveals. Great Living Will ! Whom no words can name, and no conception embrace ! Well may I lift my thoughts to Thee. In Thee, the incomprehensible, does my own existence, and that of the world, become comprehensible to me ; all the problems of being are solved, and the most perfect harmony reigns ; I veil my face before Thee and lay my finger on my lips.

According to Sankara nothing can put an end to the never-ceasing current of birth and death but the realization of the Absolute Unity of *Brahma*, *Jiva*, and *Jagat*. This realization is effected by the absorption of the mind into the Divinity. *Yoga*, *Bhukti*, and *Gnan*, are the three-fold paths leading us to this goal. It should, therefore, be clearly borne in mind that nothing but *Adawita Gnan* can confer the highest kind of *Mukti*. With the realization of the Absolute Unity of the universe, psychic powers (*Bivutis*) will naturally come and the chains of former *Karma* will gradually begin to loosen.

We are made up of thoughts ; our body, mind, and intellect are the result of the thoughts of our former births. We are the children of our past *Karma*. *Karma* is never annihilated except by *fruition*. If a *Jiva* does not generate fresh *Karma*, and all his past *Karma* gradually wears out, then a time will come when he will naturally be a *Jivun Mukta*. But past *Karmas* naturally generate fresh actions, good or evil, and so the chain of birth and death becomes endless. Hence the necessity of religion. Attraction of God is sure to destroy our longing for material pleasures ; by this means no fresh *Karma* is generated ; after the fruition of the accumulation of past *Karmas*, the *Jiva* becomes free from the bonds of *Karma*. He becomes a *Jivun Mukta*. *Jivun Mukta* is a being whose *Karma* is at an end. The *Jivun Mukta* constantly enjoys the *Turja* or the fourth state of consciousness. He is still in the physical body, because though his past and future *Karmas* are at an end, yet the *Karmas* which have already begun to bear fruit in his present incarnation must, according, to the law of nature, undergo fruition. After his physical death, the *Jivun Mukta* becomes a *Bideha Mukta*. The *Bideha Mukta* has two courses open to him. He may either merge himself in *Parabrahma* or he may continue, in his *Suksma Sharira*, as long as he likes and teach mankind. The above is the *Shastric* view of the question. The Theosophical view is somewhat different.

We have nothing to do with that at present and plunge ourselves in unnecessary mysticism.

The aim of humanity is the attainment of *Mukti*, i. e., absorption into Divinity. Whatever accelerates this process is called *Duty*. Whatever retards it is *vice*. Those actions only are *virtuous* which help the higher evolution of one's own self as well as the evolution of others. Our range of duty includes even the lower animals. Everything in Nature is struggling to accomplish a noble end through a tedious and difficult course; the end being, to be ever one with the Divine life. To hasten this noble end is *virtue*, to retard it is *vice*. This is the fundamental principle of duty, social, political or moral. "By our efforts to fulfil our duty, and thus to realize the Good and the Beautiful, we are tending towards God. True religion is, therefore, the realization of universal reason (consciousness). If we were all perfectly free, we should be one; for there is but one liberty. If we had all the same convictions, the law of each would be the law of all, since all would have but one Will. To this we aspire; to this humanity is tending."

(To be continued.)

Telepathy.

THE examples of telepathy cited below are taken from the report of the Society for Psychical Research among whose members we may count some of the most distinguished scientists of the day. A big volume on this subject has been written by Mr. Gurney, M. A., Mr. Myers, M. A., and Mr. Podmore, M. A. The president of the above Society is Professor Balfour Stewart, F. R. S., and among its members the distinguished names of Richard H. Hutton, M. A., L. L. D., William Crookes, F. R. S., Hon. W. E. Gladstone, M. P., John Ruskin, L. L. D., D. C. L., occur.

Telepathy is the ability of one mind to impress or to be impressed by another mind otherwise than through the recognised channels of sense. The Society after long and laborious experiments has come to the following conclusion:—

(1). Experiment proves that telepathy,—the super-sensory transference of thoughts and feelings from one mind to another,—is a fact in nature.

(2). Testimony proves that phantasms,—impressions, voices and figures of persons undergoing some crises, especially death, are perceived

by their friends and relatives with a frequency which mere chance can not explain.

(3) These phantasms, then, whatever else they may be, are instances of the super-sensory action of one mind on another. Lord Tennyson describes this secret action of the soul in a remarkable couplet :—

"Star to star vibrates light : 'may soul to soul
Strike thro' some finer element of her own ?"

From the Hindu point of view telepathy is no new discovery. In the Shastras we often find that the Rishis used to call others mentally from a great distance simply by a stroke of will. For them it was not a matter of scientific research but of common place occurrence. The communication between the sages of India was kept up by means of this mental telegram. Some cases of telepathy selected from the report of the Psychical Society are quoted below :—

I.

October 30th, 1885.

(CASE 242).—"In the month of August 1864 about 3 or 4 o'clock in the afternoon I was sitting reading in the Verandah of our house in Barbadoes. My black nurse was driving my little girl, about 18 months or so old, in her perambulator in the garden. I got up after some time to go into the house not having noticed anything at all, when this black nurse said to me, 'Misses, who was that gentleman that was talking to you just now?' 'There was no one talking to me,' I said. 'Oh, yes, there was, Misses, a pale gentleman, very tall, and he talked to you, and you were very rude, for you never answered him.' I repeated there was no one, and got rather cross with the woman and she begged me to write down the day, for she knew she had seen some one. I did, and in a few days I heard of the death of my brother in Tobago. Now the curious part is this that I did not see him, but she a stranger to him—did; and she said that he seemed very anxious for me to notice him."

"MAY CLERKE."

In answer to enquiries Mrs. Clerke says :—

(1) The day of death was the same, for I wrote it down. I think it was the 3rd of August, but I know it was the same.

(2) The description 'very tall and pale' was accurate.

(3) I had no idea that he was ill: He was only a few days ill.

(4) The woman had never seen him. She had been with me for about 18 months and I considered her truthful.

In conversation I learned that Mrs. Clerke had immediately

mentioned to her husband what the servant said, and the fact that she had written down the date before her husband Colonel Clerke, who corroborates as follows:—

"I well remember that on the day on which Mr. John Beresford my wife's brother, died in Tobago after a short illness of which we were not aware, our black nurse declared that she saw at as nearly as possible the time of his death, a gentleman exactly answering Mr. Beresford's description, leaning over the back of Mrs. Clerke's easy chair in the open verandah. The figure was not seen by any one else.

"S. H. CLERKE."

Note by the Society.—We find it stated in Burke's Peerage that Mr. J. H. De La Poer Beresford, Secretary for the island of Tobago, died on August 3rd, 1864.

The above case can not be explained on the ground of pure telepathy.—*Ed.*

II.

(CASE 330.)—From Mr. James Cowley, who wrote from 32, Langton Street, Cathoy, Bristol on June 7, 1884. "My eldest son is a twin. The night after his dear mother was laid in the grave at the Highgate Cemetery (1845) I had him in bed with me. Something causing me to start from my sleep, I saw with all the distinctness possible to visual power my dearest angel receding in a bent position, as if she had been blessing one or both of us with a kiss. At the same instant the child only 2 years and five months old exclaimed, 'there's mother! You will hardly wonder that after the night had passed away, I was perplexed to know whether I had only dreamt it or whether it was real. But the reference made to the matter by my dear little motherless one, the moment he awoke, removed all possibility of doubt."

The above can be explained by telepathy as well as by modern spiritualism.—*Ed.*

(CASE 229.)—This case was first published in "Burma Past and Present" by Lieutenant-General, Albert Fytche, C. S. I., Vol. I, pp. 177-8: A remarkable incident occurred to me at Moulmain, which made a deep impression upon my imagination. I saw a ghost with my own eyes in broad daylight, of which I could make an affidavit. I had an old school fellow, who was afterwards a college friend, with whom I had lived in closest intimacy. Years, however, passed without our seeing each other. One morning I had just got out of bed, and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly; told

him to call for a cup of tea in the verandah and promised to be with him immediately. I dressed myself in all haste, and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry who was posted at the front of the house, but he had seen no strange gentleman that morning; the servants had also declared that no such person had entered the house. I was certain that I had seen my friend. I was not thinking about him at that time, yet I was not taken by surprise, as steamers and other vessels are frequently arriving at Maulmain. A fortnight afterwards news arrived that he had died 600 miles off about the very time I had seen him at Maulmain." Answers to questions as to the apparition at Maulmain:—

(1). The news of my friend's death was conveyed by the public newspapers, which arrived at Maulmain by the mail steamer about a fortnight after the incident in question. They stated that the death of my friend occurred in the early morning of the day his spirit appeared to me.

(2). When the apparition was addressed by me, it did not respond by word or sign at least so far as observed. I was not thinking of an apparition. I took it for my friend in flesh.

(3). I have had no similar experience. I have had no hallucination of sound or hearing, and have always been considered as a person of the strongest nerve.

A. FYTCHE, (*General.*)

The dying thought of the friend of General Fytche had taken shape and affected the mind of the latter by the mental process of telepathy. It is more probable that the *Suksma Surira* of the deceased satisfied its last dying wish by paying the post-mortem visit.—*Ed.*

(CASE 146.)—The present case relates an interesting anecdote from Lord Brougham's life. Lord Brougham, which a student, entered into a solemn contract with one of his friends by which each pledged to appear before the other just after death. Years rolled on and these friends entered different spheres of life and forgot each other. But at the very moment of death Lord Brougham's friend appeared before him to keep his promise.

The above as well as similar cases are explained by the theory of telepathy by the members of the Society for Psychical Research. It is no doubt true that the thoughts of one man, good or evil, can produce similar thoughts in the minds of others. We also know full well that the Aryan Rishis constructed the science of mental telegram on this fact of nature. But to explain visual phantasms by this theory seems to me rather beside the mark. What can the scientists do when they have

no practical knowledge of the *Suksma Sarira* and its sphere of action? We conclude this short essay by quoting the following beautiful stanza of the poet:—

Thoughts do not need the wings of words
To fly to any goal.
Like subtle lightening, not like birds,
They speed from soul to soul.
Hide in your heart a bitter thought,
Still it has power to blight.
Think love, although you speak not,
It gives the world more light.

Psychic Experiments.

(By a Chela.)

III.

“MOUNT, Eternal Pilgrim, higher and leave thy wretched tabernacle of clay,” said my Guru (Brahmananda) one day while he touched my head with his wand (*Chimta*). Slowly my breathing began to abate and leaving its ordinary track it began to enter the *Bramhnadi* (*Susumna*). The flickering mind began to fade away and the sense of ego (I-am-ness) gradually expanded. Before my mind could attain the Samadhi state, I stood before my physical body in my *Suksma Sharira*. The dense mass of matter appeared to me for the time being transparent like crystal and I could see through matter up to a certain distance. But I could not tarry long. Some unknown force began to lift me up higher and higher into space and my native earth began slowly to recede from my view. My upward motion was very swift and it was the very depth of night. Within a very short time the earth appeared to me like a black ball of an indefinite size and around me shone in transcendent splendour the celestial orbs in the blue grandeur of space.

Few minutes more and the earth was lost amidst the never-ending crowd of the twinkling stars that filled all space around me like a swarm of golden fire-flies. I stood alone in the solemn silence of space; the orbs beneath me shone like the minutest shining atoms while those above and around me began to increase in size till they assumed the shape of the full moon. Instead of one sun I saw millions and millions of suns circling around me in ever-widening circles. The stars and the planets appeared to me of various colour and size but they could be roughly

divided into seven distinct colours. Instead of air a lustrous ethereal substance broke against me in tiny waves filling the space as far as my eye could reach, and in this ocean of sparkling light floated the rushing planets and stars. As an expert swimmer floats at ease amidst the central calm of the ocean so my ethereal body seemed to float in this infinite ocean of ether.

* * * * *

Suddenly and unconsciously I began to move towards one of the planets which resembled a mass of white light. Upon it stood a colossal form of marvellous beauty who raised his right-hand towards the sun and held a flashing wand (*Chimta*) in his left. Masses of dazzling light were streaming from his body and from his eyes flashed forth rays of divine light. "In front of you is *Brikaspati*, the archangel of the planet of the same name," said a voice to me which I did not fail to recognize to be that of my Guru, "he is one of the greatest in your planetary chain. He is the guardian of the glorious inhabitants of that planet." "Has every planet its archangel," I asked timidly. "There is not a single star or planet in the expanse of space, which stretches before you for millions and millions of miles which has not its archangel and subordinate angels. Not only do these direct the great moral law but they also guide the course of the planets. Like the soul of man, every planet has its soul; there are intelligences behind the veil of phenomena. The Vedic Gods Prithvi, Varuna, Agni, etc., are neither personified elements nor deified progenitors. Every atom, my child, is a conscious entity. The so-called elements Prithvi, Varuna, etc., are the bodies of these spiritual beings. The self-existent Being, in its connection with the various elements of the universe, becomes the soul of elements. *Agni*, *Vayu* etc., are the elemental Gods,—sparks of the Divine Fire." Before I had enough time to examine the great Being, who stood before me as if clothed with the sun, I was drifted along that fathomless ocean of sparkling light with great rapidity. As I passed I met with stars and planets in various stages of density and of various colours: some solid, some watery, some vapoury, and others radiant. Each of these seemed to be peopled with beings of infinite variety in different stages of evolution. The surroundings of all these worlds were also peculiar. "Your earth as well as all these planets have passed through various stages of density," said my guide. "These wandering orbs were at first ethereal, little more condensed than the surrounding ether; gradually they began to condense and became masses of dense air; in course of ages they were transformed into huge masses of molten fire; the latter cooled down into watery globes which at last reached the stage of the solid earth. The

intermediate stages of condensation were various and it is not possible to describe them. Before the existence of these bodies as etherial orbs they existed like *mental images* in the Divine Mind."

"What then, is the future fate of these planetary orbs," I enquired.

"Having reached the last stage of condensation as earth, a reaction will set in. After the descent of the spirit into *matter*, the ascent will take place. The subjective having *assumed* an objective form will pass back into the spiritual stage through the finer elements in the ascending scale. The solid earth will be successively transformed into water, fire, air, and ether and will disappear at last in the Divine Mind. The Divine Mind in its turn will be resolved into the *Gnan Akas*, the infinite ocean of consciousness. This is Mahapralya. Where then is the mirage-world with its infinite Names and Forms? Like the *future* oak-tree in the seed it will remain latent in the bosom of shapeless Bramh till the hour of the succeeding evolution strikes."

* * * * *

I stood in the solemn silence of the space ; around me floated in the ocean of sparkling ether starry worlds bearing within their bosoms strange population and new civilizations. As far as my eye could see beings of various order were passing from planet to planet and from sun to sun swift like beams of light. I floated like a moat in that ocean of ether and entered a brighter region,- a globe of "thick light." Innumerable beings of dazzling brightness sat in that sphere absorbed in Samadhi. Streams of light flowed from their foreheads each ray of which mingled with a distant sun. "Who are these glorious beings," I enquired wonderingly. "From the dawn of Pralya," said my Guru, "these beings remain absorbed in spiritual activity. By means of *Dhyan* they sustain the three worlds ; very rarely they awake. But, pass on!" I passed on with lightening rapidity through the *Lokas* (spheres) of the Bideha Muktas, and Devas, through Bramhloka, Janaloka, and Tapaloka, filled up with Rishis and archangels in various stages of advancement. I saw myriads of planetary chains whirling in space in unceasing motion which created a sort of spiritual harmony, a music of the spheres, so to speak. I saw of masses of nebulous matter filling an eternity of space glowing and radiant, mother of future solar systems. Gradually I came to a space filled up with thick darkness where the beams of the suns have not yet reached though travelling for millions of years at the rate of 1,84,000 miles per second. Gleams of light were breaking through the other side of the darkness portending the existence of other systems. The sense of infinity over-powered me ; the finite mind confronted the majesty of the Infinite ; for a moment it stood face to face before the

shoreless, bottomless, self-luminous Brahm; another moment and it trembled and vanished leaving behind it the surging waves of *Ananda*! It attained Samadhi.

I rose in my chamber and heard the clock strike one. Encased in my wretched body I encountered the Hell which men call world, in order to work out my *Karma*.

Bhagabat-Gita with Sankar-bhasya.

(Continued from p. 96.)

URING Durjodhana ordered his generals to station themselves each at his respective post and thus defend their Commander-in-Chief against any unexpected attack of the enemy from behind. In the battle array of those times the principal warrior placed himself in the front, whilst the minor chiefs and heroes arranged themselves and their armies in two semi-circular lines which commenced at each side of the principal block and closed at the back. Such martial array was termed a *Booha*, and the stations of the inferior warriors are called *Ayana* in the text, the points of the enemy's attack, who avoiding a regular fight with the choicest heroes in the front would often try an entrance into the arranged circle by an attack on those parts. Then follows the sounding of conches by the heroes of both sides, of trumpets and other kinds of instruments. Whilst the two armies were thus front to front and waited only for the signal to fall upon each other, Arjuna asked his charioteer Krishna to place his chariot between the two impending forces and allow him an opportunity of surveying those who stood against his antagonists as well as those who supported the cause of the wicked Durjodhana. This done, he beheld in the assembled armies of both sides the entire stock of the Kaurava family, sires and grand-sires, sons, grand-sons, brothers and uncles, friends and relations, and with a sorrowful heart thus addressed Krishna: "O Krishna! seeing these my kinsmen marshalled in battle-array, my limbs are paralysed and my tongue gets dry. My entire body shakes and my hairs bristle up. My *Gāndiva* slips out of my hand and my skin burns. Evil omens appear and portend no good in the death of these relatives. I crave not victory, nor kingdom, nor wealth. For, what happiness can we derive from royalty or the enjoyments in life when those for whom these blessings are desired, those our nearest and dearest ties on earth, are ready to perish in this battle? Even if it be for the

acquisition of the empire of the three worlds, I cannot hope to obtain the slightest pleasure from the death of these sons of Dhritarashtra. Even if they do not behold this double sin in this war, the death of kinsmen and friends and the extinction of their own family, it is not justifiable for us not to desist from this most impious war as we are not blinded like them by a passionate attachment for wealth, pomp, and sovereignty. With the extinction of the family dies the ancient religion preserved through its successive generations, and its last remnants sink into sinfulness. Then as a necessary consequence the women become unchaste and give birth to children of mixed origin. The ancestors no more receive their oblations which were offered by their progeny, and thus the extinguisher of the family goes into hell with all his fore-fathers, and there they make their abode for ever. O! What miserable creatures we are! That we are thus prepared to commit the most heinous offence by killing our relations in blood, and this for an ambitious desire for kingdom and the false pleasures of life! Better it would be if the armed sons of Dhritarashtra attack me whilst I am helpless and without any weapon of defence and put an end to this life." Thus saying Arjuna threw away his bow and arrow and with a distressed and sorrowful heart remained silent on his chariot.

CHAPTER II.

1. Sanjaya said:—"To him thus cast down by affection and lamenting with eyes filled with tears, *Madhusudana* spoke these words."

2. *Bhagabana* said:—"O Arjuna! Whence comes to you at this crisis this meanness of heart such as is only met with in the ignorant and the base, which is sinful as well as disreputable.

3. "O son of Kunti! Yield not thyself to this dejection, for it fits thee not, thou dread of the enemies, this contemptible weakness of heart."

4. Arjuna replied:—"Destroyer of the wicked! How should I in battle strike with arrows the venerable and worshipful Vishma and Drona (when it is a sin even to speak of fighting against them).

5. "Without killing those worthy and respectable elders it is preferable to live a beggar's life, but to kill them is to enjoy even in this world the pleasures of wealth and luxury stained with their blood.

6. "Nor it is certain which is the more preferable to us, to conquer or to be conquered in this battle, for these sons of *Dhritarashtra* stand foremost as our antagonists, killing whom we cannot wish to exist.

7. "Overcome by these narrow feelings and ignorant of the path of virtue I ask thee to teach me what is fit and proper, for I deserve thy teaching as thy devoted pupil.

8. "Even the sole monarchy of earth or the leadership of the gods cannot I believe console me and remove this overwhelming grief that totally bewilders my senses."

9. Sanjaya said:—~~Thus~~ saying, Arjuna, the terror of the enemy and the the conqueror of *Tamo guna*, expressed his intention to Krishna not to fight in the battle, and then remained silent.

10. "O descendant of *Bharat*! To him thus desponding between the two armies Krishna addressed these words:"

Sankara's Commentary.

The two seeds of man's earthly transmigration are *first*, sorrow and *secondly*, his mental darkness. They are the immediate product of *Ahankar* or the knowledge of a finite self-hood, which again is caused by *Abidya*, the parental darkness that feigns to obscure the Eternal Light, and in its place extends "its" realm of unsubstantial creations. To explain this sequence of causation is the object of the book, and its foundation has been laid down in the portion of the book commencing from *Sloka* 2. of Chapter I. to *Sloka* 9. of Chapter II. Then in *Slokas* 4 to 8 of Chapter II, has been described Arjuna's sorrow and want of true knowledge based upon a false belief in friends and relations, sons, parents, and superiors, as well as in the state of the ruler of the earth as being the inseparable relations of his *self*, whose parting will be an insufferable shock to his feelings. Overcome by these feelings and affections he lost his wisdom, and though as a *Kshetria* he was naturally bound by duty to fight, he intended to withdraw from battle and to pursue a beggar's life instead. Thus it is that when people are overwhelmed by grief and folly they naturally forsake their own path of conduct and follow the pursuit of others. Even those that are attached to their natural pursuit, their motive and object are based upon the accomplishment of certain intended results as well as the exhibition of pride and self-importance. This being the case, the acquisition of virtue or vice by the performance of good or bad actions is only productive of a higher or lower rebirth attended with proportionate happiness or misery, and so continues the never-ending chain of transmigration from body to body. Hence it is that grief and folly are regarded as the two seeds of this world, and they can only be rendered inoperative and barren by the super-sensual cognition of the Universal Soul—that cognition which naturally follows the

total abstraction from all ties and relations. To teach this highest principle as an act of his divine favour towards all mortals, Krishna the possessor of godly virtues and who descended on earth as the son of Basudeva, commenced his teachings from *Sloka* 11. of Chapter II, making Arjuna's despondency the occasion of this discourse.

Then, it is the opinion of some that *Kaivalya*, *Mukti*, or *Nirvāna* is not attained *alone* by the knowledge of *ātma* derived from the total abandonment of all work, but that the decision prevailing throughout the entire Bhagabat Gita is that *Gnan* accompanied by the performance of those actions prescribed in the *Srutis* and the *Smritis* such as the *Agnihotra Yajna*, is the means of obtaining that goal. To maintain this position of theirs they refer to such passages in the Gita itself as where Krishna said to Arjuna, "If you desist from this most righteous war, then you shall be failing in the performance of your duty and consequently incur sin," and again, "To act is thy proper path," and "Therefore be thou always doing actions," and so on. They further maintain that it is not to be feared that the performance of the Vedic actions may lead to sinfulness on account of their prescribing the killing of animals in sacrifice, for when it has been said by the Supreme Being that Arjuna will incur sin by the killing of his sons, brothers, and his venerable elders and preceptors (crimes more heinous than the sacrifice of animals in the performance of religious duties) in war, that being the prescribed duty of a *Kshetria*, whilst if he averts from it he should incur both sinfulness and demerit, then it should be understood that the innocence of those that take the life of lower animals in pursuance of their adhering to the precepts of the Vedas has been primarily decided and upheld.

This argument, however, does not hold good. The path of *Gnan* has been clearly distinguished from the path of *Karma*, and two entirely distinct principles of actions have also been enunciated. The highest truths of *ātma-gnana* postulated in *Slokas*, 11. to 31. of Chapter II, are known by the term *Sāṅkhya*, and the knowledge of those truths, derived from a determination of the *ātma* being free from every shade of *Karma* on account of its want of those six transformations that are falsely ascribed to it but which properly belong to the body, is called *Sāṅkhya-buddhi*. The *Gnanis* who make this *Sāṅkhya-buddhi* their guiding principle are called *Sāṅkhyah* or *Sāṅkhya-Yogis*. Previous to the development of this *buddhi*, the *ātma* is regarded as being defined and individualized in the body and as the doer and the enjoyer of its actions. In obedience to such impressions the individual being distinguishes actions into right and wrong, the one leading the soul to ultimate salvation, whilst the other fetters it down into continual transmigrations,

and *Yoga* is the institution of such purifying actions as are deemed to secure *moksha* as their ultimate end. Belief in this path is termed *Yoga-buddhi* and its followers are called *Yogis*. These two paths have been distinguished in Sloka 39, Chapter II, where Krishna says:—"Thus what I have described to you is the path of *Sankhya*, now hear this of *Yoga*." Of these, the followers of *Sankhya-buddhi* reach their goal by *Gnana-yoga*, that is, they discard the performance of purifying actions and in *Gnan* they unite their individuality with the Infinity of Brahm. Their course has been marked in Sloka 3. of Chapter III, where Krishna says,—“In former times I had spoken of two courses, of which the *Sankhyas* follow the path of *Gnana*, and in that very *Sloka* he defines *Karma-yoga* or the performance of sanctifying actions in order to obtain *Moksha* as the path of the *Yogis* (as defined above). Thus the two courses of *Sankhya-buddhi* and *Yoga-buddhi* being distinguished from each other by the Supreme Being in the *Gita* itself, the two things *Gnan* and *Karma* cannot be the resort of one and the same individual, for *Gnan* implies want of duality as well as freedom from every relation such as the doer or perceiver in the *atma*, whereas *Karma* or action presupposes that there are as many *atmas* as there are individuals and *atma* is a *Karta* or a doer. A similar distinction has also been observed in the *Sathapatha Brahman* between the two paths of *Gnan* and *Karma*, where it is said:—"The Brahmins that beheld the same *atma* as being reflected in themselves as in the worlds besides, do not feel any attraction towards their offspring. They renounce the world and become a *Sanyasi* intending to reach that goal which is *Moksha*." In that *Brahman* the course of *Karma* is thus marked:—"The being ignorant of his true self having studied the *Vedas* in the house of his preceptor previous to marriage and then asking him the path of virtue, wishes to obtain offspring and the two kinds of prosperity human and divine. Human prosperity is the performance of meritorious actions and is the means of reaching the abode of the *pitris*, and the divine acquisition is that higher knowledge which carries its possessor to the abode of the gods." Thus it has been here clearly indicated that the institution of all Vedic actions follows from *basana* or desire which again is the product of ignorance; overcoming that ignorance and its attendant desire the individual renounces all concerns. This absolute renunciation of the path of *Karma* is only possible in him who has freed himself from every shade of *basana* and looks towards the infinitude of *atma*. These distinguishing texts will be without any reasonable explanation if in the words of the Supreme Being in the *Gita* the combination of the two courses—of *gnan* and the Vedic institutions, was found to exist.

Nor would there be under that supposition any room for Arjuna's question in Sloka 1. of Chapter III, where he asks:—"If in thy opinion the path of *gnân* be superior to, that of *karma*, &c.," meaning as if the two cannot be combined in the same individual. For if it has never been mentioned before by Krishna that the simultaneous adoption of the two courses would be impossible by the same individual, wherefore, would then Arjuna falsely ascribe to him a statement which he in fact did not hear, namely the superiority of *gnân* over *karma*? [*Anandagiri*:—If it was the intention of Srikrishna to teach the combination of the two courses, then certainly he spoke of the simultaneous institution of *gnân* and *karma* by the same individual and that was what Arjuna actually heard,—how is it then that Arjuna falsely imputes to him a statement which is totally inconsistent with what has been really said and heard? The fact is, that considering the nature of the question in the opening verse of Chapter III, as well as the line of arguments adopted by the two speakers it becomes clear that the union of the two different paths has never been intended nor spoken of.] For the same reason, the opening couplet of Chapter V. would become quite irrelevant; since it was the combined practice of the two courses that has been advised to Arjuna, he cannot with propriety ask of the superiority of, one of them as if the two were alternatives,—“Of these two, that which is the more meritorious, tell me with full certainty.” (Sloka 1, Chapter V.) If the physician prescribes the taking of things which are *sweet* and *cool* as a remedy for bilious derangement, then the question that which of them would suppress the malady would become nothing but inappropriate and useless. Even if it be supposed that Arjuna's question arose from his misunderstanding the right meaning of Srikrishna's words, then it may be rightly expected that Krishna's answer should be in the very terms of the question such as:—"I have spoken of the combination of the two, *gnân* and *karma*, then why do you err in asking of the superiority of one of them," and it would not have been in that case proper for him to make a statement quite departing from the object of the question,—“I have before spoken of two courses, &c.” Thus it is clear that the conjunction of *gnân* and the Vedic rites has never been intended in the Gita. Nor can it be argued that a similar combination of *gnân* and the actions prescribed in the *Smritis* has been meant therein; for even such a supposition cannot afford a reasonable explanation of those texts where a clear line of distinction has been drawn between *gnân* and *karma*. On the other hand, Arjuna knowing that to fight was his proper duty in life as prescribed in the *Smriti Shastras* would never have reproached Sri Krishna for employing him in the doing of the blackest of all deeds.

namely, the murder of his own kinsmen and friends. So, in the Gita Shastra, the slightest community can not be shewn to exist between *Atma-gnân* and either *Srauta* or *Smârta* institutions.

The man who through ignorance or attraction engages in the doing of actions and at length by the performance of religious rites, benevolence, devotion, and by austerities becomes the possessor of pure *Satwa guna* (unmixed with attraction and the darker passions) and ultimately obtains that knowledge of the highest truth which makes him cognise the One and Infinite Brahm as pervading all space and matter but neither acting nor enjoying any of its aspects, such a man may, even when all his actions are ended or when he has no longer any necessity to do any acts, still continue to work for the sole object of inducing others to take the path of virtue, and such attractionless efforts of a man that desires nothing cannot be said to combine the two paths of gnân and karma. Just as the actions of the Supreme Being *Basudeva* as a *Khetria* cannot be said to be intermingled with his divine wisdom, so it is with the wise, for in both cases there is an equal want of any desired end as well as the notion of personal instrumentality. The knower of truth never imagines himself the doer of any acts nor does he intend their consequences. Just as the man who desiring to attain *Swarga* institutes the performance of the religious rite of *Agnihotra*, and subsequently his desire of the particular end is gone although he still continues to perform the *Agnihotra*, such action of him cannot be counted as a *Kamyâ-karma* (acts done to gain some desired end). So it has been said by Him that the man who beholds the universe reflected in himself and himself in in the outer world is never bound by his actions. If may be here argued that in those places of the Gita where it has been said—"the ancients first acted thus,"—"by *Karma* alone *Janaka* and others have reached the highest goal"—there a division of *Gnân* and *Karma* has not been intended. To this objection it may be answered, that if it is supposed that those persons were possessed of a knowledge of the highest truth but still engaged in doing actions, then their motive in so acting was simply to induce others to lead a virtuous course, whilst they were fully convinced of the truth that attributes are alone attracted towards attributes, but the attributeless *Atmâ* remains the passive and indifferent spectator. In short, although they had reached that higher plane where it was no longer necessary for them to do any acts, still they did not renounce actions knowing that their action and non-action were both the same. If on the other hand, it is supposed that they had not in that state obtained the light of *Atma-gnân*, there it should be understood that instead of desiring to obtain the fruits of their own actions they

resigned them to God and by such performance and resignation obtained the ultimate truth and thus reached the goal. The truth of this exposition can be exemplified by quotations from the Gita itself where Krishna said that the sages perform actions for the purification of their *Satwaguna*, and, worshipping Him by their own acts get salvation. But even thus obtaining their goal by the performance of actions the path of *Gnân* overtakes the *Mumukshoo* just where the *Karmic* path meets its end and thenceforth his course is one of unmixed *Gnân* in which he gets *Nirvâna*. Thus it is clearly proved that in the Gita the cognition of *âtma-gnân* without any admixture of *Karma* is marked as the only path of *moksha*, and this will be expressly pointed out in the respective departments in the text.

(To be continued.)

A. C. MITRA, B. A., B. L.

NOTE.—Owing to a variety of causes, "The Bhagabat-Gita with Sankar-Bhaaya" was kept over till the appearance of the present issue. There are no doubt various editions of the Gita, but the chief merit of the present one consists in the *literal translation* of Sankar-Bhâsya, which is very abstruse, and as far as we know, no one has yet translated it. Moreover the dissertations appended in the beginning of almost every chapter by Saukara are of inestimable value.—*Ed.*

Satchidananda.

IN the "Keynotes" of the July issue of the "Light of the East" we held that the epithet Satchidânanda applies to Parambramh and not to Ishwara (Logos) in the Hindu Shastras. According to the opinion of some of the leading Theosophists, the epithet Satchidânanda is applicable to Ishwara (Logos) only. We will shew once for all that the view of the Theosophists is incorrect.

Before quoting the authority of the Shastras, let us view this question from the stand-point of reason. The word *Sat* means true or real as distinguished from "untrue" or "unreal." In other words it means "substance." Ishwara (Logos) is a phenomenon and vanishes in Mahapralaya. How can the epithet *Sat* (substance) be applied to Ishwara? However high the authority we can never believe the statement that one and one make three.

The second epithet "Chit" means "self-luminous" spirit. Matter or *Mâyâ* is not self-luminous; and Ishwara (Logos) is simply the most transparent *Satwic* Upadhi illuminated by *Chit*. Nothing but substance or

Sat is self-luminous and, therefore, the term *Chit* denotes Parambrahm. It can not be applicable to Ishwara.

A regards the third epithet "Ananda," it is not possible to apply reason to it in as much as it is a matter of *Yoga* experience. Let us turn to authority. Take the Pancharatna Stotra of Mahanirvāna Tantra. (Chapter III. 50). There we find that the epithet "Satchit" is distinctly applied to Parambrahm. Again compare the epithet "Satchit" in Sloka 6. Chapter III. of the same book. In Sloka. 35. of Raṅgita, Parambrahm is called "Sukhātmaka." In Sloka 43. of the same, Brahm is called "Anandamaya." Even in Astābakra Saṅhita, Brahm is termed "Chidrupam" Sloka 2. Chapter I., "Chinmatra" Chapter II. 19. In *Atmagnan nirnaya*, Sloka 17. Brahm is termed "Satyabignanananda." I can quote ten thousand passages from the Shastras in support of my statement. To say that Brahm is nothing is to take not a Hindu but a Buddhistic view of the question. I am sorry that my Hindu brother, the learned editor of the Theosophic Thinker has, without examining this important question for himself, unconsciously sided with the wrong party. As a Hindu he should have understood the spirit of the Shastras better. There is a rumour in India that the Theosophical Society in really a Buddhistic movement in Hindu garb. And the fundamental teaching of its leaders which places an unknown Zero (the unknown Brahm) in place of Parambrahm lends countenance to such rumours.

The term *Niguna* (attributeless) is a relative term; it is opposed to *Saguna*. Matter or *Māya* is called "Asatjaradukhum"; the antithesis of the above epithet is "Satchidānanda." Brahm is not *Maya* as every one knows; it is neither Satchidānanda, according to Lucifer.—Then what is It? We are brought face to face with agnosticism, a refined form a atheism. Are these the doctrines which the Theosophical Society is destined to preach to the Aryan Hindus? Has not the greatest thinker of the world, Sankarāchārya told us again and again that *Sat* (substance), *Chit* (consciousness), and *Anānda* (*Adwaita* bliss) is the ultimate Truth of the universe? "Satchidananda" is an essentially Hindu idea, the one conception which distinguishes "Adwaitism" from all other religions of the world.

THE EDITOR.

Jaiwa and Purushakar.

(Destiny and Self-exertion.)

THE corner-stone of Aryan Philosophy is the doctrine of Karma known in science by the law of causation. Now Karma means anything done by thought, word, or deed. They are of three varieties, viz., *Kryamána*, *Sanchita*, and *Prarabdha*. That which is done in our present life is called *Kryamána*. The accumulated past Karma whose effects have not as yet taken place, is *Sanchita*. The inclinations, pleasures, and pain of the body, the fruits which the actions in our former lives have already begun to bear are these of *Prarabdha* or fate. Some are of opinion that there are only two sorts of Karmas, viz., *Prarabdha* and *Kryamana*. These people say that all the Karmas of one life that have not taken effect or whose effects have not been adjusted in that particular life, bear fruit in the next birth which they style *Prarabdha*. The soul of a Jiva transmigrates from one body or state into another in order to suffer or enjoy the effect of the Karmas of its previous birth or births. This idea is so deeply rooted in the minds of the Hindu Aryans in general that even the most ignorant amongst them often admit and say that they suffer the fruits of their own past Karmas. That the soul receives the body in consideration of its merits or demerits through Divine Justice is admitted by all. If it does good works it attains the human body and if wicked ones that of the birds or other lower animals. If the soul does pure *Satwik* or truthful works it is born as a Deva or learned man. In the Manu Sanhitá we find the following verse :—

“Debatwam Satyika jánti manusatwancha rájasa
Tirjyagatwam tamasanitya mityasa tribidhá gati.”

MANU. CH. XII, SLOKA 40.

The purport of the above Sloka is that a man who does pure *Satwik* works becomes a Deva or a learned man (in the *Satápath* Brahmana of *Yajurveda* is written, “The learned are the Devas”). Those who do *Rájasik* Karmas get the human body and those that do *Támasik* works get the incarnations of beasts, birds, &c.

Maharshee Goutama in his aphorisms of *Náya* Philosophy says :—

“Punarútpatty pretyababha.”

The rebirth of a Jiva after the death or destruction of the body is called *Pretyababha*. The great Muni Batsayana in his commentary says, ‘to take birth means some sort of connection of the Jiva with the body, organs, mind, buddhi and the sensibilities. Rebirth means the same

sort of connection a next time and so on. When the Jiva leaves his mortal soil, which is the result of some of the Karmas of his previous births, he is said to die."

Now we see that our present births with their attendant pleasures and pains are the results of our own thoughts, words, or deeds of the preceding ones. The Christians and the Mahomedans believe, if I am not wrong, that God creates new souls and gives them Free Will to act in any way they choose. If they lead a good or bad life they are blessed or damned forever. It is difficult to conceive how a created being can have freewill when that will even is a created thing of God. So anything done by the created soul is virtually the doing of God and not of the soul. For this reason the law of Karma should not affect the created beings; moreover punishing by eternal damnation, so far as we understand, is a blot in the character of a merciful and just God. According to some Aryan philosophies the Jivas are *Anadi* or have got no beginning nor are they the created beings of God. Their Karmas are also *Anadi* from times which have no beginning.

It is argued by some that if there had been in reality a previous life or lives, we would have been able to remember or recollect at least some of the works or instances of our past existences; and as we do not remember or recollect any thing in this life it follows that the existence of previous lives is a myth. Now I beg to say that because we could not remember or recollect certain things, it is neither good reason nor logic to conclude positively that the thing did not exist at all. When we do not remember or recollect anything that happened in our present life up to the 4th or 5th year, it is no wonder that we are not able to recollect anything that happened in our past lives. Again if we are to ask certain man what particular event happened at a particular time a few months ago he would not be able to answer. Then again we do not feel anything, that happened in our waking or dreaming state, when we are fast asleep. We see that when the mind of a man or Jiva is environed with *Abidya* or ignorance he could not recollect what happened before, and as birth and rebirth are the effects of *Abidya* or ignorance, it is no wonder that we could not recollect the incidents of our previous existences. If we can but remove our *Abidya*, the whole history of our past lives comes before our eyes. It is said of Sakha Singha that no sooner he became Buddha than he saw before him all that happened in his previous existences. In the 4th Chapter of Bhagabat Gita we find the following:—

"Bahuni me butitáni junmani taba charjuna, tánahum beda surbani
Na twam betha paruntapa."

GITA CH. IV, SLOKA 5.

Oh Arjun! both I and thou have passed through many births, mine are known unto me but thou knowest not thine. Here as Krishna was above Abidyah he knew all that happened in his previous births but not Arjun who was a non-Yogi.

Now Abidyah can only be removed by Bydyáh, or gnánam is attained only by the performance of unselfish acts, the exercise of reason, by dispassion and by other means prescribed by Patanjali, Vyásh and others.

In the Manu Sanhitá we find the following:—

“Bodhábhyásena satatam souhena tapasá ba cha
Adrohena cha bhutánám játi smarati pourbakim.”

MANU CH. IV, SLOKA 148.

By the regular study of the Vedas, by the purification of the body and soul, by austerity or great individual exertion, by shewing friendliness towards all, a man can recollect his previous births or states. We see that the above four acts fall under the category of the two Sadhanas, viz., Yama and Niyama, restraint and obligation of the Astanga Yoga—

“Aparigraha sthairja junma kathuntásumbadha.”

SADHANA PADA 39.

On non-covetousness being confirmed there is consciousness of all about births; in other words, the observer of abstinence from all covetousness is able to see by his mental eye all that happened to him in his previous births. Now it is clear that a man can perceive what happened in his previous existences if only he adopts the right means to attain it. Again it is argued by some that as we could not know for what particular past Karma or Karmas we are suffering or enjoying in this life, how could it be possible for us to rectify our mistakes and see that Divine Justice is properly dispensed with? In answer to this I like to state that there are three principal means of arriving at the proper conclusion, viz., Perception, Inference, and Testimony. Patanjali says:—

“Pratukhánumánágamá pramánáni.”

JOGA SHASTRA, I PADA.

Right notions are perception, inference, and Agama or Testimony.

Now Pratyaksha is that function of the thinking principle by which it acquires through the medium of the senses brought in contact with external objects having common characteristics a knowledge of the most important attributes. Inference means the conviction produced by a previous knowledge of the necessary relation between a characteristic and that which bears it. Agama means the testimony of the Vedas and of the Rishis and Saptás or the learned and the truthful.

(To be continued.)

FUNDED SHUNKAR NATH.

