

“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.

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Notes and Gleanings.

“If Hinduism is as expansive as the Indian Ocean,” says the Indian Messenger, “is not Buddhism as deep and great and grand as the Pacific?” We are at a loss to understand what does our contemporary mean by this? In what essential points does Hinduism differ from Buddhism? Is not Buddha regarded as an *avatar* in the Shastras? Did not Buddha himself say that there were many Buddhas before him in the previous *Kalpas*? Who, then, were these Buddhas if not Hindu Rishis? Are not the three great doctrines of Re-incarnation, Karma, and Nirvana common to both of these systems? Buddhism is simply a Name and Form whose essence is Hinduism.

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Let us hear what the venerable president of the Adi Brahma Samaj said about the superiority of Hinduism over all other existing religions years ago. He held that Hinduism is superior to every other existing religion for the following reasons. (I) That Hinduism is “superior” because it owes its name to no man; (II) Because it acknowledges no mediator between God and man; (III) Because the Hindu worships God at all times, in business and pleasure, and everything; (IV) Because

while other scriptures inculcate the practice of piety and virtue for the sake of eternal happiness, the Hindu scriptures alone maintain that God should be worshipped for the sake of God alone, and virtue practised for the sake of virtue alone; (V) Because Hinduism inculcates universal benevolence, while other faiths merely refer to man; (VI) Because Hinduism is non-sectarian, (believing that all faiths are good), non-proselytising, pre-eminently tolerant, devotional to an entire abstraction of the mind from time and sense, and the concentration of it on the Divine; of an antiquity running back to the infancy of the human race, and from that time till now influencing in all particulars, the greatest affairs of the state and the most minute affairs of domestic life.

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"Many doctrines of the Upanishads," says Professor Max Muller, "are no doubt pure Buddhism or rather Buddhism is on many points the consistent carrying out of the principles laid down in the Upanishads. The Upanishads are to my mind the germs of Buddhism, while Buddhism is in many respects the doctrine of the Upanishads carried out to its last consequences, and what is important, employed as the foundation of a new social system."

Buddha's doctrine, says Professor Weber, is entirely identical with the corresponding Brahminical doctrine; only the fashion in which Buddha proclaimed and disseminated it was something altogether novel.

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As the flowers unconsciously betray their existence to a person remaining at a distance by their smell alone, so does the universal force manifest in creation prove the existence of underlying Light,—the Infinite spirit.

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Men complain that they can not see God. But, after all, do they see men? The real man, viz, his consciousness is invisible; the physical body can only be seen. The physical body of God, the universe, is visible to us. The underlying spirit must necessarily be invisible. God is, therefore, always before us. We do not lose sight of Him even for a moment. He is within and without us, He is both visible and invisible.

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A finite thing can be conceived but the Infinite one is inconceivable. As the limitless physical universe is the body of God, so to speak, so every finite object is one of His countless limbs. Idolatry is the worship of God in one of His endless aspects. It is one of several stages

of religious development through which the human monad must pass in the course of spiritual evolution.

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At the first sight we become attracted by the physical appearance of a person. In the next place, we recognise in him a certain conscious individuality of a particular character.

The former is idolatry. The latter is the worship of a personal God as adopted by the Brahma Samaj as well as by other religious sects of India.

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There is a higher stage; and that is *Brahma-gnan*. It is the concentration of the mind on *Chit*, consciousness *per se*. Nothing but *Samadhi* can give us any idea of it. Idolatry is a lower form of *Bhakti*, the worship of a personal God is its middle form. Here the mission of *Bhukti* ends. In *Samadhi*, *Bhukti* is transformed into *Gnan*. Higher and beyond it there is naught.

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The Brahmans who compiled a code of Hindu Law, by command of Warren Hastings, preface their performance by affirming the equal merit of every form of religious worship. Contrarieties of belief and diversities of religion, they say, are in fact part of scheme of Providence, for as a painter gives beauty to a picture by a variety of colours or as a gardener embellishes his garden with flowers of every hue, so God appointed to every tribe its own faith and every sect its own religion, that man might glorify him in diverse modes, all having the same end, and being equally acceptable in his sight.—*Wilson*.

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The consequence of the exercise of the free-will of one birth is the fate of the next birth. Free-will is the seed, and fate is the future tree.

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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. Here, the "wave" is *Maya* whose substance is water. *Sankaracharya* restricts *Maya* to Name and Form only. Name and Form are non-existent *per se*. What exists eternally is shapeless and that which is shapeless is infinite. Apart from "water," the Name and Form called wave is Zero. Apart from infinite *Chit*, the universe of Name and Form is Zero.

Religion and Science are twin-sisters.—*Huxley.*

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The *matter* of the materialist, if properly understood, is without shape. As matter can never exist without shape and as every shape, on account of its inconstancy, is false, matter can not but be shapeless like space.

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If the atom of the materialist is shapeless, it is one with space. If it has a particular size that size is liable to division inasmuch as it occupies space; and by division various forms may be got out of an atom. If the materialist holds that an extended and therefore bounded atom can not be divided by any force whatever why should we not regard his words as the words of a mad man who asserts that space is divisible by an iron instrument.

In order to be consistent modern science should change its theory of matter altogether. If an extended atom be indivisible, then its contrary assertion that *the unextended* is divisible must also hold good. But this is not the case.

The matter of dream is the mode of finite consciousness (man), the matter of the universe is the mode of the infinite consciousness (god.) Matter is a show, appearance, mode, name and nothing else. It is like the son of a barren woman, to use a Vedantic phraseology.

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Men and parties sects and creeds are the mere ephemera of the world's day, while Truth high-seated on its rock of adamant is alone eternal.—*Blavatsky.*

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The birth-day ceremony of a truly great Hindu Saint Paramhansa Ramkrishna—was celebrated with great enthusiasm on Sunday, the 26th February last, in the famous Temple at Dakshineswar a few miles up the Ganges from Calcutta. Thousands of Hindus of all castes, creed and rank came in to witness the ceremonies; the great concourse of people male and female being estimated at about 8 thousands. From morning till dusk *Sankirtan parties* in 50 different batches or more streamed in to sing glory unto God and unto the Saint. People laid aside their caste distinctions and religious differences for the time and took part in the ceremonies and partook of the feast that the followers of the saint got ready for the visitors. What an ennobling sight it was to see stream of men of all ranks, barefooted with hearts full of reverential piety following to hear the sweet name of Hari that fell from the *Sankirtan parties*. The songs were very sweet and impressive. Intense religious fervour pervaded the whole atmosphere, and there

was a glow of pleasure and fraternal sympathy observable on almost every countenance. Some were dancing in religious frenzy, others were enjoying divine ecstasy, while the more advanced persons sometimes fell into trances, their faces beaming with heavenly radiance. In Paramhansa Ramkrishna we see true Pantheism, Pantheism which is the basis of Hinduism. His life was most simple and exquisitely beautiful. He was a perfect embodiment of the poetry of religion, an appreciation of his greatness might be had by reading an extract to be found elsewhere. Lastly we may say that the gatherings of this nature are calculated to rouse an unity of devotion, that may lead to the harmony of Yoga, Bhakti and Gnan. This unity is the eclecticism of Hinduism.

The Sixth Sense.

“THE odour of the flower is unscen, untouched, unheard and is without taste but it is comprehended by the sense of smell alone,” says a remarkable passage of the Gouri Tantra; in this passage there is a secret hint with regard to the third eye mentioned in the works on Yoga Philosophy. Like the oak in the acorn the psychic powers are latent in every man and are destined to be developed in the course of ages. The Yogi by virtue of his special training develops in a comparatively short time what the natural order of evolution can do during the course of ages. The task which he undertakes to do is to develop a faculty which is latent in the mass of mankind. He has to develop a new sense altogether, unique of its kind and quite different from the five senses known to the ordinary man. The object of this sense is the substance in which the phenomenal world is strung like so many beads. This as yet latent sense reveals the substance of the universe which like space is present everywhere unperceived by us.

We find that every sense has its corresponding attribute. For example, the sense of sight has color, the sense of smell has odour, the sense of hearing has sound and so forth. If we had not possessed sight, color would have been non-existent from our stand-point. If a being without the sense of sight tells us that there is no such thing as color no one having the above sense will believe his statement. From the stand-point of one who has developed the sixth sense or *Gnan Chakshu*, the state-

ment of an ordinary man that there is no spiritual existence appears absurd. Why should he accept the cognition of one whose spiritual sight is blind, so to speak. Here lies the fundamental difference between the materialist and the *Yogi*. According to the former there is nothing besides the five attributes of matter because spiritual existence is beyond the ken of his perception. On the other hand, the *Yogi* asserts that there is something besides the ordinary attributes of matter which he calls spirit and whose existence he perceives by his developed faculty of hyper-physical cognition. This spiritual existence is as real an entity to him as color, odour, sound, touch or smell.

According to the Hindu doctrine of the evolution of senses, the sense of touch was latent in sound, color in touch, taste in color, and smell in taste. For this reason it should be noted here that in the history of the world once there were beings who had but one sense; gradually during the course of ages other senses came into existence till a being became furnished with five senses. Two more senses are yet undeveloped, of which the sixth sense is termed *Gnan Chukshu* by the Hindus. These two senses, like the other five, are latent in every man and evolution is sure to develop them. Till that time comes the opinion of an ordinary man is worthless in spiritual matters. To place a thing beyond the shadow of doubt reasoning and conjecture are of no avail. Perception is required, the direct perception of the spiritual entity. As soon as direct perception is attained, matter appears as a phenomenon or mirage veiling the substance which is the object of the sixth sense. With the knowledge of the unreality of matter, the attraction of the mind for the objects of sense vanishes and the human monad is able to cut off the shackles of Maya. This is Mukti. It would not be out of place here to illustrate the symbolism of the *Gnan Chukshu* as found in the mythological and *Pauranic* legends. The seat of this faculty is the point situated between the eye-brows in the forehead. It is very common for Hindu images of gods and goddesses to have a luminous star on their foreheads; this is used to represent the psychic faculty in its state of development. Shiva or Kali is almost always found adorned with this symbol of spiritual lustre. Not only in India but also in the mythological pictures of Greece, Rome, Babylon, Assyria and Egypt, the gods and goddesses, which are so many personifications of the forces of nature, are adorned with a circle of light around their heads. Though this halo of light has no direct relation with the sixth sense yet it represents the complete spiritual development of the seventh sense referred to already. The development of this highest faculty in any being is the goal of the entire process of evolution covering millions and millions of years. When a *Jiva* has

attained this goal, he is regarded to have left behind him the valley of tears for ever ; the path of thorn is ended and his future progress lies amidst the fragrant atmosphere of the higher life. From time to time we get a glimpse of these great spiritual figures in the shape of *Avatars* (incarnations) shining amidst the darkness of ignorance like so many beacon-lights which give a safe harbour to the broken and tempest-beaten ship. From the very dawn of history and even before that, through the long vista of the misty past they stand like so many luminous landmarks as the spiritual guides of the human race.

Connected with the seven *Chakras* or the psychic centres through which the *Susumna Nadi* runs like a spiritual current are the seven states of consciousness of the various *Jivas* inhabiting the universe. According to the classification of esoteric philosophy, the various beings of the universe are classed into seven distinct divisions and each of these divisions is connected with the one of the seven distinct states of consciousness mentioned above. From the *Muladhara* to the *Sahasradala* there are seven main centres of consciousness. The centre which is connected with the animal kingdom is not connected with that which is related to the consciousness of man and so forth. Again these seven centres are connected with the seven planes of the universe, the lower ones being of a sensual and the higher ones of a super-sensual nature. The *Raj-yogi* generally concentrates his attention to the centres situated in the head ; but the *Hatayogi* to the centres in the lower portion of the spinal cord.

The process of hyper-sensual cognition by means of the sixth sense may now be briefly described. Like the cognition through the five lower senses, the knowledge derived through the *Gnan Chakshu* is direct. The process is of a purely intuitive nature. One essential condition for the cognition of this nature must be the complete suspension of the faculties of sight, touch, taste, smell and hearing. Even the functions of the highest faculty known to man, viz., *Buddhi* should be completely paralyzed in order to bring this higher sense into play. The next condition is the development of the power of concentration to its supreme degree. During the exercise of this faculty the world of Name and Form cognizable by the five senses vanishes and in the infinite mirror of cosmic consciousness is reflected a vivid picture of the thing which the *Yogi* wants to know simply by means of his pure and extraordinary will-power. The hazy panorama of the long-buried past, the sights and sounds which lie hidden in the womb of the distant future, the great cosmic changes and events which are perpetually going on from planet to planet and from sun to sun, the sublime states of consciousness of the *Bedehamuktas* and *Dhyan-*

chokans, the scenes of the numberless rebirths of the *Yogi*, the grand laws which impel the planetary orbs to keep their steady and majestic motion through the blue depths of unfathomable space, the spiritual and supersensual enjoyments of the glorious inhabitants of *Satya*, *Jana*, and *Tapa Lokas*, the first flash of the vibrating spiritual light which breaks upon the calm of *Brahma* at the dawn of cosmic evolution, the successive vanishing of the *Mayavic* scenes into which the universe is divided just before *Mahapralaya*, the mystic voice of *Prakriti* surpassing the distant roar of a million thunders to mingle with the Causeless Cause and the Rootless Root at the close of a *Mahamanvantara*,—all all lie within the range of this higher faculty. The being who has attained this spiritual level has gone on the other side of the ocean of *Maya* and from the other shore where there is no tempest of passions and whirl-wind of pain he casts a tender look of compassion on the mingled anguish and wailing of the miserable beings dashed again and again by the never-ending waves of *Karma*. His consciousness is the consciousness of *Shiva*, *Suka*, *Vyasa*, and *Narada*, in other words he is the cosmic consciousness itself. For him the wind blows, for him the sun shines, for him the virgin earth covers herself with the veil of green grandeur, for him the trees bear fragrant heaps of blushing flowers, for him the silver streaks of the moon pour forth their solitary splendour on the smiling beauty, who, like the rose, blooms and fades in the arms of her lover.

Thus far we have dealt with the sixth sense. The man who stands immoveable as a rock against the tempest of passion and sorrow is alone fit to develop the sense; one who by means of *Yoga* or *Gnan* has learnt to look with an equal eye upon gold and dust is alone fit to develop this sense; he who sees *Brahma* in the movement of the sun as well as in the creeping of the microscopic insect is alone fit for this higher goal; he to him all difference has vanished and the vast universe appears as the ocean of one unbroken bliss is alone fit for this higher goal; he whose mind is lost in the lotus-feet of *Hári* and whose sole object of perception is that deep blue smiling form of *Khrishna* is alone fit for this higher goal. Not the frail sensualist tottering like a reed at every gust of lust, not the vain fop who looks upon fame and ambition as the be-all and end-all of his existence, is destined to reach this high state. The lord of his own mind is alone destined to be the lord of this rare faculty.

Vedanta.

THE essence of Vedic knowledge is called Vedanta. It is the end and determination which the master arrives at after the study of the Vedas. It is the high-water-mark of human knowledge. The individual who lives and talks Vedanta has arrived at the end of all knowledge, for he has identified himself with the great unknown and nothing more remains unknown to him. Therefore it is highly necessary for the student to fulfill all the conditions that are laid down for his fitness to study this Book of Books, otherwise the result will be disastrous as sad experience has taught us in too many cases.

The first shock which rudely awakens the student and takes him a-back for some time is the assertion that he and the world which surrounds him were never created and therefore exists like the idea of the fair-haired son of a barren woman. In unreality and absurdity the first idea is not a jot less than the second. Vedanta calls the sensual world *asat* (seemingly existent but not really so) in contrast with *sat* (real) which is changeless, beyond the senses and beyond relation. That the world is changeful and relative is perceptible to every human being, but is it *really* existing? Is it not the passing array of images called into existence by our mind and perceived by our duped senses? Is not the seemingly relative really absolute? Before proceeding to lay down the Vedantic theory of the emanation of the cosmos from Parabrahma, we shall first attempt an answer to these questions, as a clear and thorough apprehension of it will only enable the reader to grasp the true spirit of the teachings of the Vedanta Philosophy.

At the outset we are confronted by the two terms Absolute and Relative; by the first of which is meant that which is free from all relations, *i. e.*, which cannot be thought of or expressed except by negatives, *e. g.*, neither great nor small, neither conscious nor unconscious, &c., and by the second that which depends for its existence upon some other existence, *i. e.*, which cannot exist *per se*, but seems to have an existence which is finite and laden with attributes. That is the view taken of relative existence by the sages of India—a view which if considered carefully with reference to the points given below will recommend itself as being one worthy of the most serious thought.

Let us take for our examination a visible object, say an orange. It has an existence that is fully dependant upon our mind. It is but the

sum of sound, touch, colour, taste and smell, each of a certain degree, superimposed upon an unknown existence. If one of the five senses be absent matter loses one of its attributes and with the absence of the all five mind and matter vanish, leaving in their place, as we can easily imagine the unknown substance. Hence we can safely conclude that matter and mind are but the modes or phenomena of the Supreme Substance.

Next let us take any attribute of matter, say, colour or size and see whether it exists *per se*. The colour or size of the orange varies with the variation of my power of sight. If my eyes become powerful like the microscope just now, I shall find the orange much changed, and that state will appear to me as true as it seems now. Or any other denizen of space whose structure of the eyes and power of sight are unlike those of man would find the size, colour, &c. of the thing of a different kind altogether from what seen by man. So from the stand-point of all sorts of observers taken together it is neither great nor small, &c. This argument holds good in respect of the attributes of matter and senses of the mind and will go to prove that there is no *real* relative existence, i. e., relative existence *per se*, what appears being mere shows of the Absolute.

This Absolute is the Para Brahma of Vedanta, to whom no name and shape can be given. None but that which mingles with its essence can know it. "It is known to them that know it not and unknown to them that know it," Says the Kena Upanishad, meaning simply that it is unknowable to any finite perceiver whatever having the faintest shadow of "egoism." It is neither this nor that, it is neither first nor last, it baffles thought and speech. We cannot think of universal mind as something separate from the Absolute, for it stands to Parabrahma in the same relation—if we may use the expression, as the rays of a diamond to the diamond itself. The universal mind cannot be called the effect of the cause Para Brahma for that will bring in the idea of succession in time and our absolute will be finite. To avoid the necessity of giving up our attempt at this stage we shall say that it is the nature of Parabrahma to present itself as the cause of the universal mind which is the first principle in the cosmos and which is the cause of all evolution. The monads or Jivas radiate from this centre of light and life. It is the individualised intelligent source of energy and Mulaprakriti, the mother of the world of Name and Form, its dependent body. It is known as Mahavishnu in our Shastras, the highest individual existence in the cosmos. It is Sat Chit and Ananda and is the one personal God of the Hindus, Eswara, whose three aspects are the creator Brahma, the preserver Vishnu and the destroyer Rudra. Now this universal mind being a finite consciousness naturally finds Parabrahma as something separate from

it ; for the sense of ego, however fine and peculiar, cannot exist without a non-ego. It finds in place of Parabrahma the non-ego—the aspect in which Parabrahma stands to it (matter) as the object of its perception. Now as Parabrahma *itself* can never be perceived as an object, the Logos needs must have a *false view* of it, and this false view, this garb with which the Logos finds Parabrahma clad when it is conscious of an individual existence of its own, this veil of Maya, is called Mulaprakriti. From evident reasons it can be seen that both of these principles come into existence simultaneously with each other and the one cannot remain as such without the other. The relation between our mind and matter is exactly similar to that of these two. As our mind cannot exist as such without matter, so the universal mind which is but the collective mind of all Jivas in the cosmos must necessarily have some non-ego for its existence as an individuality. These two principles are also known as the Purush and the Prakriti in our Shastras whose conjunction gives birth to the cosmos.

Now there is a third principle, the connecting link between these two, known as Daivi Prakriti or Chit Sakti. It is the light, the energy of the Logos that sows the seed of creation in Mula Prakriti. The plan of creation, the great To Be is conveyed to Prakriti by its means, it is the life of the cosmos and the bearer of Divine will. It imparts consciousness light and force to Mula Prakriti and sets evolution in motion. It is the link between the known and the unknown.

Above we have briefly described the three principles of the cosmos—viz. 1st Mulaprakriti which does not exist *per se*, 2nd the centre of energy or Logos and 3rd, the will of Esvara which is called Daivi-Prakriti in the spiritual Shastras,—all three being *mere shows* of the Absolute Parabrahma which is the one reality.

Thus it is seen that the Vedanta Philosophy argues no hap-hazard arrangement of the universe, no probability or chance is appealed to by it for the explanation of the principle of creation. The idea of one ruling intelligence behind all, pervades throughout the whole of its teachings, whether expressed or implied. Everything is traced back to Esvara whose will acts upon the universal mind and the infinite varieties of the universe come into being. A characteristic description proving the fact that creation is due to the intellectual energy of God is found in a dialogue in the great Vedantic book, Yogavasistha, between Brahma the creator and Bhanu (sun) which can be quoted here with advantage. It purports as follows ;—Ten Brahman brothers, after the death of their parents began to practise austerities preliminary to their being qualified to practise Yoga for the attainment of spiritual beatitude. After some

years of unflinching and devout application to the path of Brahma they found out their true Self and their ignorance vanished as darkness on the approach of light. Then each of them desired to be a creator like the lotus-seated Brahma and with their purified and irresistible minds began to create, each one a world for himself in the beginning of his day. As Brahma was going to meditate how the cosmos was before the previous night, he found to his amazement ten complete cosmos with ten Brahmas like himself already peopling space. Beside Himself with wonder, He addressed one of the suns who told Him everything. Then Brahma said—"O, Bhanu, tell me what shall I create now, or what is the necessity of my creating again when ten other creators are already existing." To this Bhanu replied—"O Lord, you have no desire or tendency to work from your very nature. What necessity have you of any creation? Lord of the universe, creation is simply the stretch of your mind. You create as the sun creates day. Therefore do not give up your natural work." * * * * Thus it is seen that the manifested cosmos is but the stamp of the will of God upon Mulaprakriti. Besides, the word Paramatma which is applied to God is significant as sanskrit terms generally are. Atma means self and Paramatma means supreme self. After we think away all the external vestures of man the one thing that remains is this self, the centre that binds all the parts together into a single whole. Individually it is called the Jivatma, collectively Paramatma.

The individual self is *baddha*—bound to this earth by the chain of births and deaths owing to ignorance; Paramatma is free from ignorance. Strictly speaking the bondage and consequent misery belong to the 'ego' not to the Atma—which is naturally *Suddha, Buddha, Nitya, Mukta*. To dispel this ignorance by the light of knowledge and thus to restore the oneness of this seemingly differentiated monads with the fontal one, is the object of the teachings of Vedanta Philosophy. It looks upon the cosmos from the standpoint of the individual man, states the relation between Jiva and Eswara and explains the difference away by two logical methods, the *Adhyarope Nyaya* (the process of reasoning which shows how the Absolute Parabrahma is mistakenly regarded as the cosmos, and *Apabada Nyaya* (the process of reasoning which points out the path by which Jiva will cross the boundaries of ignorance and come to know his true self).

We have said that the intellectual energy of Eswara, *i. e.* the expansion of His will sets evolution in motion, taking as it does the aid of Mulaprakriti which stands to it as cosmic matter. The action of this will or Daivaprakriti of Eswara upon Mulaprakriti gave to matter all those properties, all those tendencies of chemical action which

we see in it; they did not originally belong to it. It is His light, His will that gave to matter all those qualities that enable it afterwards to form the various organisms that we see in the manifested cosmos. Mulaprakriti is simply the substance which is endowed with these properties by the action on it of the current of life which emanates from Eswara. It should not be supposed here that the qualities are inherent in the light of Eswara, they are produced when it acts upon Mulaprakriti; and the *gunas* and qualities thus originated become the property of the latter. Mulaprakriti stands as the Sthula Sharira, Davi Prakriti as the Sukshma Sharira and Eswara Himself as the Karan Sharira of the cosmos, Parabrahma standing to Eswara in the same relation as our Atma bears to our Karan Sharira. *Vaishwanara* is the term applied to the plane which forms the material basis of the Sthula Sharira. The light of the Logos falling upon the *Tama Gunam* of Mulaprakriti gives rise to this plane. *Hiranyagarbha* is likewise the material basis of Sukshma Sharira or the astral world, it being caused by the Light falling upon the Raja Gunam of Mulaprakriti and *Sutratma* that of *Karan Sharira* or the casual world, it having for its causes the *Satwa Gunam* of Mulaprakriti and the light of Logos. Sutratma is generally regarded as synonymous with Eswara; the Sattva Gunam being highly pure and excellent is almost thought as the attribute of Iswara. These three states of universal consciousness correspond to the three states of Jagrat (waking), Swapna (dreaming) and Shushupti (dreamless sleep). Further they are the names of the sacred triad, Brahma, Vishnu and Rudra with their respective functions as creator, preserver and destroyer.

But there is a further classification of man, the five-fold classification. Man is enveloped in five vestures—and herein is his difference from God. He foolishly identifies himself with these Koshas or coverings and loses sight of the Atma living therein, which is his true self while Iswara knows Himself separate from them and knows them to be His Maya or illusion caused by His Daiviprakriti and Mulaprakriti.

The first is the Annamaya Kosha, the cover made of and supported by Anna (food) composed of the five gross elements or Maha Bhutas. [We need not recapitulate here the order of the evolution of the Bhutas or their composition and consolidation in gross or perceptible states (Panchikaran), the subject having been fully dealt with more than once in these pages.] Within this is the second, Pran-Maya Kosha composed of the vital airs and the Karmendrias. This sheath is the *Physical* side of the Sukshma Sharira, it is the integrating energy that holds together the physical and subtle molecules in a definite organism. It is the seat of life-breath and four other airs, through the instrumentality of which the physical body per

sists. It also consists of all that system of vital currents which go to form the basis of Sukshma Sharira. The centres of spiritual force which are known as chakrams are located in this system connected with each other by the Shushumna Nadi. Within this is the third, Manomaya Kosha composed of Chitta and the Karmendrias. It is the seat of Physical intelligence, the doubting, reasoning part of the mind. This Kosha represents the mental side of Sukshma Sharira. Within this is the fourth, Vignanamaya Kosha composed of Buddhi and the Gnanendrias. This vesture is the seat of Ego and communicates the impressions arising from deep and strong emotions, as well as all the higher aspirations and determinations of man into the Karan Sharira. This Kosha is connected with the Karan Sharira and nourishes it, so to speak, with thoughts. And within this is the fifth, Anandamaya Kosha, composed of pure bliss. It is most intimately connected with the Karan Sharira, and in some books they are regarded as identical to it.

Knowing the creation to have originated in the manner described above and understanding that one's self is not different from the Absolute Parabrahma one should attempt to realise the full significance of the noble teaching conveyed by the term *Tatwumasi* (That art Thou) by the processes known as *Sraban*, *Munan*, *Nididhyasana* and *Samadhi*. By the due observance of these four rules one shall soon become a Jivan-Mukta (free from birth and death) and his hellish Vision—the world, will come to an end, never to recur any more.—A. H. B.

"Oh ! suffering world,
 Oh unknown and known of my common flesh,
 Caught in this common net of death and woe,
 And life which binds to both ! I see, I feel
 The vastness of the agony of earth,
 The vainness of its joys, the mockery
 Of all its best the anguish of its worst ;
 Since pleasures end in pain, and youth in age,
 And love in loss, and life in hateful death,
 And death in unknown lives, which will but yoke
 Men to their wheel again to wheel the round
 Of false delights and woes that are not false.
 Me to this lure hath cheated, so it seemed.
 Lovely to live, and live a sunlit stream
 For ever flowing in a changeless peace ;
 Whereas the foolish ripple of the flood
 Dances so highly down by bloom and lawn
 Only to pour its crystal quicklier
 Into the foul salt sea. The veil is rent
 Which blinded me !

Light of Asia, Book III.

‘Paramahansa Ramkrishna.’

(Reprint.)

MY mind is still floating in the luminous atmosphere which that wonderful man diffuses around him whenever and wherever he goes. My mind is not yet disenchanted of the mysterious and indefinable pathos which he pours into it whenever he meets me. What is there common between him and me? I, a Europeanized, civilized, self-centered, semi-sceptical, so-called educated reasoner, and he, a poor, illiterate, shrunken, unpolished, diseased, half-idolatrous friendless Hindu devotee? Why should I sit long hours to attend to him, I who have listened to Desraille and Fawcett, Stanley and Max Muller, and a whole host of European scholars and divines. I who am an ardent disciple and follower of Christ, a friend and admirer of liberal-minded Christian missionaries and preachers, a devoted adherent and worker of the rationalistic Brahma Somaj,—why should I be spell-bound to hear him? And it is not I only, but dozens like me who do the same.† He has been interviewed and examined by many, crowds pour in to visit and talk with him. Some of our clever intellectual fools have found nothing in him, some of the contemptuous Christian missionaries would call him an impostor, or a self-deluded enthusiast. I have weighed their objections well, and what I write now, I write deliberately.

The Hindu saint is a man much under forty. He is a Brahmin by caste, he is well-formed in body naturally, but the dreadful austerities through which his character has developed appear to have permanently disordered his system, and inflicted a debility, paleness, and shrunkenness upon his form and features that excite compassion. Yet in the midst of

* Place of Birth—Village Kamarpukur near Jahanabad, District Hoogly (20th February 1835). Place of Residence—at the celebrated Rani Rashmoni's Temple of Kali on the bank of the Bhagirathi at Dakshineswar, North Suburb of Calcutta. Here His birth day anniversary is celebrated every year on Sunday following the day of his birth. Place of Departure—Kasipur garden, two miles north of Calcutta. (16th August 1886.) Place of Cremation—Baranagore Burning Ghat north west corner. A *Bel* tree now marks the spot. Place where his ashes are interred.—Temple of Kacurgachee garden, a mile east of Manikotla Bridge, Calcutta. Here the Temple anniversary is celebrated every year on the *Jonmasami* day.

† Including the great Brahma leader Kesub Chandra Sen and a great number of intelligent and well educated young men. Eighteen of these young men, who were greatly attached to him have become ascetics on his departure from this world and are practising devotion in Baranagore not very near to the place where his body was cremated and on the Himalayas and in holy and solitary places all over India.

this emaciation his face retains a fulness, a childlike tenderness, a profound visible humbleness, an unspeakable sweetness of expression and smile that I have seen in no other face that I can remember. A Hindu saint is always particular about his externals. He wears the *garua* cloth, eats according to strict forms, refuses to have intercourse with men, and is a rigid observer of caste. He is always proud and professes secret wisdom. He is always a *guruji*, an universal counsellor and a dispenser of charms. This man is singularly devoid of such claims. His dress and diet don't differ from those of other men except in the general negligence he shows towards both, and as to caste, he openly breaks it every day. He most vehemently repudiates the title of a teacher or *guru*, he shows impatient displeasure at any exceptional honor which people try to pay to him, and he emphatically disclaims the knowledge of secrets and mysteries. He protests against being lionized, and openly shows his strong dislike to be visited and praised by the curious. The society of the worldly-minded, and carnally-inclined he shuns carefully. He has nothing extraordinary about him. Religion is his only recommendation. And what is his religion? It is orthodox Hinduism, but Hinduism of a strange type. Ramkrishna Paramhansa, for that is the saint's name, is the worshipper of no particular Hindu god. He is not a Shivaite, he is not a Shakta, he is not a Vaishnava, he is not a Vedantist. Yet he is *all these*. He worships Shiva, he worships Kali, he worships Rama, he worships Krishna, and is a confirmed advocate of Vedantist doctrines. He accepts all the doctrines, all the embodiments, usages, and devotional practices of every religious cult. Each in turn is infallible to him. He is an idolator, and is yet a faithful and most devoted meditator of the perfections of the one formless, infinite Deity whom he terms *Akhanda Sach-chidananda*. His religion, unlike the religion of ordinary Hindu *sadhus*, does not mean too much dogma, or controvertial proficiency, or the outward worship with flower, and sandal, incense and offering. His religion means ecstasy, his worship means transcendental insight, his whole nature burns day and night with the permanent fire and fever of a strange faith and feeling. His conversation is a ceaseless breaking forth of this inward fire and lasts for long hours. While his interlocutors are weary, he, though outwardly feeble, is as fresh as ever. He merges into rapturous ecstasy and outward unconsciousness often during the day, oftenest in conversation when he speaks of his favorite spiritual experiences or hears any striking response to them. But how is it possible that he has such a fervent regard for all the Hindu deities together? What is the secret of his singular eclecticism? To him each of these deities is a force, an incarnated principle tending to reveal the supreme relation of the soul to that eternal and

formless Being who is unchangeable in his blessedness and light of wisdom.

Take for instance Shiva. The saint views and realizes Shiva as the incarnation of contemplativeness and Yoga. Forgetful of all worldly care and concern, merged and absorbed in *Samadhi*, in the meditation of the ineffable perfections of the Supreme Brahma, insensible to pain and privation, poverty, toil and loneliness, ever joyful in the blessedness of Divine communion, calm, silent, sincere, immovable like the Himalayas where his abode is, Mahadeo is the ideal of all contemplative and self-absorbed men. The venomous serpents of evil and worldliness coil round his beatified form, but cannot hurt him; the presence of death surrounds him in various forms of dread and danger, but cannot daunt him, Shiva takes upon himself the burdens and cares of other men, swallows the deadliest poison to confer immortality on others. Shiva renounces all wealth and enjoyment for others' benefit, makes his faithful wife the companion of his austerities and solitude, and takes the ashes and tiger-skin as his only ornaments. Shiva is the god of Yogees. And the good man, while expatiating on the attributes of Shiva, would be immersed in the sublimity of his ideal, and become entranced, and remain unconscious for a long time.

Then, perhaps, he would come to talk of Krishna whom he realizes as the incarnation of love. Behold, he says, the countenance of Krishna as represented popularly. Does it resemble a man's face, or a woman's? Is there a shadow of sensuality in it, is there a hair of masculine coarseness? It is a tender female face that Krishna has, in it there is the fulness of boyish delicacy, and girlish grace. By his affectionateness, many-sided and multiform, he won the hearts of men and women to the religion of Bhakti. That Divine love can take the shape of every sanctified human relation is the great mission of Krishna to prove. As a loving child monopolizing all the fondness of the hearts of aged parents; as a loving companion and friend attracting the profoundest loyalty and affection of men and brethren; as an admired and adored master, the sweetness and tenderness of whose teaching, and whose affectionate persuasions converted girls and women to the self-consecration of a heartfelt piety, Krishna, the beauty and depth of whose character remain still beyond the reach of men's appreciation, introduced the religion of love into Hindustan. Then the good man would say how for long years he dressed himself as a cow-herd, or a milkmaid to be able to realize the experiences of that form of piety in which the human soul was like a faithful wife, and a loyal friend to the loving Spirit who is our Lord and our only friend. Krishna is the incarnation of Bhakti. Then, in the intensity of

that burning love of God which is in his simple heart, the poor devotee's form and features suddenly grow stiff and motionless, unconsciousness overtakes him, his eyes lose their sight, and tears trickle down his fixed, pale, but smiling face. There is a transcendent sense and meaning in that unconsciousness. What he perceives and enjoys in his soul when he has lost all outward perception who can say? Who will fathom the depth of that insensibility which the love of God produces. But that he sees something, hears, and enjoys when he is dead to the outward world there is no doubt. Or, why should he, in the midst of that unconsciousness, burst into floods of tears, and break out into prayers, songs and utterances the force and pathos of which pierce through the hardest heart, and bring tears to eyes that never wept before by the influence of religion.

Anon he would begin to talk of Kali, whom he addresses as his mother. She is the incarnation of the *Shakti*, or power of God, as displayed in the character and influence of woman. Kali is the female principle in the nature of the Deity. She tyrannizes over all tyrants. She brings down her husband low upon the ground, and places her foot upon his bosom. She charms and conquers all beings. Yet she is the mother of the creation. Her tremendous power is a guarantee that she can save and protect her children those that come to her as their mother, and ask the shelter of her feet. Her motherly solicitude excites the tenderest filial affection in the hearts of her devotees, and the inspiration of Ramprosad Sen which expressed itself in the most wonderful songs of filial piety ever sung, bears strange testimony to the reality and effectiveness of the worship of Kali. The adoration of *Shakti* (which literally means Force) is according to our saint, a childlike, whole-souled, rapturous self-consecration to the motherhood of God as represented by the power and influence of woman. Woman, therefore, has been long renounced by our friend in every material and carnal relation. He has a wife, but never associated with her. Women, he says, is unconquerable by man except by him who looks up to her as her son. Woman fascinates, and keeps the whole world from the love of God. The highest and holiest saints have been brought back to carnality and sin by the nameless power of woman. The absolute conquest of lust has been his lifelong ambition. For long years, therefore, he says, he made the utmost efforts to be delivered from the influence of woman. His heart-rending supplications and prayers for such deliverance, sometimes uttered aloud in his retreat on the river-side, brought crowds of people who bitterly cried when he cried, and could not help blessing him, and wishing him success with their whole hearts. He has successfully escaped the evil of carnality which he dreaded. His mother to whom he prayed, that is the goddess Kali, made him recog-

nize every woman as her incarnation, so that he now honors each member of the other sex as his mother. He bows his head to the ground before woman, and before little girls, he has insisted upon worshipping not a few of them as a son might worship his mother. The purity of his thoughts and relations towards woman is most unique and instructive. It is the opposite of European idea. It is an attitude essentially, gloriously national. Yes a Hindu can honor woman.

"My father," says the Paramhansa, "was a worshipper of Rama. I too have accepted the Ramayat covenant. When I think of the piety of my father, the flowers with which he used to worship his favorite god bloom again in my heart and fill it with Divine fragrance." Rama the truthful, the dutiful son, the good and faithful husband, the just and fatherly king, the staunch and affectionate friend, is regarded by him with the love and profound loyalty of a devoted servant. As a master, the privilege of whose service is sufficient reward to the favoured faithful servant, as a master in whose dear and matchless service the laying down of life is a delightful duty, as a master who has wholly enslaved the body and soul of his adoring slave, the contemplation of whose holy and glorious worth transcends every thought of remuneration and return, is Rama viewed by Ramkrishna. Hanuman, the renowned follower of Rama, is to him the model of a faithful servitor, a being who was devoted to his master's cause inspired by such unworldly love and honour, such superhuman faithfulness as scorned alike death and danger, or hope of other reward. So the other sin which he has spent his life to be free from, is the love of money. The sight of money fills him with strange dread. His avoidance of woman and wealth is the whole secret of his matchless moral character. For a long time he practised a singular discipline. He took in one hand a piece of gold, and in the other a lump of earth. He would then look at both, repeatedly call the gold *earth*, and the earth *gold*, and then shuffling the contents of each hand into the other, he would keep on the process till he lost all sense of the difference of the gold from the earth. His ideal of service is absolute unworldliness and freedom from the desire of gain. He loves and serves Rama, because Rama is the best and most loving master. The service of the true saint is the service of the purest affection and most unselfish loyalty. Some of the songs he sings expressive of this touching devotedness are exceedingly pathetic, and shows how very negligent and mercenary we often are.

Nor is his reverence confined within Hinduism. For long days he subjected himself to various disciplines to realize the Mahomedan idea of an all-powerful Alla. He let his beard grow, he fed himself on Moslem diet, continually repeated sentences from the Koran. His reverence for

Christ is also deep and genuine. He bows his head at the name of Jesus, honors the doctrine of his sonship and we believe he once or twice attended Christian places of worship. These ideas at all events show the catholic religious culture of this great Hindu saint.

Each form of worship which we have tried to indicate above is to the Paramhansa a living and most enthusiastic principle of personal religion, and the accounts of discipline and exercise through which he has arrived at his present state of devotional eclecticism are most wonderful, though they cannot be published. He never writes anything, seldom argues, he never attempts to instruct, he is continually pouring his soul out in a rhapsody of spiritual utterances, he sings wonderfully, and makes observations of singular wisdom. He unconsciously throws a flood of marvellous light upon the obscurest corners of the Puranic Shastras, and brings out the fundamental principles of the popular Hindu faith with a philosophical clearness which strangely contrasts itself with his simple and illiterate life. These incarnations, he says, are but the forces (*Sakti*) and dispensations (*Lila*) of the eternally wise and blessed (*Akhunda Sach-chidanandu*) who never can be changed or formulated, who is one endless and everlasting ocean of light, truth, and joy. When this singular man is with us, he would sometimes say the incarnations forsook him, his mother the *Vidyashakti Kali*, stood at a distance, Krishna could not be realized by him either as *Gopal* the child, or as *Swami* the lord of the heart, and neither Rama, nor Mahaleo would offer him much help. The *Nirakar Brahma* would swallow everything, and he would be lost in speechless devotion and rapture. If all his utterances could be recorded, they would form a volume of strange and wonderful wisdom. If all his observations on men and things could be reproduced, people might think that the days of prophecy, of primeval unlearned wisdom have returned. But it is most difficult to render his sayings into English. We here try to give some stray bits:—

1. So long as the bee is outside the petals of the lily, it buzzes and emits sounds. But when it is inside the flower, the sweetness hath silenced the bee. It drinks the nectar, and forgets sounds, and forgets itself. So the man of devotion.

2. Put your *ghara* (earthen pot) inside the brook of clear water. There is bubbling, there is noise, as long as the vessel is empty. When it is full, the bubbling ceases, the disturbance ceases. In the silence and fullness the vessel lies in the depth of the element. So the heart in devotion.

3. Boil your sugar well in a living and active fire. As long as there is earth and impurity in it, the sweet infusion will smoke and simmer.

But when all impurity is cast out, there is neither smoke nor sound, but the delicious crystalline fluid heaves itself in its unmixed worth, and whether liquid or solid, is the delight of men and gods. Such is the character of the man of faith.

4. Through the stream of the troublous world I float a frail half-sunk log of wood. If men come to hold by me to save their lives, the result will be this: they will drown me without being able to save themselves. Beware of *gurus*.

5. Unshod, and with bare feet who will venture to walk upon thorns and sharp stones? Shod with faith in Hari, what thorn or sharp stone can harm you?

6. Hold the post well driven into the ground with your hand, and then you can quickly revolve round and round without falling. Have faith in a fixed and strong principle, and then though your movements may be many and rapid, no harm will ever befall you. Without principle every movement is a step towards fall.

7. Churn your pure milk before the sun rises, and the butter that is thrown up, gather, and put in clear water. There is another kind of butter that is obtained by churning whey after sun-rise, and that is allowed to float in the whey out of which it is churned. The latter kind of butter represents the religion of the Brahmo Somaj, while the former is pure Hinduism.

8. Woman and wealth have drowned the whole world in sin. Woman is disarmed when you view her as the manifestation of the divine Vidya Shakti, power of pure wisdom as the mother of the human race.

9. O Mother Divine, I want no honor from men, I want no pleasure of the flesh, only let my soul flow into Thee as the permanent confluence of the Gunga and Jamuna. Mother, I am without Bhakti, without Yoga, I am poor and friendless. I want no one's praise, only let my mind always dwell in the lotus of Thy feet.

10. God alone is true, all else is false.

A living evidence of the sweetness and depth of Hindu religion is this holy and good man. He has wholly controlled, and nearly killed his flesh. It is full of soul, full of the reality of religion, full of joy, full of blessed purity; as a *Siddha* Hindu ascetic he is a witness of the falsehood and emptiness of the world. His witness appeals to the profoundest heart of every Hindu. He has no other thought no others occupation, no other relation, no other friend in his humble life than his God. That God is more than sufficient for him. His spotless holiness, his deep unspeakable blessedness, his unstudied endless wisdom, his childlike peacefulness and affection towards all men, his consuming all-absorbing love

for his God are his only reward. And may he long continue to enjoy that reward. Our ideal of religious life is different. But so long as he is spared to us, gladly shall we sit at his feet to learn from him the sublime precepts of purity, unworldliness, spirituality and inebriation in the love of God!

N. B.—Reprinted from the Theistic Quarterly Review, October, 1879 and the Aids to Moral Culture 1890.

A Study of Bhagabat Gita.

CHAPTER VII.

Bignana Yoga.

THE preceding chapters of the Gita are concerned with the exposition and criticism of the different systems of philosophy prevalent in Khrisna's time. Chapters VII to XII, contain the doctrine propounded by Khrisna himself for the *Mukti* of his favourite disciple Arjuna; for this reason the teachings contained in these chapters are the very essence of the Bhagabat Gita. In Sloka 5, Chapter XII, it is clearly stated that the unmanifested essence of Khrisna is very difficult to be realised by beings occupying a lower plane of consciousness; it is to the manifested form that one should concentrate his attention in order to obtain Nirvana. Khrisna places himself before his disciple as Prakriti, the Infinite Power which governs the whole universe of form. Who can not conceive that there is a Power which not only makes the Solar systems revolve but impels the mind of man to think and the passions to play? This power is present in the distant stars as well as in the heart of man. Like bubbles in the sea, earth, water, fire, air, ether, mind, intellect and the egoism of man are its manifestations (Sloka IV, Chapter VII.) This inscrutable Power runs through the endless universe of matter like a string running through numberless beads (Sloka VII, Chapter VII.) In it appears and disappears, in endless succession, matter and mind (Sloka. VI, Chapter VII.) Speaking of this mysterious and infinite Power Mr. Herbert Spencer says, "that which persists unchanging in quantity, but ever changing in form, under these Sensible appearances

which the universe presents to us is an unknown and unknowable Power which we are obliged to recognise as without limit in space and without beginning in time. The agnostic attitude as regards this Infinite and Absolute Power is not the characteristic of the yogis of India. It is unknowable indeed they say by the processes of *knowing* open to the ordinary man, it is knowable by the developed sixth sense *Gnan Chukshu*, which is opened by means of Raj yoga.

Identifying himself with this Infinite Power which is present every where in the universe, from the distant stars to the insect creeping in the dust, Khrisna says "I am liquidity in the water, splendour in the sun and the moon, sound in the ether and strength in man. I am the intellect of the intelligent, the power of the powerful, and the virtue of the virtuous. I am the smell of the earth, the life of every object and the source and root of the universe. The three *Gunums* are supported by me but I am supported by once".

In sloka. 14, of this chapter Khrisna speaks of his *Maya* which has covered his infinite self like a Veil ; it is extremely difficult for a mortal to penetrate this Veil and realize the infinite self which lies hidden in it like the fire in the wood, or like ether in the air. But the being who realizes this secret power inherent in the cosmos reaches the other shore of the ocean of birth and death. This Infinite Power should be approached not as a principle of the cosmos but as the highest and holiest individuality. Positive attraction in the form of *Bhukti* and *Sradha* should be developed towards this Power. He should be regarded as the Soul of our Soul, and the breath of our breath. He should be regarded as our native land, the Being in whom we live, move, and have our being. He should be regarded as the way and the light, the alpha and the omega, the first and last. He is the *Basudeva*, the being who fills the whole of the infinite cosmos. The soul that has developed a positive attraction for Him is sure to be finally absorbed into His divine essence. If the purification of any human soul be not accomplished during one birth, the process should be carried on for several births till the soul is fit to reflect the spiritual light of Iswara.

In Sloka. 16. the worshippers of Krishna are divided into two classes, viz., those who worship Him to gain some earthly end and those who worship Him for attaining *Mukti*. The *Bhukti* of the former being selfish is not pure, but the *Bhukti* of the latter is *Niskama*. Those who come to Krishna with unalloyed *Bhukti* attain the sublime state ; but those who worship the *Devas* for the attainment of temporary happiness are sure to be entangled in the wheel of rebirth. "Those who worship the *Devas* go to the *Devas*, and those who worship me with unalloyed *Bhukti*

come to me. "(Ch. VII. 23). To show that He is the Higher self of even the *Devas* themselves, Krishna points out that he is the sole dispenser of the temporary spiritual bliss which accrues by worshipping the *Devas* themselves. (Sloka 21. Ch. VII).

In Slokas. 24 25. and 26. Krishna draws the attention of Arjuna to his Divine nature. I am always surrounded by my *yoga maya*, he says, and it is therefore that the ignorant does not understand me ; the form in which I have appeared is *Maya*, and beneath it is hidden my true, infinite being. I know everything past, present, and future but none can fully comprehend me. Those whose *karma* is at an end and who have attained equilibrium of mind are alone fit to worship me with firm devotion.

This chapter is termed *Bignana yoga* because a man by directing his full attention to the characteristics of the Supreme Being as stated here may develop his *Bhukti* to the extreme point ; from such *Bhukti* will follow the purification of the mind, from purification *Gnan* will ensue. This is a kind of Raj yoga.

Philosophy of the Tantras.

"Without *Karma*(work) men cannot remain quiet even for half a moment. Even against their will they are attracted by the current of Karmic law. They derive happiness by their *Karma* and suffer woes by it too. Their birth and death are also regulated by their *Karma*. For this reason various *Karmas* have been promulgated in this work, as well as the methods of performing them. Their end is twofold. In the first place they will lead the ignorant to the path of virtue ; and secondly, they will prevent men from adopting the evil course. Men's actions are either good or bad. By bad deeds they receive acute pain, and if their good deeds have a stain of attraction underneath they are no less the cause of transmigration from this world to the next, and so on. The golden fetters are no less binding than iron ones, and the good actions are no less the hindrance to *Moksha* than bad ones. Hundreds of penances will be of no avail. So long as a single *Karma* remains to be enjoyed or suffered. Without *gnan* it is impossible to check this flow of *Karma*, and this *Gnan* is the fruit of pure reasoning and work without attraction.

"From Brahma, the creator, to the most insignificant object in the universe, everything is a phantom creation of Maya. The only reality is Param Brahma."

That man is free from the ties of karma who has cleared himself of the sphere of Name and Form and whose mind is permanently attached to the only constant truth. Neither *japa*, nor *homa*, nor countless penance but the knowledge of Brahma is the path to Mukti. The Eternal spirit is the only reality, without a second; it is present in body and yet it is not there.

"If the idols, the creations of man's imagination, can give *moksha* then why not think yourself a prince in acquiring the kingdom of your dreamy visions? They who consider the images of clay, wood, or metals as gods, and worship them with austere devotion, never know of Mukti so long they do not get the light of Gnan. If they who do penance by taking air, drops of water, or the leaves of trees, be fit to get Mukti then why not the serpents (who live for long time by taking air), the birds, the beasts and the aquatic animals get it?"

"The union of *Jiva* and *atma* is known as *yoga*; the worship of *atma*, the God, from the standpoint of *jiva* is called *pujah*; but to him who sees the Absolute Brahma in all, no *yoga*, no *pujah* is of any worth. To him, there is no virtue, no vice, no heaven, no reincarnation, but the sublime uninterrupted light of Brahma Gnan pervades all space. Birth and death, infancy, youth and age all concern the body; the unchangeable *atma* undergoes no change in those states. The infinite space may be found enclosed in part in a vessel, but the presence or absence of the vessel works no change in the condition of space, so the existence or non-existence of body no way affects the spirit. The veil of Maya divides all notions into the perceiver, the perceived, and perception, but examined with the aid of reason they all vanish into the one *atma*. The same *atma* then appears as *gnan*, *gnata*, and *gnaya*."

We have noted enough to show that the philosophical teachings of the Tantras no way vary from the highest Vedantic conceptions. It now remains to turn to the mystic performances which are popularly known as Tantric witchcraft, and to see whether they contradict the highest philosophy preached in the above quotations or were allegorical obscurities which have received a distorted explanation in the hands of its false prophets.

The Tantras are neither philosophical recreations nor amusing literature. They lay down hard and fast rules of Karma. Its ways are often shrouded in deep mysticism to our ordinary vision. Courses of action are prescribed which are shocking to our refined imagination, and yet, we

wonder how the deep philosophy of the Vedanta and the most barbarous and the most licentious courses robed in the holy name of divine worship ever come together. The modern mind naturally demands to know whether there is no hidden meaning to be read between the lines, whether these so called horrors are not rather allegorical. There are passages in the Tantras which disclose this hidden meaning, and the beauty of those explanations inspires us with joy and relieves us from the supposition of a painful nightmare. But this relief is transitory ! There are too numerous details defining and particularizing the objects regarded as entirely allegorical ! And still they are allegorical as everything in the universe is an allegory too. The body, says the *Toral Tantra*, is a *Kshudra Brahmanda* or a miniature universe, with the seven higher *lokas* called *Bhurloka*, *Bhuborloka*, *Swarloka*, *Maharloka*, *Janaloka*, *Tapu-loka* and *Satya loka*, and the seven lower planes called *Patals*. The man who has reached that higher state of consciousness in which the human mind is capable of perceiving the universe within itself, it is for him alone to look upon every thing as the deceiving manifestation of a hidden energy. That man perceives the true nature of things, and is not deluded by their variety of Names and Forms. He knows only one mind, one soul, one unbroken consciousness, and the universe as but a dream, a phantasy, a toy creation of the mind. Can such a man, therefore, conceive things as we conceive, or can he take pleasure, the most filthy pleasure which we enjoy in the things of Nature ? Good and bad, immoral and moral are notions unknown to him. He is Nature itself, and drinks the universal mind.

The fact is that *yoga* or the process of spiritual purification has a double aspect. The one is called *Bahir-yoga* or external worship, and the other is known as *antar-yoga* or internal worship. In the first case, the symbols of worship are tangible material objects and the actions are *physically* performed, where in the latter those very symbols are interpreted in a spiritual sense, and the same process is accurately performed within the mind, but with what a different effect ! It is not optional with the adept to adopt either of the two courses. So long as he has not passed the ordeals in the former he is never allowed to trespass into the latter. There are unmistakable proofs which test this capacity of the *Chela* and open for him the higher *yoga*. The difference of these two planes of *Karma yoga* dismissed by the modern enquirer into these mystic works of divinity, whose theoretical mind rushes on either to grasp the higher truth or to denounce it as worthless, base and immoral. No amount of learning, no scholastic investigation, no theoretical *yoga* will ever lend the key to these higher mysteries, but proper, initiation and *patient* working

without hankering or curiosity is the sure path to know them and realize them. The three successive stages of *Pashu bhava*, *Bir-bhava* and *Deva-bhava* are to be passed on gradually, and success in the one will naturally lead into the next higher stage, when the absurdities and obscurities that were peeping from a distance will vanish into simple truths of nature. I will not attempt to describe, nay, not even to enumerate, the *pancha tatwas* of Tantric mystic worship, generally known as *Pancha makar*, on account of their beginning with the letter म (m). They are understood and practised by those who have passed the stage of *pashu bhava*, and are in the *Bira* or *Deva bhava*. They disclose a very highly spiritual interpretation, and at the same time are stern realities and have not the least shade of ambiguity. Their meaning and their use differ with the capacity of the adept, and it is a favorite maxim of the admirer of the Tantras,—“that which leads to hell is also the cause of Moksha.” The *Utpatti* Tantra while hinting at the future degeneration of Bharatbarsha in the Kali age when Bacchus would be the favourite idol of worship in every house, rightly observes that it is the man who has obtained *siddhi* of his *mantra*, and not the wine-drinker, who may be called a *Bira*, or one fit to worship with the *Pancha-tatwas*.

“सिद्धमज्ञी भवेत्तवीरो न वीरो मद्यपानतः ।”

ADAR CHANDRA MITTRA. B. L.

Vaishnava Religion.

WORD Macaulay in his famous essay on Warren Hastings has abused the whole Bengali nation downright, for the “perjury, forgery and chicanery peculiar to the people of the Lower Ganges.” But it is a relief to find that no one in arrogant assumption of knowledge, even of things, he was quite ignorant of, in contemptuous disregard of facts, in deliberate mis-representation for the sake of style has ever approached Macaulay. To determine the real worth of a nation, and its true life, we must examine the popular conscience, we should try and discover the special features of the people, and the ideas, beliefs and ways of thinking peculiar to them. Otherwise the impressions would be unreal and vague. A nation that has produced Vaishnava religion and Vaishnava literature cannot be treated with contempt. “In purity and sublimity of thoughts no literature has ever excelled it. In his grasp of the secrets of life and living, in the wide charity of his love, in intensity of religious zeal, the

true Vaishnava has rarely been equalled." Whatever may be the changes to the doctrine of Vaishnavism since its introduction in this country, however they may have decayed in virtue, the essence of that grand and heart-inspiring religion has spread over the whole of Bengal and has permeated through all conditions of Bengali life. Whether we are conscious or not, the sweet and simple doctrines of Chaityana have moulded our life, our minute actions, and our inmost faith has been built up upon Vaishnava religion. One of our distinguished townsmen in an able article, some years ago, has attempted to delineate the beauty of Vaishnava songs by an illustration which for its beauty and sublimity can be compared with the noblest verse in any language. He says, "Where in the world is there a nobler maxim of life than in the simple song :—

বিস্ময় বালিসে অলস রেখে

চেতন থেকে, যেন ঘুমায়েন।

"Pillowed on the world your languor lay, but wakeful rest and slumber not," or less literally, find relaxation in worldly pursuits but do not go to sleep over them. Store up your active zeal for what is beyond this world, for what is outside your daily occupations, but direct your energies, your endeavours towards the distant but attainable end of human life; but while here on earth you must do your daily work let it not fascinate you and enthrall you; you must be "true to the kindred point of heaven and home." Very aptly the writer remarks that it was a Wordsworth that says so in England, and it is a mendicant Vaishnava that sings it in this country.

The Vaishnava religion is divided into numerous sects. In our subsequent articles on the subject we will attempt to deal with the history and teachings of each of these sects, which we are sure will be very interesting to those who take an interest in the comparative study of religious belief. But for our present purpose we will confine our attention to the four principal Vaishnava sects which have arisen from time to time in this country, namely, that founded by Ramanuja, by Madhava, by Chaitayna, and by Vallabha. The Ramanuja sect was inaugurated by the great Vaishnava leader Ramanujacharja who it is said was born about the 12th century at Parambuttur, a town about twenty miles west of Madras. He is known to have taught at Kanchipuram and to have resided towards the end of his life at Sriramgam on the river Kaveri, near Trichonapaly, where for many years he worshipped Vishnu. The doctrines of Ramanuja were in some respects a modification of the teachings of the great Brahmanical revivalist Sankara. Sankaracharja held that one Universal Spirit (Brahma) is the real existing essence and that the existence of everything

else as distinct from Brahma is *Maya* or *illusion*. Ramanuja on the contrary believed that the external world has a real separate existence and that the "souls of men as long as they reside in the body are really different from the universal soul." To support this doctrine of the duality of Soul he appealed to a text of the Rig Veda. "Two birds the supreme and individual souls always united, of the same name, occupy the same tree (body). One of them (the Individual Soul) enjoys the fruit of the Fig (or consequences of acts) the other looks on as a witness." (J. A. S. B. Vol. XIV.)

Ramanuja had a strong conviction on the dependence of the human soul on the divine soul and its final oneness with the Supreme Being whom he called Vishnu. After the death of Ramanuja his numerous followers corrupted his doctrines; and two rival parties resulted from this chaos, one called the northern school *Vadagalai* and the other the southern school *Ten gulari*. A peculiar characteristic which prevails among both the sects, is the secrecy with which they prepare and eat their meals.

The second of the most important of the Vaishnava sects is that of Madhava, who was born about the year 1200 A. D. at a place called Udipi on the western coast and was brought up in a monastery at Ananteswar. The object of his teaching was to protest against the pantheistic doctrine of Sankaracharja. Madhub preached that the one God, Vishnu is supreme, and that the "supreme soul is essentially different from the human soul and the material world, and that all three, have a real and eternally distinct existence and will remain eternally distinct; yet the elements of the world though existing from eternity were shaped, ordered and arranged by the power of the Supreme." (Sir Monier Williams).

The next principal division of the Vaishnava sect is that which is found in Bengal. The most celebrated Vaishnava reformer, Sree Chaitanya was the founder of this sect. The birth of this great reformer at a time when the spiritual condition of the people of Bengal was in a dormant state, was providential. On the one hand, grim idolatory and superstition spread all over the country and on the other lifeless forms and ceremonies of the Tantrika worship engaged the mind of the people. Chaitanya not only dealt a death blow to the Tantrika religion but once more established the kingdom of God in the heart of men, preached universal love and Bhakti, which are the essence of his religion. It is impossible for us, within the scope of this short article to give a full sketch of the life of this extraordinary man, and we reserve it for subsequent articles. His life was the perfect embodiment of the highest culture and poetry of religion. It is quite certain that Chaitanya was born at Navadip in Bengal in the year 1485 April. His

father was Jagannath Misra and his mother was Sachi. He was believed to be an incarnation of Krishna, who appeared for the object of instructing mankind in the true mode of worship in this age. For this purpose, he was at the same time, incarnated in two other teachers Adwaitananda while Nitayananda was the personal manifestation of the same Divinity. The female incarnation was dispensed with on this occasion; for it is said that Radha as the *Purna-Sakti* and Krishna as the *Pura-Saktiman* were both united in the nature of this great Hindu Saint.

Chaitanya lost his father in his childhood and his elder brother Vishavarupa, had previously adopted the life of an ascetic, and in order to look after his mother, he refrained from following his inclination for sometime and lived as an house-holder, during which period he married the daughter of Vallabhacharjya, after the death of his first wife, he married second time. His intellect was so keen and his reasoning power so great, that within a very short period he acquired a complete knowledge of the whole Sanskrit literature and his fame spread from one end of the country to the other. While Chaitanya was stirring the hearts of the people of Bengal and achieving wonderful successes by his persuasiveness of manners and magnetic power of eloquence, the great Protestant reformer, Martin Luther brought about a great revolution throughout the Christian world. He protested against the abuses and corruptions of the power of Pope and restored the dignity and supremacy of the Bible, and on the ruins of the great Moghul Empire, Guru Nanak was establishing a religion of pure monotheism among a military race which afterwards grew to be a mighty power in the land.

Such was the state of affairs, when Chaitanya was preaching his religion. All classes flocked to him by thousands. The first principle he inculcated was that all the faithful worshippers of Krishna were equal; he subordinated caste to faith in Krishna. The mercy of god, he used to say, regards neither tribe nor family. "A leading feature of Chaityana's teachings was that devotion of the soul to Vishnu was symbolized under the figure of human love. 'That art dear to my heart, thou art part of my soul said a young man to his beloved one, I love thee but why I know not; So ought the worshipper love Krishna, and worship him for his sake only.'—*Sir Monier Williams*.

To produce this state of intense religious fervour various means were adopted, such as incessant repetition of the deity's name, (*nam-kritan*) singing (*sankirtan*) music, and dancing. The object of worship of this sect is Krishna; according to them he is *Paramatma* or Supreme Spirit, prior to all worlds and both the cause and substance. "The only features of this faith are the identification of Vishnu with Brahma, and the asser-

tion of his possessing in that character sensible and real attributes in opposition to the Vedanta belief of the negative properties of God (Brahma) (H. H. Wilson). The essence of this religion is comprised in one word, Bhakti. This Bhakti comprehends five *Rasas* or *Ratis*. In its simplest form it is *Santa* or quietism, in a more active state it is servitude or *Dasya*, a higher condition to that is *Sakhya* or friendship, *Vatsalya* which is a still higher form is a tender affection for the divinity, and the highest state of Bhakti is *Madhurja* or such passionate attachment as that which pervaded the feelings of the Gopis towards their beloved Krishna. Chaitanya was in the constant habit of swooning away or going into trance, and in one of these trances according to his biographers, he was translated to Vishnu's abode in the year 1527.

The fourth great Vaishnava sect is that founded by Vallabh, who is said to have been born in the forest of *Chomparanya*. Like Chaitanya, he is believed to be an incarnation of Krishna and various miraculous stories are told about him. He is said to have composed commentaries on Bhagabat Gita and Bhagabat Purans. His metaphysical teachings were same as the Vedanta doctrine. He called his system pure non-dualism to distinguish it from the teachings of Ramanuja. Vallabava's view of religion and the way of salvation is called *Pastimarga*. He left behind him eighty-four disciples who disseminated his teachings.

CHARU CHUNDR A BOSE.

Summary of the Gita.

(By Raj Narain Bose.)

THE Gita teaches us that the aim of existence both here and hereafter is the attainment of *Brahma Bhuta* or God-Being or in other words partaking of the Divine Nature. This can be done in two ways: First communion with God, and Second the formation of character after the model of the Divine original of the soul. Our aim should therefore be the attainment of state of perennial and all-absorbing communion with the Divinity as the Being of Beings, as the Being in whom all beings move, and have their being, especially as the Soul of our soul; reckoning matter to be nothing and spirit every thing and separating always *in thought* the soul which is pure and independent in nature from the body as quite distinct from, and infinitely superior to it and the material world in general over which it is capable of exercising absolute dominion by developing its latent power and, agreeably to this conviction freeing it *in practice* by a severe course of discipline from the thralldom of matter, the bonds of flesh, the allurements of sense, the ties and attachments of

the world called *Hridaya-granthi* or the knots of the heart and the tumult of the passions and emotions which are generated by the union of spirit with body, living constantly in contact with the Supreme Being whose touch or rather the constant *perception* of whose touch (for he is always in contact with the soul as the soul of the soul) gives rise to exquisite pleasure as does the embrace of a dearly beloved friend, keeping connection with the outer world only for the sake of duty which shall be strictly and faithfully performed with friendliness and kindness (*Maitri* and *Karuna*) and for doing good to all creatures (*Sarvabhuta hitarata*) not for reward but for the sake of God and God only.

REVIEWS.

The first Volume of the "Journal of the Buddhist Text Society of India" is before us. It is a well got-up Volume of some ninety pages and is to be published quarterly. Its object is to "make independent research in the domain of history, philosophy, literature, and in short, everything that relates to the sociological and religious institutions of India in the Buddhist period." The translation of the "Bodhi Patha Prodiipika" by Mr. Sarat Chundra Das, c. I. E., the Editor and the rendering from Pali into sanscrit of "Visuddhi Marga" by Pundit Harimohon Vidyabhushan interest us much. To a man of antiquarian tastes this Journal is of much interest and we hope that by unveiling the secrets of Buddhism buried in the Pali Texts, the editor will remove the misconceptions which the orientalisists have with regard to the doctrines taught by Buddha. Subscription Rs. 5. To be had from the Secretary Buddhist Text Society, 25-5-1 Mott's Lane, Calcutta.

We have received an excellent pamphlet called the "Kinship between Hinduism and Buddhism," being the substance of a lecture delivered by the revered President-Founder of the Theosophical Society, at the Calcutta Town Hall in last October, with an introduction by Mr. H. Dharmapala, the energetic Secretary of the Maha Bodhi Society. The arguments adduced show the same clearness of conception and depth of reasoning which mark the Colonel's utterances. We would recommend the book to our subscribers who take an interest in the comparative study of these two religious beliefs. The price is annas 4. The book may be had at 2, Creek Row, Wellington Street, Calcutta.—C. C. B.

We have received a couple of religious novels, *Maya* and *Karjakhetra*, (field of works) published by Babu Durga Dass Lahiri of the monthly Magazine,—*Anusundhana*. Religious novels are a novelty in this country and will very well take the place of the filthy light literature which is in vogue.

The monthly Bengali Magazine *Anusundhana* has of late undergone much improvement under the able editorship of Pandit Mohindro Natha Vidianidhi. This journal as well as the new Bengali Religious monthly *Suchinta* are likely to do great good in their special field. Cheapness is the recommendation of both and we hope they will soon make their way to the public of Bengal.

We hail with delight the appearance of a weekly theosophical journal,—"The Theosophical Thinker," from Bellary, Madras. The want of a cheap weekly religious journal was much felt in these days of religious activity. We hope the journal will prove a success.