

## "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 phantasm of our dream."—Carlyle.

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# THE LIGHT OF THE EAST.

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## Notes and Gleanings.

IN January last the editor of the Nineteenth Century, in his "Aspects of Tennyson," stated that Tennyson once said to him: "Sometimes as I sit here alone in this great room I get carried away out of sense and body and rapt into mere existence, till the accidental touch or movement of one of my own fingers is like a great shock and blow and brings the body back with a terrible start."—*Lucifer*.

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In the 26th Chapter of *Yajur Veda*, it is clearly stated that even *Sudras* and *women* are entitled to study the Vedas. *Kabasa*, *Jabala*, *Matanga* and a host of others, though *Sudras*, became not only Brahmins but Rishis by studying the Vedas. In the *Vedanta Sutra* we find that the *Sudras* are entitled to read all the religious scriptures only excepting the Vedas.

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In a coffee-house the disciples of various churches and communities discuss and debate religious questions with a solemnity and seriousness which is refreshing, and a noble Confucian sums up the proceedings, and

reconciles all the contradictions and incompatibilities by the epigrammatic sentence, which will work miracles if only it be accepted, by the members of the various churches! The errors and divergences of men in matters of faith have their origin in self-love. This is the Chinaman's summing up :—As it is with the Sun, even so it is with God; every mortal longs to possess his own particular God, or, at the very least, a God of his own native land, and every people desires to shut up in its temple Him whom the whole world can not embrace. Now can any temple be compared with that which God himself erected in order to gather together therein all people in one community and one faith? All human temples are built in the image of this one, viz., of God's earth. In all temples we find founts, cupolas, lights, images, inscriptions, books of the law, sacrifices, altars and priests. But in what temple can we discover such a fount as the ocean, such a cupola as that of heaven, such lights as the Sun, Moon and Stars, such images as human beings who love and help each other? Where such intelligible inscriptions telling of the goodness of God as those blessings which God himself has sown everywhere with a lavish hand for the happiness of his people? Where shall we seek for a book of laws so legible as the laws graven in our hearts? Where can we behold such sacrifices as those heroic sacrifices of self which people who love God offer to their neighbour? And where is there such another altar as the heart of a just man wherein God himself accepts the sacrifice? The higher a man's conception of God, the better shall he know God, the nearer he approaches Him, and the more closely he imitates His goodness, mercy, and love for men. For this reason, I say, let him who beholds the entire light of the Sun which fills the universe, refrain from condemning, and despising his superstitious brother, who in his idol sees but one ray of that same light and let him likewise beware of condemning the unbeliever, who is blind and sees no light."

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God is like an unknown being shut up in a temple having numerous doors. By whatever name and conception you call Him and knock at the door, he being alone in the temple, will answer your call provided your call be sincere. As soon as the door is opened and you get admittance, you see God face to face and become able to know what he is like.

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The path of mysticism is sought for by all men, and longed for by all classes of society, yet those who attain to the end are exceedingly rare.

Jesus (upon whom be peace) declares that the world is like the man who drinks sea water. The more he drinks, the more his internal heat increases, and unless he stops, he will destroy himself by drinking.—*Al Gazzali.*

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A copy of the "Science of Religion" by Babu Raj Narain Bose has been sent to us for review. The author holds that our knowledge of God is *primary* knowledge like our knowledge of the external world. Primary knowledge is defined to be that which can not be obtained either by means of imagination or reasoning. Primary knowledge is the foundation of imagination and reasoning. There may be different ideas of the perfection of God among mankind, but there is no doubt that all men believe that the *something superworldly* is perfect and immortal. In our experience of the world, primary knowledge gives us the idea of finite and imperfect things. Imagination and reasoning simply combine separate, amplify and diminish these finite things. Whence then has the idea of a Perfect Being come? Experience has not given it. And for this reason the idea of a Perfect God is a *Primary* knowledge. If in the case of the primary knowledge of the material world we can not but believe in the existence of matter, why should we not believe in the existence of a Perfect Being which conception is also derived from primary knowledge. As upon the primary knowledge of matter physical science is based, so upon the primary knowledge of a Perfect Being, the "Science of Religion" may be raised.

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Such is the general drift of the author's argument. While fully agreeing with his views in this respect, we may point out that the learned author could have expressed himself more forcibly and logically. As the conception of a "father" can never come without the simultaneous conception of a "son," so the conception of the imperfect and the finite can never come without the simultaneous conception of a Perfect and Infinite Being. If it be said that the finite and imperfect exists (which no one doubts), it must also be admitted that the Infinite and Perfect Being also exists. This is not conjecture but truth itself. Who is so foolish as to deny it. Even Herbert Spencer has fully admitted the existence of the Infinite Being whom he calls the "Unknown." The object of the Science of Religion, if such a science ever comes into existence, will be to determine the nature of this Unknown. In our opinion, no amount of mere reasoning will be able to determine the Nature of this Infinite Being. The pro-

esses of *Yoga* philosophy can only reveal the secrets of this mighty "Unknown."

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Some vainly argue that the idea of an Infinite and Perfect Being has come by contrast from the idea of the finite and imperfect. This is wrong. Because it may similarly be said that the idea of the finite and imperfect has come from the idea of an Infinite and Perfect Being. The one is necessary for the conception of the other and *vice versa*.

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The Daily Chronicle, in reviewing the last report of the Psychical Society, comes to the conclusion that that Society has proved telepathy, mind transference, etc., and, what is more, has discovered these. The Chronicle is a sensible paper, and with regard to "discovery," should know better. The Psychical Research Society is much too coy with its investigations ever to discover anything except mare's nests. It is not generally known that it was Madame Blavatsky who gave much of the impetus for the formation of the Psychical Research Society. It was the irony of fate that it should afterwards attempt to devour her. During the next few years Theosophists must be prepared to see all their leading ideas gradually adopted by Western writers and thinkers, and then to be calmly told that Theosophy has no title in them at all, but that they have been "discovered" in these modern days. That will not really matter so far as regards the ideas, but it will be still and always our duty to see that due honor be given to such brave and faithful souls as H. P. B., the pioneers who tread down the thorns in order that the coming race may walk on roses.—*Lucifer*.

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Man's life according to *Vedanta* is a point in a straight line infinite in both ends. The distinction which we make between a good man and a bad man from the acts of the present life is superficial. One who is to us of a very bad character may be on the whole far better than one who acts as a saint in one life. A man who believes in *Karmic* law can not but admit that a *Jiva* becomes a *Brahman*, a *Khetria*, or a *Sudra* on account of its previous *Karma*. Some acts of a Brahmin may be very irreligious in one life; on the other hand, some acts of a *Sudra* may be saintly in his present birth. From this (taking the numberless rebirths into consideration) we can not conclude that the one is inferior to the other. Man's sight is confined to one birth and, therefore, his estimation of a man can not but be wrong.

Circumstances of a private character have compelled our esteemed friend, Mr. A. C. Mitra, B. L., the able writer of the series—"Philosophy of the Tantras"—to cut off all connection with the "Light of the East." Still, we hope, that he will not fail to enlighten us with the exposition of the *Tantras* as well as with the translation of valuable Sanskrit works. Our best thanks are due to him for his performance of his duties as the late Manager of this magazine.

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## The Problem of the Infinite.

In connection with this article I refer my readers to the extract entitled, "The Problem of the Infinite" published in the November number of "Light." That article should be carefully perused in order to understand the line of argument taken up here.

In the article above referred to Mansel brings two objections against Pantheism, viz., (I) The impossibility of conceiving the co-existence of the infinite and the finite; (II) The cognate impossibility of conceiving a first commencement of phenomena, or the Absolute giving birth to the relative.

At the very outset I must say that the Vedanta is not Pantheism as understood by the European Philosophers. It is true that Pantheists of Europe recognize an Infinite Being, but their Infinite is a *partial* Infinite or, in other words, a magnified *finite*. Mansel tries to guard himself against this fatal error, for he says, "It (the Infinite) can not be conceived, for example, after the analogy of a line infinite in length but not in breadth, or of an intelligent being possessing some one or more modes of consciousness in an infinite degree, but devoid of others. Even if it be granted, which is not the case, that such a partial infinity may without contradiction be conceived, still it will have a relative infinity only; and be altogether incompatible with the idea of the Absolute." In other words, according to Mansel, the Infinite Being is a Perfect Being. The Perfect Being is *He to whom nothing is impossible*. The Perfect Being must be a Being of Infinite Power. If everything can not but be possible to a Being of Infinite Power, how can Mansel consistently say that the Infinite can not appear as the *finite*? Not only it is *not impossible* for the Infinite to appear as *finite*, but we can not conceive what kind of Infinite Power is that which can not appear as the *finite*? Mansel tries to guard himself against the conception of partial infinity but he himself falls into the same error. He asks, "how the finite and relative can appear to exist,

even as a delusion,—is a problem which no system of Pantheism has made the slightest approach towards solving?" His question is equivalent to the contradictory question, "how can a Being of Infinite Power appear as a finite thing?" My answer is,—"because the Being is of *Infinite Power*." This cuts his second objection to pieces.

Mansel's first objection is also childish. He asks, "how can the infinite co-exist with the finite?" An Infinite Being is not within Time or Space; and for this simple reason the idea of co-existence to which Mansel lays so much stress, is absurd. Like all other phenomena Time and Space are merely the appearance of the Perfect Being.

The infinite Parabrahma of the Vedanta is not *impersonal*, for an *impersonal* Being is finite in as much as it is without *personality*. Parabrahma is both *personal* and *impersonal*. It may be asked how can Parabrahma be both personal and impersonal at the same *moment of time*? The reply is, "Parabrahma, not being within Time or Space, can be both personal and impersonal. Because a being *within* Time can not be both personal and impersonal, it is, therefore, evident that the Perfect Being, not being within Time, can not but be both personal and impersonal. It is quite absurd for Mansel to say, "the absolute can not be conceived as conscious, neither can it be conceived as unconscious; it can not be conceived as complex, neither can it be conceived as simple: it can not be conceived by difference, neither can it be conceived by the absence of difference: it can not be identified with the universe, neither can it be distinguished from it." All this would have been true if the *absolute* had been *finite*? What *can not* be conceived in the case of a *finite* thing, is necessarily true in the case of the Perfect Infinite Being. What is not possible within Time and Space, can not but be true in the case of One who is not within Time and Space. Time and Space are *modes* of the Infinite and Perfect Being. Mansel does not seem to remember that that which is impossible for a Being of finite power can not but be possible for a Being of Infinite Power. Infinite Power not only *knows no limitation* but also *knows limitation*. I can not deprive it of any *actual* or *possible* mode of existence. Vedanta acknowledges no partial infinity; whereas the "infinite" of the European Philosophy is a *magnified finite* and nothing more. "What kind of an Absolute Being is that which does not contain itself all that is actual even evil included?", says Hegel. Vedanta answers that Parabrahma being *one* in essence but *many* in appearance has nothing to do with the products of *duality*, viz., good and evil, pleasure and pain. *Parabrahma* as *essence* is not conscious either of unity or duality but as *phenomena* he is conscious of them. As *Iswara* (Logos), Parabrahma is conscious of unity, as *Jiva* he is conscious

of duality, as Parabrahma he is neither conscious of unity nor duality. The one in substance is many in form *by virtue* of His *infinite* power. Just as the one in essence (consciousness) appears as many in form during dream, so the one in essence (Parabrahma) appears as the many in form (universe). The question of the "first commencement of phenomena" is absurd as Parabrahma is not within time. The question of Time, Space, and Causation can only apply to a finite Being not to the Infinite One. "When was the universe created?" "By what was it caused?"—these questions are absurd. Time, Space, and Causality are phenomena themselves like earth or water. They are the manifestation of the Timeless, Causeless, Eternity,—Parabrahma.

It should be clearly stated that the Infinite of the Vedanta is not different from the Finite. It recognises only consciousness *per se* and *states of consciousness*. Dream is a state of consciousness, so are the states of waking and deep sleep. The *matter* perceived in dream and the *matter* of the waking state are the same. The difference lies in this that in dream the central figure is the *dreaming person*, while in nature the central figure around whom all the phenomena of the universe cluster is *Iswara* (Logos). Hence the impermanency of the one and the comparative permanency of the other. With the central figure of the dream the other phenomena vanish; with *Iswara*, the universe merges in *Mahapralaya*. Until *Iswara* (Logos) vanishes the universe is sure to remain like a constant quantity. Now, what is Parabrahma, the consciousness *per se*? It is that which is common in all the states of consciousness. It is not *this kind* of existence, nor *that kind* of existence; it is existence *per se*; and as every kind of existence is a *state* of consciousness, existence *per se* is consciousness *per se*; and this consciousness *per se* is infinite bliss as experienced by *Yogis* in *Samadhi*. For this reason, *Parabrahma* is called *Satchidananda* (existence, consciousness and bliss). Subba Rao is quite mistaken in saying that the term *Satchidananda* applies to *Iswara* and not to *Parabrahma*. As there can not be two *Sat* (existences), the epithet can not but apply to *Parabrahma*. *Sat* (existence) is *Chit* (consciousness) which latter is *Ananda* (bliss). These three epithets are the names of the nameless one. It is He who

"Breathes in our soul, informs our mortal part,  
As full as perfect, in a hair, as heart;  
As full, as perfect, in vile man that mourns:  
As the rapt seraph that adores and burns:  
To him no high, no low, no great, no small:  
He fills, he bounds, connects and equals all."

The *Ananda* (Bliss) mentioned in the epithet *Satchidananda* is not like the bliss which is felt in our relative existence; the bliss spoken of here is beyond the duality of subject and object. It is a bliss which can only be experienced when the sense of duality has entirely vanished; it is not that *Brahma* has *bliss*, but that *Brahma* is the fulness of unbroken bliss itself. Who but the *Yogi* can realise the surging waves of this infinite bliss with which his mind is surrounded? From within and from behind this Bliss shines upon us, and makes us aware that we are nothing, but the Bliss is everything.

As to the question of "one" and "many" as raised by Mansel it may be noted that the Infinite on account of its infinite *power* in both one and as well as that which is neither one nor many. To be more clear. The finite is either one or many, and as the infinite includes the finite it must be one and many as well as that which is neither one nor many. We should never judge the infinite from our finite standard.

The question may arise whether the Infinite exists at all? Mansel's argument is quite clear on this head. It is as follows: "The logical advantage of the atheistic alternative vanishes, as soon as we view the question from the other side, and endeavour positively to represent in *thought* the sum total of existence as a limited quantity. A limit is itself a relation, and to conceive a limit as such, is virtually to acknowledge a correlative on the other side of it. By a law of thought, the significance of which has not yet perhaps been fully investigated, it is impossible to conceive a finite object of any kind, without conceiving it as one out of many—as related to other objects, co-existent and antecedent. While it is impossible to represent in thought any object, except as finite, it is equally impossible to represent any finite object or an aggregate of finite objects as exhausting the universe of being."

The Vedanta sees God in His infinite aspects; no conceivable aspect is wanting in the Infinite *Brahma*. For this reason Vedanta may be termed *the synthesis* of the infinite religions followed by various kinds of *Jivas*. It is in conflict with no single religion. Every religion of the world is one of its aspects without which it is incomplete. It is quite wrong to call the Infinite *Brahma* "Unconscious" as He has been termed by Hartmann. It is also not correct to call him conscious for a similar reason. The *Bhagabat Gita*, a purely Vedantic work, clearly teaches that every man should follow his own religion in order to attain *Moksha*. (Vide *Sloka 35, Ch. III.*) There are infinite doors to enter the sanctuary of God and it matters not which way one may take. What is needed is an intense will, an earnest longing to see God:



My words are lame ; my tongue, a stony tract ;  
 Slow wings my foot and wide is the expanse.  
 Confused are my thoughts, but this is Thy best praise—  
 In ecstasy alone I see Thee face to face.

## Hints to the Mumukshu.

### *The Pancha Yagnas and the Pancha Yogas.*

THE true Hindoo must daily perform the five *Yagnas* and the five *Yogas*.

The five *Yagnas* are:—

1. "Deva Yagna," or the worship of God.
2. "Rishi Yagna," or the study of religious scriptures.
3. "Pitri Yagna," or performing the *Sraddha* (post mortem rites) of deceased ancestors.
4. "Nri Yagna," or performing the rites of hospitality.
5. "Bhut Yagna," or giving food to the brute creation.

The five *Yogas* are:—

1. Contemplating *Viswarupa*, or the infinite aspect of God.
2. Contemplating Him as present in the objects surrounding us.
3. Contemplating Him as seated in the heart.
4. Contemplating Him as seated in the soul.
5. Feeling the contact of the Infinite Spirit with the finite spirit.

We proceed first to describe the five *Yagnas*.

1. The true Hindoo should daily worship God under the name of *Brahma* (or the Supreme), chanted in holy strains in the Vedas (the principal portion of which are the Upanishads), in the Smritis, the Itihases, the Puranas, the Tantras, and in fact in all the Hindoo Shastras, *Brahma* being the Divinity to whom all divine meditation is devoted, the fruits of all rites and ceremonies made over. The Hindoo should worship Him in this His proper name or under that of Vishnu, Krishna, Siva, or Durga. God has an infinite number of names or no name at all.

2. The true Hindoo should daily perform "Rishi Yagna," or study the religious scriptures, especially the Upanishads, the *Bhagavat Gita*, and the *Srimadbhagavat*.

3. The true Hindoo should daily perform the *śraddha* of his departed ancestors, or at least daily remember them with offerings of water (*tarpana*) and the gratitude of his heart.

4. The true Hindoo should daily perform "Nri Yagna," or the rites of hospitality to any guest that comes to his house, with the greatest attention to his comforts. If on any day no guest arrives, one should be invited from among the unfed within his reach.

5. The true Hindoo should perform every day "Bhuta Yagna," *i. e.*, after taking his meal he should offer food to cats, dogs, kites, crows, and other animals that live in or move about his house in expectation of it. Nothing exemplifies more strikingly the spirit of universal benevolence which the Hindoo religion breathes than this ordination of the daily performance of the "Bhuta Yagna" and the offering of *pinda* at the conclusion of a *śraddha* to him who has "no father, no mother, no friend in the world."

We now proceed to describe the five *Yogas* which the true Hindoo is expected daily to perform. The *Bhagabat Gita* says *Niyatum kuru karma tum* ("do work incessantly"), but it also says *yogastha kuru karma ni* ("do work in the state of communion.") The *Shastras* speak of five kinds of communion for practice in the daily life of the Hindoo. They are described below.

1. The true Hindoo should contemplate the *Viswarupa*, or the infinite aspect of God, as described in the *Bhagabat Gita*. He should contemplate God as present in the "suns after suns," "stars after stars," and "throughout the universe to which there is no end."

2. The true Hindoo should contemplate God as existing in all the things immediately surrounding him.

Surba vutasu chatmanum surbavutani chatmauni  
Ikshatay yogajuktatma surbatra samadurshinh.

*Bhagabat Gita.*

"The Yogi views all things in the same light, for he sees the Divine Spirit in everything and everything in the Divine Spirit."

Vutaysu vutaysu bechintaudhira  
Pretasmalokadaturita vaubunti.

*Kenopanishad.*

"Contemplating Him in object after object, the wise, after departing from this world, becomes immortal."

3. The true Hindoo should contemplate God as seated in the heart. All the Hindoo *Shastras*, without any exception, speak of God as *Nihitum*

*guhagam* ("concealed in the recess of the heart") and *Hridi sthita* ("seated in the heart").

4. The true Hindoo should contemplate God as seated in the soul.

Tumatmusthum jay nu paushuntidhira stasam  
Sukhum swashatum nayturaysam—

"The wise who see him as seated in the heart, theirs is *peace* not of any other."

"The wise who see him as seated in the soul, theirs is *bliss*, not of any other."

*Kathopanishad.*

"God is the soul of the soul. He is nearer to us than we are to ourselves."

5. The true Hindoo often sensibly feel the actual contact of the Infinite Omnipresent Spirit with his finite spirit, even in hours of work. The Infinite Spirit overlaps and pervades the finite spirit and is always in contact with it, but we do not try to feel it sensibly, *i. e.*, realise it. This we should do. The beloved is always in the embrace of the lover. Realisation of this fact is the *Maulhurbhaba* or the highest religious sentiment—that of affectionate contact with Divinity—in the creed of the Vaisnavas, or in fact of every Hindoo religious sect. The realisation of the contact of God with the soul, which comes from the practice of constant communion in the ways described above, gives rise to exquisite bliss.

Brahma sumspurshaumutuntausukhaumusootay.

*Bhagabat Gita.*

The true Hindoo practises these five kinds of communion, one after another, the whole day long, even in hours of business, for they become a habit of his mind :—

Punkhanupunkha bishaya shwanututpauropi  
Dhiro nau munchanti mukundau paudarbindum.  
Sungita nritau kathitan baushum gautapi  
Moulistha kumva paribaukshadheernuteebau.

"The wise man, while engaged in worldly business, doth not lose sight of the feet of the giver of salvation, just as the practised professional female dancer doth not spill the pitcherful of water placed on her head while singing and dancing in accordance with the rules of both her arts."

The true Hindoo, while performing his daily work of the world, instead of appropriating to himself the merit and fruits thereof, offers them to

the God of the Universe, to whom in the ultimate analysis all work belongs and to whom therefore its consequences redound. The devoted Hindoo is satisfied with the share of reward that comes to him unsought—without any special effort made for it. The *Gita* says:—

Kaurnunnaybadhikarasta ma phaulaysu kaudachanau.

“Thou hast right to work but not to the merit thereof.”

These are the daily duties whose performance characterises the true Hindoo. It is a shame to the Hindoos of the present day that they do not live as Hindoos should in honesty do, if they wish to be true to their name.

RAJNARAIN BOSE.

## How we feel when we die.

THE July number of the *Proceedings of the Society for Psychical Research* contains a paper of surpassing interest by Mr. F. W. H. Myers. Its title is adopted apparently with the purpose of concealing its interest from the public,—“On Indications of Continued Terrene Knowledge on the part of the Phantasms of the dead.” Under this uncouth phraseology Mr. Myers conceals some extraordinary experiences of how we feel when we die, and throws some light upon the question as to whether we shall continue to learn and understand all that goes on in the earth when we have quitted this mortal sphere. As it is appointed to all men to die, and as in the whole range of human literature there are hardly any authentic narratives as to how a man feels at the moment of death, the evidence in this paper of Mr. Myers is extremely interesting. Of the two narratives Mr. Myers gives us, the first is the most remarkable, although they are both exceedingly wonderful. The first was contributed by Dr. Wiltse, of the *St. Louis Medical and Surgical Journal*. Dr. Wiltse is the authority for the statements which follow. When in full possession of all his faculties he appeared to come to the moment of death in the last stage of typhus fever. He discussed with his family the arguments in favour of immortality. His voice failed and his strength weakened, and, as a last effort, he stiffened his legs and lay for four hours as dead, the church-bell being rung for his death. A needle was thrust into various portions of his body from the feet to the hips without having any effect. He was pulseless for a long

time, and for nearly half an hour he appeared absolutely dead. While his body was lying in this deathlike trance his soul was disengaging itself from its earthly tabernacle.

#### THE SEPARATION OF SOUL AND BODY.

Dr. Wiltse, describing his own experience, says that he woke up out of unconsciousness into a state of conscious existence, and discovered that the soul was in the body but out of it. He says:—

With all the interest of a physician, I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. I learned that the epidermis was the outside boundary of the ultimate tissues, so to speak, of the soul. I realised my condition and reasoned calmly thus: I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally, as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time the lateral motion ceased, and along the soles of the feet beginning at the toes, passing rapidly to the heels I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished, I began slowly to retreat from the feet toward the head, as a rubber cord shortens. I remember reaching the hips and saying to myself, "Now, there is no life below the hips." I can recall no memory of passing through the abdomen and chest, but recollect distinctly when my whole self was collected into the head, when I reflected thus: I am all in the head now and I shall soon be free, I passed around the brain as if I were hollow, compressing it and its membrane slightly on all sides toward the centre, and peeped out between the sutures of the skull, emerging like the flattened edges of a bag of membranes. I recollect distinctly how I appeared to myself something like a jelly-fish as regards colour and form. As I emerged from the head I floated up and down and laterally like a soap bubble attached to the bowl of a pipe, until I at last broke loose from the body and fell lightly to the floor where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast, and perfectly naked. With a painful sense of embarrassment I fled toward the partially opened door to escape the eyes of the ladies whom I was facing as well as others, whom I knew were about me, but upon reaching the door I found myself clothed, and satisfied upon that point I turned and faced the company.

## THE NEW BODY OF THE SOUL.

As I turned, my left elbow came in contact with the arm of one of two gentlemen, who were standing in the door. To my surprise, his arm passed through mine without apparent resistance, the severed parts closing again without pain, as air reunites. I looked quickly up at his face to see if he had noticed the contact, but he gave me no sign,—only stood and gazed toward the couch I had just left. I directed my gaze in the direction of his, and saw my own dead body.

I saw a number of persons sitting and standing about the body, and particularly noticed two women apparently kneeling by my left side, and I knew that they were weeping. I have since learned that they were my wife and my sister, but I had no conception of individuality. Wife, sister, or friend were as one to me. I did not remember any conditions of relationship; at least I did not think of any. I could distinguish sex but nothing further. Not one lifted their eyes from my body.

I turned and passed out at the open door, inclining my head and watching where I set my feet as I stepped down on to the porch.

I crossed the porch, descended the steps, walked down the path and into the street. There I stopped and looked about me. I never saw that street more distinctly than I saw it then. I took note of the redness of the soil and of the washes the rain had made. I took a rather pathetic look about me like one who is about to leave his home for a long time. Then I discovered that I had become larger than I was in earth life and congratulated myself thereupon. I was somewhat smaller in the body than I just liked to be, but in the next life, I thought, I am to be as I desired.

My clothes, I noticed, had accommodated themselves to my increased stature, and I fell to wondering where they came from and how they got on to me so quickly and without my knowledge. I examined the fabric and judged it to be of some kind of Scotch material, a good suit, I thought, but not handsome; still, neat and good enough. The coat fits loosely too, and that is well for summer. "How well I feel," I thought, "only a few minutes ago I was horribly sick and distressed. Then came that change, called death, which I have so much dreaded. It is past now, and here am I still a man, alive and thinking, yes, thinking as clearly as ever, and how well I feel."

Dr. Wiltse, in the exuberance of his joy at the thought that he would never be sick again danced in his glee. He then noticed that he could see the back of his coat with the eyes of his old body, while

the spiritual eyes were looking forward. He discovered that a small cord like the thread of a spider's web ran from his shoulders back to his body, and was attached to it at the base of the neck in front. Then he went through the air upheld by a pair of hands, which he could feel pressing lightly on his sides. He travelled at a swift but pleasant rate of speed until he arrived at a narrow but well-built roadway inclined upwards at an angle of 25 deg. It was about as far above the tree-tops as it was below the clouds. The roadway seemed to have no support, but was built of milky quartz and white sand. Feeling very lonely, he looked for a companion, and, as a man dies every twenty minutes, he thought he ought not to have to wait long. But he could see no one. At last, when he was beginning to feel very miserable, a face full of ineffable love and tenderness appeared to him. Right in front of him he saw there prodigious rocks blocking the road. A voice spoke to him from a thunder-cloud, saying "This is the road to the Eternal World; once you pass them, you can no more return to the body." There were four entrances, one very dark, the other three led into a cool, quiet, and beautiful country. He desired to go in, but when he reached the exact centre rock he was suddenly stopped. He became unconscious again; and, when he woke, he was lying in his bed. He awoke to consciousness and soon recovered. He wrote out this narrative eight weeks after his strange experience, but he told the story to those at the bed side as soon as he revived. The doctor, who was at the bedside, said that the breath was absolutely extinct so far as could be observed, and every symptom marking the patient as dead was present. "I supposed at one time that he was actually dead, as fully as I ever supposed any one to be dead."

#### THE HUGUENOT PASTOR'S STORY.

That is the first story. The second one is of a Huguenot of the name of the Rev. L. Y. Bertrand. It is not so recent, but it is quite as remarkable in its way. Mr. Bertrand was travelling with some pupils in the Alps. While ascending the Titlis Mountain he found himself wearied, and sent the party of students up the hill while he rested on the mountain side. After the party had left him he smoked and contemplated the scenery. Suddenly he felt himself as if struck by apoplexy. His head was perfectly clear, but his body was powerless; it was the sleep of the snow. He then gives the following account of his experience:—

#### THE SENSATION OF DYING.

A kind of prayer was sent to God, and then I resolved to study quietly the progress of death. My feet and hands were first frozen, and

little by little death reached my knees and elbows. The sensation was not painful, and my mind felt quite easy. But when death had been all over my body and my head became unbearably cold, and it seemed to me that concave pincers squeezed my heart, so as to extract my life. I never felt such an acute pain, but it lasted only a second or a minute, and my life went out. "Well," thought I, "at last I am what they call a dead man, and here I am, a ball of air in the air, a captive balloon attached to earth by a kind of elastic string, and going up and always up. How strange! I see better than ever, and I am dead—only a small space in the space without a body! \* \* \* Where is my last body?" Looking down, I was astounded to recognise my own envelope. "Strange!" said I to myself, "there is the corpse in which I lived and which I called *me*, as if the coat were the body, as if the body were the soul! What a horrid thing is that body!—deadly pale, with a yellowish-blue colour, holding a cigar in its mouth and a match in its two burned fingers! Well, I hope that you shall never smoke again, dirty rag! Ah! if only I had a hand and scissors to cut the thread which ties me still to it!

#### "THE PROFESSOR IS DEAD!"

"When my companions return they will look at that and exclaim, 'The Professor is dead.' Poor young friends! They do not know that I never was as alive as I am, and the proof is that I see the guide going up rather by the right, when he promised me to go by the left; W. was to be the last, and he is neither the first nor the last, but alone, away from the rope. Now the guide thinks that I do not see him because he hides himself behind the young men whilst drinking at my bottle of Madeira. Well, go on poor man, I hope that my body will never drink of it again. Ah! there he is stealing a leg of my chicken. Go on, old fellow, eat the whole of the chicken if you choose for I hope that my miserable corpse will never eat or drink again." I felt neither surprise nor vexation; I simply stated facts with indifference. "Hallo!" said I, "there is my wife going to Lucerne, and she told me that she would not leave before tomorrow, or after to-morrow. They are five before the hotel of Lungern. Well, wife, I am a dead man. Good-bye."

I must confess that I did not call *dear* the one who has always been *very dear* to me, and that I felt neither regret nor joy at leaving her. My only regret was that I could not cut the string. In vain I travelled through so beautiful worlds that earth became insignificant; I had only two wishes; the certitude of not returning to earth and the discovery of my next glorious body, without which I felt powerless. I could not be



happy because the thread, though thinner than ever, was not cut, and the wished for body was still invisible to my searching looks.

Suddenly a shock stopped my ascension, and I felt that some body was pulling and pulling the balloon down. My grief was measureless. The fact was, that whilst my young friends threw snowballs at each other our guide had discovered and administered to my body the well-known remedy, rubbing with snow; but as I was cold and stiff as ice, he dared not roll me for fear of breaking my hands still near the cigar. I could neither see nor hear any more, but I could measure my way down, and when I reached my body again I had a last hope—the balloon seemed much too big for the mouth.

### THE CORPSE SWALLOWED THE BALLON.

Suddenly I uttered the awful roar of a wild beast—corpse swallowed the balloon, and Bertrand was Bertrand again though for a time worse than before.

I never felt a more violent irritation. At last I could say to my poor guide, "Because you are a fool you take me for a fool, whilst my body alone is sick. Ah! if you had simply cut the string."

"The string? What string? You were nearly dead."

"Dead! I was less dead than you are now, and the proof is that I saw you going up the Titlis by the right, whilst you promised me to go by the left."

The man staggered before replying, "Because the snow was soft and there was no danger of slipping."

"You say that because you thought me far away. You went up by the right, and allowed two young men to put aside the rope. Who is a fool? You—not I. Now show me my bottle of Madeira, and we will see if it is full."

The blow was such that his hands left my body and he fell down.

"Oh," said I, brutally, "you may fall down and stare at me as much as you please, and give your poor explanations, but you cannot prove that my chicken has two legs, because you stole one."

This was too much for the good man. He got up, emptied his knapsack whilst muttering a kind of confession, and then flew away.

When I arrived in Lucerne I asked my wife why she had left Interlaken sooner than she had told me.

"Because I was afraid of another accident and wanted to be nearer!"

"Were you five in the carriage and did you stop at the Lungera Hotel?"

“Yes.” And I went away laughing.

Both of these stories, it will be seen, agree in the consciousness of the apparently dead person that he existed apart from the body with which he was connected by a very fine line, the severance of which would complete the process of dying. The moral of both of these stories seems to be that what we call dying is no more death than the changing of a suit of clothes. The earthly house of this tabernacle is dissolved but the soul goes on living just the same as before, only under different circumstances. The ugly part of both these stories is the comparative indifference with which the liberated soul regarded those whom it loved on earth. This, however is so contrary both to experience and to reason, that it may be regarded as exceptional, and due solely to the extreme novelty of the situation, which in these cases had not time to pass before the process of dying was rudely interrupted.

“*The Review of Reviews.*”

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## The Prashna Upanishad.

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### THE FIFTH QUESTION.

#### I

Then Satyakama, son of Shibi, asked him ; “Venerable Father ! what higher plane is the destination of the man who practises *Omkar* to the end of his life in the human world.”

#### II

“To him the Rishi answered :—“O Satyakama ! This *Omkar* is *Brahma*, both *Param* and *Aparam*. Therefore, the wise who contemplate this *Omkar* as the means of salvation reach one of those two states.

[NOTE.—The *Param Brahma* is beyond any definition and is therefore beyond the reach of human mind. The *Aparam Brahma* is known as *Purusha* in Vedanta Philosophy.]

#### III.

“By the practice of a single *matra* of *Omkar* a man is gifted with divine knowledge, and easily acquires perfection on earth. The first *matra* (*a*) represents the Rig-Veda. It brings the person to the human world again, where born as a Brahmin he enjoys psychic powers by the performance of religious austerities and devotion.

## IV.

"The second *matra* (*a*) of *Omkar* represents the *Yajur-Veda*, and the man whose mind is centred in the two *matras* is brought to the *Somaloka* in the heavens, where he enjoys celestial bliss and thence returns to this world.

## V.

"He again, whose concentration is in the single letter ( *ś, om* ) containing the threefold *matras*, and in it he contemplates the *Param Purusha*, he reaches the Sun and becomes united with the solar effulgence. As the serpent forsakes his old skin so this man redeemed from all impurities is carried to *Brahmaloka* by the third *matra*, representing the *Sama Veda* ( *ṣ, m* ). There he is one with *Hiranyagarva* the universal life, and thence he beholds that Being who is the Highest of the most high and who is all space.

## VI.

"These three *matras* ( *a + u + m* ) are all perishable. They are dependent upon one another and are inseparably connected. The *Yogi* who contemplates these three *matras* as the three states of *Jagrat*, *Swapna* and *Shushupti* respectively, he never deviates from truth.

## VII.

"The first *matra* or *Ric* represents the human world, the second *matra* or *Yajuk* acquaints us with the *Soma-loka*; and that which is gained by third *matra* or *Sama* is known only to sages. By means of this *Omkar* they obtain *Parabrahma* where Death, Disease and Fear stand not, where eternal peace reigns."

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 THE SIXTH QUESTION.

## I

When Shukeshya, the son of Varadvay, questioned him: "Venerable father! Hiranganava, prince of Koshala came to me and asked me this question, "O Varadvaj! dost thou know that Purusha possessed of sixteen attributes?" I told him that I did not know him, for if I knew, then wherefore would I not tell him. That man is surely ruined both here and hereafter who gives a false interpretation of *atma*, and therefore I dare not speak a lie. So the prince without speaking anything got into his chariot and went away. Therefore I ask thee who that Purusha is."

## - II.

To him the Rishi answered: "Fair one! that Purusha is here, within this very body, in whom the sixteen attributes take their rise.

## III.

"He beholds the various orders of creation. On his departing from body we go out of it, and on his staying therein we remain in body.

## IV.

"He gave birth to Pran or universal life (called Hiranyagarva), from life was created *Shradhha*, the feeling of reverence for whatever is good, from *Shradhha* He created space, air, fire, water and earth, the five *Mahabhutas*, which are instrumental in procuring the enjoyment of the fruits of our actions, from these great elements were produced the senses. Then he created the mind, and then the nutriment of living creatures. From nutriment was generated energy, and then for the internal and external purification of the active he created religious austerities and the Mantras, the Vedic ritual texts, thence the Karmas (rites and sacrifices) came into existence, and from Karma the Lokas or various regions of enjoyment, and last of all Nama or the names of individuals in those regions.

[From *Pran* to *Nama* are mentioned the sixteen attributes spoken of in Sloka 2, which are made to cluster round the attributeless Purusha by *Abidya*.]

## V.

"As the rivers flow down towards the sea which is their goal, and on reaching it become one with it, and are thenceforth called the sea losing their individual Name and Form, so it is with those sixteen *Katas* or attributes of the Purusha, the beholder of all, which are following towards him as their goal, and on reaching him they lose their individual Name and Form, and are thenceforth called the Purusha. He who knows it becomes free from those attributes, which are the product of ignorance, and enjoys immortality.

## VI.

Know that Purusha, who is alone fittest to be known, in whom the attributes are seated like the radii fitted in the nave of a chariot-wheel; so that death may not torment ye."

## VII.

The Rishi then told the disciples, "Thus far do I know of Parambrahma. Nor is there anything more eminent than this."

## VIII.

They then worshipped him and said, "Thou art surely our father (the progenitor of this new *Brahma-sharira*), for thou hast landed us on the safer side (the *Moksha*-side) of this ocean of ignorance. Let us bow down to the Parama Rishis, the distributors of *Brahma-vidya*, and again do we bow down to them."

THE END.

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## The Story of Akasaja.

(From the *Yoga Vasistha*.)

ASISTHA said—Listen to me, O Sinless one ! I will relate to you a charming tale of an *akasaja* Brahman which will give you a fair idea of the *utpatty Prakarna* (creation).

Akasaja was a pious and devout Brahman. Though his heart was always after the Absolute, yet he was the greatest friend of the creation. Death seeing him of eternal life, cogitated in his mind, "I am deathless, and above time, but why am I unsuccessful in taking this Brahman ? As the edge of the sword is blunted against stone, so my power is sorely baffled by this Brahman". But as an example of those energetic minds, to whom obstacles are to their wills, as whetstones are to their knives, death went straight to the Brahman's place to kill him. My son ! as soon as Death was within the Brahman's house, a terrible fire, like that which burns the world during *Pralaya* began to scorch him, but he cooled it down, boldly advanced towards the Brahman and sought to take him by the hand. Death was very strong, but with all his might he could not do even so much as to touch the Brahman. Then he repaired to *yama* the solver of all doubts, and said, "My Lord why am I powerless to devour the *akasaja* Brahman".

Yama said—"O Death, alone you can't take any body. If favorable *Karmas*, do not lend their helping hands, no one can kill another in this world. Therefore, you search for this Brahman's *Karmas* carefully and with their help only you will be able to kill him."

So, set out Death, according to his Lord's direction, and travelled round about the earth, crossing the poles, passing through cities, towns and kingdoms, over seas, lakes, mountains and valleys, in quest of the Brahman's *Karmas*. Thus travelled haughty Death, in every part of the wide world,

no where did he find any Karma of the Brahman of any sort. Then he bent his footsteps again towards the place of the great sage *Dharam-Raj*, for masters only are competent to solve all doubts of their servants regarding their duties and asked him, saying "O Lord, Tell me where shall I find the Karmas of the *akasaja* Brahman."

"O Death," replied Yama, after meditating for a long time, "this Brahman took his being from the Sky—so he has no *Karma*. All being born of the sky become as pure as the Sky itself, and this Brahman having no secondary cause of his origin has no relation with any *Karma* belonging to the last birth. He is a non-entity as the son of a barren woman and for want of all relations, he is nothing but the Sky itself. He has no present nor past *Karma*, therefore his mind is non-mind and is not uncontrolled; out of seer folly we take him for active and living, really he has no activity in him. At first sight a separate conception might be formed of an idol (made of clay) from that of clay itself, but they are virtually one and the same.

So this Brahman, having taken his being from the Absolute, exists in the Absolute, in fact he is one with the Absolute. As liquidity exists naturally in water, as vacuity in Sky and as motion in wind so this Brahman naturally exists in the Absolute. Having no past or present *Karma*, he is not subject to any law of Nature. His cause is he himself, he has no other cause. O Death, he has no present or past *Kalpana* (mental activity), how shall you attack him? You can take the worldly man who believes himself to be material. For want of material *Kalpanas* this Brahman is formless. Who can bind the Sky even if the rope be ever so strong?

Death said—"O Bhagaban if you please, give me the full particulars of the birth of this Brahman from Vacuum."

Yama said—"O, Death, this Brahman never takes his birth. He is known only by his conscious self-luminosity. During *Mahapralaya*, there remains nothing but the one, birthless and deathless, minutest of the minute, nameless, formless, and eternal *Brahma*; and in the beginning of creation there rests before him the *Birat-Murti*, like a shining mountain. Oh Death! this Brahman is no other than the *Birat-Murti* itself.

"He is consciousness pure and simple but owing to the natural vibratory force that is existent in him, we mistakenly conceive him as having a form and limit. Virtually he has no body, no action, no agency which come from a belief in 'ego' and no desire formed in a past birth. He is like the bright shining Sky He is within all but no one perceives him. How can matter possibly exist in him

Therefore, O Death, forego your attempt to attack him. No one can get hold of the Sky in any way." On hearing this Death took leave and departed.

A. H. B.

## A Study of Bhagabat Gita.

### CHAPTERS VIII & IX.

THIS Chapter treats of *Taraka Brahma Yoga*. This *Yoga* is the heart and centre of Vedanta Philosophy. *Arjuna* in the beginning of this Chapter, asks for the solution of seven distinct questions. He wants to know the meaning of the terms, (1) Brahma, (2) Adhyatma, (3) Karma, (4) Adhibhuta, (5) Adhidaiva and (6) Adhijnaga; he also wants to know the way by which the Supreme Being is to be known at the time of death. In reply Khrisna says that the above terms simply signify the various *Bhabums* (modes) of one and the same being. The Supreme Being in His eternal aspect (if aspect it be called) is called Brahma; His aspect as *Jiva* is *Adhyatma*; His aspect as matter is called *Adhibhuta*; as *Hirungurbha*, (Sun soul) he is called *Adhidaiva*; His aspect in the form of Vishnu is called *Adhijagna*; the performance of sacrifice to propitiate the Gods is called *Karma*. In Sloka 10, Khrisna describes the manner in which the *Yogi* should leave his body at the time of death. In plain terms, Khrisna says that all forms of visible and invisible existence are but the different aspects of the Supreme Being. Very great stress in the efficacy of *will-power* is laid in Sloka 5, Chapter VIII. "The man who leaves his body concentrating his attention on Me attains my state," says Khrisna. Not only this but every one, if he be sincere, finally mingles with the object of his devotion (Sloka 6). The phrase *Mudbhabum* means "*Bishnubhabum*" (the state of Bishnu). *Bishnu* is described in the 99th *Sukta* of the 7th *Mundala* of Rig Veda as something very vast; it is there described as akin to Iswara (Logos) himself. In Rig Veda Bishnu is described as the great spiritual Sun, also in Sloka 8 of this Chapter He is described as *Dibbum* (residing within the Sun). It is also described in the following Sloka as the omniscient, eternal and self-luminous Light whom neither words nor mind can grasp. Sloka 10, treats of *Mrittu-Yoga*, the mode of contemplation adopted by Raj Yogis at the time of death; In this as well as in other passages only bare hints are given as to the different kinds of *Yogas*. In Sloka. 10, the *Agna Chakra* and in Sloka

12 the *Sahasradalopudma* are pointed out as the psychio centres of concentration. Without the guidance of experienced and practical *Yagis* no one should concentrate his mind for a length of time on these centres; undue practice of this nature is sure to entail disastrous results. In Sloka 14 it is stated that a man should think of God every moment of his life; a life-long practice of this nature can alone enable one to concentrate his attention on God at the time of death in such a way as to lift him up to the supreme state. The thousand *Yugas* of *Mahamanuntwara* as well as the thousand *Yugas* of *Mahapralya* can not affect him who has absorbed himself in my essence (Slokas 16, 17). The *Avuktya* mentioned here refers to the *Prakriti* (the Infinite *Sukti*) of Parambrahma. The whirl of universal procession called the universe appears and disappears in this Infinite Power. In Sloka 20 it is said that there is another *Avuktya* Superior to the former which is changeless and eternal; and that is my supreme abode (Sloka 21). Sloka 24 contains a highly poetical description of the *Nibritti* or *Gnan Marga*. The sublime path leading to it is described as peopled with the impersonifications of Fire, Light, Moonlight, and the Winter solstice; when these shed their simultaneous influence on the dying *Yogi* (not on every body) then it may be taken for granted that he has entered for ever the abode of Brahma. On the contrary the path leading to a temporary heaven is said to be filled with the impersonifications of, Smoke, Night, Darkness, and the summer solstice. When these shed their influence at the time of the death of the *Yogi* then it may be taken for granted that he will return to the earth after enjoying a transient paradise. The latter is called *Pravittimarga*. Fully conscious of the end of these two paths, the *yogi* never wishes to attain the joy of a fleeting paradise. In the last Sloka, Yoga is described as the best path leading to final beatitude.

The object of Ch IX is to show that Krishna is the central spiritual sun towards whom a perfect attachment should be developed. He says that he is the *Aja* (the unborn) and consequently, He is superior to all the *jivas* of the universe including even the Rishes and Devas. Like sparks from fire, the first four Manus and the seven Rishes came out of his substance. Those who concentrate their attention on him, their unflinching devotion does not fail to secure his compassion which like the shining flame destroys the gloom of their ignorance (Sloke. 11; Ch. X.) As space supports the whole of the universe but is itself supported by none, so all the phenomena of matter and mind hang on Him. The infinite power of Krishna naturally creates everything but this power (*Prakriti*) depends upon Krishna for its very existence. As the future forest is latent in a number of seeds so a fresh creation after a *Mahapralya*



depends upon the *Karma* of the *Jivas* of the preceding creation. (Sloka 8). This process is eternal and there was no such thing as the first creation. In Slokas 20, 21, the *Karma Kanda* of the Vedas is referred to. It is said that the followers of *Karma Kanda* attain *Swarga* (heaven) but after the expiration of their spiritual merit they again return to the earth. In these two Slokas preference is given to the *Gnan Kanda*. As the attainment of *Gnan* is very difficult Khrisna points out that from perfect attachment towards him purification of mind will ensue and afterwards *Gnan* will naturally follow. By the means above indicated even women and *Sudras* may attain salvation.

### Gems from the West.

A good disposition is not prone to anger. Learn to be both modest and manly. Have regard for religion, be generous and open handed, forbear not only from doing any body an ill turn, but not so much as to endure the thought of it. Do not meddle with other people's business, nor be busy in giving credit to informers. Shun vain pursuits and do not be led away with the impostures of wizards and soothsayers, who pretend they can discharge evil spirits and do strange feats by the strength of a charm. Bear freedom and plain dealing in others, and apply yourself to philosophy. Be persuaded to be easily reconciled to those who had misbehaved themselves and disobliged you, as soon as they desire reconciliation. Give your mind its due freedom, and disengage it from dependence upon chance; maintain equality of temper even in acute pains and loss of children. Learn the true secret of receiving an obligation, without either lessening yourself, or seeming ungrateful to your friend; make nature and reason your rule to live by. Draw up a true, intelligible, and methodical scheme for life and manners, and do not show the least sign of anger, or any other disturbing thought, but be perfectly calm and indifferent, yet tender-hearted. Do not grow wise by starts and sudden fancies, but be a constant admirer of philosophy and improvement. Freely enjoy things when present, but when wanting, do not be mortified at the loss of them. As to your health, be not anxious about it, like one fond of living, or overstudious of bodily appearance, but manage your constitution with that care as seldom to stand in need of assistance of physic or outward applications.

Place your happiness in the souls of other men. Misbehaviour which

proceeds from *desire* is greater than that of which anger is the occasion. For a man that is angry seems to quit his hold of reason *unwillingly* and with pain, and start out of rule before he is aware. But he that runs riot out of desire loses all hold on himself and all manly restraint. He that sins with *pleasure* is the more to be condemned than he that sins with *grief*. For the latter looks like an injured person, and is vexed and as it were forced into a passion; whereas the former begins with *inclination*, and commits the fault through *desire*. Reverence and serve the divinity within yourself. Philosophy consists in keeping the divinity within us from injury and disgrace, superior to pleasure and pain, doing nothing at random without any dissembling and pretence, and independent of the notions of another. Philosophy brings the mind to take things as they fall. Why should any man be concerned at the consequence? All this is but nature's method, she never does any mischief.

Do not spend your thoughts upon other people unless you are led to it by common interest. Prying into foreign affairs makes a man forget himself and ramble from his own guiding principle. Avoid curiosity and malice. He that values his mind and the worship of his divinity before all other things, need act no tragic part, laments under no misfortune, and wants neither solitude nor company; he will neither fly from life nor pursue it but is perfectly indifferent about the length or shortness of the time in which his soul shall be encompassed by his body. Death can never surprise him who is well-disciplined and purified by philosophy; there is nothing in him servile or affected; he neither attaches too closely to others, nor keeps aloof from them; he is neither responsible to them, nor does he avoid them.

When the mind acts up to nature she is rightly disposed, and takes things as they come, and tacks about with her circumstances; she is not at all solicitous about fixing the condition of her activity. It is the custom of people to go to unfrequented places, sea-shore and the mountains for retirement. This is but a vulgar fancy, for it is in your power to *withdraw into yourself* whenever you desire. One's own mind is a place the most free from crowd and noise of the world, if a man's thoughts are such as to ensure him perfect tranquillity within. This tranquillity consists in the good ordering of the mind. Let us therefore, make frequent use of this retirement, and refresh our *virtue* in it.

The whole world is all transformation, and life is opinion. Do not suppose you are hurt, and your complaint ceases. Cease your complaint and you are not hurt. Whatever is good has that quality *from itself* it is finished by its own nature, commendation is no part of it. A thing is neither better nor worse for being praised. He that frets himself

because things do not happen just as he would have them, and secedes and separates himself from the law of universal nature, is but a sort of an ulcer of the world. Put yourself frankly into the hands of fate and let her spin you out what fortune she pleases. To be an honest man is the *only* way to be a wise one.

Do not let your ruling and governing principle be concerned with the motions of your body; confine the impressions to their respective quarters, and let your mind keep her distance, and not mingle with them. It is true, that which results from the laws of union through the force of sympathy or constitution must be felt, for nature will have its course. But though the sensation cannot be stopped, it must not be overrated nor strained to the quality of good or evil. We ought to live with the gods. This is done by him who always exhibits a soul contented with the appointments of Providence, and obey the orders of that Divinity which is his deputy and ruler and the offspring of God. Now this divine authority is neither more nor less than that soul and reason which every man possesses.

As the substance of the universe is pliable and obedient, so that sovereign reason which gives laws to it has neither motive nor inclination to bring an evil upon anything. It has no evil in its nature, nor does evil, but forms and governs all things, and hurts nothing.

The best way of revenge is not to imitate the injury. When you happen to be ruffled a little by any untoward accident, retire immediately into your reason, and do not move out of tune any further than needs must, for the sooner you return to harmony, the more you will get it in your power.

The elements either press upwards or fall downwards, or else run down in a circle. But virtue has none of these motions; she is of a nobler kind. Her progress in regular thoughts is somewhat unintelligible but always prosperous.

What is death? It is a resting from the vibrations of sensation, and the swayings of desire, a stop upon the rambling of thought, and a release from the drudgery about your body.

Strive to be just such a man as virtue and philosophy meant you to be. Worship the gods and protect mankind. This life is short, and all the advantage you can get by it is a pious disposition and unselfish acts. Do everything as a disciple of Antoninus; imitate him in the vigour and constancy of his good conduct, in the quality, sweetness and piety of his temper, the serenity of his aspect, his contempt of fame, and the *generous* ambition he had to be perfectly master of his business. He was a religious prince but without superstition.

Be true and just and show benevolence, even to the untrue and unjust. It is the privilege of human nature to love those that disoblige us. To practise this you must consider that the offending party is of kin to you, that ignorance is the cause of the misbehaviour. It is high time for those people to die that have outlived the sense of their own misdemeanours.

When any one misbehaves himself towards you, immediately bethink yourself what notions he has concerning advantage and disadvantage. When you have found out this, you will pity him, and neither be angry nor surprised at the matter. It may be upon enquiry you may find your opinions upon these points much the same, and there you ought to pardon him. But if your notions of good and evil are different, then you more easily bear with his ignorance.

Rub out the colours of your imagination. Do not suffer your passions to make a puppet of you. Do not trouble yourself with other people's faults, but leave them with those that must answer for them.

It is a royal thing to be ill-spoken of for good deeds.

Never make any rambling enquiries after other people's thoughts but look directly at the mark which nature has set you. Nature of the universe or your own: the first leads you to submission to Providence, the latter leads you to act *as becomes you*. Look inwards for you have a lasting fountain of happiness at home that will always double up if you will but dig for it.

No soul misses truth of her own good-will.

Repentance is a reproof of a man's conscience for the neglect of some advantages.

As to *good fortune*, take it without pride, and resign it without reluctance.

The *mind* is invincible when she turns to herself and relies upon her own courage. What then must her strength be when she is fortified with *reason*, and engages upon *thought* and *deliberation*? A soul unembarrassed with passion is a very citadel, the most impregnable security for man in future; hither we may retire and defy our enemies.

Injustice is no less than high treason against heaven. He that tells a lie knowingly, is an irreligious wretch, for by deceiving his neighbour he is unjust to him. And he that is guilty of an untruth out of ignorance is liable to the same charge, because he dissents from the nature of the whole, brings disorder into the world, and opposes the nature of the universe.

He that reckons prosperity and pleasure among things really good, pain and hardship among things really evil, can be no pious person.

Hasten to examine your own ruling principle, and that of the universe, and that of your neighbour. Your own, that you may keep it honest; that of the universe, that may know what you are part of; your neighbour's, that you may discover whether he acts through ignorance or with knowledge; and here you should likewise remember that you are of kin to him.

The world cannot dispense with necessary rascals.

*Prudence* implies consideration, care and discriminating enquiry. *Resignation* signifies a cheerful compliance with the allotments of universal nature. *Magnanimity* imports a superiority of the reasoning part to the pleasure and pain of the body, to glory and death, and all those things which people are either fond or afraid of.

Spend no more time in stating the qualifications of a man of virtue, but endeavour to get them.

He that runs away from his master is a *fugitive*; but he that transgresses the Law, which is every man's master, is a *deserter*. Thus he who is dissatisfied, angry and uneasy, is a *deserter*.

The properties of a *rational soul* are this: She has the privilege to look into her own nature, to cut out her qualities and form herself to what character she pleases, Whether life proves long or short, she gains the ends of living. In every part and in spite of every interruption, her acts are always finished and entire. She contemplates the grand revolutions of nature, and the destruction and renewal of the universe at certain periods. She considers that there will be nothing new for posterity to gaze at, and that our ancestors stood upon the same level for observation. Lastly, it is the property of a *rational soul* to love her neighbours, to be remarkable for truth and sobriety, to prefer nothing to her own dignity and authority, which has likewise the custom and prerogative of a law; and thus far *right reason* and *rational justice* are the same.

People's malice or impertinence cannot beat you off your *reason*, or stop your progress in virtue. Be not then disconcerted, nor check your good nature towards them. If you meet with opposition and ill-will, you must neither be diverted nor disturbed, but keep your right judgment and action and your temper towards people who try to hinder you or otherwise annoy you. For as it is a weakness to give in from fear and be diverted from your conduct, so it is likewise to be angry with impertinent people. They are both a sort of deserters from Providence who are either frightened from their duty or fall out with their own nature and family.

The figure of the soul is *then* round and uniform, *when* she neither reaches after anything foreign, nor shrinks into herself, nor is dispersed

or sunk in, but shines in the light by which she surveys the truth of all things and of herself too.

Nothing is more scandalous than a man that is proud of his humility.

Practise honesty in good earnest, and speak truth from the very soul of you.—*Meditations of Marcus Aurelius Antoninus.*

M. M. SHROFF.

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## The Ashtabakra Samhita.

(Continued.)

8. "Know thyself to be the One, the Pure and the Absolute consciousness, and by the fire of such determination destroy the meshes of thy ignorance. Thus saved from the hands of sorrow, be thou happy.

9. "In whom the phantom of the universe reflects its shadowy self like the false rope-snake, thou art that bliss, the eternal bliss which is known as *Bodha* or *Chit* (consciousness), and so be happy.

10. The man who believes himself to be free from every relation gets salvation, whereas he who knows himself bound by the ties of earth is never freed from them. There is a truth in the maxim which says that *as one wills such shall be his fate.*

11. "The soul (*atma*) is the seer of this Cosmic illusion, it is the lord of everything, it is complete in itself, it is the One and the Absolute, it is *Chit* or uninterrupted consciousness, it is the doer of nothing, it is free from all relation, it is eternal calm. It is the delusion of *maya* which imposes upon it the chain of transmigration from one state to another.

12. "Conceive Soul as the infinite consciousness without any shade of duality. As the solid gold undergoes varieties of shapes and appearances but is nevertheless gold in reality, so the all-pervading *Chaitanya* suffers no alteration by its false and delusive division into Names and Forms and it is therefore termed *Kutastha*. When the gloom of ignorance is dispelled, this external world then appears as the reflection of the inner self.

13. "O son! long, long hast thou been fastened with the rope of attachment to thy body. Sever it now with the sword of true knowledge, and so be happy."

14. "Thou hast no connection with anything but thou art always pure; thou doest nothing; thyself is thine own reflection, untouched by *avidya* (the veil of ignorance). The practice of *Samadhi* is therefore a *bandha* or tie to

thee. (Of what use to that man is *Samadhi* or any kind of *yoga* whatever who perceives his own self as pervading all space, to whom the universe is but like a many-faced crystal reflecting the light of one unbroken consciousness? *Samadhi* is the path to *Mukti* or *Atma-gnan*, and is no longer of any importance when that end is reached).

15. "Thou fillest the universe, and the universe truly rests in thee. Thou art the essence, pure and absolute consciousness, and should not court meanness of the heart.

16. "Seek nothing, fear nothing, dispel all infirmities and cool all desire. Let thy intelligence be without any limit, make thy spirit indomitable and direct thy attention to the only *Chit*.

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## CHAPTER II.

1. Janaka says: "O! I now perceive myself to be above the realms of Prakriti, for I am without the stains of *Abidya*, I am serene and my essence is *Chaitanya*! It is surprising to conceive that I have been so long deceived by ignorance.

2. "The universe is reflected in me like my own body. The world is therefore a creation of mine or it is nothing. (The body is said to be a mere outward reflection of the inner self, the mind, and so is the universe an imaginary creation of it. The world is therefore of the mind, or since the one *Atma* or universal mind pervades all space, the universe is no more than a dream,—it is nothing).

3. "O! I now perceive myself severed from my body and the world, and thus apart from all relation I behold the *Paramatma* by some unknown artifice.

4. "As the waves, the foam and the bubbles are not apart from water but essentially one with it, so the universe emerging out of *atma* is not different from it.

5. "The cloth when examined closely is no more than a collection of threads, and judged rationally the world is but the gross manifestation of the subtle *Atma*.

6. "As the sugar pervades the juice of the sugarcane, and is itself impregnated with that juice, so the world rests in me and I am completely diffused within it.

7. "The rope appears to be snake so long as it is not discovered to be a rope, and the ignorance of *Atma* makes the world shine which vanishes with the knowledge of *Atma*.

8. "The world discloses but my own form, nor am I a bit more than it. In the emanation of the world it is me that is reflected.

9. "As the shell is mistaken for silver and the rope for a snake, and the rays of the Sun (when reflected in sandy desert) for water, so ignorance attaches the false universe in me (Atma).

10. "The pot made of earth returns to the dust, the waves break down into the same water from which they had arisen, and golden ornaments remain gold as before when those forms are gone, so the world emanates from me, and in the end is annihilated in me.

11. "I remain indestructible when the magnificent world from its creator to the inanimate wooden post is changed into nothing. O! I bend down to me (Atma) that has no death!

12. "Though wearing this body, it is I that alone pervade the universe. I shall go nowhere, nor do I come from anywhere. Therefore, I bend to me!

13. "Obeisance to me! as there is none more skilful than me, for I have borne this universe with any intangible body from eternal time.

14. "Obeisance to me! that possesses nothing, or that I am the owner of all that can be expressed in words or conceived in mind.

15. "The perceiver (*Gnata*), the perceived (*gneya*) and the perception (*Gnan*) are the three notions which have no existence. They are ascribed by ignorance in me that is pure and sublime.

16. "The cause of sorrow is the notion of duality, and its only remedy is that knowledge which determines the falsehood of the perceptible world and shows the one and spotless Atma.

17. "I am nothing but pure consciousness, and my designations are nothing but the imaginations of ignorance. Thus perceiving every moment I shall remain in unruffled serenity unmoved by any passions or desires.

18. "O! the world that rests in me is not really existent in me for I am nothing but absolute Atma! My ignorance and my doubts have all been pacified and rest nowhere, I am beyond both attachment and salvation.

19. "What can be any more the subject of my imagination? For I have conquered the notions of the body and the world as bottomless and false, and perceived the absolute spirit whose essence is pure consciousness.

20. "Heaven and hell, attachment and salvation, the body and its fears are all imaginal. What have I to do with them, whose mind is one with the universal spirit.

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