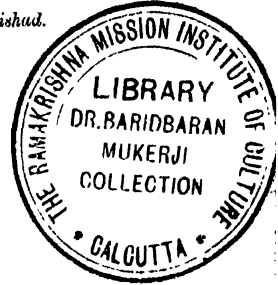




"That Art Thou."

Chhandogya Upanishad.

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



THE LIGHT OF THE EAST.

VOL II.]

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[No. 1.

Keynotes.

THE Light which appeared in the spiritual horizon of the East about twelve months ago is now steadily moving towards the meridian to occupy a definite place in the literary heaven. The mists of uncertainty which shrouded its rising beams have wellnigh vanished and the circle of its lovers and admirers is increasing every day. The Light of the East is the reflection of the central sun of Aryan Wisdom from which all religions and philosophies have borrowed whatever is true in them. May it continue long to shed its shining beams into the dark corners of the hearts of every lover of Truth.

* *

But the Light which shines within the lotus of every heart needs no illumination. The steady and eternal light of Chaitanya illumines the whole of the universe, even the suns, the moons, and the stars. It

is the Light of Lights, the Eye of the universe. From it alone does every *Jiva* receive the illumination which sheds lustre along the path of progress and which leads to the ocean of self-luminous consciousness.

* *

We have been asked more than once that if Truth is one what explanation should be given with regard to the three systems, viz., Dwaita, Bishistadwaita, and Adwaita? To the above the following answer may be given in the words of Professor Max Muller with whom we entirely agree in this point. The first stage, says he, was the discovery of the Infinite in Nature ; the second was the discovery of the Infinite in man. While in the third and last stage, an attempt was naturally made to conjoin these two Infinities. The first stage in Indian speculation resulted in Dwai-

tabád ; the nearest approach to it is Vishistadwaita, a sort of compromise between Dwaita and Adwaita ; the last stage is Adwaita. Speaking of Adwaitabád he says, "we cannot deny its metaphysical boldness and its logical consistency. If Bramh is all in all, the one without a second, nothing can be said to exist that is not Bramh. There is no room for anything outside the Infinite and the universal nor is there room for two Infinities, for the Infinite in Nature and the Infinite in man. There is and there can be one Infinite, one Bramh only ; this is the beginning and the end of Vedánta, and I doubt whether Natural Religion can reach, or has ever reached a higher point than that reached by Sankara, as an interpreter of the Upanishads."

* *

Wang-su-in was the Governor of a province in China, and lived about one thousand years ago. In this province there was a temple in which for years the priests had kept sacred for intrusion a cabinet or box. This box had been closed by a high priest of the temple before his death, which had occurred fifty years previous, with the strict injunction that it should never be opened. The Governor hearing of this box, conceived the most intense desire to view the contents. This being refused by the priests in charge, he was obliged to use his authority to have it opened, whereupon he discovered a paper within inscribed with a verse giving the number of years since the box was closed, the age and name (Wang-su-in) of the Governor who now opened the box and saying that "he who had shut the box was he who opened it." All this was written in Chinese characters or hieroglyphs, so that it left no question as to the identity of the Governor with the priest who had died fifty years before and who had been able to foresee his next re-

incarnation. This story and its hero were so well-known and so popular among the Chinese that since then the Confucians have some belief in a future state. Confucianism being a moral philosophy rather than a religion is of materialistic tendency and contains no teaching of future life.—*Path.*

* *

Adwaitabád is not a religion ; it is as much above religion as the latter is above materialism. The path which leads one to Adwaitabád is called religion. *Dwaita* and *Vishistadwaita* may strictly be called religion, and these two paths lead one to the height of Adwaitabád. Adwaitism is the Infinite Bramh itself ; it is the goal of every religion.

* *

Hindu Shástrás divide all mankind into four divisions, viz., Pámara, Bishai, Bramh Jignásu, and Mukta. Those who act against the direction of the Shástras are called Pámara ; those who work for enjoying this world or heaven are termed *Bishai* ; those who are trying to attain *gúan* are called Bramh Jignásu ; *Jivun Muktas* are called the *muktás*, or the emancipated. Now the Mumukshu (one trying to be emancipated) should be careful to avoid the company and to follow the directions of the first two classes of persons. The Bible uses the epithet 'natural man' to denote the above two classes. "The natural man receiveth not the things of the spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned (I Cor. II. 14). These 'carnally-minded' men are not men in the strict sense of the word ; they are beasts in a higher form. Their heart is not the temple of God, but the abode of Satan. The Mumukshu should have a horror of them.

The Mumukshu is himself spiritually weak, and it is very likely that the 'natural man' will draw him down to his own level. A moral sun like Jesus or Sankara may dispel the gloom of worldliness from the hearts of these men by the light of gnán, but the tyro who is simply walking on the path should avoid these men as we do bad odour.

* *

In a lecture at Edinburgh, Prof. Grant thus spoke of the immensity of space:—"A railway train, travelling night and day at the rate of fifty miles an hour, would reach the moon in six months, the sun in 200 years, and Alpha Centauri, the nearest of the fixed stars, in 42,000,000 of years. A ball from a gun, travelling at the rate of 200 miles an hour, would not reach Alpha Centauri in less than 2,700,000 years. What do you think of that, reader? Does it not confound all your ideas of time and space? Supposing this ball had started for Alpha Centauri at the birth of Cheops' great grandfather, it would even now be only at the outset of its journey. Cheops' great-grandfather dandles Cheops' grandfather on his knees; he in turn grows up, waxes in years and is succeeded by his son, who, again, is succeeded by Cheops. Cheops comes to manhood, builds the everlasting pyramids, lives to an antediluvian age, dies, is buried; successive generations appear on the earth, and pass away; empire after empire, the Babylonian, Persian, Greek, Roman, rise and fall, down to this present year of our Lord; and yet this ball, which has been rushing on all this time with inconceivable velocity, has advanced, comparatively, but a hop-step-skip-and-jump on its way to the nearest fixed star!

Again, the same lecturer tells us that light, which travels from one

pole of the earth to the other in about the twenty-fourth part of a second, or nearly 1,87,000 miles in a second—a velocity more than a million times swifter than that of a common ball and surpasses all comprehension—would not reach the same star in less than three years. But this is the *nearest* of the fixed stars. Light from some of the telescopic stars, we are told, requires 5,760 years to reach the earth; and from some of these clusters the distance is so great that light would take half a million of years to pass to the earth; so that we see objects, not as they really *are*, but as they *were*, half a million of years ago. These stars might have become extinct thousands of years ago, and yet their light might still present itself to us! Startling, amazing as this is, Camille Flammarion, in a recent number of the *Deutsche Revue*, makes a statement which overtops it and makes it seem modest in comparison. He asserts that though light travels so fast, the photographic lens of a modern telescope receives impressions of stars whose thin rays of light have been millions of years travelling to the earth; rays which, perhaps, set out on their journey hitherward *before this our earth had started on its appointed course*; rays, some of them, perhaps, of stars which have run their appointed course, which have vivified worlds like ours, and have ages ago been burnt out, and resolved into their ultimate atoms, while the rays they once shed still travel onward into space. A hundred years ago Mrs. Barbauld roving in fancy from the earth to Mars, Jupiter, and "the dim verge, the suburbs of the system,"

"Where cheerless Saturn, midst his watery moons,
Girt with a lucid zone, in gloomy pomp,
Sits like an exiled monarch."

and thence to the trackless deeps of space, where "ten thousand suns

appear, of elder beams," suddenly paused in her "Summer Evening's Meditation," exclaiming—

"Fancy droops,
And thought, astonished, stops her bold career."

What if she were living to-day, and had a peep through the Lick telescope at Alpha Lyra, a hundred billions of miles distant from the earth, and having a magnitude and splendour twenty times as great as that of our sun! Commend us to astronomy for the ease with which it handles enormous numbers! Millions, billions, trillions are to it a mere bagatelle. But think of the havoc which its calculations make of our idea of the past! "Hoary antiquity"—departed empires looming with grandeur through the dim and spectral waste of years—become things of yesterday. As if this were not enough, Professor Barnard, of the Lick Observatory, who has been engaged in photographing in detail the Milky Way, heaps Ossa upon Pelion in his calculations. When the plates are finished, which will be some three years hence, he expects that the facts revealed by them will revolutionise the old conceptions of this phenomenon—in short, make all the old estimates of the stars it contains, stupendous as was their number, "hide their diminished heads!" Twenty millions is the estimate of the text books, but Professor Barnard believes that the camera will record the presence of at least 500,000,000, with the certainty that there must be a still larger number which are not visible. "Visions of glory, spare my aching sight!"

Anglo-American Times.

* * *

Sever the living here with the living hereafter, and man's longest being on earth is little more in importance than the flutter of a leaf, his death no more than the falling of a blossom. But fasten on

the Infinite and the Eternal to our present existence and everything in life becomes mighty, momentous, solemn.—*George Eliot.*

* *

We can not well understand the theosophical doctrine which states that there is such a thing as the annihilation of a *Jiva* under exceptional circumstances. If *Jiva* be nothing else than the upādhi-enclosed Brahṁ the theory of the annihilation of *Jiva* is absurd. If by annihilation, the annihilation of upādhi is meant then the destruction of upādhi will make the *Jiva* one with Brahṁ. There can happen no such thing as the annihilation of *Jiva*. What is *Jiva*? It is simply the eternal Chaitanya tinged with the attributes of Prakṛti. The annihilation of *Jiva* means the annihilation of pure Chaitanya (Brahṁ) which is impossible.

* *

Swapna, Jāgrata, and Susupti are the three states of consciousness known to the ordinary man. The first thing which a lover of Moksha should learn with regard to the above states is that there remains something unchangeable amidst the neverceasing change of the three states. Now, the change above referred to belongs to the upādhis or *Sharīras*; ātmā is simply the witness of these changes. With regard to the waking and dreaming states we know full well that our ātmā is the witness the states. Whether the ātmā witnesses the state of deep sleep is not clear to many in spite of the assertion of the Shāstras.

* *

The doubt above referred to arises simply from complete ignorance of the nature of ātmā. Ātmā is *Nir-guna* consciousness, i. e., pure consciousness without attributes. In its pure state it is like a mirror before

which there is neither light, darkness, nor any other form. Now, if we bring any colour before the mirror it will appear to be of that particular color. The mirror will appear blue if the blue sky be presented before it. In the same way the Nirguna átmá appears Saguna whenever it becomes the passive witness of the changes of the upádhis. The state of dreamless sleep belongs to the upádhis, when the upádhis become relatively unconscious so to speak; and, therefore, átmá becomes for the time being tinged with unconsciousness, *i. e.*, appears to be unconscious. Similarly it appears to be tinged with the affections of the two other states, viz., Svapna and Jágrata. The changes of the upádhis do not produce in átmá any real modification but simply an appearance similar to that of the 'false snake' in a rope or to that of a mirage in a sandy desert. This appearance is felt as 'Aham'—I. It is this 'Aham' which appears to suffer, not the Nirguná átmá which is the eternal Satchidānanda. Can the appearance of the false snake in a rope affect the real rope?

* *

Prakriti is simply the attribute of the substance called átmá. These

attributes produce in átmá (the substance) the veil of mirage-like Ahamkār. Prakriti is no substance, the only substance is átmá, and átmá is non-dual, without a second. In the state of deep sleep an expanded form of Aham remains, while in the other two states the Aham becomes more vivid.

* *

From the present issue we have much increased the *matter* of the 'Light of the East' by making two columns and reducing the space between the lines. It is nearly one half of its former size. We hope that the Hindu public will continue to support this purely Hindu movement:

* *

The following method of transliteration will be adopted in future in this magazine. The twelve vowels will be represented by A, A', I, I', U, U', Ri, Li, E, Ai, O and Au, respectively. The consonants will be represented by K, Kh, G, Gh, N, Ch, Chh, J, Jh, N', T, Th, D, Dh, N, T', Th, P, Ph, N, P, Ph, R, Bh, M, Y, R, L, B, S', Sh, S, H. The nasal Anusvāra (.) is rendered simply by the letter *m*. The Visarga (:) is transliterated by a simple *h*.

Experiments in Telepathy.

THE following experiments were conducted by a well-known physician of this City and his wife. Both were somewhat interested, in the subject and, upon the latter leaving for a visit in the country, it was arranged that at a certain time of each day ten minutes should be devoted to an attempt to communicate telepathically, each alternating as transmitter and receiver.

The notes, carefully written down, while separated nearly a hundred miles, speak for themselves. They also make it apparent that the physician accomplished something more than mere telepathy. In receiving supposed messages, he several times got accurate information of things which the wife had no idea she was imparting and in one or two instances actually foresaw occurrences

which could not possibly have been known to his transmitter. This shows how intimately our psychic senses blend one with the other, and how hard it is for an untrained person to distinguish just what

psychic faculty is active. The phenomena recorded are common-place in their character; the interest lies in their truthfulness and the scientific accuracy of their observation. The results are as follows :

May 12.—Transmitter, Mrs. S.
Arrived safely. Pleasant trip. B. feels fairly well. We have a nice place in an old-fashioned house.

May 12.—Received.
Had a good trip. B. slept well. House squarely built and plain; porch surrounded by trees; not fronting the road; rooms very sunny. [All accurate. What follows was seen clairvoyantly, apparently.—Ed.] Landlady wears sun-bonnet with jacket of same. Little boy three years old. [Boy expected, but did not arrive until next day. The description accurate.] Fire in north east. [Fire occurred next night.]

May 13.—Transmitter, Dr. S.
Theresa B. and her mother were here yesterday. Also Clara and Emma. Business somewhat dull. W.'s house burned yesterday.

May 13.—Received.
I think Theresa B. was there or is coming. Something, I can't make out, about business. I think it is bad.

May 14.—Nothing sent.

May 14.—Forgot to keep the appointed time. [Note this.—Ed.]

May 15.—Transmitter, Dr. S.
E. and R. went to park. Mrs. A. is angry. S. paid his bill.

May 15.—Received.
Could get nothing definite; think you collected some money.

May 16.—Transmitter, Mrs. S.
Paid a visit to K.'s. B. feels quite well.

May 16.—Received.
You took a long walk. I see a young man with a revolver in his hand. [A young man shot a dog in the garden that day.]

May 17.—Transmitter, Dr. S.
Nothing sent; business prevented.

May 17.—Received.
Could get nothing at all. Think you were out.

May 18.—Transmitter, Mrs. S.
B. does not feel well at all. Went for medicine.

May 18.—Received.
See a lot of wine casks and demijohns. Something about curtains. Mrs. S. visited a large wine cellar on the 17th. The curtains in her room annoyed her very much. But nothing about either was consciously sent.]

May 19.—Transmitter Dr. S.
Case of D. will come off in the courts 29th. Business still quiet. Played whist.

May 19.—Received.
Think you had^l rain. You seem dissatisfied. You are telling me something about D., I am sure. [It did rain, but the fact was not consciously sent.]

May 20.—Transmitter, Mrs. S.
My clothes and shoes are all torn. I have poison oak on my arms. Hope it will not be bad.

May 20.—Received.
You went out riding. I see you holding a shoe in your hand. You have poison oak on your right arm. B. is better. You want me to mail you the *Bulletin* and *Chronicle*. [Mrs. S. did ride out to some sulphur springs. Poison oak was on right arm only. B. gained three pounds. She was hoping for the *Bulletin* supplement only.]

May 21.—Appointment forgotten

May 21.—Not at home; did not sit to receive.

May 22.—Transmitter, Mrs. S.
Visited springs.—Very warm all day. I have a sick headache.

May 22.—Received.
It must be warm; I see you fanning yourself, you were riding; on a donkey, I think. [She rode in a carriage but saw a donkey on her trip which amused her very much.]

May 23.—Transmitter, Dr. S.
Up all night. Very tired. Nothing new.

May 23.—Received.
You are looking very cross and tired.

May 24.—Transmitter, Mrs. S.
Sent nothing.

May 25.—Transmitter, Dr. S.
I have a bad sore throat. I am going to Drs. F. & S. (dentists) to give ether. It is a windy day.

Mrs. S. was somewhat doubtful about the success or even possibility of such experiments succeeding, and was fairly startled upon comparing memoranda on her return home. B. is their child, for whose benefit the trip was taken. The doctor had

May 24.—Received.
I see a big church-like building—brick. [Mrs. S. went the evening previous to a church entertainment. The description correct. Not sent consciously.]

May 25th.—Received.
You have unpleasant weather. You are trying to tell me something about Dr. F. and his partner, Dr. S., but I can't make it out.

never been in that part of the country, and so could not have seen the house and church he so accurately described. The experiments throw much light on psychic faculties other than mere telepathy.

The Pacific Theosophist.

The Vedanta System.

(*Samādhi*).

SAMĀDHI (temporary absorption in the Divine Essence) has various stages. Complete absorption is only possible for the being whose *Karma* after bearing fruit is exhausted and who has not generated fresh *Karma*. Such a being is called *Jivnmukta* in the Hindu Shāstras. The *Jivnmukta* attains the highest stage of Samādhi during *yoga*. His ordinary consciousness is the fourth state of consciousness, called the *Turja* state. The *yogi* whose mind is tinged with *Karma* however slight, can only reach the lower and the intermediate states of Samādhi. In this chapter we are concerned with the highest state of Samādhi. In Samādhi the egoism (sense of "I") of the *yogi* melts away and becomes *pure* intelligence,—intelligence beyond the duality of the perceiver and the perceived. For the time being the *yogi*, becomes self-luminous Bliss.

From his stand-point the knower and the known mingle into one and become intelligence *per se*. Time and Space vanish and in their place shines *Satchidānanda* (Existence, Thought, Bliss). This is not the annihilation of individuality but the infinite expansion of the same. Ordinary theology calls this state impersonal, rather somewhat akin to unconsciousness. The ordinary mind can conceive either the *impersonal* or its alternative *personal*. Herbert Spencer unconsciously touches the state of Samādhi in his First Principles. "This which to most will seem an essentially irreligious position is an essentially religious one,—nay is the religious one, to which as already shown, all others are but approximations. In the estimate it implies of the Ultimate Cause, it does not fall short of the alternative position (*i. e.*, to think the Ultimate Cause

as personal) but exceeds it. Those who espouse this alternative position, make the erroneous assumption that the choice is between personality and something lower than personality; *whereas the choice is rather between personality and something higher.* Is it not just possible that there is a mode of Being as much transcending Intelligence and Will, as these transcend mechanical motion? It is true that we are totally unable to conceive any such higher mode of being. But this is not a reason for questioning its existence, it is rather the reverse. Have we not seen how utterly incompetent our minds are to form even an approach to a conception of that which underlies all phenomena. Is it not proved that this incompetency is the incompetency of the conditioned to grasp the unconditioned? Does it not follow that the Ultimate Cause can not in any respect be conceived by us because it is in every respect greater than can be conceived? And may we not therefore rightly refrain from assigning to it any attributes whatever, on the ground that such attributes, derived as they must be from our own natures, are not elevations but degradations?

According to Herbert Spencer God is unknowable either by 'intuition,' 'imagination,' or 'reasoning.' To this the *yogi* says, "Quite so. Only by the *Laya* (absorption) of the mind, the Ultimate Cause may be reached. Words and thoughts alike turn back from It, unable to grasp It."

Samādhi is characterised by *total suspension* of the breath and in this it differs from sleep. In dreamless sleep there is no consciousness of Time and Space; in the above point Samādhi resembles sleep. In sleep the self-luminosity of consciousness remains obscured; but in Samādhi the true self shines by its own light. To be more clear: Even in deep sleep

the mind creates some confused images without *distinct outlines*; the self becomes the seer or witness of this indistinct action of the mind. But in *Samādhi* the mind ceases for the time being to work *at all*, and, therefore, the self does not become the witness of even the latent activity of the mind and so shines, by its own light. To illustrate this by an example from the physical plane: If you place before the looking glass any object whatever the glass becomes the witness of that object in as much as that object is reflected in it; the image of external objects impairs the purity of the looking-glass. If all objects be removed, the glass will not be the witness of any image and will shine by its own light. Put the self or *Ātma* of man in place of the looking glass and put *mind* in place of the object whose image is reflected therein. Here as in the above case the absence of the activity of the mind can only allow the self or *Ātma* to shine by its own light. Whenever *Ātma* ceases to be the witness of even the slightest activity of the mind it becomes conscious of its own true nature and acquires what is called *Ātma Gñān* or *Brahm Gñān*.

Samādhi is "the peace of God, which passeth all understanding." It is absolute Bliss beyond the duality of subject and object. It is Nirvāna, the extinction of *mind*. It is immortality, *Amrita*, Bliss without change. It is the annihilation of ignorance, the false knowledge of self. It is the final cessation of sorrow, the complete absence of thirst, the supreme peace that knows no waking. It is the vanishing point of the three fires of lust, hatred, and delusion. It is neither activity nor rest in our sense of the term. It is the complete oblivion of all the sorrows and agony which go to make up the physical man. It is the *absorption* and the *extinc-*

tion of the unsubstantial mind. Samádhi is the absence of want, pain, thirst, and ignorance. It is, the Absolute Existence, *Satchiddananda*.

Samádhi is brought about by the complete *Layam* (absorption) of the mind. The *absence of all thought* is equivalent to the *Laya* state. It is extremely difficult to induce this state of mind at once. The *Yogi* is at first directed to place before his mind a single image and to concentrate his attention on it. When concentration reaches its highest point, thought comes to an end and the mind attains the *Laya* state. This is Samádhi.

It would not be out of place here to throw some hints on the process of *concentration* without which it is impossible to attain the Samádhi state. Concentration (*Dhyána*) is the very essence of *yoga*. Without it *Mukti* is ever unattainable. *Dhyán* and *Dharaná* are the two well-known stages of concentration. *Dhyán* is a stage superior to *Dharaná* and Samádhi is the crowning point of *Dhyán*. (Cp. Patanjali *Bibhuti Páda* Slokas 1, 2, 3). Concentration is as necessary to the growth and evolution of our mind as food is necessary to those of the

physical body. Very little progress towards Samádhi can be achieved without regular and persistent concentration. Concentration is the bridge through which the *Jiva* passes in order to mingle with *Brahm*. Without concentration, work and purity alone can not lead us to final emancipation. By means of concentration the mind must be trained to fix itself on a single point for any desired time; this *one-pointedness* of the mind is termed concentration. Intense concentration produces *Kumbhaka* or the total suspension of the breath. This is known as *Kevala Kumbhaka*. When the *Kevala Kumbhaka* is induced by concentration, the *Jiva* rises above matter and lives a conscious life out of the body and enjoys a glorious spiritual existence which lies beyond the portal of death.

At the time of concentration every thought must be driven out of the physical brain and the functions of the intellect should be suspended. The body should be as steady as a rock and the object of devotion should be made the focus of concentration in which all sense of physical existence will be lost.

(To be continued.)

Daiva and Purushakar.

(Concluded.)

WE see in every day life that some are born with some good qualities; others are born block heads. Some are born blind or sickly, others handsome and strongly built. Some are born of poor parents and die poor, others are born of rich parents and enjoy plenty all their lives and so on. We all know that as chance or accident can never

happen in the immutable Divine Law in Nature, there must be some positive cause for all these differences; and hence it can be easily inferred that Divine Justice has placed some to suffer and others to enjoy in this life for their past good or bad Karmas. In the Sankhya and Nyaya philosophy we find—
“Aptopadesa subda.”

The instruction of the Aptas is authority. Now Apta means one who knows things as they are and who is ever truthful, therefore the declaration of such a man is to be relied upon. When we find the Aptas say that soul transmigrates from one body to another we should believe their words as authority. The great Rishee Batsâyana in speaking of Aptas says—that the Aptas are those that have attained the pure Jñanam and know things which we cannot perceive by our common intellect and senses : so to get a right comprehension of things that we cannot easily perceive at present or know by experience, we must rely upon the truthful words of the Aptas who have personally experienced everything. In the Gita we find the following verses :—

“Bāsāni jīrñāni jathā bihāya, nabāni gri-
hñāti naroparāni
Tathā sarīrāni bihāya jīrñanyanyāni sanjāti
nabāni dehī.”

Gita, Ch. II., 22.

“Natwebāhan jātu nāsam natwam nama
jandhīpā,
Nachāiba na bhabisyāma sarbe baya mata
param.
Dehinosmīn jathā dehe koumāran joubanam
jārā
Tathā dehāntara prapti dhirastatra na
mujhyati.”

Gita Ch. II. 12, 13.

Prapyaḥ punyakritān lokān, usitvā saswatī
samā,
Suchinām śrīmatām gehe jogabhrastā abhi-
jāyate.
Athabā jogināmeva kule bhabati dhimatām,
Etaddhī durlavātaram loke janma jādī-
drisam.”

Gita Ch. VI, 41 42.

As a man throweth away worn out garments, and putteth on new ones even so the soul having quitted its old mortal frames entereth into others which are new.

I myself never was not, nor thou, nor all the princes of the earth ; nor shall we even hereafter cease to be. As the soul in this mortal frame findeth infancy, youth, and old age ; so in course of time, it secures another body. The enlightened are

therefore not the least affected by the death or assumption of a new body by soul.

A man whose devotions have been broken off by death having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family or in the house of a yogi.—*Gita*. Some people say that men are born with deformities owing to the faults of their parents and not owing to their own past few Karmas. May I ask these persons why they are so placed as to be born of such infirm and bad parents and not of stout and healthy ones ?

We see that even twin brothers when placed under the care of the same instructor shew signs of merit and demerit in their intellectual capacities ; for we find that one is endowed with good qualities and can learn more with little effort whereas the other with considerable efforts can not compete with his brother. I think that no rational explanation save that of the Sanskāra of the previous birth can satisfy the enquirer.

Some of us know that in Germany a boy of ten can play on any musical instrument better than any other musicians of Germany.

Then again we see that a child begins to suck as soon as it is born, because it gained the knowledge of it in its previous life. If there had been no rebirths men could not suffer or enjoy for their Kryamān karmas, for we often see that good deeds are not always rewarded in this life. I hope the above clearly proves beyond the possibility of a doubt that the soul transmigrates according to the Karmas of his previous life or lives. Now to the qualities and power of the Karmas of the present and past lives.

In the Nyāya philosophy it is expressly affirmed that the Jīva is free to act in any way that lies in its

power, but the effect of his Karmas lies on Divine Justice. Moreover it is written that no effect takes place unless there is Karma as its cause.

Now *Daiva* means the Karmic effect that lies in Power Divine or which we receive from Divine Justice. One must reap as he soweth, so *Jiva* gets his Sanskara, Buddhi and other qualities according to the Karmas of his previous birth or births. The body and the inclinations or the innate desires to do good or bad Karmas is the effect of the *Prarubdha*. The effect generally remains up to death. I use the term generally for the reason that a real *Yogi* or a *Jivanmukta* can prolong his life if required. One should not rest content upon *Daiva* or *Destiny* as destiny is nothing more than the effects of the Karmas of our previous births. If we act in the right direction we can lessen, extinguish, or add to the force of the *Prarubdha* for the benefit of our own selves. Any effect produced is the resultant of destiny and self-exertion. It sometimes happens that a man with little exertion can accomplish a good deal whereas another with the greatest amount of exertion can accomplish but little; here *Daiva* helps or stands in the way of success respectively. An energy is never lost; if it is properly directed it can advantageously be made use of in subduing our Sanskaras and eventually in attaining *Mukti*. Generally it takes several births as in the *Gîtâ* we find :—

“Anek junma sunsidha stato jâti parâmgatim.”

The *Yogi* labouring with all his might is purified of his offences and after many births is made perfect and at length goeth to the supreme abode. The length of time required for *Moksha* is according to the Sanskâr and circumstances in which one

is placed and the manner of exertion made. Patanjali says :—

“Tibrasumbegânâmâsunna.”

Pâda I. Sloka 21.

The attainment of *Samadhi* is proximate for the ardently impetuous, in other words, for those that ardently and energetically exert, the attainment of meditation or *Samâdhi* is quick.

* Some are of opinion that whatever we do we are forced to do according to the Sanskâra as inherited from our previous birth which is also the result of one preceding it and so on. Man then virtually becomes a tool in the hands of successive *Prarubdhas* or *Sanskâras* and thus, the theory of *free-will* falls to the ground. Then the man who is good or bad will remain in that condition for ever. But such is not the case. I don't mean to say that *Prarubdha* has got no hands in the present Karma of the *Jivas*, for a man often does things out of inclination to do them. I only mean to say that a man by his individual exertions can help or check a good or bad inclination. I said before that anything done in this life is resultant of *Daiva* and *Prarubdha*; when individual exertion intervenes in *Daiva* and acts in a different direction the weaker yields to the stronger, though the stronger is made weaker by counter action. Continued repeated exertions take the most prominent part in the life of man as they ultimately get the ascendancy. It is for this reason the Aryan authors style *Purushakâra* the more powerful of the two. They say that *Prarubdha* seldom takes effect without the aid of *Purushakar*. I hope the following quotations will help us a good deal in arriving at the proper conclusion. In the *Sukraneety* we find the following verses :—

Prâk karma bhogârhâ buddhi sanjayate
nrinâm,

Pāpa karmāni punyobā kartum saktō na
 chinyutha.
 Budhirutpādyaṭe tādrik karmafalodaya,
 'Sahāyastādriśā eva jādriśi bhabitabyatā.
 Prak karmā basata sarbam bhabatyebeti
 nischitam,
 Tadopa deśā byarthā suh kāryākariya pra-
 bodhikā.
 Dhimanto banda charitā manyante pourusam
 mahat
 Asaktā pourusam kartum klībā daiba mu-
 pāsate
 Badantihaiba kriyayā jāyate pourusam
 nrinām,
 Saṁneha barti dipasya rakhyā bhātāt pra-
 jatnata.
 Abasyambābhibhānām pratikāronache-
 jadi.
 Dutaṇam khapanam sreya jadbuddhi
 balodayam.
 Sukra Nitec, Ch. I, 45 to 49 and 53, 54.

The *Buddhi* (reasoning power) of a man is so moulded as to be conducive to the enjoyment of the fruits of deeds done in previous life, for whether in vicious or virtuous acts no one is able to do otherwise. The *Buddhi* becomes so as to be adopted to the fruits of previous *Karmas* etc., and the attending circumstances are so as to inevitably give effect to the destiny. If it is certain that everything is due to previous *Karma* then the instructions as to the rightness or otherwise of anything are all in vain. Men of sound reasoning and of pure life say that the idle who cannot exert, resign themselves to fate. Indeed every thing is due to either of the two viz., fate or preordination (previous *Karmas*) and self-exertion or the action done in this life. Some say *Purushārtha* is generated by the actions done in this life, even as a lamp with oil and wick is protected with proper case against high winds. If there be no remedy against what is inevitable, then it will be right to let mischief have its own course, reason and power notwithstanding.

Then again in the *Mahābharat* we find the following :—

“Jādriśam bapate bijam khestra māsādya
 karsakā
 Sukrite, duskrite bāpi tādriśam lavate
 falam.

Jathā bijam binā khetramptam bhābati
 nisfalam,
 Tatāḥ puruṣakāreṇa binā daibam na sidhati.
 Subhena karmānāṁ sukhyaṁ dukhaṁ pā-
 pena karmānāṁ,
 Kṛitām phalātī sarbatra nā kṛitām bhujiyate
 kwachit,
 Kṛitī sarbatra labhate pratisthām bhāgya
 sanjuktām.
 Akṛitī labhate bhrasta khate khārābaseba-
 nam.
 Tapasyā rūpa soubhāgyam ratnāni bibidhā-
 nicha,
 Prāpyate karmānāṁ sarbam na daibāt akṛitāt-
 manā.
 Sanchait karmaphalam nasyāt sarbamebhā
 phalam bhābēt,
 Lako daibam saṁślakya udāsinobhabennatu.
 Akṛitwā mānusaṁ karma jo daibamanu-
 bartate
 Brithā sramyati samprāpya patim klībami-
 bānganā.
 Na tathā mānuse loke bhayamasti subhā-
 subhe,
 Jathā tridasa lokehi bhayamanyena jāyate.
 Kṛitā puruṣakārastu daibamebānubartate
 Nādaibamakṛite kinchit kaṣyachit dātumar-
 hatī.”

Mahābhārata Annusāsana-parba.

A man reaps the fruits of good or bad actions even as a cultivator reaps the crops of what he sows in the fields. As it is fruitless to sow seed in any place other than the proper field, so *Daiva* cannot accomplish anything without the aid of *Purushakār*. Happiness and sorrow are the results of good and bad *Karmas* respectively. The fruit of our *Karma* always follows it; we can never expect to get the fruit of a *Karma* unless we undertake to do it. The clever man by his self-exertion attains fame and fortune everywhere, whereas an idle man suffers degradation and loses everything just as a bleeding wound is made worse by the application of caustic Alkalies; by the aid of *Tapasya* or powerful individual exertions a man attains health, wealth and fortune. Those that rely upon *Daiva* do not get any of them. If there had been no consequence or fruit of human exertion or if it had been useless to work then all men relying upon *Daiva* would have remained indifferent or inactive. The man that leaves everything to fate and does not work in the right

direction vainly tries to get anything, even as no woman can bear child with a barren husband. There is no such harm or injury done to us by the effects of Daiva in this life, as it is by the non-performance of Purushakār which leads to greater misfortunes in our next; and when fate or Daiva is against us it can give us pain in this life only, but we shall be put to greater inconvenience if we do not exert at present as the whole of future is lying before us. We see that individual exertions often follow the footsteps of or rather helps the Daiva in the performance of some work, while *Daiva* can seldom play any part in our life alone without the aid of Purushārtha. In the 198 Chapter of the Matsya Purāna it is written that Daiva is nothing more than the effect of the Karmas of our previous birth. Therefore the Pundits value Purushakār more than Daiva. Men of good habit and those that are ready to do good deeds should destroy their adverse fate by means of self-exertion. I stated above that *Daiva* seldom acts without the aid of Purushakār. If this holds good in all cases how is it that it sometimes happens that men get the reward of their past Karmas without any sort of Purushakār? I must say that the first is a general rule but in special cases as exceptions we find that a man's Daiva is so powerful that it does not wait to produce an effect for any sort of Purushakār. In the Matsya Purāna it is written "O Manu, thou best of men, the very few whose Karmas are of a Satwick or spiritual nature get the rewards of their Karmas without any effort or Purushakār. He whose past Karmas are of a Rajāsick (relating to passion and which is mixed with good and bad) character gets the fruit of his Karmas by means of Purushakār. He whose Karmas are of a Tāmasik (affected with bad passion and ignorance)

nature gets small reward with great exertion.

It sometimes happens that a man leading a very bad life enjoys worldly prosperity up to his death. Here (though he may not enjoy real happiness and peace of mind) his Prārubbha is so powerful that the effect of Kryamāna can not commence before his death; but that is no reason why he would escape punishment; he shall have surely to suffer in his next life. I said before that there is no such thing as accident in nature, for everything happens in proper time or in its ordinary course. As necessary ploughing, sufficient rain, and proper time are required for a good crop so Daiva, Purushakār and time are also required for a good effect. Sometimes the effect of bad Karma or Karmas leads the Jiva to go through several minor births before he is again allowed to enter the human frame. The Jiva in his minor births is not responsible for his doing, it is only when he is born as a man that his responsibility begins. If Daiva were all in all then Vyāsh, Bashistha, Patanjali and other authors who treat of Moksha would never have advised us to practise certain methods for the attainment of Mukti. We know that disease, hunger, pain etc., are the results of the bad Karmas of past life but they can be prevented by the exercise of certain methods prescribed by the authors.

In Patanjali *darshana* we find—

Disease, Langour, Doubt, Carelessness, Idleness, Worldly-mindedness, mistaken notions, unattainment of any stage of abstraction, want of fixedness of purpose—these causing destruction are the obstacles of Samādhi.

Pain, Distress, unsteadiness of posture, inspiration and expiration are also the causes of destruction. (Patanjali Chap. I. Suttras 30 and 31). For the prevention of all these

Daivic effects Patanjali advises to try to fix our mind on one particular subject. The cheerfulness of the thinking principle is attained through friendliness, compassion, complacency, indifference in regard to happiness and misery, virtue and vice, and other methods of Astanga Yoga. Now the above clearly proves that Purushakâr or individual exertion is powerful enough if properly directed to subdue the evil effects of Daiva.

Now let us recapitulate what we have said—

The different states of existences rich and poor, happy and unhappy, high and low, learned and ignorant, etc., prove that they are the results of good and bad actions of previous lives or else there would have been injustice charged against Justice Divine.

The soul is eternal, it has neither beginning nor end. The influence of the previous material frame revives with the soul. If there had been but one birth then there would not have been any diversity in the life of men; but as we find men and animals are of diverse tempers and dispositions; this proves a state prior to their birth.

That *Daiva* is nothing more than the effect of the Karmas of our previous birth or births. The body and the strong inclinations are the immediate effects of Prarubdha.

Man has got within him an inner sense known by conscience, by which he can distinguish good from bad.

This conscience remains with him all along, though very often it becomes ineffectual to a certain degree by the effects of his bad Karmas, for "conscience has right but no might." It is by means of this conscience that he can discover his mistakes and then tries to correct them.

Jaimini in his *Purva mimansa* says—

"Chodanâlukhnorthodurmah."

That which our conscience bids us to do is *Dharma*. According to our Aryan Shastras the highest authority is the Veda, next it are the Dharma Shâstras; the deeds or the words of the Aptas are reckoned as the third authority and next to it is what our conscience bids us to do. If our conscience bids us to do anything that is not in full accord with the teachings of the other three, we should not do it; but in the majority of cases we find that it strikes right.

There is a state in the life of a man where the force of Daiva ends and that of Purushakâr begins. Purushakâr means the exertion of will-power by thoughts, words or deeds done in this life. In the three varieties of work the mind or rather the will is the prime mover. The repeated effort of our will in removing the obstacles that are set in our path, ultimately gets the ascendancy and by this means only can we steadily advance in our evolutionary progress.

The Jiva is at liberty to do anything that lies in its power but the effect of his work lies in the hands of Justice Divine. Now so long as he is environed with Abydyah, his free-will also is unconsciously guided by that great agent, I mean ignorance, to a great extent and hence his birth and rebirths. It is for this reason the Aryan authors say that Abydyah and self-fish acts are not antagonistical, they rather help each other. It is by true wisdom or Jnânium that Abydayh can be dispelled. When the Jiva attains Jnânium his free-will is not destroyed as it is considered by some but it simply acts in harmony with true wisdom; just as a man of pure Sattwik habits seldom does a bad Karma not because he could not do but that he does not like to do it. By attaining Jnanum the will of a man becomes so that it

likes to do good works only and hates the bad ones.

Purushakár is more powerful than Daiva, for we can subdue our bad Daivic effects by means of right Purushakar. We can attain Moksha if we like so; every man ought to work in the right direction and should not leave everything to fate.

In conclusion I quote a sloka from Yoga Bashista which runs as follows—

Bhábhisyam nanusandhatte natítam chintayatyasan,
Bartamána nimasantu hasannebábhíbartate.

Yoga Bashista, Ch. 19. Sloka 63.

It is said of Maharshee Janaka that he never thought anything either of the past or of the future. He

used to spend his present time in good deeds with a smiling face i. e., a cheerful heart.

SHUNKER NATH PUNDIT.

NOTE.—We can not refrain from quoting a couple of stanzas about "Free-will and Fate" which most vividly present in a few lines the whole doctrine of Karma :

Two fold is the life we live in—Fate and Will together run :

• Two wheels bear life's chariot onward Will it move on only one ?

Look ! the clay dries into iron, but the Potter moulds the clay :

Destiny today is master, man was master Yesterday.

Hitopadesha, ARNOLD,
Ed., Light.

The Mahatmas.

IN a secluded spot amidst the silence and snows of the Himálayas surrounded by the blue depths of the infinite space, live a mysterious band of beings whose existence is not even suspected by the world outside. This mysterious band is composed of human beings whose *Karma* is at an end. When the most advanced of these great beings pass into Nirvána, the places made vacant by their exit are filled up from the rank of the Jivumuktas and the places of the latter from the ranks of those human beings whose *Karma* has been fully exhausted. Roughly divided these beings are composed of what are termed in the Shástras *Jivumuktas* and *Bideha Muktas*. About ninety-nine per cent of these beings are at present recruited from the Aryan Hindus, the most spiritually advanced people of the

earth. The first of these two classes of beings viz, the Bideha Muktas have no physical body; they live in their Sukhsma Sarira. Properly speaking they are the inhabitants of the universe and it is from their close connection with the Jivumuktas that they may be said to inhabit the Himalayan retreat. These Jivumuktas are not subject to births and deaths in our sense of the term in as much as they are free from *Karma*. Their whole effort is directed to draw after them as many spiritually-minded souls as possible before they finally merge themselves into the Maháchaitanya of the universe.

Do you call them *men* ? What, then, is your definition of a man ? Man may be defined as the slave of his past *Karma* and subject to the incessant changes of the flesh. But

these Jivunmuktas are beyond the control of carnal laws and if they drop their worn out physical body from time to time, they simply do it like an old garment in order to wear a new one; not speak of the *Bideha Muktas* who can merge into the Satchidánanda by a mere exercise of their will. The state of consciousness of the Jivunmuktas is superior to even the *Devas* themselves, and in the *Yoga Bāshistha* no distinction is made whatever between the *Bideha Muktas* and Vishnu himself.

There are many persons in India who are the direct initiated disciples of these beings. Generally they visit their disciples in their *Suksma Sarira* and impart to them instructions regarding *Yoga*. In some cases the house-holders are made to practise Raj-yoga for two or three successive births and when their *Karma* becomes exhausted they become inmates of the *Himālayan āsrum*. There they try to attain the *Bideha Mukta* state, the very threshold of *Nirvána*. Mahátma K. H. who had direct connection with Madame Blavatsky during her life-time, is a Jivunmukta of the highest type. But since the death of Madame Blavatsky, K. H. has cut off his direct connection with the Theosophical movement. The picture of K. H. as drawn by the theosophists is too meagre. This Mahátma left his *Karma Deha* at the time of Jesus Christ. Some of the Theosophists have thought it proper to represent him to have been a student of an English university. What can be more absurd? Just picture to yourself the figure of Mahatma K. H. moving through the crowd of a London Street with his hat and coat on in order to enter an English College! How far is this picture removed from the Hindu idea of a Mahátma? By what process the beef-eating, Europeanised, boy K. H., was metamorphosed into a Mahátma of a very high order we cannot con-

ceive. All this was done to explain the mastery over English which the letters of K. H. betray in every line. But the above fact could have been explained by a more rational process. According to our *Shástras* a Mahátma can remember every item of knowledge of any of his former births as well as the languages in which he used to speak in various births. He can also utilise at will the experience of other men.

Mr. Sinnett in the last Chapter of *Esoteric Buddhism* states that even the *Dhyán Chohans* themselves pass into higher conditions in other planetary chains. It must be admitted by every one acquainted with the Hindu *Shástras* that no one can become even a Jivunmukta without *Bramh Gnán*; it is also stated in no less an authoritative work than *Yoga Bāshista* that the severance of of his connection with the physical body makes the Jivunmukta pass into the *Bideha Mukta* state and that the *Bideha Mukta* is on the very border of *Nirvána*. It is also stated in the *Gitā* (Ch. II. 72) that the *Sánkha Gnáni* may attain *Bramh Nirvána* at the time of the dissolution of the physical body. From the above authorities it is clear that the knowledge of self makes one infinite and further progress is impossible. The assertion that a *Dhyán Chohan* or a *Bideha Mukta* passes through many planetary chains for spiritual progress has not only no basis in the Hindu *Shástras* but is also against reason. It is true that *Buddha Jivas* pass through many planetary chains but this can not be true in the case of the *Muktas*. Mr. Sinnett also makes a fatal error in saying that the ultimate principle of the universe is matter animated by motion. For he says, "the one eternal imperishable thing in the universe which universal pralayas themselves pass over without destroying is that which may be regarded indifferently as space dura-

tion matter or motion, not as something having these four attributes but as something which is these four things at once, and always. And evolution takes its rise in the atomic polarity which motion engenders." I leave my readers to judge whether the above is not atheism in the strict sense of the word. To place "matter animated by motion" in place of the Satchidánanda and to represent the theory as Esoteric teaching, the teaching of Aryans Mahátmas betrays a complete ignorance of the spirit of the religions of the East.

But to return to our subject. The Mahátmas are not peculiar to our planet only. In every planet in the infinite expanse of space there are some beings who guide the spiritual evolution of the inhabitants of that planet. A sharp line of distinction should here be drawn between the *Buddha* and the *Mukta Jivas*. The *Buddha* Jivas have to undergo births and rebirths in various systems till they attain the knowledge of self. On the other hand, the *Jivan Mukta* or the *Bideha Mukta* has no possible future progress in as much as they are in possession of the knowledge of self. To understand the above clearly we should bear in mind that our *self* (*átmá*) is not capable of purification. It is already full, perfect, and *Nirvikár*. It is the mental upádhi which needs perfection. The spiritual evolution

is concerned with the mind and not with *átmá*. When the *átmá* shines through pure or *Svatwic* *Buddhi* it appears *Svatwic*; when through a *Rájasic* upádhi it appears *Rájasic*; when it shines through a *Támasic* upádhi (as in the state of deep sleep) it appears *Támasic*. The *Jivanmukta* feels his *átmá* directly and for him, therefore, there is no progress possible in as much as he has already reached the end of his journey. In the *Yoga Bāsistha* Ram Chundra asks Bāshistha the distinction between the *Jivanmukta* and the *Bideha Mukta*, but is told that there is no distinction at all in as much as both are in possession of *átmá gnán*.

It is my intention to review "Esoteric Buddhism" chapter after chapter in the future issues of this journal and to point out the difference between the doctrines of the Upanishads and the current Theosophical doctrines. If necessary, the real esoteric doctrines of Hindu Mahátmas will be placed side by side with the doctrines preached by Mr. Sinnett. In the present paper I have tried to point out the difference between the view of a Mahátmá as taken by Mr. Sinnett and that taken by the Hindus. Which is the more rational, I leave the reader to judge for himself. Our next paper will treat of the constitution of man.

BY A CHELA.

The Theosophy of Schopenhauer.

SCHOPENHAUER writes in 1818, in the introduction to his principal work :—

To my idea the greatest advantage which this century, still in its infancy, has over the preceding one, is that the knowledge of the Vedas has been imparted to it through the translation of the Upanishads. Indeed, I might almost presume to affirm that the influence of Sanskrit literature in Europe will equal that caused by the revival of Greek letters, which took place in the fourteenth century.

As long as the “negation of will” has not taken place, that part of our being which death leaves intact is the root and cause of another existence, in which a new personality finds itself again, so fresh and so new, that it considers itself with wonder.

That which sleep is to every human being, death is to the will, which is *das Ding an sich*, the cause of itself.

Man could not bear to continue for ever the same busy life, its misery and pain, without any real gain to be gotten by it, if he retained throughout it his personality and memory. At death he abandons them both, and taking this draught of Lethe returns refreshed through that sleep of death, to take

his place in life, gifted with another intellect, a new personality.

Death is, and remains for us, something negative—the ending of life. But it must also have a positive side, which however, is hidden to our sight because our intellect is totally impotent to grasp it. Thus do we understand that we lose through death, but not that which we gain through it.

In his *Parerga and Paralipomena* Schopenhauer writes :

If we thoroughly understood the real nature of our innermost Being we should see how absurd, it is to desire that the individual, as such, should exist for ever. To wish for this means giving up Being itself for one of its innumerable manifestations.

No individuality is fitted for an eternal duration. It disappears in death, but we lose nothing by this, for this individuality is only the manifestation of an entirely different being, a being that knows nothing of time, and therefore, nothing either of life and death.

The loss of the intellect which the will sustains at death is the Lethe without which it would remember the different apparitions of which it has already been the cause.

When we die we ought to throw off our individuality like a worn out garment, and rejoice over the new and better one which we are about to receive, after having learnt a new lesson.

This world is hell, and the men in it are, some of them, tormented souls, others demons.

Asceticism is, in reality, the soul of the New Testament, and what is asceticism if not the negation of the will to live.

My ethic shows theoretically the

metaphysical reason for justice and love of humanity, and shows also to what end these feelings, being perfected, must bring you. At the same time, it points to the negation of the will (to live) as the only way of salvation from the wickedness of the world.

Whoever through meditation has persuaded himself how necessary for our salvation trouble and pain generally are, will readily admit that we ought not to envy others their happiness, but their misfortunes.

Lucifer.

Sankara's advice to the Mumukshu.

(Concluded from page 336).

HAVING explained the nature of the 'Ego' in the foregoing passages, the Guru now takes up the 'Thou,' of the aphorism, "That Art Thou" for explanation.]

26. That consciousness which takes note of and ranks all sensations is called Thou. For its changelessness It is the All-witness and All-perceiver.

27. That is called Thou which stretches beyond and is something more than the body, the senses, the mind, the vitality and the Ego. Which is not subject to any one of the six changes.

[NOTE.—The six changes to which every form of matter is subject are the following:—1. Birth, 2. Transmigration, 3. Development, 4. Consequence, 5. Reduction and 6. Death.]

28. Having thus ascertained the object to which the word Thou is

applied, think of the word Tat (That) by arguing away all appearances and entering into the inmost nature of all things, until your intellect is lost in the sea of calm.

29. What depth is inaccessible to material mutabilities, what is neither gross nor subtle, nor perceivable by the senses and above virtue and vice.

30. Whose ever-full tide of Bliss knows no ebb or flow, whose image is All-truth and All-knowledge, whose existence is felt everywhere as the underlying substance of the appearances, who is All-sufficient and full-in-self, Him the yogees call Paramātmā.

31. Know it (Tat) to be that Bramh, whom the Vedas call the All-knower, the All-disposer and the All-powerful God.

32. Know it (Tat) to be that

Brahm, whose knowledge the Srutis demonstrate by a thousand illustrations to be the root of all true science.

33. Know It (Tat) to be that Brahm, whom the Srutis demonstrate to be the everlasting Reality and the cause of the appearance—the universe.

34. Know It (Tat) to be that Brahm whom the Mukti-kāmi yogis (those wishing for Nirvāna) declare to be the object whose knowledge is indispensable for deliverance and who is to be known at all costs and risks.

35. Know It (Tat) to be that Brahm who is stated in the Vedas to have entered into all forms as the Jivātmā and whose law governs the world.

36. Know It (Tat) to be that Brahm who is stated in the Srutis to administer justice according to actions, who over-rules, and is the cause of the Jiva.

37. Having ascertained the objects to which the words That and Thou are applied, now consider the purport of the saying Tatwamasi. It is this: the objects to which these words are applied are identical.

38. The purport is not that the two objects are in any way related to each other or that the one is slightly different from the other, but that they are identical and inseparable. This is the opinion of the sages.

39. The direct cognition (realization) of this fact (the sameness of That and Thou) is accompanied by two experiences; the absence of duality and the presence of infinite Bliss. These two are the signs of real perception.

40. Thus when a full realization of the identity of these two things is accomplished, the 'Thou' loses its

seeming difference with Brahm once for all.

41. A genuine intellectual perception (as distinguished from realization) is marked by a strong sense of the absence of duality and want (which necessarily satisfies the perceiver of the One Fullness and Bliss).

42. Aphorisms like Tatwamasi establish the sameness of Jiva and Paramātmā. A clear perception of the objects to which these words (That and Thou) are applied shows their identity.

43. Over-looking the literal application and accepting the real significance of the terms That and Thou we have explained the saying Tatwamasi.

44. The substance to which we apply the word "I," and which is different in its nature from all other sensations is called Thou.

45. That is called Tat—"That" of the saying "That Art Thou," or whose form is this magic show of unreality, who is the generator of the universe and omniscience itself and the reality whose intellectual perception is not ordinarily possible. (For realization can only be accomplished by the complete suspension of the mind.)

46. Here may arise one difficulty. It may be asked how can the object which is realized every moment be identical with that of which an intellectual perception is only possible? How can the thing which always brings with it the idea of a second be identical with the Absolute? Therefore should this seeming conflict be settled by a Lakshanā.

47. A Lakshanā is the means of conciliating the conflicting premises of an argument by taking note of the essential purport of the same.

NOTE.—The nature of a Lakshanā is as

follows:—In the saying 'This is he,' 'This' stands for the person present before us, and 'He' means the person seen before. Now as the 'person' only remains unchanged and identical if we over-look the consideration of his being seen in a past time as well as in the present, so there remains only the unbarred identical consciousness if we over-look the consideration of the direct perceivability of Thou and the intellectual perceivability of That of the aphorism *Tatwamasi*.

48. The above Lakshaná is called Bhág Lakshaná. This only and no other Lakshaná can be applied to Tatwamasi (That Art Thou) as in S'oham (I am that Bramh).

49. So long as full perception of the fact 'I am Bramh' is not accomplished follow the methods of self-knowledge beginning with Shama and Srabana.

50. When through favor of the Acharya the perception is realized

and becomes firm, relation with matter ceases.

51. The wild and unruly senses lose their strength and ferocity and become perfectly helpless; subtle or gross matter can no longer envelope him within their folds and freedom from the fetters of Karma is ensured.

52. After the exhaustion of Prarabdha (Karmas in store) when Jivanmukti is secured for, there remains no chance of the addition of any fresh Karma.

53. The lofty state of Vishnu is attained, which is that of the fullness of unbroken Bliss and whence no return to the kingdom of ignorance is ever more possible.

A. H. B

Stray Notes.

ACCORDING to the Rig Veda as well as according to the teaching of the Secret Doctrine there are seven earths which all together are called the earth chain. In the September Theosophist Mr. Sinnett contributes an article, viz., Esoteric Teaching in which he says that Mars, Mercury and four other planets invisible to telescope form our planetary chain together with our earth. The Secret Doctrine holds this view to be incorrect and says that Mars and Mercury are not included in the number and that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance. It is said that Mr. Sinnett as well as Madame Blavatsky drew this knowledge from the same Mahátmas and yet their statements are contradictory. The real secret is that the half-a-dozen teachings

which one or two Europeans extorted from K. H. were given very unwillingly and that the real truth about these things was kept in the back-ground. In our opinion the view of Mr. Sinnett is entirely wrong and that taken in the Secret Doctrine is true. The seven *earths* correspond to our states of consciousness; they have no objective existence whatever.

Another article—"Esoteric Hinduism" in the current number of the theosophist calls for notice. An attempt is made therein to show that under the apparent absurdities and mythologies of the Puráns and other Hindu works a mine of secret knowledge is concealed. All this is true, but we can not agree with the following remarks of the writer: "Before the advent of Theosophy, the Hindus of the present time and even the very best among

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them—did not dare to regard their Mass. as likely to give them any scientific light. * * * But Eastern Science was lost and Orientalists, who tried to abstract the best available knowledge of Sanskrit from the Indian soil could not go beyond the Indians themselves." The writer should bear in mind that though there was no printed book treating of the secret doctrine, yet the hidden meaning was always used to be imparted by the Guru to his *Chelá*. No printed book can give any body *átma-gnánam* and much inquisitiveness about these phenomenal matters without a whole-souled attention to *Yoga* is likely to lead one astray. When the grand teachings of Hindu Philosophy fall on a heart made fit to receive them by the process of *Shástric purification* all desires vanish and the student stands on the threshold of *Moksha*; but when they fall on the Western mind prove to activity and excitement they produce endless controversy and empty talk. Long articles on *Ráj Yoga* and practice of the same are quite different things.

The *Lucifer* for August is an interesting number. The article on "Elementals" by H. P. B. though a little confused draws a good picture of the Hindu *Devas* and *Pitris*. "Gurus and Chelas" by Mr. Sturdy contains a very clear exposition of this sacred relation which binds a man to a man. The papers relating to the doctrines of Schopenhauer and Edgar Allan Poe show that these two authors have made the nearest approach to the Vedántic system of thought.

We differ from the view of *Ma-hátmás* and of the Astral Body taken in the first and third articles of the August Path. The points of

divergence will be noticed in separate articles in the *Light*.

In refuting our statement in the last issue of *Light* regarding *Satchidánanda* the Theosophic Thinker unconsciously supports us in the words of Madame Blavatsky. The quotation runs as follows: "Brahma (Neuter) being the unchanging, pure, free, undecaying, supreme Root, the one true Existence, *Paramarthika* and the absolute *Chit* and *Chaitanya* can not be a cogniser for that can have no subject of cognition." Now the meaning of the word *Sat* is *one true existence*, above referred to; H. P. B. also uses the second epithet of the phrase *Satchidánanda*, *Viz., Chit*. Even in the words of H. P. B., therefore, *Parambrahm* is equivalent to *Sat* and *Chit*.

The difference between the *Adwaita* doctrine and the doctrine of current Buddhism is immense and *Sankarácharja* did not fail to criticise the Buddhist doctrines in his numerous works. In the *Vasudevamanana* (*Vide Lucifer* for October), which is recognised as a standard authority in Southern India, *Parambrahm* is termed "Satchidánanda" and the term is fully explained therein. I earnestly request every Theosophist to read the 11th Chapter of *Vasudevamanana* published in the October number of *Lucifer*. *Satchidánanda* is not a *personal God*. It is the absolute in the strict sense of the word. It is the absolute substance of Herbert Spencer which underlies the cosmic phenomena (*vide* his "First Principles"). The Sanskrit word *Sat* means *substance* and as there can not be two substances, *Logos* (which vanishes in *Mahápralaya*) can never be called *Sat*. Our contemporary says that no question and answer can take place with regard to *Parambrahm* and no name can be applied to it. If so, why call

it by the name *Parambrahm*? Is not the word *Parambrahm* derived from the root "Bruh," to grow. *Satchidánanda* is a far more *subjective* term than *Parambrahm* in as much as the term *Sat* signifies *substance*. *Parambrahm* is *Satchidánanda*, says the Hindu; it is nothing,

says the Buddhist. Herein lies the difference between the current Buddhism and Hinduism. The three epithets *Satchidánanda* applies to one substance, just as the terms "Aqua," "Water" and "Bári," apply to the same substance.

Gleanings from Kant.

IN investigation and teaching, as well as in external life and conduct, man must *constantly* give evidence of strict conscientiousness and unremitting loyalty to DUTY.

Nothing can be more terrible than that the actions of one man should be subject to the will of another. Hence no dread can be more natural than that of servitude.

Lectures should teach, not thoughts, but *how to think*. The object of the student should not be to learn philosophy, but *how to philosophise*. A finished philosophy does not exist. The method of real philosophical instruction must be an *investigating method*.

SPACE may be defined as the Divine Omnipresence assuming the form of a phenomenon.

TIME is the eternity of the universal cause under the same form.

THE CRITIQUE OF THE REASON means the examination of the origin, extent, and limits of human knowledge.

PURE REASON is a name for Reason independent of all experience.

THE CRITIQUE OF PURE REASON subjects the pure speculative Reason to a critical scrutiny.

This scrutiny must precede all other philosophical procedures.

Every philosophy, which transcends the sphere of experience without having previously justified this

act by an examination of the faculty of knowledge, is a form of DOGMATISM.

EMPIRICISM is the philosophical limitation of knowledge to experience.

SKEPTICISM is philosophical doubt as to all knowledge transcending experience, in so far as *this doubt* is grounded on the insufficiency of all existing attempts at demonstration, and not on an examination of the human faculty of knowledge in general.

"Criticism" is the philosophy which makes all further philosophising dependent on the result of such an examination of the human faculty of knowledge in general.

The sphere of the understanding is confined to the finite and the conditioned.

REASON strives to rise *above* and *beyond* the sphere of the understanding, to the unconditioned.

REASON forms the idea of the soul, as a substance which ever endures.

REASON forms the idea of the world, as an unlimited casual series.

REASON forms the idea of God, as the *absolute* substance and union of all perfections, or as the "most perfect being."

These ideas of the soul, of the world, and of God, relate to objects which lie beyond the range of all possible experience; they have no theoretic validity.

If dogmatic metaphysicians claim a theoretic validity for these ideas, this is simply the result of a misleading logic founded on appearances.

This misleading logic is the logic of appearances or illusions, whether these arise from accident or error, or from those necessary limitations which originate in the constitution of the human intellect.

UNDERSTANDING is the faculty which by its *rules* introduces unity into phenomena.

REASON is the faculty which by its *principles* establishes unity among the rules of the understanding.

The conceptions of the Reason contain the unconditioned and transcend all the objects of experience.

These necessary conceptions of the Reason are called the IDEAS for which no corresponding real objects can be given in the sphere of the senses.

The idea of the soul as a simple substance is the subject of *Psychology*.

The idea of the universe is the subject of *Cosmology*.

The idea of a most real being, as the Ideal of the pure Reason, is the subject of *Theology*, or of the attempted proofs of the existence of God.

Rational Psychology is based solely on the consciousness which the thinking I (Ego) has of itself.

Empirical Psychology calls in the aid of our observations on the play of our thoughts and on the natural laws thence derivable.

Rational Psychology seeks to demonstrate that the soul exists as an immaterial substance, that as a simple substance it is incorruptible and that as an intellectual substance it is ever identical with itself or is one person.

Empirical Psychology has reference to phenomena only and is properly dualistic.

Rational Psychology favours neither dualism, nor spiritualism, nor materialism.

All the ends to which desire may be directed are viewed by Kant as being empirical, because they furnish sensuous and egoistic motives for the will. They are all reducible to the principle of personal happiness.

This principle of personal happiness is, according to the *immediate* testimony of our moral consciousness, directly opposed to the principle of morality.

The principle of morality is contained in the requirement :—

“Act so that the maxim of thy will can at the same time be accepted as the principle of a universal legislation.”

This fundamental law of the Practical Reason bears the form of a command, because man is not a purely rational being, and the senses are in constant active opposition to Reason. It is not a conditional command, like the maxims of prudence which are only of hypothetical authority and which are valid only when certain ends are to be attained; but it is an unconditional and the only unconditional command called by Kant the “Categorical Imperative.” *Categorical* means absolute, positive.

Consciousness of this fundamental law is a fact of the Reason, but not an empirical one; it is the only fact of the pure Reason, which thus manifests itself in the character of an *original* law-giver.

This Command flows from the autonomy of the will.

Autonomy is the sovereignty of REASON in the sphere of morals, and it is the man's power to give law to himself; in this consists the true nature and the only possible proof of liberty.

All material (*e. i.*, seeking personal happiness) principles flow from arbitrary, unregulated choice.

Outward conformity to law is Legality, but *right* action, prompted by regard for the moral law, is MORALITY.

Our *moral dignity* depends on our moral self-determination.

Man, in his character as a *rational* being, gives law to himself as a sensuous being. In this is contained the origin of DUTY.

(*To be continued.*)

M. M. SHROFF.

Sufism.

The spirit of Sufism is best expressed in the couplet of Kuteb :

"Last night a nightingale sung his song, perched on a high cypress, when the rose, on hearing his plaintive warbling, shed tears in the garden, soft as the dews of heaven."

SUFI ECSTASY.

MOTTO :—"Highest nature wills the capture ; "Light to light !" the instinct cries ;

And in agonizing rapture falls the moth, and bravely dies.

Think not what thou art, Believer ; think but what thou mayest become

For the World is thy deceiver, and the Light thy only home." (*Palm Leaves.*)

ABULFAZL (A. D. 1595) :

O Lord, whose secrets are for ever veiled, And whose perfection knows not a beginning !

End and beginning both are lost in thee ; No trace of them is found in thy eternal realm.

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 !

SHEMS TEBREEZ :

What advice, O Musselmans ? I don't know myself ; I* am neither Christian nor Jew, nor am I a fire-worshipper nor Musselman.

I am not from the East or West, nor am I of land or fire.

I am not from the country of Iran, nor am I from the land of Khorassan.

I am neither of water nor air, nor am I of fire or earth.

I am not of Adam or Eve, nor am I of the inhabitants of paradise.

My place is no place, my sign is without sign :

I have neither body nor soul,—what is there then ? I am the soul of my Beloved.†

When I took out my heart, the two worlds I saw as one. He is the first, He is the last, He is the manifest, He is the secret.

Except Him, and that I am Him, I do not know anything else.

O thou, Shems Tebreez, why this rapture in this world ?

Except with rapture and enthusiastic ardour, this work cannot be effected."

ECSTASY : THE HEART AS MEDIUM.

All the earth I'd wandered over, seeking still the beacon light,

Never tarried in the day time, never sought repose at night ;

Till I heard a reverend preacher all the mystery declare,

Then I looked within my bosom, and 'twas shining brightly here.

(*E. H. Palmer, Orient. Myst.*)

Who so knoweth himself, knoweth God-head.—Thy soul is the sufficient proof of the existence of the Godhead : When by reflection thou hast penetrated to that deep within, thou shalt discover there the Universal Worker of his work.

(*D'Herbelot—Persian Paraphrases.*)

Wouldst know where I found the Supreme ? One step beyond self.—Behind the veil of self shines unseen the beauty of the Beloved.—(*Aphorism.*)

Soul of the soul ! Neither thought nor reason comprehend thy essence, and no one knows by attributes. Souls have no idea of thy being. The prophets themselves sink into the dust before thee. Although intellect exists by thee, has it ever found the path

* The soul soliloquizing. † The Deity.

of thy existence? *Thou art the interior and the exterior of the soul.*—(Attar.)

They who see God are ever rapt in ecstasy. (The Menevi.)

ECSTASY: NATURE AS MEDIUM.

The varied pictures I have drawn on space,
Behold what fair and goodly sights they seem;
One glimpse I gave them of my glorious face,
And lo! 'tis now the universal theme.

(E. H. Palmer Orient. Myst.)

Recognise the mark of Deity in every place, and never place the foot without its own limit. The world is the image of the Godhead.—Bustami.

RABIA LEGENDS.

—The widow *Rabia** is reported having said, "an interior wound consumes my heart; it can only be cured by communion with a friend.† I shall remain sick till the day of judgment when I shall reach my end.—

—It is told of *Rabia*, that once when requested to marry, she answered: My being has for a long time been in marital communion; hence I say that my ego is long ago lost in itself and arisen again in Him (in God); since then I am entirely in His power, yea, I am He. He, who would ask me for a bride, would ask me, not from myself, but from Him (God). *Hassan Basri* (a famous Mohamedan Theologian) asked her how she had reached this state. She answered: In this way, everything which I had found I lost again in Him (God). When questioned as to by which mode she knew Him, she made answer: O, *Hassan*, you know Him by certain methods and means, I know Him without modes and means.—

—*Ibn Chali Kan* tells about *Rabia* that she often in the middle of the night went up upon the roof and in her loveless cried out: O, my God! Now is silenced the noise of the day, and the lover enjoys the night with the beloved, but I enjoy

myself in my loneliness with Thee; Thou art my true lover.—

It is told of her that once while journeying to Mecca on seeing the Kaaba she exclaimed: What is the Kaaba to me? I need the Lord of the Kaaba! I am so near God that I apply to myself his words: He who approaches me by an inch, him I approach by a yard. What is the Kaaba to me?—

Fer'id Eddin Attar tells about her, that she once while crossing the fields, cried out: Deep longing after God has taken possession of me! True, Thou art both earth and stone, but I yearn to behold Thee, Thyself. The high God spoke to her in her heart, without a medium: O, *Rabia*! Do you not know that once when Moses requested to see God, only a grain fell from the sun and he collapsed: Be satisfied with my name!—

—Once asked if she beheld God while worshipping Him, "Assuredly," said she, "I behold Him, for Whom I cannot see, I cannot worship."—

—Once when *Rabia* was sick three famous Theologians called upon her, namely *Hassan Basri*, *Malic Dinar*, and *Schakik Balchi*. *Hassan* said: The prayers of that man are not sincere who refuses to bear the Lord's chastisements. *Schakik* added to that: He is not sincere who does not rejoice in the Lord's chastisements. But *Rabia*, who detected selfish joy even in those words, replied: He is not sincere in his prayers, who does not, when he beholds his Lord, forget entirely that he is being chastised.—

—On one occasion *Rabia* was questioned concerning the cause of an illness and replied: I allowed myself to think on the delights of paradise, therefore my Lord has punished me.—

* Second century. † The Deity.

ACTS OF ADEPTS.*

Munsoor Halaj attained victory of the body, by incessant prayer and contemplation. He used to say "*I am the Truth.*"

The following story is told of him. He observed his sister go out frequently at night, and wondering what it meant, he resolved to watch her and see where she went. He did so and found that she went to a company of celestial spirits, who gave her of their nectar or immortal beverage. Thinking that a drop might be left in the cup after his sister had drank from it, he took hold of it and did, much against her warning, get a drop of the divine fluid. Ever afterwards he went about exclaiming "I am the the Truth!" This was too much for the observers of the canonical law and they sentenced him to be impaled alive. When they came to take him, he told them, that he did not fear them, they could do him no harm, and when they were putting him on the stake, he disappeared from them and appeared in a sitting posture in the air at a small distance over the stake. This was repeated several times. His spirit ascended to heaven and asked the Prophet if it be right that he should suffer. The Prophet advised him to suffer, otherwise there would be an end to formal religion. On this Munsoor Halaj's spirit descended and permitted the body to take the course of nature. When about to be impaled, he called a disciple of his, told him the secret and that his voice, "I am the Truth" would be heard, when they after burning him, should throw his ashes into the sea; and that the sea would rise and over-flow all the land, if they did not take his godhra† and place it on the rising waves. It so all happened.—

A Sufi poet has explained the cause of Munsoor's death, to lie in the fact, that he revealed a mystery.

Of *Shems Tebrez* the following story is told. He raised a King's only son from death by throwing his mantle over him and ordering him "Rise by my order." For this he was summoned before the ecclesiastical court and sentenced to be flayed alive. When the sentence came to be executed, no knives could cut him, his body was invulnerable. It is related, that he ascended in spirit to heaven and the Prophet directed him to undergo his punishment, which he subsequently did. He directed the doctors of Law, himself, how to begin to cut the skin from his feet, or rather made the incision himself. When they had thus flayed him, he requested his own skin be given to him as the letter of the law was fulfilled, and they gave it to him. Of this he made his *Khirqeh* or derwish's habit, threw it over his shoulders, and went away.

After that the doctors of law ordered everybody to give him nothing to eat, drink, &c. He thus remained for some days without food, &c. At last he found a dead ox and cut a piece, but as no one dared give him fire, he ordered the sun to descend from the firmament and come nearer to boil his meat. The sun obeyed—but the prince and people fearing the consequence implored him to relieve their sufferings by ordering the sun to return to its station. He granted their request.

TEXTS FROM REPRESENTATIVE SUFIS.

Al-Ghazzali (Abu Hamid Muhammad ibn Ahmad Al-Ghazzali,) sur-

* The work entitled "*The Acts of the Adepts*," by Shemsu—D—Din Ahmed, El Eflaki has been reserved for our second part: Symbols.

† A *Godhra* is the counterpane of shreds the Faqirs used to lie down upon, and throw over their shoulders.

named Hujjatu 'l-Islam ("the proof of Islam"). He was born at Tus A. D. 1058 and died A. D. 1111.—

The following are his own words : "I said to myself : the aim of my life is simply to know the truth of things ; therefore I must ascertain what *knowledge* is. * * I then said to myself the only hope of acquiring incontestable convictions is by the perceptions of the senses and by necessary truths. Their evidence seemed to me to be indubitable. I soon began to examine the objects of sensation and speculation to see if they were beyond doubt and doubts crowded in upon me, that my incertitude became complete. * * I abandoned the senses, therefore, having seen all my confidence in their truth shaken. * * * Perhaps, said I, there is no assurance but in the notions of reason, viz., in first principles. * * * Upon this the senses replied : "What assurance have you that your confidence in reason is not of the same nature as your confidence in us ? May there not be some other judge superior to reason ? The non-appearance of such a judge is no proof of his non-existence. * * * I came to reflect on sleep, how during sleep we give to visions, reality and consistence, and have no suspicion of their untruth. On awaking we see they were nothing but visions. What assurance have we that all we feel and see and know when we are awake does actually exist ?"

Al Gazzali had now come to disbelieve and distrust the world of sense. He gave his wealth away, left Bagdad and retired into Syria, to the desert, where he spent two years in solitary struggle, combating his passions, purified his heart, and prepared for another world. *He attained freedom.* Afterwards he said : The life of man passes through three degrees. The first or infantile state is that of pure sensation ;

the second is that of understanding ; and the third that of reason, where the intellect perceives the necessary truths, &c. But there is a fourth state, beyond these three, in which man perceives the hidden things, that have been, and that will be and the things that escape both the senses and reason. This state is Freedom."

AL GAZZALI : ALCHEMY OF HAPPINESS.

CHAP. I. On the knowledge of the soul, and how knowledge of the soul is the key to the knowledge of God.

O seeker after the divine mysteries ! Knowst thou that the door to the knowledge of God will be opened to a man first of all, when he knows his own soul, and understands the truth about his own spirit, according as it has been revealed, "he who knows himself knows his Lord also."

If you wish, O seeker of the way, to know your own soul, know that the blessed and glorious God created you of two things : the one is a visible body, and the other is a something internal, that is called spirit and heart ; we do not mean the piece of flesh which is in the left side of the breast of man, for that is found in a dead body and in animals : it may be seen with the eyes, and belongs to the visible world. That heart, which is emphatically called spirit, does not belong to this world, and although it has come to this world, it has only come to leave it. It is the sovereign of the body, which is its vehicle, and all the external and internal organs of the body are its subjects. Its special attribute is to know God and to enjoy the vision of the Beauty of the Lord God.—The spirit belongs to the world of decrees. All existence is of two kinds, one is of the

world of decrees, and the other is of the world of creation. To Him belong creation and decree."

—That spirit, which has the property of knowing God is called the heart; it is not found in beasts, nor is it matter or an accident. The heart has been created with angelic qualities. It is a substance of which it is difficult to apprehend the essence. The law does not permit it to be explained with it at the outset of his journey.

—Know, O seeker after the divine mysteries! that the body is the kingdom of the heart, and that in the body there are many forces in contrariety with the heart, as God speaks in his Holy Word.

—Know, O student of wisdom! that the body, which is the kingdom of the heart, resembles a great city. The hand, the foot, the mouth and the other members resemble the people of the various trades. Desire is a standard bearer; anger is a superintendent of the city, the heart is its sovereign, and reason is the vizier. The sovereign needs the service of all the inhabitants. But desire, the standard bearer, is a liar, vain and ambitious. He is always ready to do the contrary of what reason, the vizier, commands. He strives to appropriate to himself whatever he sees in the city, which is the body. Anger, the superintendent, is rebellious and corrupt, quick and passionate. He is always ready to be enraged, to spill blood, and to blast one's reputation. If the sovereign, the heart, should invariably consult with reason, his vizier, and when desire was transgressing, should give to wrath to have power over him (yet, without giving him full liberty, should make him angry in subjection to reason, the vizier, so that passing all bounds he should not stretch out his hand upon the kingdom), there would then be an equilibrium in the condition of the

kingdom, and all the members would perform the functions for which they were created, their service would be accepted at the mercy seat, and they would obtain eternal felicity.

The dignity of the heart is of two kinds; one is by means of knowledge, and the other through the exertion of divine power. Its dignity by means of knowledge is also of two kinds. The first is external knowledge, which everyone understands: the second kind is veiled and cannot be understood by all, and is extremely precious.

—In the second, by the power of thought, the soul passes from the abyss to the highest heaven, and from the East to the West.

The most wonderful thing of all is, that there is a window in the heart from whence it surveys the world. This is called the invisible world, the world of intelligence, or the spiritual world.

—The heart resembles a pure mirror, you must know, in this particular, that when a man falls asleep, when his senses are closed, and when the heart, free and pure from blamable affections, is confronted with the preserved tablet, then the tablet reflects upon the heart the real states and hidden forms inscribed upon it. In that state the heart sees most wonderful forms and combinations. But when the heart is not free from impurity, or when, on waking, it busies itself with things of sense, the side towards the tablet will be obscured, and it can view nothing. For, although in sleep the senses are blunted, the image-making faculty is not, but preserves the forms reflected upon the mirror of the heart.

In death, the senses are completely separated and the veil of the body is removed, the heart can contemplate the invisible world and its hidden mysteries, without a veil, just as lightning or the celestial rays impress the external eye.

—If a person calls into exercise, in perfection, holy zeal and austerities, and purifies his heart from the defilement of blamable affections, and then sits down in a retired spot abandons the use of his external senses, and occupies himself with calling out "O God ! O God !" his heart will come into harmony with the invisible world, he will no longer receive notices from the material world, and nothing will be present in his heart but the exalted God. In this revelation of the invisible world, the windows of the heart are opened, and what others may have seen in a dream, he in this state sees in reality. The spirits of angels and prophets are manifested to him and he holds intercourse with them. The hidden things of the earth and heaven are uncovered to him. * * Probably the knowledge of all the prophets was obtained in this way, for it was not obtained by learning.

—When the heart is free from worldly lusts, from the animosities of society and from distractions by the senses, the vision of God is possible. And this course is adopted by the Mystics. It is also the path followed by the prophets.

—The heart of man while in the spiritual world knows its Maker and Creator ; it had mingled with the angels and knows for what service it was created.

—To whomsoever this revelation has been vouchsafed, if it directs him to reform the world, to invite the nations to turn to God, and to a peculiar way of life, that person is called a prophet, and his way of life is called a law ; and that influence which proceeds from him, which transcends what is ordinary, is called a *miracle*. If he has not been appointed to invite nations, but worships in accordance with the law of another, he is called a *saint*, and that which proceeds from him, which transcends what is ordinary, is called a *manifestation of grace*.

—The knowledge of God, which is the occasion of the revelation of truth, cannot be acquired without self-denial and effort. Unless a man has reached perfection and the rank of a Superior, nothing will be revealed to him, except in cases of special divine grace and merciful providence, and this occurs very rarely.

—You have now learned, O student of the divine mysteries, the dignity of the heart through knowledge.

—Now listen to the heart's dignity through divine power and the greatness of which it is capable.

When God wills it, the angels send forth the winds, cause the rain to fall, bring forth the embryo in animals, shape their forms, cause seeds to sprout in the earth and plants to grow, many legions of angels being appointed to this service. The heart of man, being created with angelic properties must also have influence and power over the material world ; * * * and if the animal and ferocious qualities should not be dominant, if it should look upon a lion or tiger with "majesty" they would become weak and submissive. If it should look with kindness upon one who is sick, his infirmity might be changed to health. If it should look upon the vigorous with majesty, they might become infirm. The reality of the existence of these influences is known both by reason and experience. 787

—In whomsoever these influences are shown to have power, if he occasions misery in the exercise of this power, he is designated a sorcerer.

—The heart has dominion and control through three channels. One is through visions ;—the second is through the dominion which the heart exercises over its own body ;—the third source of dominion of the heart is through knowledge.—Some persons have all things

opened up to them by the will of God. This kind of knowledge is called "infused and illuminated" as God says in his Word: "we have illuminated him with our knowledge." These three specialities are all of them found in certain measure in some men, in others two of them are found, and in others, only one is found: but whenever the three are found in the same person, he belongs to the rank of prophets or of the greatest of the saints. Man cannot comprehend states of being which transcend his own nature. No person can understand any individual who belongs to a scale of rank above him.

—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.

—The body is but an animal to be ridden by the heart, which is its rider, while the heart's chief end is to acquire a knowledge of God.

CHAP. II. On the knowledge of God.

—In the books of former prophets it is written, "Know thine own soul, and thou shalt know thy Lord," and we have received it in a tradition, that "He who knows himself, already knows his Lord."

—Everyone in the sphere to which he attains, is still veiled with a veil. The light of the Sun is as of a twinkling star. Others see as by the light of the moon. Others are illuminated as if by the world-effluent sun. To some the invisible world is even perfectly revealed as we hear in the holy word of God: "And thus we caused Abraham to see the heaven and the earth." And hence it is that the prophet says: "There are before God seventy veils of light; if he should unveil them, the light of His countenance

would burn everything that came into His presence."

CHAP. III. On the knowledge of the world.

—Know, that this world is one stage of our life for eternity. For those who are journeying in the right way, it is the road of religion. It is a market opened in the wilderness, where those who are travelling on their way to God, may collect and prepare provisions for their journey, and depart thence to God, without sorrow or despondency.

—The world is delusive, enchanting and treacherous.

—The world will be brought to the great assembly at the last day, in the form of a woman with livid eyes, pendent lips, and deformed shape; and all the people will look upon her, and will exclaim, "what deformed and horrible person is that, whose aspect alone is severe torture to the soul." And they will be answered. "It was on her account that you were envying and hating one another, and were ready to slay one another. It was on her account that you rebelled against God, and debased yourselves to every sort of corruption." And then God will order her to be driven off to hell with her followers and her lovers.*

The Lord 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.

CHAP. IV. On the knowledge of the future world.

Know, beloved, that we cannot understand the future world, until we know what death is: and we cannot know what death is, until we know what life is: nor can we understand what life is, until we know what spirit is.

—The following is an illustration

of the duration of eternity, so far as the human mind can comprehend it. If the space between the empyreal heaven to the regions below the earth, embracing the whole universe, should be filled up with grains of mustard seed, and if a crow should make use of them as food and come but once in a thousand years and take but a single grain away, so that with the lapse of time there should not remain a single grain, still at the end that time not the amount of a grain of mustard seed would have been diminished from the duration of eternity.—

AL GAZZALI ON PRAYER.

—Prayers are of three degrees, of which the first are those that are simply spoken with the lips. Prayers are of the second kind, when with difficulty, and only by a most resolute effort, the soul is able to fix its thoughts on Divine things without being disturbed by evil imaginations; of the third kind, when one finds it difficult to *turn away* from the mind from dwelling on Divine things. But it is the very marrow of prayer, when He who is invoked takes possession of the soul of the suppliant, and the soul of him who prays is absorbed into God to whom he prays, and his prayer ceasing, all consciousness of self has departed, and to such a degree, that all thought whatsoever of the praying is felt as a veil betwixt the soul and God. This state is called by the Mystics “absorption,” for the reason that the man is so absorbed, that he takes no thought of his body, or of anything that happens externally, none of what occurs in his own soul, but, absent as it were from all such matters whatsoever, is first engaged in going towards his Lord, and finally is wholly *in* his Lord. If only the thought occurs that he is

absorbed into the Absolute, it is a blemish; for that absorption only is worthy of the name which is unconscious of itself. And these words of mine, although they will be called, as I well know, but foolish babbling by raw theologians, are yet by no means without significance. For consider, the condition of which I speak, resembles that of a person who loves any other object, as wealth, honor, or pleasure. We see such persons so carried away with their love, and others with anger, that they do not hear one who speaks to them, nor see those passing before their eyes; nay so, absorbed are they in their passion, that they do not perceive their absorption. Just so far as you turn your mind upon your absorption, you necessarily turn it away from that which is the object of it.”

Again he says: “The commencement of this is the going to God, then follows the finding Him, when the “absorption” takes place. This is, at first, momentary, as the lightning swiftly glancing upon the eye. But afterwards confirmed by use, it introduces the soul into a higher world, where the most pure, essential essence meeting it, fills the soul with the image of the spiritual worlds, while the majesty of deity evolves and discovers itself.”

Omar Khayyam (Ghias uddin Abul Fath Omar ibn Ibrahim Al Khayyam) was born in Khorassan “the focus of Persian culture” and is supposed to have died A. D. 1123.

He was not affiliated with any Sufi order, but large parts of his works are full of true Sufi philosophy and are recognized as such.

(To be continued.)

Path.