

## "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."—*Curly*.

# THE LIGHT OF THE EAST.

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## Epynotes.

THE most sacred verse of twenty-four syllables which every Brahman is enjoined to recite every-day mentally is Gáyatri. From the very first moment of wearing his holy thread, the Brahman is strictly ordered by his Guru to repeat this sacred verse in the beginning, the middle, and the end of the day. When the grandest and the most magnificent phenomenon of Nature, *i. e.*, the Sun makes its appearance in the East the holy man salutes him with Gáyatri ; and so he does when the luminary shines bright in the meridian and when it goes down the horizon in unabated splendour. But thanks to the influence of Western civilization, this time-honored practice is falling into shade, and it is very rare to meet with this practice in the house of an English-educated Hindu of to-day.

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"I meditate upon the holy light

*of the Sun who is a god, from which the whole universe has come into existence, and whose light is directing our intellectual faculties."* The above is the simple rendering of the twenty-four lettered Gáyatri. By analysing the above sentence we come to the following conclusions : (1). That concealed by the physical sun, there is the spirit of the Sun, which is called the holy Sun-god. (2) That the Sun is the source not only of our spiritual but also of our intellectual life. (3). That from the Sun has come out the physical universe. In other words, the verse postulates that there is a spiritual, an intellectual, and a physical Sun. The third conclusion corroborates the view of modern science according to which the whole planetary system has come out of the Sun. According to the Hindu view the physical Sun is the body of the spiritual Sun. We may also say that according to the view of the

Rishis the physical sun *in itself* is neither hot nor cold, but is a huge electric ball whose influence is varied upon different organisms.

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By desiring what is perfectly good, even when we don't quite know what it is and can not do what we would, we are part of the divine power against evil; widening the skirts of light, and making the struggle with darkness narrower. *George Eliot.*

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In the Kathamala—the Esop's Fables of Bengali literature—we read the story of a tiger who, discovering a lamb by the side of a streamlet, proposed to eat him up. On the lamb's asking the reason of this sudden burst of kindness, the tiger told him that he offended the tiger some four or five years ago. The lamb said that he was only two years old, how could he offend the tiger four or five years ago. "Oh" replied the tiger, "then it was not you, but your father who offended me; so the sin of your father will be visited upon you." Saying this he killed the poor thing. Similar is the argument which the Christian missionary puts forward when explaining the cause of human misery and suffering. According to him the sin of Adam and Eve is visited upon us. He does not believe in the Law of Karma and Rebirth, so he traces the root of all misery to the wrath of God, who high-seated on His throne in heaven, his eyes burning with anger, is engaged in the pleasant duty of raining down maledictions upon the whole of humanity unceasingly for an innumerable number of years for a single fault committed in the beginning of creation. Does not the code of belief of the Christian missionary need a little air and light?

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It is not improbable that other sentient beings have organs of sense which do not respond to some or any of the rays to which our eyes are sensitive, but are able to appreciate other vibrations to which we are blind. Such beings would practically be living in a different world to our own. Imagine, for instance what idea we should form of surrounding objects were we endowed with eyes not sensitive to the ordinary rays of light, but sensitive to the vibrations concerned in electric and magnetic phenomena. Glass and crystal would be among the most opaque of bodies. Metals would be more or less transparent and a telegraph wire through the air would look like a long narrow hole drilled through an impervious solid body. A dynamo in active work would resemble a conflagration, and would realize the dream of mediæval mystics, and become an everlasting lamp with no expenditure of energy or consumption of fuel.—*Prof. Crookes.*

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Every religion in order to be of service to the generality of mankind must be full of forms. The *Paramahansa* may do without forms but the average man can never proceed in the spiritual path without these props. The Lucifer for August has the following remarks with regard to forms. Speaking of us Lucifer says, "The editor comes to grief over his upholding of "Forms," basing his arguments on the statement that purification must *commence* with the physical body. The Rāja yoga at any rate teaches that true and lasting purification must originate in the sphere of the mind, and the *result* will be the purification of the physical body. But "Forms" are probably necessary for many people, and a Theosophist would be the last to grudge a man any of his moral props." All this is true. But why the Theosophists recommend a vege-

tarian diet and prohibit the use of intoxicating liquors if the purification of the physical body is of no importance? Why have almost all the Eastern religions recommended *fasts* on particular lunar days? Why ablution is held sacred by the saints of almost every nation? Why from times immemorial the Brahman boy is enjoined to practise *Pránáyāma* from the very day of his wearing the holy thread?

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The holy thread of the Brahman consists of three strings of thread. They represent, in the first place, the *Ira*, *Pingalā*, and the *Susumnā nādis*. In the second place they represent *Kūya Danda*, *Mano Danda* and *Bāk Danda*. The Brahman should have control over his *Kūya* (body), *Manu* (mind), and *Bāk* (speech). The holy thread ought to remind the Brahman what should be the aim of his life.

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Says Mr. Laing:—"The rudimentary limbs of the human embryo are exactly similar, the five fingers and toes develop in the same way, and the resemblance, after the first four week's growth, between the embryo of a man and a dog is such that it is scarcely possible to distinguish them. Even at the age of eight weeks, the embryo man is an animal with a tail, hardly to be distinguished from an embryo puppy."

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Hinduism contains the sublimest moral and spiritual code for the guidance of one's life. Every Hindu should reduce into practice the grand principles of his religion; for by them alone can he attain the aim of spiritual evolution. Every Hindu father should teach his child to practise the *forms* prescribed by his religion from a very tender age. The

repetition of *Gāyatri* every morning and evening in the case of a Brahman and utterance of his *Mantram* in the case of the other castes should be made compulsory. From a spiritual point of view, the English-educated Hindus of today is far inferior to those who have not received the light of the West.

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The following is in answer to a correspondent's query: In every *mantra* the following things are absolutely necessary:—(1) *Rishi*. (2) *Chhanda*. (3) *Debatā*. (4) *Bijum*. (5) *Sakti*. (6) *Kilakam*. (7) *Biniyoga*. The worshipper of any *mantra* must know these seven necessities which vary in each particular case. The *Rishi* is the person who first learnt the *mantra* and obtained *Siddhi* by it. The *Chhanda* is the measure. The *Rishi* being the original *Guru* of the *mantra* is conceived in the head. The *Chhanda* occupies the mouth. The *Debatā* is the deity of the *mantra* and is placed within the heart; and *Biniyoga* is the application of the *mantra*. The word *Kilakam* literally means a piece of wood or some other thing to which an animal is tied; and the word *Kilita* means bound. *Mantras* are said to be *Kilita* or bound or destitute of the power of exerting their influence so long as this *Kilaka* is not removed, i.e., made *Niskilita*. Of course, the *Kilikam* is removed by mysterious *Mantrums*. *Bijum* composes the *mantra* itself, and *Sakti* is the effective power of the *Bijum*. With regard to the second question of our correspondent we should state that *Pancha Parba* is composed of *Chaturdasi*, *Amābasyā*, *Poornimā*, *Astami* and *Sankrānti*. The above five are particular *tithis* or lunar days.

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Recent excavations have proved that the physical body of the men

of former ages were more colossal than our own. A buried town of Spain has the following curiosities in it. "Inside the houses many skeletons have been found in different positions. The race that inhabited this country was of large stature, for the skeletons are seven feet high. Some of the heads are separated from the bodies and placed in large earthen vases; between their teeth (extremely white and well-preserved) they hold a piece of stone called "Chal-chi-vill." The preservation of this part of the body reminds one of the custom

amongst certain nations of keeping the head when they cremate the rest of the remains. The attitude of the skeletons prove that the town was destroyed by plutonic phenomena, similar to those which caused the destruction of Herculaneum, Pompeii and some Spanish towns."

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Let every man make himself what he preaches to others; the well-subdued may subdue others: one's self, indeed, is hard to tame.

*Dhammapāda.*

## Hinduism.

LOOKING behind through the vista of ages to the period when Buddhism, Christianity, and Mahomedanism were sleeping in the womb of the future, we find that at that remote time the one spark of Divine Light which illumined the ancient world was Hinduism—the religion of the Vedas. A peculiar grandeur surrounded this religion like the halo which encircles God. The Vedic Rishis did not admit that their theory about God and the universe originated from any particular individual however high. They claimed that during the highest state of Samādhi their individuality mingled for the time being with the Divine Essence and the inspired soul afterwards returned to give to the world the history of the spiritual message. The spiritual facts which go to constitute Hinduism were derived not from experience or from reasoning, but they were assimilated first-hand by direct communion with the Mahāchaitanya of the universe by the processes of Samādhi. Hence we get

three facts from a consideration of Hinduism:—(1) That it owes its name to no man; (2) That it is an inspired religion; (3) And that it is the oldest religion of the world.

Nothing can touch our heart so much as the great fact that there was a time when the world had but one religion, and when the heart-rending strife between sect and sect and between creed and creed was unknown. It may be that even at that time there were some minor religions suited to the savages and barbarians of the pre-historic age; but the broad fact can not be denied that the civilized world of that long-buried past followed the religion of the Vedas and the Upanishads. The religion of Buddha, Christ, and Mahomet was at that time a thing of the distant future. The whole of the civilized world was an oriental world in the modern sense of the term. Its poetry and its literature, its religion and its science, were tinged with oriental flavour. An oriental sun used to rise every morning over the heads of an oriental

people. At that far-off past the only religion which ruled the world and guided the highest sentiments of man was Hinduism.

The technical name by which these ancient people are designated is denoted by the term *Aryans*. In the Aryan was combined the simplicity of the child as well as the grandeur of the gods. The spiritual heads of these Aryans were men like *Suka Deva*, *Byas*, and *Bishwamitra*. They are called men in as much as they had the physical body; they resembled the Gods in their psychic powers as well as in the super-human states of their consciousness.

We have just now said that the highest representatives of the Aryans were men like *Byas* and *Suka Deva*. But certainly this does not exhaust the list of the great spiritual figures who lived and moved in ancient India. Even to-day, after the lapse of thousand of years, we have not forgotten the sacred names of *Vishnu* and *Judhisthira*, of *Vashistha* and *Valmiki*, of *Parasara* and *Janaka*. The very recollection of the Hindu Aryans, beings before our mind's eye the holy figures of our ancient Rishis, who while yet in flesh, mingled their finite ego with the prime source of all life. They mingled their little "I" with the eternal *Satchidananda* and in their mind reigned the calm silence and rapture of the Infinite. Such were the beings who received the grand doctrines of Hinduism from Nature Herself and afterwards embodied them in the lofty teachings of the *Upanishads*.

The next important point which one should notice with regard to Hinduism is its catholic character. The true Hindu never recognises any mediator between man and God. The idea of a mediator which forms the back-ground of all *Shemetic* religions is wanting in Hinduism. To

the Hindu, God is the Soul of his soul, the *Atmá* of his *atmá*.

He is nearer and dearer to him that he is to himself. He is the great searcher of all hearts, the omniscient judge of his most hidden thoughts. The true Hindu thinks that his heart is eternally encompassed by the holy Presence of the all-pervading spiritual light; and this spiritual light he tries to remember every moment of his fleeting life. The Hindu holds such an intimate communion with God even at the time of wordly business that it has been truly said that he "eats, drinks, and sleeps religiously."

The doctrine of universal benevolence is the very back-bone of Hinduism. The Hindu is enjoined to embrace every creature of God however low in the scale of evolution. The teachings of Mahomet and Christ touch humanity only; no clear injunction is therein found to treat the lower animals like our neighbours; but the *Shástras* distinctly inculcate that the life of a fly should be as much respected as that of a man. Next to the doctrine of universal benevolence Hinduism inculcates the doctrine of universal toleration. Hinduism distinctly states that each man may obtain salvation if he sincerely follows his own religion. Unlike Christianity and Mohamedanism, it does not maintain the absurd idea of an *eternal* heaven and an *eternal* hell. The theory of physical evolution which Darwin applied in the province of Science was also applied by the Hindus in the spiritual plane. The Rishis recognise a *physical* as well as a *spiritual* evolution.

In the next place Hinduism maintains "inferior stages of religious belief in its own bosom in harmony with the nature of man who can not but pass through several stages of religious development before being able to grasp the Supreme Being." The above is one of the grandest

features of Hinduism ; and it is this feature which has enabled Hinduism to survive the attacks of all foreign systems of faith from before the rise of history, thereby showing that there is much in it which can secure a permanent hold over the mind of man.

It may be asked why Hinduism harbours within its bosom inferior stages of religious belief ? Have not these inferior stages of religious belief given a clue to the professors of other faiths to criticize Hinduism as a system of superstition and idolatry ? The reason for the above I like to give in the words of a foreigner, Professor Wilson, with whose remarks we entirely agree. "It must necessarily follow," says he, "that every Hindu who is in the least acquainted with the principles of his religion, must in reality acknowledge and worship God in unity. Men however, are born with different capacities and it is therefore necessary (as the Brahmans maintain), that religious instruction should be adapted to the powers of comprehension of each individual ; hence a succession of heavens, gradation of deities and even their sensible representation by images, are all considered to be lawful means for existing and promoting piety and devotion. The man who might be capable of comprehending the existence and Divine Nature of an invisible and immaterial Being might easily understand the *avatars* of Vishnu, and from being sensible of super-human powers manifested in them, might be led to raise his ideas still higher, and to form correct notions of Deity. Placed at the bottom of a flight of steps, no person can at once spring to the top, but must ascend gradually from step to step ; and it is in the same manner that the feeble powers of man can only by intermediate helps attain the knowledge of the real nature of God. But such means

being requisite for dispelling the ignorance of created beings and for enlightening them with divine knowledge, affects not the unity of God ; and all these apparently diverging paths which the worship of different deities present lead but to one and the same object."

From the above it will be seen that the various stages of Hinduism may be divided into two great departments, the higher and the lower, viz., *Gnân* and *Kârma*. The special excellence of *Gnân Kânda* consists of its ideas of the nature of God and of revelation, its disbelief in mediation, its rejection of all ritual observances, the stress which it lays on *Dhyân* or the contemplation of God as transcending the inferior offices of prayer and praise and its having no appointed time or place of worship and recognising no pilgrimages to distant shrines. The *Gnân Kânda* has found its highest expression in (*Advaitabâd*.) The inferior portion of Hinduism treats of rules and processes to bring about the purification of the mind so that it may be finally able to realise the Spiritual Essence which underlies the universe of attributes. The *Kârma Kânda* has found its complete expression in the *Bishistadwaita* and *Dwaita* systems. The lowest stage is *Dwaita* ; the intermediate is *Bishistadwaita* ; the highest and the culminating point is *Advaita*. The last preaches the grand idea of the *absolute unity* of the *one Brahman without a second*.

It is generally believed that the *Pancha upāsaks* (*Sākta*, *Shaiva*, *Gānapātha*, *Saura*, *Baishanava*) comprise the human beings who go under the name—*Hindū*. The *Sāktas*, *Shaivas*, *Gānapāth*, *Saura*, and the *Baishnavas* are the worshippers of *Kālī* or *Durgā*, *Shiva*, *Ganesh*, the *Sun*, and of *Bishnu* respectively. But it must be remembered that the higher form of

Hinduism does not regard these impersonations as so many distinct and independent deities, but representations of one and the same great Being contemplated under particular aspects. If we consider the hymns of the Rig Veda itself, we find that the Vedic Rishis while emphasizing the unity of God-head used to place before them the different phases of Bramh and to sublimate those phases by rapturous odes. Take, for instance, the first Muntram of Sukta I. Mandala I. of Rig Veda. This Sukta is an address to *Agni* (Fire). But it must not be supposed that the physical *Agni* is thus addressed; for in the fifth Muntram it is written that the same *Agni* is the fountain of every blessing, that it is omniscient, and the producer of everything and that it is the unchangeable Truth itself. In the Sathapatha Brámana Kanda I, Ch. 5, it is clearly mentioned that *Agni* is *Atma*. The *Agni* of Mandala I. of Rig Veda is not the physical fire but it is the very substance of fire. The eternal Chaitanya clothed with the veil of attributes called *agni* is the theme of the opening hymn of the Rig Veda. In hymns of the above nature scattered throughout the Rig Veda may be found the germ of the thirty-three crores of Gods which inhabit the modern Hindu Pantheon. So, we have not only thirty-three crores of Gods but strictly speaking infinite Gods in as much as Bramh has infinite aspects. Each aspect is a door which leads one to the Su-

preme Substance. Each aspect is a ray of the Divine Sun. Each aspect is a bead through which passes the infinite spiritual string which binds the innumerable beads together. Parambramh is the endless spiritual string which binds together beads of various sizes and colors. The most transparent and purest of these beads represent the *Mukta Purushas* and Devas, and the grosser beads represent men and animals and beings of a far more inferior order.

Passing on from philosophical considerations we find that there is nothing more dear and near to our hearts than the name—Hindu. It binds together the various races of India, the Madrasis, the Punjabis, the Mahrattas, the Sikhs, and the Bengalis with one brotherly chord. It may be that the minor details of our manners and customs are different; it may be that our surroundings are peculiar and our languages not the same; it may be that we breathe different atmospheres and are nurtured in different climes. But this is certain that we are all Hindus and that we have all received our spiritual lessons at the feet of Byas Deva and Sankaracharya, of Bashista and Manu. In our veins flow the same blood which flowed in the veins of Parásara and Vyas, and that even in the words of a foreigner "we are a nation of philosophers. Our struggles are the struggles of thought; and our problems the problems of future existence."

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## Considerations by the way.

A celebrated passage in one of the *stotras* of Sree Sankarāchārya has the following :—"What, if you be young and fair, rich beyond want and blessed with a sweet and angelic wife; what if you have all these and your mind be not devoted to the feet of your Guru?" This reminds us of a parallel saying of Jesus of Nazareth, "what if you have the kingdom of the world and lose your soul instead?" This consideration, no doubt, is of immense importance and well worth the sweat of our brow that is spent over its solution. But we believe there is something nearer home, something more directly cognizable by our intellect which may dispel our fondness for the "kingdom of world" of *itself*, without having to go the length of comparing or contrasting it with any better kingdom attainable by our exertions. We mean the kingdom of the world is enough in itself to make us sick of it.

There is indeed a class of men who hold that the cup of life is always equally mixed with pleasure as well as pain. But the argument of these philosophers is rather wide of the mark. They come to this conclusion by adapting themselves to the circumstances which occur by turns and do not look backward for comparison. To put more clearly; if one of these people meet with a reverse he would simply try to shut his eyes to the fresh difficulties which surround him and essay to get used to them. He would not, for example, compare the items of happiness he was enjoying before with those now falling in his lot; he would only say, "I am content or I am trying to be

content and in a few days I shall be able to be content with my changed circumstances. So, however much I feel the first shock, my mind will get used to it and I shall no more have reason to complain." But he forgets that contentment, and a change of circumstances are different things altogether. A man may fall into the lowest pitch of misery from a state of high affluence and may not be discontent.

I know of no other theory which pretends to establish the equality of misery and happiness in this world.

If we enquire into the cause of this inequality, the inevitable conclusion *Karma-fala*—"What one has sown one must reap"—awaits us. The civilized world can no more think of a God who awards misery and happiness to us independently of our actions. Neither can a life beyond the grave and re-incarnation be any more doubted. For without the re-incarnation theory, this hard reality—the terrible inequality in the world can not be solved. The theory of the immortality of the soul is as old as the creation itself. It requires no external proof, it is established beyond doubt in the heart of every intelligent being intuitively.

Then after all we find that the difference between the man of one condition and another is alone due to their own actions in a former life. The pitch black woolly-headed negro with a beastly snout bred up in an environment little better than that of a wolf's den and the fair son of Europe basking in the sunshine of a benign civilization have



only to thank themselves for their respective situations. It is the man's thoughts, the tendencies and habits which determine the future habitation and form in which he is to live. *Corpus cordis opus* says an old wise proverb—the soul is the maker of the body. And at the same time sings old Spencer:—

"So every spirit, as it is more pure,  
And hath in it, the more of heavenly light  
So it the fairer body both procure  
To habit in, and it more fairly dight,  
With cheerful grace and amiable sight.  
For, of the soul, the body form doth take,  
For soul is form, and doth the body make."

Misery prevails in gigantic proportion over happiness in this world. We see many who do not care to remedy it or find out its cause by systematic and continued efforts. Almost all men unconsciously slide in the track, while a few among them try to find out the way mentioned in the beginning of this article. This is the most hopeless and slothful attitude. It is also exceedingly irrational. If we can earn our misery, is it not also in our power to earn happiness? It is impossible to conceive a God who interferes in our happiness or misery in any way other than as an uniform and impartial law which awards each his due. What then prevents us but ourselves from earning what we like most?

Happiness or misery is the change of a former state; an agitation imparted by the surrounding circumstances to the mind and then to the ego which causes it to lose its former equilibrium and attain a new state. Now we perceive when our minds become extremely anxious for any thing, say for a mislaid book, we lose happiness but as soon as we get it we feel quite happy. This is explained in Hindu Psychology in the following manner:—

The soul which is unmingled Bliss itself takes in it the reflections of the restless *Prakriti*, as a clear mirror reflects the movements of the

branches of a tree before it. Thus a *bhabum*, a mode of consciousness, the sense of "I" is formed. In man this Egoism becomes deep rooted by habitual ignorance as well as by the associations of the *Upādhi*. The deluded ego so much forgets itself and its own natural blissful state that it never considers the mind to be separate from it; so it always thinks itself miserable, by thinking that the changes of the mind are its own and scarcely having the opportunity of learning its own nature in an appreciable degree. Now whenever the mind attains the object for which it becomes restless a while ago, it becomes calm for the time being and the Ego, being free from the reflections of the mind attains for the time being its pure natural state, which is Bliss itself. Thus do we feel happiness on gaining the wished-for object. The moment we gain the object of our desire, the *restlessness* of our will comes to an end; the cessation of the action of will is equivalent to happiness. In fact, external objects do not give us happiness at all. The cessation of desire produces happiness.

Thus we see that happiness or misery does not lie in outward things but they are in the Ego or Self. Matter and mind change and communicate some sensations but the discrimination, the feeling, the sense of pleasure and pain, is in the Ego. There are three sorts of happiness *Sātvic*, *Rājasic* and *Tāmasic*, and all three need the concentration of the mind. Misery is thus a negation, a want arising from the ignorance of self.

In conclusion a word or two about man will not be amiss. What is man? Is he a helpless, sense-ridden, foolish, and miserable clump of flesh doomed to eternal damnation in this hell of a world as he appears to be? Our present enquiry into his Ego does not show this. He is an

immortal,—a God in the mask of ignorance. Only let him appear as himself, let him forget for a moment the deceitful dodge,—the willow-the-wisp, that allures and leads him astray—he is no less than the Eternal, the Beautiful and the All-wise One. Let him remember the story of the young lion bred up among the sheep. Let him also remember like Emerson, while he worships God, “I the imperfect adore my own perfect,” and that there is no real insurmountable baricade

between God and him, they are both ONE in essence and substance, and let him like-wise, with the same sage bear in mind that “a man is the facade of a temple wherein all wisdom and all good abide. What we commonly call man, does not represent his true self. Him we do not respect but the soul whose organ he is, would he let it appear through his action, would make our knees bend.”

A. H. B.

## Arise Jiva.

“Uttistatha, jágrata prápya  
Baránnibodhata;  
Khurasya dhárá nishitá duratyayá,  
Durgamapathastat kabao badanti.”

*Kathopanishad.*

“Arise Jiva, awake from thy sleep of ignorance, repair to a wise Acharya and understand (the real and the false). Make your intellect sharp as the edge of the razor, for the path, say the sages is exceedingly impassible and difficult to tread on.”

The ancients had certainly before them this arch-tempter world, when they first conceived the devil; its restless, imperceptible and winning ways are only equalled by itself—it has no compeer. The Yoya-Vásistha says, “Sankalpa is the only king reigning supreme over all, the greatest of the great, whose power remains unbaffled and undiminished till the end of time.” Sankalpa, (which we translate as “desire” for want of a better word) ever budding forth in thousand varieties whirls the dis-integrated monad in a tempest of incarnations through eternity. Knows it any stop? Look at the poet—he has given it a free

course, he allows it to run wild, the larger the broader his area, the more it runs soaring above the skies and beyond it, noting the gleaming peaks of Heaven and Earth, love and passion, angel and beast. Here is the whole visible and invisible, real and imaginary worlds perfectly alive and a-going. The philosopher is as much lost in the maze of his creation; only he tries to make the ends meet. In him you find the poet a little condensing. The novelist crystallizes more. Every other human being (a combination of all the above three) serves but to hasten the boundary and harden the details. Here is the sap of the never-dying world. Do you think that the lofty flights of imagination are mere shadows and barren of any result? No—they breed thousand-fold. Their condensation depends on their intensity. Nevertheless they are as much effectual in the subtle state as in the gross;

perhaps more. Had there been no imagination there would have been no Earth, no Heaven, and no Hell. Man has kept the creation up. He supplies it with sap and life. The multiplicity of his desires is the cause of the variegated world.

All are of the Eternal One as the false serpent is of the rope. Our separation is for our mental froths and foams, otherwise this whirlpool of misery would have been replaced by the one sea of calm. Avoid your *Sankalpas*—the pulsations of your mind—remain neither awake nor asleep, give up each and every attempt,—even the lifting up of your little finger, let your body recline as best as it may upon its mother earth, and you will soon find how full, how great you are !

Therefore the Upanishad says :

“ARISE JIVA !”

Secure in thy citadel of folly, sleep no more. The time is close by when your anchor will be raised, and you shall be launched into the depths of the invisible. Oh, where shall your thoughts, the hopes that you are now forming be matured ! Do you think for a single moment that the array of waking visions which passes over your mind when you seemingly enjoy health and life or remain engaged in your earthly duties—the sweet smiling hopes which rise unconsciously in your breast and fade of themselves seldom attracting your serious notice, have a world of effects upon your fortune ! Oh poor blundering brother,

who fight for shadows and run mad for hobbies, have you ever examined the bottom of your security ? Have you ever examined carefully the basis of yourself—your great hope, the To Be of your life ? Have you ever felt within you, a sense of supreme loneliness and singleness—though surrounded by the busy work-a-day world—that prompted you to question your affinity with your environments ? Have not a small voice within you ever made itself heard—a shrill and clear tone—saying : “What are all these for ? Whither am I going ? Neck-deep in the cess-pool of ‘want and supply,’ blind with unsatisfied passions and desires and struggling to secure object after object, I stumble at every step, and have scarcely any glance for the spiritual height that is over me.” Oh wretched and self-deluded fools ! that weave your own net of death, when shall you desist to look down and around, and direct your gaze to the lofty heights of spiritual beatitude—whence a helping hand is always waiting to be stretched for your deliverance. Remember that the great Buddha and God-like Sankarāchārya bade adieu to their comforts of the flesh and roved like homeless beggars—to solve for you the enigma of your miserable lot—to bring home to you the Great Truth, “SHUN DESIRE—cease from spinning your knotty skein that you may secure peace both here and hereafter.”

Alpha.

## The constitution of man.

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**H**INDU Shástras, without any exception, divide the entity called man into four principles, three of which are made up of matter. The first Upádhi is the *Sthula-sharira*, physical body, which we leave behind us at the time of death. The second is the *Sukhsma* or *Linga Sharira* which the *Jiva* wears just after death till re-incarnation. This is composed of the five *Gnánendriyas* (hearing, touch, sight, taste and smell); five *Karmendriyas* or powers of action which guide the motions of *Bák* (voice), *Páni* (hands), *Páda* (feet), *Páyu* (anus), and *Upastha* (puddendá); the five vital airs (*Pránás*) called *Prána*, *Apána*, *Samána*, *Byána*, and *Udána*; the above five are simply the subdivisions of the *Prán Báyu*. In addition to the above there are two more, *Mind* and *Buddhi*, which complete the list of seventeen principles which make up the *Sukhsma Sharira*.

The third in the *Kárána Sharira* the pure Ego, the sense of "I." *Kárána Shárirá* is the sense of pure "I-am-ness" which the *Yogi* feels at a certain stage of *Samádhi*. This sense of "I" is the cause or *Kárána* of the phenomenal universe; it is, therefore called *Kárána Sharira*. Beyond the *Kárána Sharira* is *átmá*,—the undifferentiated spiritual substance called *Maháchaitanyu*. The above is very clear. Even the average man can get a faint idea of these principles. The seventeen components of the *Sukhsma* or *Linga Sharira* are known to every body; moreover, they come into play during dream, when the physical body lies inert. When the *Karma* of a

man is at an end, he lives in his *Linga Sharira* only. Again, my means of *yoga* he may throw off his *Linga Sharira* and live in the *Kárána Sharira* as a *Bidehamukta*.

In addition to this simple and scientific division which is as clear as daylight, the *Shástras* give us another classification of principles by breaking up the *Sukhsma* or *Linga Sharira*. The new classification consists in the change of nomenclature, that is all. The *Sthula Sharira* is here termed *Annámaya Kosha*. The *Pancha Pránas* (vital airs) and *Pancha Karmendriyas* are termed *Pránmaya Kosha*. The *Pancha Gnánendriyas* plus *mind* are termed *Manomaya Kosha*. The *Pancha Gnánendriyas* plus *Buddhi* (intellect) are called *Bignánmaya Kosha*. *Pránmaya*, *Manomaya*, and *Bignánmaya* are, therefore, the subdivisions of the *Linga Sharira* and nothing else. The *Kárána Sharira* is called *Annándamaya Kosha*. Beyond these is *átmá* as in the previous classification. So we see that there is only one classification of the principles of man in our *Shástras* under two different nomenclatures.

But the case is quite different with the seven-fold classification given in the *Lucifer* by Mrs. Annie Besant in the article headed, "Death and After," and by Mr. Siunnett. It is argued that the four-fold classification can not explain some post-mortem phenomena which are witnessed in the Seance-room. We can not understand this at all. The *Sukhsma* on the *Linga Sharira* is quite sufficient to explain every post-mortem phenomena. Into

whatever state of consciousness you enter you can not dispense with the Pancha Gnānendriyas (hearing, touch, sight, taste and smell) and Pancha Karmendriyas. Until you merge yourself in Ishwara (Logos) you must have *Indriyas*. And if the *Linga* or *Sukhsma Sharira* is nothing but the aggregate of these *Indriyas* plus *Mind* and *Buddhi*, it is evident that every post-mortem or even *Devāchanic* (belonging to *Swarga*) phenomena must be explained by the theory of *Linga Sharira*. But there is only this difference that the *Linga Sharira* of the *Baddha Jivas* is tinged with *Karma*, while that of the *Mukta Jivas* is free from *Karma*. We will now state below the Theosophical classification. Referring the latter classification the late Mr. Subha Row made the following remark as early as 1887. He said, "the seven-fold classification of man is very unscientific and misleading. \* \* \* It is almost conspicuous by its absence in many of our Hindu Books. \* \* \* Their defective exposition is on the very face of it; and their imperfection can be easily detected by a careful examination." The seven-fold Theosophical classification as recently given out by Mrs. Annie Besant is as follows:—

1. Sthula Sharira.
2. Linga Sharira.
3. Prāna.
4. Kāma-mānas (Lower-mānas).
5. Higher-mānas.
6. Buddhi.
7. Atmā.

The second principle *Linga Sharira* is defined as the ethereal counterpart of the body. It is also stated elsewhere that it is not the *Sukhsma Sharira* of the Vedantists as stated above (vide S. D. page 157). It is neither the *Kāraṇa Sharira*. In the first place, the *Linga Sharira* of the Theosophists is altogether a

new phenomenon. It is absent in almost all Hindu books. We may ask whether it has the five *Gnānendriyas* and *Karmendriyas*. If not, it can not exercise the slightest action, and is reduced to the status of an inanimate object. If it is possessed of the above *Indriyas* it can not be anything else than the *Sukhsma Sharira* of the Vedāntists. All post-mortem phenomena which the Theosophical *Linga Sharira* is made to explain can be more fully explained by the *Sukhsma Sharira* of the Shāstras. In the second place, it is a misnomer to call the second principle of the Theosophical classification by the Hindu name, *Linga Sharira*, in as much as the term *Linga Sharira* signifies a quite different thing altogether. It is as much consistent to call this principle *Linga Sharira* as to designate *ātma* by the term *Sthula Sharira*. The third principle (*Prān*) is included within *Sthulopadhi* by the Theosophists; but the Shāstras include it within the *Sukhsmapadhi*; the Pancha *Prānas* are a part of the seventeen principles which compose *Sukhsma Sharira*. It is quite clear that the *Sukhsma Sharira* must have its own *Prān Vayu*, otherwise the post-mortem *Jiva* will always enjoy the highest state of *Samādhi*.

The distinction between the higher and the lower mind, the 4th and 5th principles of the seven-fold classification, is also novel. According to the Theosophists there is a struggle between these two principles, but according to the Shāstras the struggle is between *Mind* and *Buddhi* (reason). In the Shāstras, instead of the three principles, viz., the higher mind, the lower mind, and *Buddhi*, there are only two principles, viz., the mind and the *Buddhi*. Our short life is the battle-ground between these two principles.

It is mentioned in Esoteric Bud-

dhism that each planetary round develops one of the seven principles of man. This implies that even the 7th principle, the Divine, is subject to change. But this is denied by the Shâstras. The 7th principle is always perfect and is not subject to evolution. It is the *Upâdhi* (Buddhi) which is subject to progressive development.

The above are some of the salient points of difference between the view taken by the Theosophists as

well as by the Hindus with regard to the constitution of man. We think that the time-honored four-fold classification far surpasses the seven-fold one in clearness and scientific accuracy. There is also another seven-fold classification of the principles of man in Esoteric Hinduism which is concerned with the seven *Chakrams* of the *yoga* philosophy. But we have nothing to do with that at present.

By a Chela.

## Sufism.

(Concluded from page 32.)

THE first part of the following quotations is taken from the translation by E. H. Whinfield in Trübner's Oriental Series. The second part is extracted from B. Quarritch's ed. 1879.

Morro: There is a mystery I know full well,  
Which to all, good and bad, I cannot tell;  
My works are dark, but I cannot unfold  
The secrets of the "station" where I dwell.

(66)—to attain unconsciousness of self.  
Is the sole cause I drink me drunk with wine.—

(108) They preach how sweet those Houris  
brides will be,  
But I say wine is sweeter—taste and see!—

(120) Ten powers, and nine spheres, eight  
heavens made He,  
And planets seven, of six sides, as we see,  
Five senses, and four elements, three  
souls,  
Two worlds, but only one, O man like thee.—

(124) What lord is fit to rule but "Truth?"  
not one.  
What beings disobey His rule? not one.—

(131) Thy being is the being of Another,  
Thy passion is the passion of Another.  
Cover thy head, and think, and then wilt see,  
Thy hand is but the cover of Another.—

(148) Allah hath promised wine in Paradise,  
Why then should wine on earth be deemed a vice?—

(225) When the fair soul this mansion doth vacate,  
Each element assumes its principal state,—

(266) They go away, and none is seen returning,  
To teach that other world's recondite learning;  
'T will not be shown for dull mechanic prayers,  
For prayer is naught without true heartfelt yearning.—

(285) Life's fount is wine, Khizer\* its guardian  
I, like Elias,† find it where I can;  
'Tis sustenance for heart and spirit too,  
Allah himself calls wine "a boon to man."

(340) Man is the whole creation's summary,  
The precious apple of great wisdom's eye;  
The circle of existence is a ring,  
Whereof the signet is humanity.—

\* Khizer, the "Green Old Man" is the guardian of "the fountain of life" and the type of the self-sustaining power of Deity.

† Quran II. 216, Elias discovered the water of life.

- (351) The more I die to self, I live the more,  
The more abase myself, the higher  
soar ;  
And, strange ! the more I drink of  
Being's wine,  
More sane I grow, and sober than  
before !—
- (369) This world a body is, and God its soul,  
And, angels are its senses, who control  
Its limbs—the creatures, elements  
and spheres ;  
*The One* is the sole basis of the  
whole.—
- (376) Some look for truth in creeds, and  
forms, and rules ;  
Some grope for doubts or dogmas in  
the schools ;  
But from behind the veil a voice pro-  
claims,  
“Your road lies neither here nor  
there, O fools.”—
- (400) My body's life and strength proceed  
from Thee !  
My soul within and spirit are of Thee !  
My being is of Thee, and Thou art  
mine,  
And I am Thine, since I am lost in  
Thee !—
- (31) Up from Earth's Centre through the  
Seventh Gate  
I rose, and on the Throne of Saturn\*  
sate,  
And many a Knot unravel'd by the  
Road ;  
But not the Master-knot of Human  
Fate.—
- (32) There was the Door to which I found  
no Key ;  
There was the Veil through which I  
might not see :  
Some little talk awhile of *Me* and  
*Thee*  
There was—and then no more of *Thee*  
and *Me*.†—
- (33) Earth could not answer ; nor the Seas  
that mourn  
In flowing Purple, of their Lord  
forlorn ;  
Nor rolling Heaven, with all his signs  
reveal'd  
And hidden by the sleeve of Night  
and Morn.
- (34) Then of the *Thee* in *Me* who works  
behind  
The Veil, I lifted up my hands to  
find  
A Lamp amid the Darkness ; and I  
heard,  
As from Without—“*The Me Within*  
*Thee Blind* !”—
- (35) Then to the Lip of this poor earthen  
Urn  
I lean'd, the Secret of Life to learn :  
And Lip to Lip it murmur'd—“While  
you live,  
Drink !—for once dead, you never  
shall return.”—
- (36) I think the Vessel, that with fugitive  
Articulation answer'd, once did live,  
And drink ; and Ah ! the passive lip  
I kiss'd.  
How many kisses might it take—and  
give it—
- (44) Why, if the Soul can fling the dust  
aside,  
And naked on the Air of Heaven ride,  
Wer't not a Shame—wer't not a  
Shame for him  
In this clay carcase crippled to  
abide ?—
- (50-62) A Hair perhaps divides the False and  
True ;  
Yes ; and a single Alif were the clue—  
Could you but find it—to the Treas-  
ure-house.  
And peradventure to *The Master* too.  
Whose secret Presence • • • \*  
• • • • • cludes your pains ;  
Taking all shapes • • • ; and  
They change and perish all—but He  
remains.  
A moment guess'd—then back behind  
the Fold  
Immerst of darkness • • •
- (55-56) You know, My Friends, • • •  
I made a Second Marriage in my  
house ;  
Divorced old barren Reason from my  
Bed,  
And took the Daughter of the Vine  
to spouse.—  
For “Is” and “Is-not” though with  
Rule and line,  
And “Up-and-Down” by Logic I de-  
fine,  
Of all that one should care to fathom, I  
Was never deep in anything but—  
Wine.—
- (66-67) I sent my Soul through the Invisible,  
Some letter of that After-life to spell ;  
And by and by my Soul returned to  
me,  
And answer'd : “I myself am Heav'n  
and Hell ;”  
Heav'n but the Vision of fulfill'd  
Desire  
And Hell the shadow from a Soul on  
fire  
Cast on the Darkness into which Our-  
selves,

\* Saturn is lord of the seventh heaven.

† No more individual existence.

‡ The following is told, and attributed to Attar ; A thirsty traveller dips his hand into a spring of water to drink from. Another comes likewise to drink and leaves his earthen bowl behind him. The first traveller takes it up for another draught and is surprised to find the same water bitter when drunk from the earthen cup. But a voice from heaven tells him the clay from which the bowl is made was once *Man* ; and into whatever shape renewed, can never lose the bitter flavour of mortality.

So late emerg'd from, shall so soon  
expire.

\* \* \* the Banquet is ended !

FARIDU 'DDIN SHAKRGUNJ (ABOUT  
A. D. 1200).

Man, what thou art is hidden from thy-  
self,  
Know'st not that morning, mid-day, and  
the eve  
Are all within Thee ? The ninth heaven  
art Thou,  
And from the sphere into the roar of time  
Didst fall ere-while, Thou art the brush  
that painted  
The hues of all the world—the light of  
life  
That ranged its glory in the nothingness.  
Joy ! Joy ! I triumph now ; no more I  
know  
Myself as simply me. I burn with love.  
The centre is within me, and its wonder  
Lies as a circle everywhere about me.  
Joy ! Joy ! No mortal thought can fathom  
me.  
I am the merchant and the pearl at once.  
Lo ! time and space lay crouching at my  
feet.  
Joy ! Joy ! When I would revel in a  
rapture,  
I plunge into myself, and all things know.

*Saadi* (Shaikh-Muslah-ud-Din  
Saadi) was born at Shiraz, the capi-  
tal of Persia, A. D. 1176.

He thus characterizes his life and  
his studies : "I have wandered to  
various regions of the world, and  
everywhere have I mixed freely  
with the inhabitants ; I have gathered  
something in each corner ; I have  
gleaned an ear from every harvest."  
The *divan* of Saadi is by his country-  
men reckoned to be the true Salt  
mine of poets. Jami calls him "the  
nightingale of the groves of Shiraz."

We would call him the moral  
philosopher of Sufism. His writings  
do not contain much metaphysics.

SAADI'S GULISTAN (OR ROSE GARDEN):

MOTTO : The Rose may continue to bloom  
five or six days ;  
But my *Rose garden* is fragrant  
for ever.

—Shame on the man \* \*  
Who, when the drum soundeth  
for departure, hath not made up his  
burden ;

Who, on the morning of his jour-  
ney, is still indulging in sweet sleep.

—They asked Lockman, the wise,  
from whence he learnt wisdom. He  
answered : "From the blind ; for  
till they have tried the ground,  
they plant not the foot."

—The world, O my brother, abideth  
with no one.

—Ask the inhabitants of Hell,  
rest they will tell you it is Paradise.

The sons of Adam are limbs of  
one another, for in their creation  
they are formed of one substance.

When Fortune bringeth affliction  
to a single member, not one of the  
rest remaineth without disturbance.

—Know that from God is the  
difference of enemy and friend, for  
the hearts of both are alike in His  
keeping.

So long as thou art able, crush  
not a single heart, for a sigh has  
power to overturn a world.

—Not a word can be said, even  
in child's play, from which an intelli-  
gent person may not gather instruc-  
tion ; but if a hundred chapters of  
wisdom were read in the hearing of  
a fool, to his ears it would sound as  
nothing but child's play.

Yesternight, towards morning, a  
warbling bird stole away my reason,  
my patience, my strength, and my  
understanding. My exclamations,  
by chance, reached the ear of a most  
intimate friend. "Never," he said  
"could I believe that the voice of a  
bird should have such a power to  
disturb thy intellect !"—"It is not,"  
I replied, "befitting the condition of  
man, that a bird should be reciting  
its hymn of praise, and that I should  
be silent."

—One day the Prophet said to  
Abu Huraizah : "Do not come *every*  
day, that our friendship may in-  
crease."

A holy man has said : "With all  
the beauty which attends the sun,  
I have never heard that anyone has  
taken him for a friend, except in



winter, when he is veiled and *therefore* is loved.

—The treasure chosen by Lokman was patience: without patience there is no such thing as wisdom.

—Were every night a night of power, *the Night of Powder*, would lose its worth. Were every pebble a ruby, the ruby and the pebble would be of equal value.

[Quran, Chap. xvii: Verily we sent down the Quran in the night of al Kadr.—Therein do the angels descend, and the spirit of *Gabriel* also, by the permission of their Lord with *his decrees* concerning every matter. It is peace until morning. Comp. footnote to Lane's transl. of the Quran and our Part II: Symbols.]

—How should the multitude find its way to their secret chambers, for, like the waters of life, they are hidden in darkness?

They kindle themselves the flame which, as a moth, consumeth them; not wrapping themselves up like the silk-worm in its own web.

Seeking for the Soul's repose on the bosom which only can give repose, their lips are still dry with thirst on the very margin of the stream:

Not that they have no power to drink the water, but that their thirst could not be quenched, even on the banks of the Nile.

"The bird of the morning only knoweth the worth of the book of the rose; for not every one readeth the page understandeth the meaning" (*Hafiz*).

SAADI'S BOOSTAN (FRUIT GARDEN OR GARDEN OF PLEASURE).

*His nature's true state* all are helpless to read.

The extent of *His* glory, no mortal has found;

*His* exquisite beauty, no vision can bound.

\* \* \* \* \*

To the skirt of *His* praise Reason's hand comes not nigh.

\* \* \* \* \*

The mind can't *this* world by reflection embrace.

But the Lord of the sky and the earth's ragged skin,  
On none shuts the door of subsistence for sin.

Like a drop in the ocean of knowledge are seen

Both *His* worlds, and the faults, *He* sees, kindly, *He'll* screen.

\* \* \* \* \*

The Creator is mercy-diffusing and kind,  
For *He* helps all *His* creatures and knows ev'ry mind.

In *Him*, self-reliance and grandeur you see,

For *His* kingdom is old and *His* nature is free.---

\* \* \* \* \*

*He* is tardy in seizing on those who rebel,  
And does not excuse-bringers rudely repel.

\* \* \* \* \*

When you've penitent turned "*It is past*," *He* will write.

\* \* \* \* \*

The extent of God's mercies no mortal can guess;

The need of *His* praises, what tongue can express?

Who knows that communion with God you don't share,

When without an absolution you stand to say pray'r?

\* \* \* \* \*

That pray'r is the key of the portal of hell,

Over which in men's presence a long time you dwell.

If your path does not lead to the Maker alone,

Your carpet for pray'r into Hell will be thrown!

*He* ordered, and something from nothing arose;

Who something from nothing, but *He* could disclose?

Again to nonentity's hiding *He* flings us.—

And thence to the plain of the judgment *He* brings us.

Let the robes of deceit, name and fame be dispersed.

For a man becomes weak if in garments immersed.

Wordly love is a veil by which nothing is gained;

When you snap the attachments the Lord is obtained.

\* \* \* \* \*

Know, that the people in ecstasy drown'd,  
In the eyes of the Lord special favour  
has found !

He watches the "friend," in the fierce  
burning pile ?

\* \* \* \* \*

You've no road in yourself while to self  
you are wed ;  
The enraptured alone are informed on this  
head.—

Some one said to a Moth "Oh, contempti-  
ble mite !

Go ! love one who will your affection  
requite.

\* \* \* \* \*

Between you and the candle no friendship  
can be !

\* \* \* \* \*

No one tells you your conduct is perfectly  
right

In destroying your life for the love of the  
light !

Observe what the moth, full of hot an-  
guish, said :

"If I burn, oh astonishing ! What is the  
dread ?

\* \* \* \* \*

\* \* I fancy the flame is a beau-  
tiful rose ! \* \*

\* \* \* \* \*

Won't you helplessly, one day, your life  
give away ?

For the sake of space and death, better  
give it to day !.

A wild beast is not likely to change into  
man ;

Instruction is lost on it, strive as you can.

\* \* \* \* \*

Effort makes not a rose from a willow  
grow ;

A warm bath will not whiten a negro like  
snow.

Since naught can the arrow of destiny  
brave.

*Resignation's* the shield that is left to  
God's slave.

*Path*

## Gleanings from Kant.

### II.

THE fundamental conception of  
Kant's philosophy of Religion  
is expressed in his reduction of  
Religion to *moral* consciousness.

The courting of favour with God  
through statutory religious actions  
of observances, which are different  
from moral commands, is mock  
service.

The truly religious spirit is that  
which recognises all our Duties as  
Divine Commands.

Happiness is understood to be a  
consciousness, on the part of a ration-  
al being, of the agreeableness of  
life, accompanying without interrup-  
tion his entire existence.

The principle which makes of  
this agreeableness the highest mo-  
tive of choice is termed the principle  
of self-love.

A *free* will can only be deter-  
mined by its fitness to serve as a  
universal law. We are conscious  
that our wills owe fealty to a law  
which is of absolute validity. Hence  
our wills are *free*

PURE REASON is *by itself* and  
independently practical, and gives  
to man a universal law, which we  
term the MORAL LAW.

This fundamental law of the Pure  
Practical Reason or the only un-  
conditional command is expressed  
in a three-fold formulae :—

1. Act according to maxims, of  
which thou can'st wish that they  
may serve as universal laws ; or act  
as if the maxim of thy action were  
by thy will to become the universal  
law of nature.

2. Act so as to use Humanity,

as well in thine own person as in the person of all others, ever as end, and never merely as means.

3. Act according to the Idea of the will of all rational beings as the source of a universal legislation.

DUTY is a sublime and great name that covers nothing which savours of favouritism or insinuation.

DUTY demands submission.

DUTY threatens nothing which is calculated to excite a natural aversion in the mind, or which is designed to move by fear.

DUTY merely presents a law which of itself finds universal entrance into the mind of man : a law which, even against the will of man, wins his reverence, if not always his obedience : a law before which all inclinations grow dumb, even though they secretly work against it.

Two things fill the mind with ever new and increasing admiration and awe, the oftener and longer we reflect upon them : viz.,

1. The starry heavens *above*, and
2. The moral law *within*.

The moral law is holy (*i. e.* inviolable).

Man is, indeed, unholy enough ; but humanity, as represented in his person, must to him be holy.

The idea of immortality flows from the *practical* necessity of a duration sufficient for the complete fulfilment of the moral law

The moral law requires *holiness*.

*Holiness* means perfect conformity of the will to the moral law.

But all the moral perfection to which man as a rational being belonging also to the sensible world, can attain, is *at the best* only virtue.

Thus virtue is a legally correct spirit arising from respect for the moral law.

But there is always a conflict between what the moral law requires of man, and man's moral capacity or motives of obedience.

On one side is the *correct spirit*

(*right motive*) arising from respect for the moral law.

On the other side, the consciousness of a continual bent towards retrogression, or at least towards impurity of motive, accompanies this spirit in its best estate.

The bent towards retrogression or the impurity of motive means the intermixture of imperfect, non-moral motives of obedience.

From this conflict between what is morally required of man and man's moral capacity follows the postulate of the immortality of the Human soul ; for the conflict can only be brought to an end through progressive approximation to complete conformity of the spirit (will) to the requirements of the moral law,—a progress that must continue *ad infinitum*.

The moral law, as a law freedom, emancipation and salvation, commands, by presenting motives which must be perfectly independent of nature and independent of any supposable agreement of nature with the impulses of human desire.

Consequently, in the MORAL LAW, *there is not the least ground* for a necessary connection between morality and a degree of happiness proportioned to it.

There does not exist an analytical (or proportionate) connection between morality and happiness, but there exists only a synthetical connection.

The selection of the right means for assuring the most pleasurable existence possible is Prudence, but *not* morality.

The consciousness of morality is *not true* happiness.

*True happiness* depends on the agreement of nature with the *whole* end of man's being, and with the *essential determining ground* of his will.

There is in human nature a propensity to reverse the moral order of the motives to action.

The origin of this propensity must be sought in the last resort in an unrestrained freedom.

This propensity is morally bad, and this badness or evil is radical, because it corrupts the source of all maxims.

Although man accepts the moral law together with that of self-love among his maxims, he is inclined to make the motive of self-love and its inclinations a condition of his obedience to the moral law.

The good principle is humanity, (i. e., the rational world in general) in its complete moral perfection.

Man, thus conceived, may be figuratively represented as the son of God.

Man is a worthy object of the Divine complacency when he is conscious of such a moral disposition that he can believe, with a *well-grounded confidence in himself*, that, if subjected to temptations and sufferings like those which (in the Gospel and Christ) are made the touchstone of ideal of humanity, he would remain, *unalterably loyal* to that ideal, faithfully following it as his model and retaining its likeness.

This Ideal is to be sought only in REASON.

No example taken from external experience is adequate to represent this ideal, since experience does not disclose the inward character; even internal experience is not sufficient to enable us to penetrate fully the depths of our own hearts.

Still if external experience furnishes us with an example of a man well-pleasing to God, this example may be set before us for imitation. Hence the proverb, *Experientia docet*.

A Church is an ethical society, subject to divine, moral legislation.

The invisible Church is merely the idea of the union of all the just under the divine moral government of the world.

The principle of legal right is, that the freedom of every man should be limited by the conditions under which his freedom can consist with the freedom of every other man under a general law. *Ueberweg's History of Philosophy*.

BOMBAY,  
July 1893.

} M. M. SHROFF.

## Vegetarianism.

ONE of the causes which led people to reject the doctrine of Vegetarianism is the idea that it is inspired by pietism, religious convictions and monastic mortification. But this is a grave error, for the rational Vegetarianism of to-day is entirely scientific, and dictated by the sole desire to follow a system conforming to the laws of nature. It has science on its side, and only the force of habit is opposed to it. The muscles become soft, the size

diminishes, humanity degenerates, and is kept in working order only by sedatives and tonics.

The numerous maladies of the stomach and the intestines from simple catarrh to the most serious diseases of the organs, are often due to our appetite for meat and other stimulants. Man is not intended to eat meat. His jaw is made to grind grains and fruits. His hands are made to gather them. The arguments drawn from physiology are

entirely favorable to Vegetarianism.

Science has recovered from its error in teaching that, for the human body to be strong and healthy many albuminous substances, particularly those under the form of meat, were necessary, for it has since demonstrated that the producer of bodily strength, above all, of strength to the muscles, is not albumen, nor any other substance containing carbonic acid and deficient in nitrogen.

The most reasonable nourishment, that which is most favorable to the normal work of our muscles, as also to that of our brain and nervous system, is that which contains little nitrogen but more of carbohydrates and fat. On the other hand, the substances in which albuminoids preponderate, when taken up by our bodies, figure as useless or even dangerous matter, for they have a great tendency toward decomposition and they thus disturb the equilibrium of our organism and produce disorder and disease.

In addition to this there are numerous maladies engendered by meat as trichinosis, typhoid fever, &c. The cereals, however, form a perfect food; that is to say, they include all the elements necessary to our organism; albumin, carbohydrates, fat, etc. It is only necessary to use them in their pure state. Natural bread is the only hygienic and physiological bread; consequently it should replace white bread for it exercises a salutary effect on the intestines and, at the same time, constitutes the best remedy for such disorders as abdominal plethora, diseases of the liver, etc.

The dry vegetables, peas, lentils, beans containing a great deal of nitrogen, almost 25 per cent., are very nutritive, for they comprise

only 13 or 14 per cent. of water, while meat contains 75. However, Vegetarianism is not too presumptuous with regard to its wonderful powers. Its doctrines demand, at the same time, the constant and intelligent practice of all sorts of hygienic rules.

It calls to its aid pure air, light, heat or cold water, exercise and, commencing at alcohol, the condemnation of all stimulants. In these conditions it is difficult to say which would prove more beneficial, the renunciation of meat or the application of a well understood hygiene. It is, however, indisputable that Vegetarianism, at its best, comprises in its accessories many things which make it worthy of general sympathy.

It would be scarcely wise to claim that universal Vegetarianism, alone, would bring the human race to a state of moral and spiritual perfection. Still, it could be reasonably expected to stand as a strong helper towards such a happy state. The moral pleasure of partaking of the repast of the Vegetarian is not small. He can, at the same time, taste the sweetness of the thought that the vials have not quivered with pain, sinking down to stillness and insensibility, only through the throes and shivers of death.

While we insist upon a painless, non-suffering sacrifice for the needs of the bodily appetite, we may well be reminded that to give mental pain to others, to gratify our tempers is nothing less but perhaps more cruel and degrading.

Certainly: human perfection is of slow growth. Vegetarian practice is one step which leads to others which are equally essential to a perfect humanity and spirituality.

F. H. G.

## Mummy.

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A SUBJECT that has never been explained in Theosophical literature is the *raison d'être* of the mummy. There has been mention frequently made of mummification, as in H. P. B.'s *Glossary* and in *Isis Unveiled* (i. 297), but no information given that throws light upon its esoteric significance. "There may be hidden under the crude allegory [of the mummy] a great scientific and Occult truth," said H. P. B. in *The Theosophist* (iv. 244); but when asked for explicit information in connection with it, she replied (p. 288): "We do not feel at liberty at present, to give any further details."

Notwithstanding the meagreness of data respecting this rite, its importance is borne out by the fact that the most advanced of the discovered races of the New World (the Incas) and the greatest ancient nation—perhaps excepting the Hindus—of the Old World (the Egyptians) extensively practised it, making it an important part of their religious systems. Both of these peoples, so far removed from each other, yet so closely allied, were in earliest times ruled by Divine Kings—an evidence that they must have had mysteries, lodges of adepts, and Occult Wisdom unsurpassed in their own hemispheres.\* Both had their roots in Atlantis,† both were favoured by the "good" Atlanteans erecting great edifices for them in later epochs, both have preserved their lodges and arcane wisdom, both will attain to their old-time splendour at the return of their favourable cycles. Their Divine Rulers, their hierar-

chies of initiates, and perfect mysteries, the grandeur of their past civilizations, leave no room for supposition that the rite of mummification so many centuries extensively employed by them, had no basis in esotericism.

But in endeavouring to form a conclusion as to its *raison d'être*, there being no such information in T. S. literature, I may be but constructing an edifice without any foundation. We may, however, bring together relative parts of our philosophy with a few ascertained facts as to the religious beliefs of the Egyptians and Incas, and thereby arrive at an explanation doubtless not far removed from the true one.

We learn from sources without, as well as from Theosophy, that one's thoughts and acts are impressed on the individual aura, and that they may be seen by even the untrained clairvoyant. That every detail of one's life is thus preserved is assured by the well-known fact that persons in great danger of death have seen all the details of their life flash before them in an instant of time. We also learn from initiated, as well as from natural-born, seers that as the physical body disintegrates after death, so does its ethereal prototype, the astral body. We now arrive at the pivotal question:

What is the fate of the astral body when the corpse has been preserved by mummification?

The writer's belief is that the astral form, together with its mental photographs, are preserved as well; furthermore, that if a person were

\* The most solemn and occult mysteries were certainly those which were performed in Egypt by the Hierophants. (H. P. B.'s *Glossary*.)

† See *Secret Doctrine*, ii. 436.

so fortunate as to discover his own mummy of a past life (being sufficiently developed psychically to come *en rapport* with it—or to be aided in so doing by an occultist), remembrance of that past incarnation would thereby be acquired. While accepting this conclusion only tentatively, yet, in the absence of any definite information as to it, I am unable to see how a better theory can be constructed. All the evidence we have points to it as the correct one.

Turning first to the Incas, we find that :

It was this belief in the resurrection of the body which led them to preserve the body with so much solicitude. \* . . .

They believed that the soul of the departed monarch would return after a time to reanimate his body on earth. †

So instilled into their minds was this belief that on great state occasions the mummies of past monarchs were brought out with solemnity, as if expected to take part in the proceedings.

In this connection we may gather another point from the Incas :

As they believed that the occupations in the future world would have great resemblance to those of the present, they buried with the deceased noble some of his apparel, his utensils, and frequently his treasures. ‡

Such were the exoteric beliefs of the populace, for the esoteric wisdom of the Inca philosophers and occultists was certainly never made known to the cut-throat invaders, upon whom we have had to rely so much for our information concerning ancient South America. In the above we see a distorted and materialistic conception of re-embodiment and

the intervening "heaven," but in addition we may perceive that they held the belief that by means of the mummy the Devachani was enabled to remain to a certain extent in touch with the physical plane. Thus the greatest discovered people of the New World, so eminently practical, were believers in the transmigration of souls, and, in addition, unlike in the dreamy Orient, desired to carry on as much as might be their physical evolution while existing in a supra-physical condition. The representative Oriental sighs for Nirvána, to be at rest ; he wants no connecting-link with earth, pointedly called by him hell. Whereas the other great people who possessed a profound knowledge of the soul, the Egyptians, mighty builders and masters of all sciences, still desired—while gleaning, no account of having "perfect mummies,"§ in the field of Amenti, or because of "imperfect mummies" in Aanroo—to be concerned with necessary evolution of earth-life.

Confirmation is to be found in Theosophy of the theory here advanced that post-mortem consciousness may retain magnetic ties with the mummified body. Vampires—the defunct who sustain life in the corpse by imbibing the magnetism of the living—furnish proof of the existence of this tie ; and as said by Col. Olcott :

Cremation is found the one efficacious remedy for vampirism, the world over.||

As is intimated on page 194 of *The Key to Theosophy*, H. P. B., in the third volume of *The Theosophist*, said :

\* Father Acosta not long after the conquest wrote (in the twenty-sixth chapter of his book) : "The body was so complete and well-preserved . . . that it appeared to be alive. The eyes were made of pellets of gold, so well-imitated that no one could have missed the real ones." (Sixth chapter) : "The bodies of their kings and lords were preserved and remained entire without any bad odour or corruption for more than 200 years." (*Royal Commentaries of the Incas*, i. 92.)

† Prescott's *Conquest of Peru*, i. 89.

‡ *Ibid.*

§ See *Secret Doctrine*, ii. 374.

|| *Theosophist*, xii. 389.

Until these [Kāma-lokic] shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at the same time to disturb the fetal spiritual Ego (p. 20).

It is wrong to encourage such shells into activity or convey to them a fresh impulse such as they often obtain through mediums, since a strong sympathy continues to subsist between the departed personality and its reliques, and any excitement of these latter, any galvanization of them with a fictitious, renewed life, such as results from mediums' dealing with them, distinctly disturbs the gestation of the personality, hinders the evolution of its new Egohood, and delays, therefore, its entry into the state of felicity. (Devachan) (p. 312).

Since the esotericism of the Egyptians is, owing to scientific research of so many years, better known to us than that of the Incas, among the former we may expect to find confirmation of our theory regarding the mummy. As said in the *Encyclopædia Britannica*:

The origin of mummification in Egypt has given rise to much learned conjecture, now, however, superseded by positive knowledge—a comparative study of sepulchral texts having furnished Egyptologists with convincing proof that the inviolate preservation of the body was deemed essential to the corporeal resurrection of the "justified" dead.\* The living man consisted of a body, a soul, an intelligence, and an appearance, or *eidolon*—in Egyptian, a Ka. Death dissociated these four parts, which must ultimately be reunited for all eternity. Between death on earth and life everlasting there intervened, however, a period varying from 3,000 to 10,000 years, during which the intelligence wandered, luminous, through space, while the soul performed a painful probationary pilgrimage through the mysterious underworld. The body, in order that it should await, intact, the return of the soul whose habitation it was, must meanwhile be guarded from corruption and every danger. Hence, and hence only,† the extraordinary measures taken to insure the preservation of the corpse and the inviolability of the sepulchres; hence the huge pyramid, the secret pit, and the subterranean labyrinth. The shadowy and impalpable Ka—the mere aspect, be it re-

membered, of the man—was supposed to dwell in the tomb with the mummified body. This fragile conception was not, however, indestructible, like the soul and the intelligence. Being an aspect, it must perforce be the aspect of something material; and if the body which it represented were destroyed or damaged, the Ka was liable to the like mischance. In view of this danger, the Egyptian, by stocking his sepulchre with portrait statues, sought to provide the Ka with other chances of continuance, these statues being designed, in a strictly literal sense, to serve as supports or dummies for the Ka.‡

In the above we see a distorted copy of the Wisdom-Religion as to after-death states of consciousness, showing, however, what the Egyptians believed would be the fate of the lower quaternary, were the physical remains preserved from dissolution. To put it in theosophical terminology, they considered that the self-consciousness (of Fifth-Race man now being in Kāma-Manas) rose into Devachan, leaving behind the Kāma Rupa in Kāma Loka, while Linga Sharira remained intact with the physical body. Observe the difference between this and the ordinary course of the lower quaternary when there has been no mummification; the Linga Sharira dissolves along with the fleshy part of the body, the Kāma Rupa disintegrating in course of time in the Kāma Loka, while the apotheosized portion of the Kāma-Manas becomes affiliated in Devachan with the Higher Ego, not enumerated in the above quotation as part of mortal man. But as shown by the late Egyptologist, Miss Amelia B. Edwards (see *Theosophist* xiii. 276), instead of having only four, the Egyptian "conceived of man as a composite being, consisting of at least six parts," of which "the Ka dwelt with the mummy in the

\* We will all agree with the sage remark of another Egyptologist in his dictionary of Egyptian words, that the functions of the mummy (whatsoever they may be) "commenced after death."

† What data enables any modern Egyptologist to assert so confidently that such was the sole reason.

‡ According to *Isis Unveiled* (i. 226), the Ka was provided for even better than this. A "symbol of their incorruptible and immortal spirit," an inextinguishable lamp, attached to the mummy "by a magnetic thread," was sometimes placed in its sepulchre.



sepulchre." She then describes this "very interesting personage":

Authors agree as to the shadowy nature of the Ka. . . . They recognize that it was a Spectral Something, apart from the man's body, inseparable from him during life, surviving him after death, and destined to be reunited to him hereafter.

The ancient Egyptian appealed to passers-by on behalf, not of his soul, which was performing its pilgrimage in Hades but of his Ka, which was the companion of his mummy in the tomb.

And what might we suppose he wanted for his Ka? Peace after the battle of life? Loving remembrance on the part of those who survived him?

Not at all. His supplication was of a far more material character. It was literally for the good things of this world—in a word for that is expressively termed "a square meal."

Opinions may differ as to the nature of the Ka itself; one regarding it as a ghost; another as a double, another as an *eidolon*, or genius.

The ancient Egyptians were the first . . . people of antiquity who believed in the immortality of the soul. . . . But they believed also in the immortality of the rest of the man—in the literal resurrection of the body, and of the ultimate reunion of body, soul, intelligence, name, shadow, and Ka.

The description of the Ka here shows unmistakably to the Theosophist that it was the astral body, and that the Egyptians thought that by mummification it was given so prolonged an existence as to affect the succeeding incarnation. Assuredly the philosophers and Initiates of Egypt never believed in the literal resurrection of the body, but as explained by H. P. B.:

For 3,000 years at least the "mummy," notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms, which from the hour of death, reentering the various vortices of being, go indeed through every variety of organized life-forms. But it is not the soul—the fifth, least of all the sixth, principle—but the life-atoms of the Jiva, the second principle. At the end of the 3,000 years, sometimes more and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad

(the real soul) which had already been clothed with it two or three thousand of years before. . . . Such was the true, occult theory of the Egyptians.\*

The above shows that Prâna, as well, is retained a much longer time by the process, and the statement in *Isis* (i. 226), that "the astral soul of the mummy was believed to be lingering about the body for the whole space of the 3,000 years of the circle of necessity," is enough to show support for the present theory regarding the mummy.†

It is not here stated that one whose astral form has been thus preserved must retake that identical one upon reincarnating. The theory advanced in this paper is that the present incarnation, by coming into psychometric relationship with such old astral substance and its thought pictures, to a great extent preserved through mummification of the body, will thereby gain a knowledge of that particular earth-life. Since some mummies—even according to exoteric Egyptologists—are nearly 6,000 years old, and since men of this Kali Yuga seldom require longer than 1,000 years to exhaust their spiritual impetus in higher spheres, it follows that several intervening incarnations may have taken place, any recollection as to which will not necessarily be gained by psychometrizing that particular mummy.

In this connection I am reminded of the case of an American who came into possession of a talisman, which likewise gave him remembrance of his former incarnation. Learning that previously he had been a priest among a tribe of North American Indians, he again went among them, and has since been initiated in some of their occult degrees. If a gem could produce such

\* *Theosophist*, iv. 286.

† It might be urged as an objection that the Egyptians mummified their "cats" as well. This custom doubtless arose among the profane, who, believing in the literal resurrection of the body, desired their "sacred" pets to reappear with them.

an effect, assuredly a mummy would afford more ample proof of reincarnation. Those who have given psychometry any practical attention know how vivid are the astral pictures retained in an object worn by a person, but in the case of one's mummy the psychic impressions would be even too strong for one of weak will.

It is quite enough, in order to bring back the race to a belief in reëmbodiment in a more advanced and liberal age than the present, that a percentage of mummies discovered be shown as locking up memories of past lives of those who are living again. During the spirit of religious bigotry in past centuries no such demonstration would have been undertaken, nor in the present is psychometry in sufficient repute to admit of such investigation being deemed scientific; but with the incoming of a new and better cycle the time must soon come when this proof will be forthcoming.

Such a practical demonstration of the truth of the reincarnation would produce a thunder-clap in the mental sky of the West, and give it by far the greatest possible impulse towards a higher evolution. The importance of showing to the Western world the existence of the main pillar of modern Theosophy cannot be over-estimated, but in so doing evidence that might avail in the East would be of little use in this materialistic West which prides itself upon being so practical. No metaphysical subtleties will therefore do. Here the question usually asked is :

"If I have lived on earth so many times before, why do I not remember something about it?"

Students of Theosophy, instead of trying to make plain the necessarily complicated answers as found in the *Key to Theosophy* (pp. 127, 128, and 130), usually give a simpler—and totally inadequate—explanation.

The importance, therefore, of a practical demonstration of the fact of reincarnation is very evident, since its acceptance by the dominant Western races would give the greatest impetus to the world's evolution. Once that a person is brought to the firm conviction that hundreds of lives are lived by every one on earth, the whole meaning and purpose of existence assumes a new aspect. New incentives to right action are aroused, for a philosophic basis for ethics usurps the place of blind belief in dogma. As with individuals, so with nations; they will be urged to a more universal recognition of the ties of brotherhood, for every citizen will see that not always has he been a member of that particular nation into which he was last born.

Now without question the grandest mysteries of the West were those of old Chem; she is to-day in a fallen state, a few *jelaheen* along the Nile representing all that is now seen of a once resplendent civilization. Her children have incarnated elsewhere, but at the return of the auspicious cycle they will come back, and she will regain her lost estate. Being the great depository of occult wisdom in the West, it would seemingly be the self-imposed duty of Egypt to prove unequivocally the truth of reincarnation. This, I feel assured, can be done by means of the mummies at the proper time.

In the meanwhile it is to be hoped that more care will be taken of them in the museums, and that no more ancient tombs be discovered. It is a matter of regret, even from archaeological reasons, that they receive the treatment they do. The ancient burial places of the Incas are strewn with mummied fragments, the stupid gold-seeker having wrought ruin everywhere. Shiploads of Egyptian mummies have actually been taken to England and

ground up for fertilizing and painting purposes! Such gross desecration should be prohibited by law; but the difficulty is that if the moral status and refinement of a people are not sufficiently high to demand the passing of such a law, its presence on the statute books would be no guarantee for its enforcement.

However, if our theory is correct,

the work of demonstrating reincarnation by means of the mummy is in good hands, for as said somewhere in *The Secret Doctrine*, although the "Egyptian priests" have forgotten a great deal of their archaic wisdom, they still know vastly more than our Egyptologists.

*Lucifer.*

## Reviews.

ASUDEVAMANANA. A very interesting translation. As far as the translation is concerned, the book is a lucid epitome of all the great questions of Hindu Philosophy. The views are similar to those of Panchadasi and other great Vedantic works. The nature of Brahman as Satchidananda is fully discussed in this valuable work. Though written by a Theosophist, most of whom are apt to consider the authority of H. P. B. as superior to that of the Upanishads, the rendering is very faithful and we advise our readers to send for a copy of the little book. The price of the book is only Ans. 8, and may be had at the "Theosophist" office.

Astrological Self-instructor. This is a handy book of about 200 pages for beginners in Astrology. By far the most important part of the work is the introduction in which a successful attempt is made to show that the planets have a great influence on our temperament. The introduction covers about 70 pages and shows much erudition. The remainder of the book contains very little new matter and looks like an epitome of Brihat Jataka and similar other treatises on Astrology. Still it is very useful for the tyro in

Astrology. The attempts of Mr. Suryanarain Row, B. A. to revive the ancient grandeur of Astrology is no doubt laudable, but the course which he has followed in order to achieve this end does not seem to us to be the right one. Instead of translating well-known works on Astrology, he should try to become acquainted with the *secret method* of calculation practised by some of our genuine native astrologers. By publishing these hitherto unknown methods he can hope to raise Astrology in the *status* of science. The published books only contain rules of general application and are devoid of secret hints. Without the latter, Astrology is of very little value. The book is priced Re. 1, and 8 only including postage. Apply to B. Surjanarain Row, B. A., Bellary, India. The *Astrological Primer* by the same author. Price Ans. 11, including postage.

Thoughts on Bagavad Gita.—It is a dissertation on Gita from the Pouranic standpoint,—a standpoint hitherto lost sight of according to our author,—a Brahmin F. T. S., by all its commentators. We must say at once that it is a model Theosophical hand-book. It has all the characteristics of the Theosophical.

Society and its vast literature. It has freely baptized Sanskrit substantives into English qualitatives, e. g. "The Mahatmic tree," "furnish Manasically," "Karmically reap," "Para Brahmie nonentity," "the yogic position," "Dhyanic attempt," "the Karmic smell" and a whole host of them. It lifts the veil from over subtle mystical questions, and with true Theosophic instinct directs the reader to search out the answers himself by the light (!) of what has been hinted in the book but brings all force and light to bear upon the clearing of the misconceptions which it imagines the reader might form from any of its statements. It seizes every opportunity of preaching the excellence of the present Theosophical brotherhood with all its might and exhorts all to come under its pale—to speak nothing of the dogmatic and authoritative way in which it offers its opinion on subtle and contested points such as "Final emancipation," "Freedom from duty &c., &c.

One other peculiar feature of its own,—a newly developed faculty in the Theosophic manas, is the venting of its spleen in as well as out of season against the Vedantins as a lot. It is curious to find "A Brahmin F. T. S." posing as a teacher of the enlightened nineteenth century people having such conceptions regarding the end of all knowledge.

In conclusion we cannot refrain from stating that the several beautiful and lucid passages which the book contains specially on yagna and similar subjects would have made it a readable volume, had not a sharp and self-sufficient party-spirit pervaded throughout it.

The Light of the East. The *Sun*, a Calcutta Daily, has the following remarks on our Magazine in its leader of the 5th of October :

When moral irresponsibilities and scepticism run mad are the order

of the day, it is decided comfort to turn to the pages of a monthly journal which is a Hindu theist to the backbone. The appearance just a year ago of the *Light of the East*, a Hindu monthly review edited by Babu S. C. Mukhopadhyaya, M. A., was hailed by a large circle of readers of periodical literature. With the denationalization of the fringe of the Hindu nation, magazines had sprung of all over the country under the editorship of both Anglo-Indians and natives—and even of Hindus now and again—and they all contained literature suited to the altered taste and spirit of the time. But the real Young Bengal, almost overpowered by the conceit of his high English education, despised to read any literature manufactured in India. He read the "Home" reviews and magazines which alone, in his opinion, contained anything worth reading. Nothing short of Irish or Egyptian politics, nothing short of English social topics, nothing short of Tyndall or Huxley—of Carlyle or Herbert Spencer—could claim his attention, not to speak of the favour of his perusal. Sanskrit, according to him, was the language of barbarians, and Bengalee was beneath his dignity. He deemed it a curse to have to speak in Bengali whenever he had to say any thing to one innocent of English, such as mother, sister, wife or servant. He almost wondered, under the hallucination of his diseased fancy, why the whole world had not become converted along with him into an English speaking world. To him Englishmen were gods, their language divine, their thoughts transcendental. The greatest pity of his life was that he was not born in England, as an Englishman and amongst Englishmen.

Such was the depth of the degradation into which the first effect of English education cast our young men. These were the first

batch of Young Bengal shorn of the least trace of individuality. Happily they are almost all dead now or their baneful influence would have greatly hindered the force of the reaction which is the cheering feature of the present day. After the first dazzle of English education had passed away, our young men, born after the first batch of Young Bengal pondered deeply and well over the merits of English thought and light and the hollowness of English civilisation faintly dawned upon them. The Theosophical movement, springing up soon after succeeded in clearing the mists which shrouded that dawn. The appearance of Col. Olcott and Madame Blavatsky in time marked an epoch in the history of Western enlightenment in India. The Hindoo nation, in particular, was greatly benefitted by the preaching of the Colonel and the Madame. The founders of the Theosophical Society not only turned their attention to the worth of their own scripture and philosophy but dinned into their ears the fact that the Hindoo religion and philosophy were far above any others, modern or ancient. Thus did the tide of the reaction set in in right earnest until to-day we find even graduates of our Universities setting no more value upon English education than as an outlandish ornament which has become out of date.

But this reform, which has really come from within, is gaining ground more rapidly than outsiders can suspect. Our young men have almost all become ashamed of Western habits and thoughts and though they have not yet been able to give them up altogether, they are striving hard to do so. Most of them have become convinced that the happiness which is the goal of human existence can only be found in the study of the tenets of the Hindoo Shastras and the practices enjoined in them. The fact will startle the

Anglo-Indian world—in such ignorance does it live in regard to matters relating to native social life—that graduates of our universities can now be found in almost every town and village who practise *yoga* and do not believe in any thing that is not contained in the Veda and the Shastra. The magazine under review is the most shining illustration of the new order of things. It is edited by an M. A. of the Calcutta University of considerable learning. His writings give evidence of very wide study of English literature of the highest class. There is no mistake that Baboo S. C. Mukhopadhyaya has not only studied all the best known authors of English and German philosophy but is also thoroughly conversant with all standard and even the latest scientific works. To this no inconsiderable amount of erudition in Western lore, he joins very wide and deep research in the Veda and the Shastra. The present number of the *Light of the East*, being the first number of the second year, proclaims the fact that our educated young men have resolved not to be deceived again by the false glare of a hollow education and hollow civilisation. They have found in Hinduism what the Western *savants* have been and still are groping in the dark to find—the Haven of peace. We are exceedingly glad to learn that this magazine is getting into the popularity which it deserves. The editor opens the second year with these words:—

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 well nigh 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 one to the ocean of self-luminous consciousness.

The present number, the first instalment of the second volume, also marks a new series, and contains a varied amount of transcendental literature which must prove very wholesome reading for all classes of

readers. Another distinctive feature of the issue under notice is its excellent printing and get up which reflects great credit upon the Newton Press where it is published. It looks every inch an American magazine so far as the letter press is concerned. The design of the new frontispiece is very happily conceived. It illuminates the idea of the magazine—how the light streams from the East to the West. We wish the enterprise every success.

## Universal Brotherhood.

**U**NDER the above heading an article appears in the current number of the "Theosophic Gleaning" in which the writer has heaped endless abuses on the devoted head of the Brahmins. The writer is a preacher of the doctrine of Universal Brotherhood and he is desirous of making level every social institution at one blow. Universal Brotherhood is a doctrine diametrically opposed to the Hindu theory of *Karma*. It exists in name only. The Karmic law which makes immense difference between man and man and between nations is entirely overlooked by the propounders of this theory. For millions and millions of years to come there can be no such thing on earth as Universal Brotherhood. Let there at first be national Brotherhood. When we find that in most cases there is no real Brotherhood between *born* brothers, when we find that nations are tearing one another asunder like packs of wolves, when we find that the great nations of Europe are armed to the teeth ready to cut one another into pieces at the slightest provocation, when we reflect that the Karmic law is destined

to create a natural difference between man and man,—we may very reasonably bid farewell to the chimerical idea of Universal Brotherhood at least for some millions of years to come.

Referring to the Brahmins the writer says, "Amid a show of eloquence heightened by *little understood* quotations from *Sanskrit*, and a volubility in which our high-caste neighbour delights to discredit every other cult \* \* \* does he not betray, even when professing faith in Theosophy, a suppressed pride in *accidental circumstance* of his birth in a high caste, and an equally suppressed, though by no means a less deep-seated sentiment, that he may without consequence to himself leave others to their fate, viz., those whom, after much haggling on the part of a friendly opponent he will admit, be it only theoretically and remotely, and with an apparent anguish of reluctance, to be his brethren, or at any rate, not have the hardihood to deny them the title?" Fine words indeed but which will not bear the slightest criticism. If the quotations uttered by a learned Brahmin of India

are *ill-understood* by [him, are we to believe that those quotations are better understood by most Theosophists who are Theosophists only in name? The Brahman's birth is not *accidental*; we wonder how could a believer in *Karmic law* say that the caste-system which governed India for thousands of years is not the product of the Karmic law but of accident? It is true that some Brahmins are inflated with pride and are apt to "discredit every other cult," but is it not also true that even some Theosophists are apt to discredit "every other cult" which is absent from the Isis Unveiled or the Secret Doctrine?

Again, "Does not the unnatural, self-imposed seclusion of the Brahman look more like an obstacle in the way of progress and of the *practical realization* of Universal Brotherhood? If the Brahman's body was built of a different stuff from that of the rest of mankind, how could H. P. B., a Mlechha's daughter, whom every Hindu Theosophist venerates, has been selected to be our Teacher and to reveal us truths that had escaped our most erudite pundits, and a Military Commander of no less a casteless Mlechha race at the antipodes to be the President of a Society whose latent power to gather every race and sect in a union of Brotherhood it is yet impossible to gauge." No doubt in the above passage the writer waxes eloquent but his argu-

ment is against the Theosophical tenets themselves? In the Esoteric Buddhism Mr. Sinnett quotes the following passage from a letter of Mahatma K. H.: "I told you before that the highest people now on earth (spiritually) belong to the first sub-race of the fifth root-race, and those are the Aryan Asiatics." From the above our friend will see that there is some difference between the Hindus and their white conquerors.

We also beg to say that it is a presumption on the part of the writer to say that H. P. B. knew more of our Shastras than men like *Bishudhānanda Swami* of Benares, and that a true Hindu should be ashamed to say publicly that he has not found a fit *Guru* in *Aryavarttu* but has accepted H. P. B. as his spiritual guide! May we ask what kind of *Dikshá* (muntrum) has our critic received from H. P. B.? Perhaps he will reply that *Dikshá*, &c., are all useless and an intellectual conception of some fine sentences from the "Secret Doctrine" is all that is required in order to secure salvation. We live in strange times, so strange that we hear even from the mouth of a Hindu, that H. P. B. is his *Guru*. All our ideas are colored by un-Hindu influence, so much so that even the Hindu Mahatma K. H. is represented to us not as the hoary Rishi with his *Jatá* and *Balkal*, but as a fine English-speaking gentleman of London.

Z.

# Astabakra Samhita.

## CHAPTER IV.

### Janaka.

( 1 )

WHAT comparison can there be between the calm knower of one's self who regards the world as a toy and the fool who thinks it a reality and regards it as a burden ?

( 2 )

The *Yogi* sits unmoved in that exalted position to attain which the *Devus* even have a great longing.

( 3 )

The knower of one's self is not affected either by vice or virtue just as the space does not become affected by the visible smoke which it contains.

( 4 )

The *Mahátma* who is conscious that the whole universe is his *átmá* can live any way he likes ; there is no body to prevent him from doing anything ?

( 5 )

Only the wise is able to make himself devoid of attraction or hatred to all phenomena of Nature, from a piece of wood to *Bramhá* himself.

( 6 )

The wise man who knows himself to be *Bramh* becomes fearless and does whatever he likes.

## CHAPTER V.

### Astabakra.

( 1 )

There is no relation between yourself and other objects, then, what are you trying to leave ? Make the *Pancha Bhutus* (matter) vanish by

an effort of abstraction and afterwards merge your own soul in *Bramh*.

( 2 )

The universe has arisen in the undifferentiated *átmá* like so many bubbles in the ocean ; knowing this merge yourself in your self.

( 3 )

In spite of the visible objects the universe does not exist in you who is shapeless. The universe is of you as the false snake is of *Bramh*.

( 4 )

Regarding pain and pleasure, hope and despair, life and death, as equal merge yourself in the Supreme.

## CHAPTER VI.

### Astabakra.

( 1 )

"I am infinite like space and the universe is like an earthen pot" ; knowing this remain in *laya* state without leaving or taking anything.

( 2 )

"I am like the ocean and the world of phenomena are like its waves" ; knowing this remain in the *laya* state without leaving or taking anything.

( 3 )

"I am like the pearl in which the universe shines like the false silver" ; knowing this remain in the *laya* state without leaving or taking anything.

( 4 )

"I am in everything and everything is in Me ;" knowing this remain in the *laya* state without leaving or taking anything.

(To be continued)