

“ तत्त्वमसि । ”

Chhandogya-Upanishad.

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

THE LIGHT OF THE EAST.

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KEYNOTES.

CREMATATION is progressing with rapid strides in America. In a meeting of the New England Cremation Society held in Wesleyan Hall, Boston, the majority of the speakers including some clergymen held that the question had nothing to do with Christianity and that there is nothing in the Christian religion which is inconsistent with it. Last year 876 bodies were cremated in the United States, and the president remarked that if the same proportionate increase is made in the next ten years, cremation will be the rule and burial the exception.

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It is said that Mr. Vivekánand has conferred the title of a “Swami” upon an Englishman. We do not say that the fact of the above gentleman being an Englishman does not entitle him to enter the

Gnán Marga and to become a Swami internally, but what we hold is that such a free distribution of the sacred titles of high spirituality is quite un-called for and unnecessary. Outward titles have nothing to do with the measure of the spirituality of the soul and to confer the title of a Sannyási to an Englishman living in London after, perhaps, the short acquaintance of a month or so is, to say the least of it, to degrade the Hindu ideal. The Hindus hold that the true Sannyási is an aspect of the Brahman itself, and the less we meet with this high embodiment of the Hindu ideal of spirituality in such places as the Parliament of Religions the better.

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In thus cautiously casting the horoscope of the new century, I cannot but risk one more prediction and that with much misgiving.

It is my conviction that we are on the verge of a much deeper comprehension of the psychological organism of man and the interdependence of the soul-life and the life of the body. The grossly materialistic and the mechanical view which physical science has fostered is already beginning to lose its authority; and strange phenomena are brought to light which it is inadequate to explain. That man's being is one of the grander and nobler complexity than science has yet fathomed is the growing conviction of many of the deepest thinkers within the ranks of science herself. A man need be no dreamer or mystic to expect further developments of immense interest from the successful experiments already made in the employment of hypnotism, in medicine, and a large group of similar psycho-physical manifestations which are now engaging the attention of eminent scientists in Germany and France.

Whether anything corresponding to Bulwer Lytton's new force, predicted in "The Coming Race," is to reconstruct humanity *de novo*, sweeping away the foundations of the past, may well be questioned. But, for all that, one need be no Utopian to anticipate vast and truly revolutionary discoveries in the utilization of forces of nature now scarcely divined, such as the substitution of water (chemically disintegrated) for coal, as fuel, the application of electricity in a variety of fields as yet uninvaded, and the economizing and turning to account of the enormous fund of energy which now goes to waste in the winds and waves. With the growing complexity of man's brain he will with each generation be more adequate to the solution of problems which, to his fathers, were insoluble. To watch the grand achievements of the century that is dawning will be a privilege which will, to the de-

nizen of the new age, make Mallock's query: "Is life worth living?" an impertinence. Therefore of all enviable creatures upon earth the most enviable is the child that was born yesterday.—*International Magazine*.

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"When in imagination," says Col. Ingersoll, "I saw Napoleon in Leipzig in defeat and disaster--driven by 1,000,000 bayonets back upon Paris—clutched like a wild beast—banished to Elba. When I saw him escape and retake an empire by the force of his genius. When I saw him upon the frightful field of Waterloo where chance and fate combined to wreck the fortunes of their former king. And when I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and the solemn sea, I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of the only woman that ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the amorous kisses of the autumn sun. I would rather have been that poor peasant, with my loving mother by my side, knitting as the day died out of the sky. I would rather have been that man, and gone down in the tongueless silence of the dreamless dust than to have been that imperial impersonation of force and murder—known as Napoleon the Great."

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The wise as well as the ignorant are both the slave of their past Karma. The wise, full of patience, is not affected by sorrow and the

ignorant ever unsteady gives way to grief. Of the two men, both are equally fatigued and the roads before them are of equal length; the wise treads on patiently to the end and the ignorant fool lags behind bemoaning his lot.—*Panchadusi*.

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A Lama is always recognised by a shaven head. Men and women alike are shorn. Their influence with the rulers is very great, and the Lama's word is law. If a man or woman among the Lamas is guilty of immorality, the punishment is as follows:—The Dewa Lama sentences the culprit to receive 100 stripes if a woman, and 200 stripes if a man, and they are expelled from the Lama circle. Besides this, the civil government fines the woman Rs. 120, and the man Rs. 200, and their fault is put on record. The parties may marry or not, as they choose. But they cannot be re-admitted as Lamas; henceforth they are treated as common people. Truthfulness is a distinguishing mark of these people. Even the robbers never lie; no matter what happens, they tell the truth. Although they may suffer for it, the Lamas will never deviate from the truth. They have not yet tasted the cup of Western education.

J. M. S.

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Though living and acting in the world, the world does not exist from his stand-point. Like a mass of all-pervading ether he fills the bounds of the universe with his consciousness. Such is a *Jivanmukta*. Pain or pleasure does not affect his consciousness and he stands unmoved amidst the tides of circumstances. Though acting outwardly like an ordinary man,

he stands unaffected like *akās*, by the pair of opposites. Such a one is *Jivanmukta*. He is afraid of nothing and nothing is afraid of him, and he stands beyond joy, jealousy and fear. Such a one is *Jivanmukta*.

Yogabashista.

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Transcendentalism sinks God and nature in man.
Materialism sinks God and nature in the universe.
Atheism sinks the will of God and man in the movement of destiny.
Pantheism sinks man and nature in God.

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Not deviating from the path of wisdom the Yogi should so behave with worldly men as they, feeling repelled, should not seek his company.

Smriti.

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A perfect fool in one place, all royal splendour in another; at times in fond delusion, at times entire peace and quiet; often in the slothful indifference of the boa: the subject of the highest encomiums in one place, in another all contempt, in a third entirely unnoticed;—thus goes about the wise knower, ever happy in the highest bliss.

Vivekachudāmani.

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The crucifixion of the human is the enthronement of the divine.

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A convert to Vegetarianism says:—

"I became a vegetarian by my own reflection. I did not know at the time of the vegetarian movement, and hence, supposed myself among republics of carnivora. I became a Vegetarian for ethical considerations, and the problem that for some time tormented me was whether it were possible to keep up a successful and at all interesting existence without ox-hips. There is now no remnant of a doubt about the possibility of such an existence, nor even of its positive hygienic advantages. I had been considerably of a vulture, and for some time after eliminating flesh from my *menus*, I had desire for it. But gradually that desire faded away, and there came in its stead a growing repugnance for flesh. After a few weeks of fruits and vegetables, there came over me a feeling of exultation and superiority and intellectual crispness and moral and physical integrity that was truly novel.

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"I am a vegetarian because I believe our present day ethics was evolved from that puerile and medieval assumption that all other kinds of creatures and all worlds were created especially for the species homo. Evolution has taught us the kinship of all creatures.

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"I am a vegetarian, because anything else is hideous and unnatural. I am a vegetarian because cannibalism is not only an outrage, but

an unnecessary outrage. I can live just as well and be just as happy without drinking the blood of my fellows and why *should* I slay them? Why *should* I not live and let live—especially when I can do it just as well as not? It is not *necessary* that ten thousand creatures should give up their lives in order that I may keep mine. And if I make any pretensions to morality, why should I require them to do it? If you say such a thing *is* necessary in your case, then I say to you that it is your duty as an ethical being to call on your undertaker. There is no sense in carnivora talking about ethics and 'ought' and mercy, for their very existence is a travesty on such things. And it is a spectacle that ought to make devils tremble for their laurels—man, the remorseless, red-mawed glutton, going about with a tongue and a knife, with his tongue preaching peace, mercy and justice, and with his knife making the very earth drip with blood.

"Vegetarianism is the ethical corollary of evolution. It is simply the expansion of ethics to suit the biological revelations of Charles Darwin. Judaism and its two children, Christianity and Mohammedanism, have severed man from the rest of the animal world to which he essentially belongs, and placed him on a pinnacle apart, treating all other creatures as mere things. Mercy, these religions teach, is not in the world for the lamb and the heifer."

ANCIENT SANKHYA SYSTEM.

(Continued from page 40.)

IN the preceding paper, by the inductive process of reasoning, we have reached the twenty third category of the Sankhya Philosophers called Mahatattwa (महत्तत्त्व), the plane of the all-pervading intellect, the principle of certainty upon which depends the existence of the whole universe. Beyond Mahatattwa (महत्तत्त्व), whose dominion extends up to the limits of certainty, lies the unmanifested (अव्यक्त) *prakriti* which is not capable of a definition in as much as it lies beyond the province of the universal intellect. Mahatattwa (महत्तत्त्व) and the succeeding categories of evolution are the effects whose cause is *Mulaprakriti* (मूल प्रकृति). All these effects merge in their respective immediate causes at the period of general dissolution. The five gross elements merge into the fine rudiments; they, with the eleven organs, into egotism; egotism (अहंकार) into intellect; and intellect merges into nature. But Nature (प्रकृति) is defined as a *simple* substance in Sankhya philosophy; how is it, then, able to produce the innumerable varieties which lie before us? Let us turn to the solution of this all-important problem.

The *Prakriti* of the Sankhya philosophy is said to be of the following nature: It is causeless, endless, omnipresent, immutable, single, self-sustained, entire and irrational. In other words almost all the properties of unmanifested nature are the very opposite of those of manifested nature beginning with Mahatattwa (महत्तत्त्व). Says the Sankhya Karika:

हेतुमद्विज्ञानवशात्पि सन्नियमनेकमात्रितं
विद्मः ।

सावयवं पवतन्मं व्यक्तं विपर्येतमव्यक्तम् ॥

The manifested principles have cause, they are inconstant, unper-vading, mutable, supporting, mer-gent, conjunct, governed. The un-manifested principle (अव्यक्त) is the very reverse of the above.

All the characteristics of the manifested principles mention-ed above may be summed up in three words *viz.*, (1) they have a cause, (2) they are mutable, (3) they are unconscious. The rest of the attributes follow from the above. It is also stated that the unmanifested principle (अव्यक्त) is causeless and immutable, and it is unconscious. In the last point Nature (*Prakriti*) and Her mani-fested products are similar.

Also the following properties are common to Nature as well as Her products beginning with Maha-tattwa (महत्तत्त्व). Both of them are indiscriminative, irrational; both of them are objective, that is capable of being perceived by consciousness (in any of its phases); both of them are the common property of all beings; both of them are pro-lific, *i.e.*, capable of producing other things. But the one thing which is common between Nature and Her products and with which we are mainly concerned at present is *unconsciousness*. The pheno-menal consciousness with which we are acquainted throughout the three states, waking, dream and sleep, is the reflection of *Purush* (पुरुष) and not the product of nature. But more of this here-

after. *Prakriti* (प्रकृति) in its manifested as well as in its unmanifested condition is a mass of *unconsciousness*. At the time of universal dissolution all the manifestations of *Prakriti* merge into unmanifested unconsciousness which itself not being a finite principle is incapable of reflecting consciousness (चित्) in an individual form.

Mulaprakriti (मूलप्रकृति) is the sole independent cause from which springs in succession the twenty three principles of Sāṅkhya philosophy. In their unmanifested condition each succeeding principle remains latent in the preceeding one till *Mahatattwa* (महत्तत्त्व) loses itself in *Prakriti*. The evolution of effect from unseparated cause (nature) is illustrated by the Sāṅkhya philosophers by comparing nature to a tortoise whose limbs are protruded and retracted within the shell alternately. As the bracelet remains latent in a lump of gold or an earthen pot in a lump of clay, so *Mahatattwa* (महत्तत्त्व) with its successive emanations remains latent in *Prakriti*. As the visible, finite, horizon though appearing distinct is really one with the infinitude of space, so the manifestations of *Mula Prakriti* beginning with *Mahatattwa* (महत्तत्त्व) though appearing distinct from it are really one with it.

The great characteristics of *Mulaprakriti* are as follow: It is stated that *Prakriti* is single, independent, causeless, immutable, all-pervading, eternal and unconscious. The following objections may be raised with regard to each of the above epithets. It may be urged that *Prakriti* cannot be single for how could a single substance give birth to the variety which we meet with at every step in the universe? In answer to the above it may be

said that the *Mulaprakriti* of the Sāṅkhya philosophy is an *abstraction* being equivalent to unconsciousness as opposed to Self-luminous Consciousness. Unconsciousness is the common property of the unmanifested *prakriti* as well as of its manifested products. Through all the evolutions and revolutions of *Prakriti*, one thing remains constant and unchanged and that is *unconsciousness*. This *unconsciousness* is the basis upon which rests all other attributes which compose matter. The reader is requested to note the above for upon the comprehension of the above points depends the thorough comprehension of the great Sāṅkhya philosophy. The sole essence of every substance whether manifested or unmanifested is unconsciousness upon which depends all its other attributes. Matter, in the first place, is unconscious and then follow its other attributes. Take away *unconsciousness* from matter and it is instantly transformed into Self-luminous Consciousness where attributes can have no room or place. All other attributes and manifestations are merely the ephemeral "forms" of the primeval unconsciousness emerging from it during evolution and becoming one with it at the time of universal dissolution. The variety of manifestations from *Mulaprakriti* are not at all separate from or independent of it but simply a mode of its revolution. The relation which manifested matter has with the unmanifested *Prakriti* is similar to that which the visible finite horizon has with the infinity of limitless space. They are one and the same. From the above it is clear that *Mulaprakriti* is *single*. The essence of the various forms which are manifested being *Mulaprakriti*, the forms themselves have no independent existence and considered as separate and inde-

pendent substances they are unreal. All the infinite manifestations of matter exist in *Prakriti* in the same way as uncarved images exist *latent* in a block of stone or earthen pots in a lump of clay. *Prakriti* is causeless and independent. It is so because *Prakriti* (प्रकृति) being the original cause of every other manifestations can not but be itself *causeless*; and not being guided by any cause, it is *independent*. *Prakriti* is also immutable in as much as though its manifestations are ever changing, yet its *unconsciousness* remains constant throughout all its manifestations. The unmanifested (अव्यक्त) *Prakriti* is unconscious, so are its manifestations beginning with mahat (महत्). This unconsciousness never changes; hence nature is *immutable*. *Prakriti* is eternal because it is causeless; that which is not produced from any other thing is necessarily eternal. *Prakriti* is all-pervading because it being equivalent to *unconsciousness*, it has no conception of space and time; hence it is all pervading.

Such is the twenty-fourth principle or *Mulaprakriti* of the Sāṅkhya philosophers. As we proceed further we will substantiate our statements by quotations from the Mahabharata, Bhagabat, Bhagabat Gita and the Purāns. The difference between the ancient Sāṅkhya philosophy and its modern expositions is immense and the exposition of the ancient Sāṅkhya system will throw much light on some of the intricate problems of the Vedānta.

There is another characteristic which the Sāṅkhya philosophers attribute to *Prakriti* and which has caused a good deal of controversy. *Mulaprakriti* is defined as the equilibrium of the three

qualities Satya (सत्यः) Raja (राज) and Tama (तमः). By equilibrium is meant that state of the qualities in which they attain the unmanifested (अव्यक्त) condition.

Let us consider for a moment what Kapila meant by the *Avakta* (अव्यक्त) or indescribable state of *Prakriti*. The equilibrium of the three qualities is called indescribable (अव्यक्त) because there is no knower (ज्ञाता) to take note of that state. Properly speaking there cannot be any existence without a knower (ज्ञाता). So the state of equilibrium of the three qualities is equivalent to the non-existence of the qualities themselves at the time of Pralaya. The question which now confronts us is this: If the qualities vanish into nothingness at the time of Pralaya, whence arises the new evolution at the dawn of the succeeding Manwantara (मनुन्तर)? In order to silence such a quiry of the ignorant, Kapila has postulated the *Avyakta* (अव्यक्त) condition of *Prakriti* instead of saying explicitly that the *avyakta* (अव्यक्त) state in the absence of a knower is really *non-existent*. We will try to solve this mystery after describing the twenty-fifth and twenty-sixth principles of the Sāṅkhya philosophy for without their previous explanation such a solution is impossible. The *Mulaprakriti* (मूलप्रकृति) of the Sāṅkhyas remain one and undivided during Pralaya and become manifested in the infinite variety of name and form during Cosmic evolution. The creation springs naturally from an unconscious source (मूलप्रकृति) and becomes dissolved in the same

source in the end. Such an evolution and dissolution of *Mula-prakriti* constitute creation and annihilation and the "names" and "forms" which are the outcome of the evolution of *Prakriti* are unreal because they are constantly changing and are finally destined to be merged in their primary source.

Prakriti, therefore, is always one, undivided, and all-pervading with this difference that during cosmic evolution it appears as many and divided. Such is the view of the original Sankhya philosophy and it will be borne out afterwards by various texts from ancient Sanscrit works.

OUR EXCHANGES.

A PLEA FOR PANTHEISM.

By HEINRICH HENSOLDT, PH. D.

(Continued from page 45.)

SOME one has said that the very simplest truths are the ones which man stumbles upon latest, and I think the history of all times has verified this. Yet even in the darkest of ages—in mediæval Europe—when ignorance and superstition held the nations in bondage and the upas tree of ecclesiasticism spread its poisonous branches far and wide over the fairest regions, during the long, weary centuries of priestly oppression, when torture and death at the stake threatened those who pried into the secrets of nature and dared to make known their discoveries, *even then* there existed those of our forefathers who had caught a glimpse of the great truth. Among the mystics of the Middle Ages were many profound minds, whose wisdom—often expressed in the quaintest fashion—is only now in a fair way of being appreciated, having been brought to light again by recent research. That some of these men by dint of introspective contemplation, fostered by asceticism and soli-

tude, developed occult powers comparable to those of the Hindoo adepts, cannot be doubted in the least; and that others, of the type of Jacob Boehme and Gichtel, who did not lead the life of hermits, but were born philosophers, arrived at conclusions of vast significance, after keenly pondering over life's mystery, all who run may read.

The truth that an object necessitates a subject, and that without a mind to perceive it, there can be no world, was patent, among others to Anselm von Breslau, a mystic who expressed his philosophy in simple verse, and who clearly recognized that even "*his creator*" must disappear simultaneously with the destruction of his *mind*, if death means annihilation. This portentous conclusion is expressed by him in the following artless rhyme which, nevertheless, is a masterpiece of incontrovertible logic:

"Ich weiss dass ohne *mich* Gott
neicht ein Nu kann leben,

Werd' *ich* zu Nicht er muss sog-
leich den Geist aufgeben."^{*}

^{*} The literal translation of this is: "I know that, without *me*, God can not live a moment; should I cease to exist *He also* must give up the ghost."

It inexorably follows that, if what we term "death" completely terminates the existence of an individual, viz., extinguishes the *mind*, the world will disappear too, including all the gods and demons which ever haunted a distorted imagination—as far as the individual in question is concerned. If the mind of another individual continues to exist, its world, as a matter of course will also continue, until finally, with the disappearance of the last consciousness, the last world will disappear.

Schopenhauer, who, more clearly than any other Western philosopher, has expressed this supreme truth, says:

"There are many who, in the innocence of their hearts, imagine that, after the pulp stored up beneath their addle-pates is destroyed, the sun will continue to shine as usual, and the moon and the stars will be there as before, and people will continue running on their fool's errands as clumsily as ever. But stop and think a moment! In order to be able to realize these things it would be necessary for our addle-pates to put themselves back into this "world," and see with eyes which no longer exist, and hear with ears or feel with hands that are of the vanished past."

But leaving the addle-headed element out of consideration, there are not a few advanced reasoners who, while admitting the force of the maxim that "An object implies a subject," yet imagine that because an object is beheld by several people at the same time and in the same place it must, therefore, have an independent existence. They are apt to forget, however, that the minds of most human beings are practically on the same level, being constituted, as it were, after the same pattern, and that there is the closest inter-relationship—by virtue of descent and mode of living—even be-

tween the more heterogeneous elements of the human race. Besides, are we not constantly moulding and shaping the mind of the rising generation in conformity with our own—i.e., endeavouring to make others behold things as we see them? What else is education than a process of trying to bring about in others a condition of mind similar to that of our own? In proportion as I succeed in causing another individual to see things from the same standpoint, or in the same light in which I behold them, in that proportion will his world become the same as mine.

Now, while it is clear that the worlds of no two individuals can be precisely alike—for the simple reason that no two minds are ever the same—it is obvious that some of the more common place of our conceptions, by dint of heredity (if for no other reason), must be practically universal, as far as the human race is concerned. Among these are the thought-pictures which make up the ordinary normal world of the average individual. These thought-pictures which present themselves to us as material objects, are practically alike in the great majority of individuals, so that what I, for instance, am accustomed to call a "stone," would be called by a like term all over the world. It is only when we come to describe these objects very closely that we discover—to our own amazement—that the stone we behold is not the stone seen by another, and if ten million pairs of eyes were apparently gazing upon the self-same "object," there would be ten million "objects."

Take an ordinary farmer and an artist (painter) into a forest, and let them describe what they see around them. The result would be a revelation to many shallow reasoners and "students of occultism" who now insist making themselves ridiculous by delivering oracular

opinions on subjects which they have never philosophically investigated. The farmer would see things to which the artist is absolutely blind, whereas the artist would be impressed with objects of which the farmer never dreams; they would, in fact, behold essentially different worlds, because their minds are not the same.

That which I do not see and of which I do not dream, *i.e.*, that which is altogether beyond my perception, *does not exist*—as far as *I* am concerned. If another individual points it out to me, then he alters my *mind*, and therefore my *world*.

Or take a ploughboy into a botanical garden and let him see an interesting assortment of strange plants and flowers. He will gaze upon them as he would upon vacancy, for, to him, a plant is simply a "plant," and a flower a "flower"; moreover he is accustomed to call everything in the line of vegetation "weeds," if it has no immediate bearing on agriculture. Now take a flower and explain to that boy all about the anthers and pistil, about the ovaries, about the meaning of the petals, and the wonderful relations between insects and flowers. Teach him that the plant produces the flower for no other purpose than to attract the insect in order to make a tool of it in effecting cross-fertilization. What is the result? Why, *you have altered that boy's mind* and he now sees a thousand things of which he did not dream before—which to him did not exist.

On this fundamental truth rests the power of persuasion, of example and precept, and the thousand and one influences which now determine our conduct. If we effect a change in another individual's *mind*, we produce a corresponding change in *his world*.

To all intents and purposes, as far as our everyday life is concerned,

the objects which apparently surround us, and which constitute our "world," are as real as if they actually existed. We live on a "plane of matter," that is to say, our condition of mind is such that we cannot effect a radical change in our surroundings without a supreme effort. Our "occult" critic of the November ARENA finds it unpardonable in Coomra Sami that he uses the words, *food, clothes, shelter, palm-leaves*, etc., and proclaims that, instead of saying, "A teacupful of boiled rice, with a little salt, is all that we need in the line of food," Coomra Sami ought to have expressed himself as follows: "An illusion full of boiled cereal fantasy, with a little epiphany [*sic!*] as an imaginary condiment, with which to fool our supposed sense of taste, is all we need in the line of gustatory deception."

Coomra Sami, being endowed with a rational mind, and being, moreover, one of the profoundest of reasoners, would be the last person in the world to resort to such absurd and preposterous circumlocution, but would speak of rice, salt, and food as if these things had a positive existence. How, otherwise, could he communicate his thoughts to those who are still grovelling in the mire of crudest materialism?

But it is in his attempt to explain the "real philosophy" of the Mystic Brotherhood that our benevolent critic is, unwittingly, most comical and his assertive dogmatism is surpassingly naive. According to this occult paragon of twenty years' standing, the *mahatmas* are the rankest materialists, for not only do they hold that "matter exists everywhere," but that "the *spirit* of an individual is as truly a *material* organism as the physical body which envelops it." Thus they are not even dualists, or believers in two eternal principles (mind and matter); on the contrary, they are *dead sure*

that mind is only a modification of matter, *i.e.*, "spiritual matter," and that the only difference between these two kinds of substance is the "degree of fineness."

Dear old *mahatmas*! Rare old initiates of the Inner Temple! So you have not yet advanced beyond *these* antediluvian conceptions and *this* is the extent of your wisdom? No wonder you surrounded yourselves with an air of mystery and kept in hiding through all these centuries! So wonderful a revelation was indeed worth preserving as a sort of family secret; it would have been a pity if it had been allowed to leak out at any earlier date than the present!

The degree of fineness—so our "student of occultism" announces—determines the difference between mind and matter. In other words if we can grind down material particles to a sufficient degree of minuteness we arrive at the phenomenon of *mind*! This is only a more illogical presentation of the doctrine of modern materialism, *viz.*, that mind is the result of certain atomic or molecular groupings of matter. There is a certain amount of plausibility in the argument that a favorable combination of individual particles may produce "life," but there is no sense whatever in the dictum that mind is simply matter reduced to a condition of *greater fineness*. Not even the most fanatical follower of the school of Buchner and Moleschott would endorse such rubbish.

Our initiate's argument based on the gallon measure "filled to the brim with marbles of the ordinary size" is peculiarly irrelevant and clumsy. In order to show how far the divisibility or fineness of matter may be carried, he tells us that we may pour shot grains into the in-

terstices between the marbles, and between these again white sand grains, without making the gallon measure run over. Then we may pour in a pint of water, which will find its way into the still smaller interstices between the sand grains, and this water again will hold a quantity of alcohol, without increase of its bulk. After that comes the turn of electricity, and now we have reached the "borderland of the spiritual universe."

Have we really? What about the interstices between the still finer substances which are *now* brought into requisition? Our critic asserts that even spirit is "material in the most exact and literal meaning of that word." There are no limits to the possibilities of minuteness, for even the smallest imaginable interstice is *infinitely large* compared with *no interstice*; thus there must follow infinite series of substances, each finer than the previous one, but each furnishing *new interstices*. At this point the absurdity of the gallon measure argument becomes plain to all but the dullest.

What *is* matter, anyhow? No scientist has ever been able to define it. Looked at from the standpoint of Western science it is the profoundest of all mysteries, and the atomic hypothesis does not offer the faintest ray of light. Can you imagine a particle of substance so small that it cannot be divided once more? Here again we are confronted with the self-evident truth that there is no limit to the possibilities of minuteness, and it can be easily shown that the atom of science is an illusion. Mr. John A. Kersey has demonstrated this more clearly, perhaps, than any other modern reasoner, in his essay entitled "Ancient Philosophy in Modern Attire"*; and

* See "Ethics of Literature" (pp. 143-146), by John A. Kersey. Marlon, Ind., 1894 (E. L. Goldthwaite & Co.)

the very fact of our inability to define matter, is in itself a proof that matter has no positive existence.

But the moment we look upon the so-called physical universe as a *product of mind* the great riddle is solved, and we behold order and symmetry where all before was chaos and confusion. "Look within your own self" is the lesson of the Upanishads; and no amount of materialistic research will unravel the world-mystery. The thirty-three active living masters of the Inner Temple may keep on grinding particles till their coffee-mills are out of joint but they will not produce spirit. Let them—*pour l'amour de Dieu*—reduce their own mind-substance to a somewhat finer degree of tenuity, for they seem to need it very badly.

"*Mind is the only reality*" has been the conclusion of the wisest of all times, and this is also the verdict of the highest *Western* philosophy. There are, of course, materialists and dualists even in India, from the "Curumbar," down to the degraded sect of the Jains, whose rude dualistic conceptions are the laughing-stock of enlightened Brahminism; but they form an insignificant minority.

Mind is eternal and indestructible. It produces its own world—its own joy and its own sorrow; its own Elysium and its own Tartarus. Idealism is pantheism, and in pantheism is contained the solution of all mysteries. It is the only rational philosophy. Says Omar Khayyám, the famous Persian sage, in his "Rubáiyat":

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 answered, "I myself am heaven and hell."

Among the myriads of individuals who constitute the human family all degrees of intellectuality are repre-

sented, from that of the Australian savage to that of a Coomra Sami. There is no such thing as an "equality of endowment," yet all may rise to ever greater heights of self-consciousness. Knowledge constitutes the only kind of wealth worth possessing, for everything else is transitory and illusive. He who aspires to the higher enlightenment is freed from the "pain of being" (viz., the disappointment springing from the thralldom of a world which is deceptive and unreal) in proportion as he approaches his glorious goal. This is recognized by the Hindoo ascetic, who retires into solitude in order to be better able to seek that light which (his reflection has taught him) cannot be obtained from any other source.

And here I will conclude this *Plea for Pantheism* with the following lines from the song "Celestial," given at the end of Krishna's discourse in chapter viii.:

Richer than holy fruit on Vedas⁴ growing,
Greater than gifts, better than prayer or
fast,
Such *Wisdom* is! The Yogi, this way
knowing,
Comes to the Utmost Perfect Peace at last.
The Arena.

MRS. UNDERWOOD'S PSYCHICAL EXPERIENCES.

The following passages are taken from Mrs. Underwood's forthcoming book giving an account of her psychical experiences which convinced her beyond all doubt of the truth of spirit existence and communication:

EARLIER EXPERIENCES WITH PLANCHETTE.

In my address before the Psychical Science Congress I mentioned one instance occurring in my earlier experiments with planchette some twenty or more years ago showing knowledge outside my own, given

in the first communication received by me in behalf of a blind man then present. At the time I was puzzled, but not at all convinced of the spiritual origin of the writing, and I wrote an article for a Boston paper giving some of the results of my experiments, and in this chapter I think it may be of interest to republish some of these, adding from memory one or two further instances of occult knowledge.

To show my state of mind on the question of Spiritualism at that time I will quote directly from the article of which I have spoken :

"I am quite well aware to what I am exposing myself in confessing having had any dealings with this mysterious toy or machine. On the one hand, the Spiritualists will see proof of unseen spiritual agency, and on the other, our materialistic friends will 'pooh-pooh' the whole thing, and declare me to be another victim of delusion. In order to enable me to steer between Scylla and Charybdis, I here make my bow to the good friends on both sides of the question, and declare that I am not going to be drawn into discussion either way, for I believe nothing either way. But some time, I think, some daring scientific man will arise, who not being deterred by either the over-credulity on the one side or the over-incredulity on the other, will calmly investigate this matter, and comparing all the facts given by impartial witnesses, reach some definite scientific conclusion, and out of this chaos of strange things bring some orderly arrangement which will place all the *facts* of modern Spiritualism in their rightful order, as the natural sequence of some *now* unknown law of Nature. Is the world so old, and men so wise, that there is never to be anything more *discovered*, I wonder?—I think *not*; and so for the benefit of this

future man of Science who is thus to make himself famous, I submit the following experience with planchette :

"About a year ago our neighborhood became smitten with the planchette fever; that is, half a dozen people in the vicinity bought, and experimented with that little heart-shaped toy, and the rest talked about it. Every one that knows anything about planchette, knows that it is a capricious little creature that will only move under certain undefined and indefinite circumstances. The knowledge of this fact led me to infer before I experimented with it, that here was where the deception was—that only those who chose to move planchette did move it, and the whole was an imposition. Still I was anxious to satisfy myself on this point, and when one evening at a neighbor's house, planchette was introduced as an amusement, I placed my hand with others, upon it, in the prescribed way. To my surprise it moved and wrote—not very sensibly, but perhaps the answers were as sensible as the questions addressed to it by half a dozen merry people.

"Now 'at home' there was a strong prejudice against planchette, but I thought I might venture to accept the loan of one for a few days at least, and so satisfy my unabated curiosity in regard to its workings. I say this that it may be understood that there was no trickery about it, and no connivance or any so-called spiritual juggling. I did take planchette home, and in spite of prejudiced frowns and shrugs at the sight of the harmless little platform, experimented to my heart's content.

"Then first was I really surprised, for I did not very well know how to evade the evidence of my own senses. I was not in the least predisposed to believe in planchette's

mysterious power, yet how was I to account for the fact that without any volition of my own, and with only my hand near it, it wrote replies to, not mental, but audible questions from myself and others in the room with me? Answered them, not always sensibly, not often satisfactorily, but frequently and most usually in point-blank contradiction of my inmost conviction. Now I certainly would not wish to contradict and insult myself, yet with only planchette and I to blame that is what the words written often amounted to. I give one or two instances of the general style of planchettes 'communications.'...

"Tell me," I continued, "since you know so much, by what means you manage to write by planchette?"

"You have no right to ask," wrote the Mystery, falling back on its dignity.

"Since I wish to know, I think I have a decided right to ask," I remarked.

"Believe and thou shalt be saved."

"Too Indefinite. *What* shall I believe,—the Hindoo, Mohammedan, Jewish, or Christian belief?"

"We have no right to cleave to old traditions."

"Spoken like the oracle you are; but where shall we get new ones?"

"That we have here to-night. You have no right to doubt." Going back to the original subject.

"Beg your pardon, but I think I have."

"Addle-head!" Written quickly, and with a savage jerk of planchette.....

"I twice asked the reason of planchette's failure to write for others as for me, as I was very anxious that it should, in order to satisfy them that the writing was done independent of me. The answer was—

'Because they have not electricity enough about them.'

"Then electricity is necessary to planchette's developments?"

'Yes.'

The limits of this article forbid any attempt to give anything save these disconnected samples of the strange conversations thus carried on. Always planchette insisted that 'spirits' governed its movements. Once I pushed it from me, saying as I did so:

"Oh planchette, you puzzle me! I can't understand you at all!"

As soon as my hand touched it again, it scribbled off this sentence;

"In the hour of death you will know."

So far I quote from my article of twenty years ago. I will here add one or two other instances from recollection of that period. Once when the name of a school-girl friend of mine, who died early of consumption, was written, I asked if she could recall any instance to prove her identity. I had at the moment a special incident in my own mind to which I hoped reference would be made, but instead came the words:

"Do you remember the last time we ever met was one day on the bridge, and you stopped and asked me how I was?"

Not until then did I recall this. She was very feeble but was taking a short walk, and this was but a few weeks previous to her death.

When the name of a relative with whom, by reason of the distance at which she lived from us, I had not been at all intimate, was written by planchette, I expected only some friendly message, but instead over and over again came the words "Clear my name!" "Clear my name!" Then I did recall dimly the memory of some scandal having been associated with her name, the particulars of which I never fully understood, and therefore could not comply with this pathetic demand. But it struck me as strange that

this was the only message I received from her.

I close this chapter of planchette's doings under my hands with an extract from the article before quoted, showing my own conclusions at that time—conclusions which my later experience in automatic writing has somewhat changed:

"Desirous of thinking more highly of my departed friends, and not caring to renew my acquaintance with them, at least until I myself shall be reduced to their apparently diluted condition of mind and body, I have not the slightest faith in the *spiritual* origin of the things described by Spiritualists, yet I must give my impartial evidence that such things *are* from whatever source they may emanate and hoping earnestly for the day when these things shall all be explained scientifically and reasonably."

UNIQUE COMMUNICATIONS.

From a chapter on "Unique communications" the following extract is given:

Once was written the name of a gentleman of unique character a former Army chaplain, very sensitive and "touchy," with whom for a short time Mr. U. had been brought into business contact. It began:

Chaplain F. is ready to write but hopes you will consider how easily hurt are his sensibilities. When with you he suffered much from contact with coarse-minded free-thinkers, and is yet sore from that experience.

S. A. U.—What proof can you give B. F. U. of your identity with the person you claim to be.

A.—Change of "Globe" article—Rent annoyed me—Bargain with me about calling for papers—papers that I had paid for.

Though my hand wrote it, all this was new to me. Mr. U. recalled that some change had been made by editorial cutting of an article which Mr. U. had helped Mr. F. to write for some Boston daily paper, but was not sure it was the *Globe*. And though he knew he rented rooms in the same building where Mr. U. had an office, could not recall anything in regard to rent known to Mr. U. nor did he understand the allusion to "papers." When Mr. U. so stated my hand wrote:

A.—Shows how poor your memory is.

Mr. U. perceiving that there was evidence of annoyance here, spoke soothingly of the supposed communicant's charitable work which he said he could better remember than the items referred to, and recalled one of his proteges whom he had often helped. But that did not seem to mollify, as the next words written showed:

A—B. was a bother and I grew tired of him. Chaplain F. disdains to recall those things at this time. I feel wounded by your tone—so good-night.

And so this fragmentary but characteristically petulant communication closed.

DIRECTING AND REBUKING.

As occasionally our unseen friends suggested a change in the wording of our questions, or expressed a wish that we ask them certain questions, we sometimes at the beginning of a sitting asked that questions be suggested from their side, to which once came the reply:

A.—Spiritual ideas are so foreign to delegated co-laborers on your plane that we suggest that all queries come from points of phases viewed by you.

Again:

I requested them to ask some thought arousing question.

A.—Can you with your circumscribed environments hope to grasp in completeness all phases of continued life?

If we failed to put your questions clearly, though we ourselves fully understood the import, very often, instead of the expected answer, would be written such corrections as these: 'Can't quite understand, your sentences are too confused;' 'Spirit wants stated questions;' 'Your thought is all right, but your wording is obscure.' 'Word your question more clearly,' etc.

Indeed our spirit friends have at no time during their communications hesitated to find fault with us on many points. Sometimes they found fault with us after this fashion:

A.—You are too arbitrary in your demands—your are as bigoted in your way as other mortals are in theirs, which you condemn.

SPIRIT AND MATTER

A.—Spirits we are. All Matter must pessimistically persist in declaring that Spirit is not, and cannot be, when the truth is, that Matter is not, save phenomena, and Spirit is the only reality.

A.—Spirit and Matter, while apparently in unison so far as you can understand, are yet as far apart as light and shade, as right and wrong, as husk and grain.

MAN AND ANIMALS.

Q.—Can you explain to us how the intellect is developed in man? Is it an evolution of lower forms of intellect in animals?

A.—Bear in mind that your too readily accepted theory of evolution takes on trust a great deal not borne out in fact.

Q.—Are not instinct, conscience and intuition evolutions from lower types of mind?

A.—Animal instinct as you

guess is the beginning of conscience, and so-called intuition; but instinct and intuition are in fact of spiritual birth.

Q.—What is it that fixes the limit of manifestation in different individuals?

A.—The limit is fixed by the yet misunderstood laws of life. Your ideas of evolution are not true.

Q.—Is man an evolution in body and mind from lower forms of life?

A.—Won't you state precisely your question? The great mistake you make is classing man with lower forms of being.

Q.—But the law of evolution seems unmistakably to show that such is the fact?

A.—Yes in a bodily structure, but intellectual and ethical ideas cannot be traced from brute to man. There is where there is no link, there is where soul begins direct from All-Being.

Q.—What is the dividing line between brute and man?

A.—The knowledge of where 'ought,' and 'ought not' begins and ends.

Q.—But have not animals ideas in regard to right and wrong? Dogs for instance?

A.—No ideas—they have knowledge through experience of the things which react in hurtfulness when persisted in.

Q.—But does not such knowledge indicate in a degree moral ideas?

A.—A concept, but not a moral force.

Q.—Whence do man's moral ideas come, save from evolution?

A.—From the source of All Being (of which you can have only the faintest concept), but thought, not evolution from animal to man, is still so pervasive as to have its shadow-like reflex images in the lower forms, as in animals, for instance.

A FEW FORGOTTEN TRUTHS.

THE TENET OF CASTES.

(Continued from page 60.)

THE caste system of the ancient Hindus is purely scientific and is entirely based on science. A system of Religion and Philosophy not based on science, could not stand such a length of time as Hinduism has done. The Hindus very justly affirm that their eternal Religion (सनातन धर्म) is still existing and standing firm as a Himálayan Peak from the prehistoric age, against the indiscriminate and ferocious attacks of its most dire and bitterest antagonists in Buddhism, Islamism and Christianity in this Kali-Yuga. Buddhism was the first and most formidable enemy which gave a terrible blow at the very root of the caste system of the Hindus. Mohamedanism was the second in rank which fought a most bloody battle of nameless atrocities with Koran in one hand and sword in another against Hinduism generally for a period of nearly seven hundred years. And after all, Christianity, the bravest of all the brave antagonists, is now carrying on war most strategically against Hinduism, by sending out its missions both "Mardána" and "Zenana" with an auxiliary force of well-drilled as well as well-leveried missionaries, known by the name of Salvation Army, from all parts of Europe and America, backed with the exhaustless resource of wealth and energy for a period of no less than four centuries. In fact they have fought ceaselessly, one after another, without any interruption whatever and destroyed very many of the finest and choicest things and most useful and valuable articles of Hinduism so artistically and tastefully arranged

for ages upon ages, like so many mad bulls in a Chinaman's shop. The time-worn old Hindu Nation have had no other alternative but to helplessly cry out with Sir Isaac Newton, when his valuable manuscripts were burnt by his dog;—"Diamond, thou dost not know what harm thou hast done to me."

In spite of all these political, religious and social disasters, that passed over the country for a period of 2,500 years, it is indeed a marvel, nay a miracle, when we find that the Hindus still preserve their Faith and Philosophies, habits and practices, after fighting out so many hard battles, single-handed, not with swords or shields, not by brute physical force in Crusades and Zehads but simply with their spiritual heads and loving hearts against the formidable and youthful enemies mentioned above. They not only fought with the courage and unity born of spiritual force to defend their divine cause, but they always defeated their opponents and once they were successful enough in driving one of these enemies from India—the land of their holy temples and caves, sacred idols and images, and hallowed Yogis and Devas. As a result, Buddhism has not a vestige of its existence in the whole of India at the present day; and Islamism has literally become a dead letter or a sealed book to Hindus. It is now lying like a cobra without its fangs, a tiger without his claws. A careful and unprejudiced observer will at once acknowledge that the Mohamedans of India, by mere influence of association with the Hindus, are more

calm and quite, civil and polite, religious and pious, law-abiding and god-fearing than their ancestors of monstrous physiques, full of brute force, who first came, conquered and settled in India and their present brethren of Afghanistan, Beluchistan, Arabia or Turkey. And after all, it is an admitted fact, that the Hinduism of modern age is showing a strong tendency of revival to the profound astonishment of Anglo-Indian Politics and to the utter despair of salaried missionaries, instead of showing any symptom of gradual decay or entire collapse. But why? Because their religion, philosophy and spiritual civilization were all founded by the Rishis on scientific grounds, otherwise they would have vanished into air and lapsed into eternal oblivion by this time, like the Religions and Philosophies of ancient Egypt, Greece, Rome and Carthage.

We say the system is based on science, but what is science? Spencer says, "science is a higher development of common knowledge." And in the opinion of other scientists "science is a classified knowledge." But knowledge of what? Do these scientists really mean the knowledge of matter alone? If so, then what is matter again? According to the physical science of modern Europe, a group of atoms forms molecules and a group of molecules forms particles. They are all called "matter." So according to the atomic theory of the constitution of matter, the whole organic universe is supposed to be made up of atoms. But what is an atom again? Can we affirm the existence of a scientific atom or gauge, weigh or measure it in any practical way? In reply to this query we will simply quote what Lord Salisbury, the greatest statesman and the most eminent scholar of our age, said in his inaugural address to the British Association last year: "What the atom of each element is, whether it is a move-

ment, or a thing, or a vortex or a point having inertia; whether there is any limit to its divisibility, and if so, how that limit is imposed; * * * * all these questions remain surrounded by a darkness as profound as ever." Such is the ultimate fate of the much-vaunted atom of the so called positive Science of modern Europe and consequently of the atomic theory of the constitution of matter in the scientific world. But there is another grand and most sublime thing in Nature, which these scientists unanimously call by the name of Force. For Ganot says that "the molecules retain their position in virtue of the actions of certain forces called molecular forces" So it is an acknowledged fact and an undeniable truth in the whole of the scientific world that this organic universe is composed of Matter and Force. If so, then we would take this golden opportunity to suggest to the Pioneers of Physical Science in the west, who are in reality the guides of modern thought and civilization, to divide this knowledge or so called science into two parts viz:—the Science of Matter and the Science of Force, as the Rishis did. The only slight difference between the Physical Science and the Hindu Philosophy is that the physicists call this Force indestructible, whereas the Rishis call it both "indestructible" and "conscious." According to the Shástras the "classified knowledge" of temporal matter is called (ज्ञानम्) gnánam and that of the indestructible Conscious Force is (विविज्ञानम्) Vignánam, the science in the true sense of the word. But unfortunately the term science is now-a-days indiscriminately used for the knowledge of all departments of temporal matter alone. So much so that our temporal frontiers and boundary pillars are become scientific now. We find in the sacred Gita Chap : 7, Sloka 2.

“ज्ञानम् तेहृद् सविज्ञानमिदं वक्ष्यमग्रयमतः
यतश्चात्मानेह भूषोऽह्नयज्ज्ञातमग्रवर्षयिष्यते”

I shall now instruct thee in the Knowledge and Science which having been learnt, there is nothing in this world worthy to be known. The commentator Sridhar Swami says in his commentary :

“ज्ञानम् शास्त्रीयं विज्ञानमनुभव स्तत्सहितम्”

Shankaracharya, the greatest commentator of Gita, says in his commentary on the above sloka :

“ज्ञानम ते अनुभवह्न सविज्ञानं विज्ञानसहितं
खातुभवः संयुक्तमिदं वक्ष्यामि ।”

Again in Chap : 90, Sloka 1, we see :

“इदन्तु ते युह्यतमं प्रवक्ष्यामनुसूयवे
“ज्ञानं विज्ञान सहितं यजश्चात्मानोक्त
वेऽनुभात”

Now I shall tell you the most mysterious secret accompanied by Knowledge and Science, which having been studied, you shall be delivered from the bondage of *Samsar*. Shankar in his commentary says,

“विज्ञान सहितं अनुभव युक्तज्ञानं”

Ananda Giri, one of best commentators of Gita, says in his commentary on the above Sloka :

“ज्ञानम ब्रह्म चैतन्यं तद्विषयव्या
विज्ञान अनुभवः साक्षात्कारेण स्तन सहितं”

In Chap : 18, Sloka 82, in describing the details of attributes of a true Brahman, Bhagawan Sree Krishna says :

“यतोद्गमस्तपः शौचं साविष्टराजव सेवच
ज्ञानं विज्ञान साक्षात्करं ब्रह्म कर्मसमावजम”

The natural duties of a true Bramhan are tranquillity, self-restraint, austerity, purity, contentment, humilty, knowledge of science and theism. Swami says as usual :

“ज्ञानं शास्त्रीयं विज्ञान अनुभवः”

So we see that all the commentators unanimsously admit that the Knowledge of Shástras is Gnámam and that of “Swánubhava” *i. e.* self-perception is Vignánam. In other words, Gnámam is the knowledge of all subjects relating to the material world written in books and Vignánam is the knowledge or the true science of the various degrees of the all-pervading Conscious Force of the universe, known by the name of Finer Forces in Nature, handed down traditionally from the very dawn of human intellect from Gurus to chelás. It can only be known, realized and perceived by one's own spiritual faculties. There are certain means and methods, known to the Gurs alone, which can only prepare a man to be a true recipient to receive or a true percipient to perceive the influences of these so called Finer Forces and in short of all the Forces in Nature. The Shastras give us the gentle hint that mortal mind is the sharpest line of demarkation between Matter and Force, and the human breath is the thickest veil between the visible and invisible universe.

We also find in Mundukopanishad that the Shastric gnámam is called *Apara-Vidya* (अपरा विद्या) inferior knowledge, such as the knowledge derived from the study of Rik, Yajur, Sham and Atharva Vedas, Shikhsha (शिक्षा), Shastric pronunciation, Kalpa (कल्प), details of Vedic Religious rites, Grammer, (व्याकरण), commentaries on Vedas (निबन्ध), Prosody (छन्द) and Astronomy (ज्योतिषम). The knowledge of the indestructible Conscious Force in Nature is called (*Pará-Vidyá*) (परा विद्या) Supreme Science.

“तत्पारा कन्दे यजुर्भेदे सामवेदोह
वर्धवेहः शिक्षा कत्यो व्याकरणं निबन्धं छन्दो

कोतिवाजिति । अथ वरा वरा तद्व्यवधि
गच्छति । *

The Rishis also call it Bramha-Vidyá (divine science), Raj-Vidyá (kingly science), Guhya-Vidyá (secret science). In fact it is a scene of the highest order.

Now our skeptic brethren of all nationalities may, at first glance, call this science of Force, which is entirely beyond the grasping capacity of the five organs of sense, nonsense and bosh, ideal and imaginary. They can never be induced to believe any thing that lies beyond the perception of the senses. But we would humbly ask them whether they can show us any science of Matter that is not, to a certain extent, based in imagination, ideas or, in other words, on the metaphysical basis beyond the perception of senses? Is not the geometrical point which has "a position but no magnitude," on which the very foundation stone of the science has been placed, an imagination in the truest sense of the word? Do our superficial thinkers really mean to say that the twelve signs of zodiac upon which the highest edifice of the most sublime science of Astronomy, which was first founded by Rishis and subsequently copied by the Chaldeans, Arabs, Grecians, Romans and the modern world at large, are not the product of imagination? What are the longitudes and latitudes we find in our school maps? Are they not purely imaginary lines upon which the science of modern Geography is based? Is not the whole science of Algebra, to find out an unknown quantity by assuming a known quantity purely imaginary, based on imagination? What is an Atom, on which the very foundation of the physical science of modern world rests? Is it not an inconceivable idea, nay imagination beyond the perception of sense? For to define it whether as "a movement, a thing,

a vortex or a point" the giant intellect of Lord Salisbury is puzzled. In reply to a question as to "how many atoms are contained in the argon molecule and what is its atomic weight" a scientist thus replies: "We are here confronted with an anomaly, which has been brought up almost as an accusation against its discoverers." In fact the atoms have no positive size and yet their combination made by the harmony of vibration in space produces molecules and the combination of molecules done by the force of attraction produces particles. They are all matter and matter according to the scientists of our age "exists in perpetual state of transformation from one state of existence to another." This is as old a doctrine to Hindus as a twice told tale or Nature herself. Here we quote what Fernando Sanford, the eminent Professor of Physics, had said in one of his ablest Lectures, about the molecules, not speaking of atoms, which are more imaginary still than the molecules themselves: "The atmosphere is, in general, made up of two different kinds of molecules. These molecules are, of course, very small. So small that no possible magnifying power can ever bring them into view. Their size is, in fact, so small as compared with the length of a light-wave, that no image of one could be produced by reflected light. * * * * According to Maxwell's calculation a molecule of air, at ordinary temperatures, would have seven or eight hundred thousand millions of collisions in a second of time." May we again ask our skeptical brethren whether they can convey us a correct idea of the all-pervading Ether in space, of the discovery of which the scientific world is so honestly proud at the present age, without seeking the help of imagination? A scientist gives us the following definition. "The Ether, filling all space, is invisible, immaterial, imponderable,

containing the elements of every known substance in the universe, organic or inorganic, in a like state of invisibility, immaterial, imponderable as itself &c." Now what do our brethern say to this? Are not these atoms, molecules and ether, on which the physical science is based and has had such a healthy growth within such a short period of time, purely ideal and imaginary from a physical point of view? Most decidedly they are.

When such concessions of purely ideal nature are allowed to all the sciences of temporal and changeful Matter, we would simply ask in the name of common sense, justice, and truth why like concessions should not be granted to the science of all-pervading and indestructible Force in Nature? We presume that the law of analogy should hold good not only in all departments of knowledge, but also throughout Nature herself. When the modern Physicists and the ancient Religionists of all nationalities unanimously admit that matter is temporal and Force is indestructible, as we have shown above, then should we as rational beings belonging to the Human race, the noblest creation of God, indulge or amuse ourselves with the study and practice of the transitory sciences of temporal matter alone, instead of devoting a major portion of our time and energy on the study and practice of the permanent science of that indestructible Force, no matter how, whether it is blind or conscious? Are we not wasting our human energy, like playful children, in constructing the forts of sands on the banks of Amazon with a vain and deluded hope for our permanent safety from the attack of the weather and wild beasts, without the slightest idea that a single wave or a shower of the rains may wash them away within the wink of an eye? Is it advisable for a reasonable man to run after the pleasures and happi-

ness of temporal matter with fierce energy and to ignore the most heavenly bliss of indestructible Force latent in every man with calm contempt and cold indifference? Ah! we are indeed attracted, like flies for destruction, by the blazing fire of earthly desires. This is what we call cosmic delusion, universal ignorance, or Vedántic Mâyá—very dangerous and treacherous in its character. If we go on in this way for a period of couple of centuries more, then we will bring down the whole humanity to the level of absolute animality, because the animal world is satisfied with the transitory pleasures and comforts of temporal matter alone. But no, the time is come and the hour is approaching; one second more, the guard in charge will strike the gong and the whole intellectual portion of mankind of our planet, without distinction of creed, color, class, caste or sex, will at once hurry up to their cyclic spiritual works once more. These sorts of godlessness, lawlessness, selfishness and immorality on the part of the intellectual portion of mankind will no longer be tolerated by the true custodians of the humanity of our age. It was the fundamental duty of the university-authorities, social-reformers, political-aristocrats kings and emperors of all ages and climes to encourage the intellectual portion of their peoples, to study this most sublime science of Force and the spiritualists in charge of all nationalities used to pick up and initiate as chellas a few spiritually developed men out of the lot, whom they thought fit and competent for spiritual practices. But now, to our utter astonishment, we find that this slackness of practical spiritualism on the part of our teachers, leaders and rulers has given birth to the rapid progress of blank materialism all over the world. The consequence is most deplorable and fatal. For it has also given

birth to the most inhuman and novel brotherhoods of murderers known by the names of Socialists, Anarchists and Nihilists in Europe and "Suicide Club" in America, entirely repugnant to the cause of humanity, in place of those most exalted and noble Rosicrucian, Egyptian and Inca brotherhoods of spiritualists in the west of old.

However, we must confess that this science is still studied and practised in a more or less degree, even in these skeptical times of ours, by the Bráhmans, Kshetryas, Vaysyas and Sudras individually and with a greater amount of energy and vehemence by various classes of Yogis specially. It would be a sheer lack of duty, nay an injustice on our part if we fail to point out to the intellectual world, that this science of Force is also more or less studied and practised according to the individual capacity of intellect and force of character, habits and surroundings, by the Lamas and Phungus of both Northern and Southern Buddhism, fathers of Catholic Christianity and Suffis of the Mahomedan world. It now remains for the savants of modern science, the university-authorities of godless Oxford and futureless Cambridge, and the advocates of the Church of England, the most unpractical religion that the world has ever produced, to follow this line of practical investigation of Force. If they but steadily follow it for a short period of time, then we can assure our brethern that they will soon come to a point from where they will cry out with the Upanishad in an ecstasy that can only be perceived but never revealed—

"ब्रह्म वाचा निवर्तते अप्राप्य मनसा सह"

Whom no mortal words can describe whom no human mind can grasp. Then and there they will be

in a position to realize the true interpretation of the Sanskrit term Vishnu :

"ब्रह्मादिव मिदं सर्वं तस्य शक्त्या ब्रह्मलनः
तस्मादेवोच्यते विश्वस्त्रियं यथातो प्रवेशनात्"

That is to say, He is the great Force from which this visible universe is *evolved* and into which it will involve again. For the word Vishnu is derived from the root "vish" to enter into. Then and there they shall have no other alternative but to follow the sweet chorus of that sublime song which the author of Vedántasúra sang out in his preface—

"ब्रह्मवत् सर्वज्ञानम् ब्राह्मणोऽसौ मोक्ष
ब्रह्मण ब्रह्मिणाधारमात्रेण भिदसिद्धये"

For the fulfilment of my desire I take refuge in thee, who is indivisible, self-existent, conscious bliss, beyond the grasping power of mortal mind and human speech and the only support of this universe.

Every practice, custom and habit of the Hindus and every system of Hinduism is based on this science of Force. The four castes named Bráhmans, Kshetryas, Vaysyas and Sudras were also constructed on this scientific basis. They were not only intended for social purposes but also for the gradual spiritual development of the individualized conscious Forces, known by the name of Jivátmas in Hindu Philosophy, in strict obedience to the inevitable law of spiral progress embodied in the doctrine of re-incarnation of human souls in Hindu Shastras, most judiciously adjusted and modified by the Law of Karmic Affinity, the truth of which we shall try to establish in our next.

(To be continued.)

SREEMNATH CHATTERJEE.

BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 116.)

THE four castes have been created by ME according to the qualities prevalent in each and according to their respective duties. Though their creator, regard ME as the neutral non-doer of actions. 13.

Sankara. The reason of the division of mankind into four castes is stated here. The four castes have been produced by Me the lord of all creatures (for says the Sruti, ब्राह्मणोऽथ सृष्टनाथीत्) according to the respective qualities predominant in each and according to their respective work in life. The Bráhmaṇ is one in whom the Satwa guna is predominant, the Kshetria is one in whom the Raja (राजः) prevails over Satwa (सत्व) ; the Vaishya is one in whom Raja prevails over Tama (तमः) ; and the Sudra is one in whom the Tama (तमः) predominates over Raja (राजः). The question now arises, if Bhagaban be the creator of the four castes why is He known as the non-doer (अकर्त्ता) of all actions. The reply is that he is regarded as the lord of all actions from the stand-point of Mâyá and the un-sullied non-doer from the stand-point of Brahman.

Works do not attract ME nor have I any desire for work. He who knows ME as such never becomes bound by the fruit of his works. 14.

Sankara. More reasons are ad-duced in this sloka to explain the fact that Bhagaban is the doer and the non-doer of actions at the same time. Works do not bind me, for in no work in which the body or the senses are concerned I have any attraction, neither do I regard myself as the agent in the performance of actions. Not only is this case with Me, but even all those men who think and act in the above manner in all actions become free from the bondage of the fruit of works.

Possessed of this knowledge the seekers after Moksha in ancient times worked in the above manner. Therefore, perform your work in the same way as it was done by men of former days. 15.

Sankara. Knowing this perform your duties like the seekers after Moksha of ancient times. Sitting idle and renunciation of works are not proper for you. One who is ignorant of the knowledge of self should work without attraction for purifying his mind and those who are possessed of such knowledge should perform their duties in order to set example before mankind.

What is one's duty and what is not? Even the intelligent becomes bewildered in the solution of the above question. For this reason I will show you the path of duty knowing which you will be free from the bonds of matter. 16.

Sankara. Lest Arjuna thinks that the distinction between duty and its opposite is easy and there was no need of Bhagaban's advice to follow the foot steps of the ancients in this matter, this sloka is introduced.

Even the intelligent can not decide what is to be done and what not. For this reason I will point out to you the distinction between them, knowing which you will be free from the bond of work. You cannot say that you have solved the whole difficulty by knowing that *Karma* means the exercise of the functions of the body, senses &c., and *akarma* means the non-exercise of those functions.

Duties (as enjoined by the Shástras) should be known; those alone should be known which are prohibited by the Shástras. Mere idleness should also be distinguished from the above. The ways of *Karma* are inscrutable. 17.

Sankara. The duties that are enjoined by the Shástras as well as those which are prohibited should be known. Mere non-performance of work on account of idleness should be distinguished from the above. These three-fold path of work must be mastered. For the knowledge of these involves the knowledge of self.

He who regards himself as the non-agent even while acting, and agent even while free from work is intelligent among men; though performing all kinds of actions he should be regarded a Yogi. 18.

Sankara. He who sees absence of work in mere work (i.e. attractionless work) and who sees work even in the

absence of work of the body and the senses; or in other words, he who views his self as naturally devoid of work, though it appears as if working from the *máyávic* point of view is a real Yogi in spite of his performing all actions. The statement made in the above sloka appears contradictory when understood in the sense in which worldly men generally understand the question. Complete ignorance of the nature of *átman* is the real cause of such misunderstanding. Bhagaban sets forth before us the true view of the case, the view taken by men who are possessed of the knowledge of their self. False knowledge can never emancipate one from the bonds of *Karma* so the false knowledge about work or its opposite which exists in the minds of men is here dissipated by the explanations given here. From the ordinary (लौकिक) stand-point the self (आत्मा) is falsely regarded as the agent, just as by false knowledge the trees standing on the shores of a river are seen moving by one who is seated in a boat which is in motion. Similarly, the false knowledge (which is similar to the knowledge of a mirage in the place of a piece of water or of silver in place of the mother o'pearl) makes one regard his own self as an agent.

Others explain the above slokas differently. In the phrase "absence of work in work" (कर्माप्यकर्माः) the word "Karma," according to them, means only the works which are performed for the sake of God (निस्तकर्माः); and by the word "Akarma" (अकर्माः) is meant the neglect of those works. The sloka will then mean as follows: "He is truly intelligent who knows that all works for the sake of God do not bind anybody in the messes of

Karma, and the neglect of those works binds a man with the chain of Karma by making him a sinner." This explanation is untrue for it contradicts the statement of Bhagaban in another place, viz., "only knowledge produces Moksha" (*यत् ज्ञाना मोक्षसंज्ञम्*). In the second place, it is enjoined in the Shástras that it is every one's duty to perform *Nitya Karma* (*नित्यकर्म*) which is productive of neither good nor bad, but the non-performance of the same produces sin. *Nitya Karma* (*नित्यकर्म*) being devoid of any fruit whether good or bad, how can it produce *Moksha* ?

In the third place work (*कर्म*) is the result of false knowledge (*अज्ञान*), and as darkness is unable to remove darkness so work is also unable to produce emancipation.

Again, if the sloka means this, what is the force of the phrase " *कर्तृकर्मकत्* " (the performer of all kinds of works) which occurs in the same sloka ? The meaning of the word "Karma" cannot, therefore, be confined to *Nitya Karma* (*नित्यकर्म*). According to the express statements of the Sruti the self (*आत्मा*) is held to be naturally free from work, hence the former explanation is the correct one, and the latter a mistake.

AMBARISHOPAKHYANA.

(Continued from page 127.)

☞ SOTERIC meaning. [Ambarisha means literally a Brahmanishta, according to the Upanishad, 'Vignanam Brahméti vyajánatha, satyam gnánam anutam Brahma'. Such brahmanishta (according to the sloka 'átmátván girija manthihi parijanáh pranasariram griham, pujathé vishayopabhoga rachaná nithrá samathi sthithihi, samácharah pathayoprathaksina vithi sthothrani sarva girah, yatháyath karmakaromi thathatha thakhilam sambhotha varathanam') would concentrate his mind and the other indrias on Para Brahm and would according to the saying of the Sruti ('sa éshontara hreethaya akasah thasmin nayam purushomanomayah') be able to see his hreedayákása and of the Upanishad ('chiththisruk chithamajyam vagethih áthitham barbihi kéthoagnih vigná thamagnih vakpathirhothá manavupavakthá pranohavih samathvaryuh váchaspathé hreeth vithénaman vithémathé namavithé sthvamasmakam nama vachaspathis somapáth mathaivya

sthanthuchchéthi mamanushyah namothivé namahpruthivyaisvahah') would concentrate his mind on Brahm and when all his gnánéndrias and karméndrias become unified in Brahm after performing for a very long time Nirvikalpa Brahmanista attains the knowledge of 'sarvam kalvitham Brahma, purusha évé thagum sarvum purushah'. Then Ambarisha, the Brahmavithvanga performed Dádasi vrata with his wife Brahmavidya. Dádasi vrata—the five gnánéndrias, the five karméndrias, the antahkarana which is above the iudrias, and the Brahma which is far above all these. This vrata is nothing but Brahmanishta and such nishta is done for two hours every day for a whole year and at the end of the period in the month of Kártika (lit. death and Brahma, according to the sruti 'kam brahma kham brahma') a three night's fast is observed. (Three nights, according to the saying of the Bhagavat gita, 'yanisha sarvabhuthani thasyám jagarthi samyami, yasyám jágrathi

bhutháni sánisa pasyathomunéh' mean the time when worldly knowledge is lost). Fast or upavása means Brahmanishta in which the mind is concentrated, which puts an end to all ignorance, which is the cause of birth and death, in which the knowledge of the world is lost, after bathing in the waters of the jamuná, the water of knowledge, and in the chidákása (madhuvana) lying on its bank. The gnánéndrias, karméndrias and antarindrias as vessels of worship, the ten kinds of pranas as servants, the nadis viz. Idá, Pingalá and sushumná under the names of Ganges, Jamuna and Saraswati as abhisheka waters, the shat kamalas (six lotuses) as flowers, jatarágni as incense, the chitkalás as lamps, Brahmábanda as sacrificial object, ease of mind as pánsupári, the lustre of the Sun and Moon as offerings of light,—with these as the various ingredients of worship, always worshipping Parabrahma, Rama by name, who is seated on a simhásana called sahasrakamala in the temple of the body with 'Patience' as his Sitá, and feeding sumptuously all the Indrias (i.e. Brahmius) with the food of sayananda,—worshipping in the above manner, he would enjoy the state of Ahambramhásmi, 'I am Brahm' and would thus be relieved from the trammels of samsár. While in this state, Durwasa (lit. a person of bad motive) came to him, *i. e.*, according to the Sloka in the Bhagavatgita, 'Thrivitham narakasyetham thvaranasana mathmanab, kama krothasathathá lobha thasma théthha thriyam thyajéth', the I-ness or egoism which leads all the creatures of this bodily house to sin. Then the knower of Brahm, Ambarisha by name, being fully conscious of that egoism is his own soul, honored it and requested it to partake of the food of nirathisayananda when it not leaving its vicious habit (called svéthara) caught hold of even Ambarisha, the knower of Brahm, and

dragged him into Karmakánda, deceived him and for a time tried to undo the nirathisayanandanubháva, the result of Brahmivaha, a nirvikalpa nishtá, and hid itself in the Yamuna (*i. e.*, the middle portion between the two eyebrows) when he held a consultation with the three pundits, vidyapatha, anandapatha and thuriyapada, and drank the waters of Brahmánanda, the gist of which is carried by the following Sruti 'apova ithagum sarvam visva bhuthányapopranavapo pasavaponnamapo mreethamapassamradápo viradapas svarúdápaschanthágushyapo jyothi gushyápo yajugushyápas sathya ma passarva thévathá ápo bhurbhu vassuvarapa om.' Knowing it, the egoism enlarged its dimensions, induced ignorance to go to Ambarisha whereupon it wanted to lure the knower of Brahm into the realms below. When Vishnu, the Brahmavithvarishta, the guru of Ambarisha, the knower of Brahm, sent his Sudarsana (*i. e.* aparokshagnána) to kill ignorance (*i. e.* the Sakti) which came upon his disciple; it (Sudarsana) set fire to ignorance (Sakti) and pursued Durvasa (*i. e.*, Egoism) when it entered Brahma-thandi, a cavern in Meru, and not able to withstand there, went to Brahmá (*i. e.* Parábuddhi) and requested it to put an end to Sudarsana (*i. e.*, aparokshagnána). The Parábuddhi (Brahma) thereupon said that I am only able to worship it and not to slay it. Durvasa (egoism) went afterwards to Rudra (ámakára) and requested him to protect him when Rudra informed him of his inability to do so and referred him to Vishnu, the guru of Ambarisha].

Durwasa went to Vaikunta and seeing the Purushottama, (the king of angels, who pleased himself with Lakshmi, who was by him in houses of gold set with precious stones, and whowas talking to him sweet words) approached him and said, "O, satisfier of the wishes of every body, the pro-

ceptor of Bhaktas, O god! protect me from the blazes of this Sudar-sana."

[Vaikuntam means lit. the 'indestructible,' i. e., the human body. To say that the human body is indestructible while it is being destroyed by sword, poison, water, fire, &c. is inconsistent. 'Indestructible' means 'not assuming any other form again.' The human frame, though destroyed by sword &c. assumes a form adapted to the three Karnas, and therefore is not wholly destroyed. The human constitution would be destroyed only when the person is wholly immersed in Bráhmivába, the nirvikalpa nishtá, according to the saying of the Sruti, 'Chitheva théhah, chithva bhuvana thayam,' when it loses consciousness altogether and then the body appears to be practically dead. Being seated on the highest point of such a body, which can be compared to the solar and lunar worlds, the Parabrahma who has the power of life and death over Brahma, Vishnu, Rudra, Sadásiva and others, the presiding deities over the fourteen Indrias, five pranas, five Bhutas &c., and who is able to relieve his worshippers from the miseries of birth and death, was holding a secret conversation, viz., 'Ahamasmi Brahmáhamasmi, yohamasmi Brahmahamasmi, aham Brahmnásmi, Bráhmiváhamasmi,' with Muktikantha, and not mingling with the troubles of the world was shining as its best witness.]

"I, not knowing your prowess which is like the immeasurable ocean, have done harm to your earnest disciple. Excuse me for my ignorance. Though a great sinner I would enjoy the greatest happiness by merely thinking of your name in my mind." Vishnu having seen Durwasa prostrating before him told him thus:

"O Durwasa! My wise Bhaktas

hold me with a firm grip and tie me with the chords of Bhakti with the greatest ease. I am not able to extricate myself from the tangled webs of love of these Bhaktas and remain like a caged elephant following them wheresoever they go.

"My Bhaktas always think of my welfare. As I am their protector anywhere and everywhere I follow them wherever they go as a calf follows its mother with the greatest earnestness possible.

"I would not leave any person of whatever caste who *fixes* his mind entirely on me without entertaining the least love on body, occupation, sons, relatives, wives and other worldly riches. All the Brahmagnánis, after subduing the Indrias, would concentrate their mind, the king of the Indrias, on me as chaste women serve their good husbands. O Bráhman! I, knowing all the good people of the world, would enter their mind and they, knowing me, would fix their mind on me. Austerity and education are the two things necessary for all Bráhmans. They are the instruments of pleasure in this world and Moksha in the next. But to a bad person of your stamp they are the sources of trouble and not of pleasure. My lustre fills the good. The lustre of vignána that shines in the good would blaze like fire and terrify the bad people who trouble them and would put an end to the joys of their mind. This is nothing but the truth and you need not entertain any doubt about it. O Bráhman! do not be wandering from one place to another uselessly. Go to the merciful Ambarisha and request him to protect you. As he is a person of good qualities, he would assuredly relieve you from this fear."

When Vishnu told him thus, Durwasa, whose troubles were ever increasing from the blazes of the wheel, whose face showed loss of

sense, whose mind was a chaos, came with the greatest quickness to this world, and saw Ambarisha, the incarnation of mercy, the pure and sweet-tongued.

[E. M. Brahnavithvarishta, the lover of Mukhtikantha, saw the Sakti which made him lose consciousness altogether as Brahmá lost his knowledge by aparokshagnána.]

Durwasa, with sorrow big at heart caught hold of the feet of Ambarisha when the latter was sore afraid of his feet being touched by a Bráhma, and being very much moved with mercy prayed to the wheel in the following terms.

[E. M. The feet of Brahnavitha, the best of those that descended into this mortal earth, having been caught hold of by the encircling Maya, Brahnavithvariya, who is far better than Brahnavithvara who in turn is the best of the indestructible Brahnavithas, prayed to the Aparokshagnána, which shows that 'I am everything,' compare the Sruti 'Yathyath pasyathi chakshurbhám thath tha thathméy-the bhavayéth.]

"O Wheel! the chief instrument of Vishnu! you are fire, the sun, the moon, the waters, the earth, the akása, the mind; you are sound, touch, form, smell, taste; you are gnánendriya, karnendriya and antarindriya, you are Parabrahma; you are the truth, sacrifice and the fruit of such sacrifice; you are Brahma, Indra, &c., the lord of the fourteen worlds; you are the form-incarnate; you are partaker of Havis in innumerable Yagnas; you are the innate lustre which does not fade away at any time, to you who are all these I bow and request not to molest this Rishi any longer but protect him. O Wheel! in the wars which Vishnu wages, making you as his instrument, not only do the backs, heads, hands and legs &c. of the chiefs of Rakshas fall off spontane-

ously being afraid that if you are let loose by Vishnu—and will assuredly kill them, but also their bodies fall to the ground and they die.

If the Rakshasa kings should in their confused dreamy sleep see you, they immediately will lose all their vitality and die to the great grief of the sharers of their bed.

[E. M. With the dawn of Brahmagnána, lust and other vicious qualities die out giving place to the uprising of sama (सम), dama (दम), thitheksha (तितिक्षा) and other virtuous qualities.]

O Wheel! it is difficult even for Brahmá to say in so many words what you exactly are, you by whose lustre all darkness is removed, you who make all the good people rich, you who are the incarnation of Dharma. You are not a trifle; your form pervades the whole universe. You are known to the wise and unknown to the ignorant.

[The agnána or ignorance of making a difference between Hari and the world is dispelled by you and all the Brahmagnánis conscientiously think that every sound heard, every sight seen, every object thought of, is nothing but Brahma, and that Brahma is the greatest of the great and the smallest of the small. Cf: the Sruti 'Eko devo bahudha nivishtah, ekam santham bahudha kalpayanthi, ajayarmano bahudha vijayatho' and the Sruti 'yathovacha nivarthanthe, aprapyamanasásaha, nathathra chakshur gachchathe navagachchathinomanaha'.]

You were the instrument by which Vishnu punished the vicious. This Durwasa has been sufficiently punished by you. Protect him hereafter at least."

[E. M. The Brahmagnáni that sees Parabrahma in his own Hrithayakamala (the lotus of the heart) tries to elevate the vicious

who have become victims to sensual pleasures.]

Ambarisha thus prayed to the wheel and with both his hands bowed to it and said 'I bow to Sudarsana, the killer of Rakshasas, the limit of Dharma, the pure lustre, the light of the world and the protector of Indra.'

Durwasa will be crowned with success if I am a real follower of Shástric Dharma, the giver of things that anybody asks of me, and if I am the protector and worshipper of Brahmins. If Vishnu, the abode of all good, be *really* pleased by my service, he would assuredly protect this Brahmin as a mark of his omnipresence.

Sudarsana being very much pleased with the prayers of Ambarisha went away without troubling Durwasa any longer. Durwasa then being at ease blessed Ambarisha with soft words.

"O greatest of kings! You have done me good by pardoning my fault. It is really astonishing to see that you have pleased Vishnu by your prayers. But nobody would call it a wonder when done by men of your stamp. To the good people of your order, charity and protection are innate qualities. He who dispassionately serves Vishnu, by hearing whose name once all sins of animate existence vanish, who is the cause of all happiness to the good, who has the feet which are the source of the holy, pure Ganges, who removes the miseries of his servants, who is the lord of all angels, he who worships him would ever be free.

"O king! you have protected me from the fear of the wheel after ex-

cusing me for all my faults; your mercy is simply admirable. Nobody would ever be so merciful. I have nearly lost all my life by the mere sight of the wheel, which I have regained by your grace. I was freed from sin. I shall repair to my Asram." Thus spake Durwasa.

Ambarisha prostrated very reverently before him and fed him with the richest dainties to his heart's content. Durwasa partook of the meals and was very much satisfied.

"O best of kings! this day I had the happiness to see you, the pleasure of hearing your sweet words, and of partaking your sumptuous repast. I was saved by my coming here. I shall hereafter repair to Brahmaloaka. Henceforwards angels on Heaven and Brahmins on earth would assemble together to extol your good qualities. Thus did Durwasa extol Ambarisha and went up the skies to Satyaloka and ere his return the Dvadasi vrata of Ambarisha came to an end. Then the king having seen Durwasa who returned once more to his house and not slighting him on the ground of saving him on a previous occasion, thought that he was saved by the mercy of Vishnu and he himself played no part in it, fed Durwasa sumptuously first and then partook of the remaining meal.

Ambarisha handed over the reins of government to his sons, subdued the Indrias, went to the forest to pray to Vishnu.

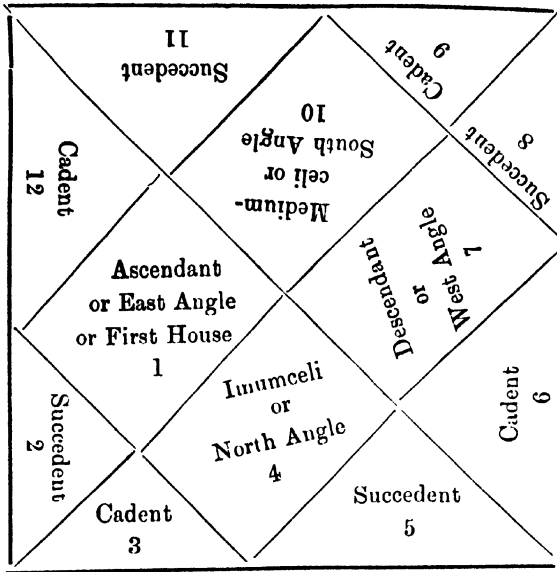
Whoever hears or reads this remarkable story would become a very great man in the world.

G. R. S.

ASTROLOGY*

CHAPTER II.

ASTROLOGICAL FIGURES WITH THE DESCRIPTION AND SIGNIFICATION OF THE TWELVE HOUSES OF THE HEAVENS.



DIRECTIONS FOR ERECTING .

A FIGURE OF THE TWELVE HOUSES OF HEAVENS, AND PLACING THE PLANETS IN THE HOROSCOPE.

IN the foregoing scheme, we find the figures 1, 2, 3 &c. with the words ANGLES, SUCCEEDENT, and CADENT, which signify that, the House marked No. 1, is the *first House* (*सप्त*) ASCENDANT or EAST

* With the publication of the present Astrological series we have arranged, for the benefit of the public, to undertake the examination and preparation of the astronomical portion of each horoscope which may be sent to this office the only data required being the exact time of birth and the name of the place where the native is born. As for the astrological portion, we also undertake to have the horoscopes examined by competent astrologers about whose merit we can personally certify. The statements of the astrologers will be translated into English and sent to the owner within a month from the date of receipt. The truths of astrology at once prove that there is such a thing as the law of Karma. For the average man, there is no other way to realize this practically. For this reason we are willing to undertake a task which Mr. Stead of the Borderland has undertaken in England and which we hope, will save the science of the stars from the hand of ignorant astrologers. For charges and other details the reader is referred to the title-page under the heading "Astrological Bureau."

ANGLE, and is that point of the Heavens ascending at the time of a Nativity, Horary Question, or any thing which requires a figure being erected.

The space marked No. 2, with the word **SUCCEDENT**, signifies that it is the *second House*, and is called **Succedent**, because it succeeds, or follows an *Angle*; 5th, 8th, and 11th, are termed the same, and a Planet posited in any one of them, is esteemed by some to be nearly as strong as if in an *Angle*.

That marked No. 3, is the *third House*, and called **CADENT**, as is the 6th, 9th and 12th and a Planet placed in any one of them is commonly reckoned very weak. (This may be the case in horary questions, but not in Nativities).

The 4th House, **IMUMCELI**, or North Angle, is the lowest point of depression in the Heavens at the erection of a figure, being opposite to the **MID-HEAVEN** (i. e. the 10th House).

The 7th House is termed the **DESCENDANT** or **WEST ANGLE** and is that point of the Heavens setting at the time of the figure being erected. The 10th House, is called the **MEDIUMCELI**, **MID-HEAVEN**, OR **SOUTH ANGLE**, and is that point that *culminates* (or comes to the meridian) in any figure.

Having thus become acquainted with the names of the 12 Houses, our next step is to know how to erect a figure of the Heavens for any Nativity or Question, and how to dispose of the Planets and Stars in the Horoscope, so as to represent the exact situation of the Heavens at any hour or minute required.

N. B.—Authors differ in opinion with respect to the division of the circle of the Heavens; but the method of dividing them by "**OBLIQUE ASCENSION**" as recommended by **PTOLEMY**, and followed by **PLACIDUS**, is the most rational and

correct way, and is now universally adopted.

In erecting a figure of the Heavens for any Nativity, Question, &c., *three following things* are to be attended to:—

First, the year, month, day of the week, and the hour and minute of that day, either at the birth of a child, or a question propounded.

Secondly, to observe in an *Ephemeris* of the same year and day, the true place of the Sun, Moon and Planets (which are given for *noon* of that day).

Thirdly, note what hour and minute in the table of Houses do answer, or stand on the left hand, against the degree of that sign the Sun was in, on that day at 12 o'clock: so by looking in those tables for the time answering to the Sun's place, and adding that to the time of the day when the question was proposed, we have one figure.

CHAPTER III.

THE FORM OF BODY GIVEN BY SATURN IN THE TWELVE SIGNS.

1. *Saturn* in **ARIES** describes one of a middle stature, ruddy complexion; spare, large boned; loud, deep voice; dark hair, little beard, and large eyes; boasting, quarrelsome, and contentious.

2. *Saturn* in **TAURUS** gives a dark complexion, rough skin, middle stature, and dark hair, a heavy, unpleasant person, very dissipated and unfortunate.

3. *Saturn* in **GEMINI** represents one of a moderately tall stature, oval visage, dark brown or black hair, dark complexion, ingenious, unfortunate and perverse.

4. *Saturn* in **CANCER** represents one of a thin, middling stature;

weak, sickly constitution; ill-shaped, morose and jealous, very deceitful in his dealings.

5. *Saturn* in LEO makes the stature moderately large, the shoulders are broad and strong, the hair brown, the aspect surly and austere, the bones large and the body lean, the eyes sunken and bent down-ward. In this sign *Saturn* assumes the appearance of good, unless badly aspected by *Mars*; for he gives, at least, a show of generosity, nobleness, and tolerable good nature. The person is passionate and revengeful; but, though apparently courageous and valiant, when put to it, his courage generally vanishes, and he proves a mere pretender.

6. *Saturn* in VIRGO gives a tall, spare body, a swarthy complexion, dark brown or black hair, a long head, and solid austere countenance, but generally unfortunate, inclined to melancholy, retaining anger long; a projection of many curiosities to little purpose; and, if not well aspected by *Jupiter*, too much addicted to pilfering and indirect dealings.

7. *Saturn* in LIBRA gives a tall person, rather handsome, brown or auburn hair, oval face, and prominent nose and forehead; proud, extravagant, and contentious, fond of argument, for which he is well qualified.

8. *Saturn* in SCORPIO represents a person below the middle stature; thick, well-set, and strong body, with broad shoulders and chest;

a very mischievous, and malicious disposition.

9. *Saturn* in SAGITTARIUS gives a large body, brown hair, well-made, and rather handsome. The person so described is reserved, yet affable and obliging; very charitable and generous, and, though he will not take an affront from anyone, is merciful even to an enemy.

10. *Saturn* in CAPRICORN gives a thin person, of low stature, rough skin, dark complexion, small eyes, and long visage. He is melancholy peevish, mistrustful, and avaricious; a few words and great gravity.

11. *Saturn* in AQUARIUS gives a middle stature, large head and face, rather corpulent, hair dark-brown, approaching to black; the manner of behaviour sober and graceful, and the address affable and courteous. As his fancy is inventive and persevering, it is seldom the querent fails in his researches; and in whatever art or science he labours to obtain, he generally becomes proficient; and though vain of his abilities, yet, as his genius is indubitable, this pride is not unbecoming.

12. *Saturn* in PISCES gives a stature below mediocrity, seldom above it; the countenance is pale, and the hair nearly black; the head is large and the eyes full; inclined to dissimulation, contentious and malicious, very fickle and uncertain, and though plausible in appearance, fraudulent and deceitful in the end.

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