

“तत्त्वमसि ।”

Chhandogya-Upanishad.

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

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KEYNOTES.

IT has been settled that the next Parliament of Religions will take place in Paris in the year 1900.

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When General Booth made his last visit to India the Salvationists devised a very novel method to convince the General that his work in India is fairly progressive. They sold red-jackets at a nominal price to the people who used to gather round the General and fed them *gratis*. The General thought that the red-jacketed people were all Salvationists and he looked with proud satisfaction upon the crowd which daily gathered around him. But one of the old Salvationists Mr. Hudson, broke the charm of such belief. In writing to the General, Mr. Hudson says, “You have passed through India and seen great crowds, but you have not seen how these *tamashās* are

produced: I saw just a little of the preparation that was made for the Samarkha gathering. You probably thought that the crowds of people in red-jackets were Salvationists; perhaps, only one-tenth of the number were so.”

In spite of the great work which General Booth has done in England, his title as the “Salvation General” and the Salvation Army which he represents, do not fail to provoke a smile. What is meant by Salvation Army and what by Salvation General? To us these words have no meaning whatever. A “Salvation General” is too big a conception for the Hindu brain, and the Salvation Army simply reminds us of round ounces of lead and nothing more!

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We tremble on the brink of life and fear to launch away; but we

shall find that death is only a bend in the river of life that sets the current heaven-ward,

The universe seems the expression of a mind. Like a book, it seems full of thoughts. We read a book, we cannot avoid the conviction that some mind has passed along; and that the page is only its foot-prints. When we pass along through the galleries of art, we can not avoid the thought that certain painters and sculptors have preceded us. Thus the entire material world seems like a book which some mind has written, a gallery through whose rich space some genius has moved in advance of the visitor.

Prof. Swing.

The power of illusion (Mâyâ) is so overwhelming that it compels us to act against the clearest dictates of our intellect. The unreality of the world and the transitoriness of our surroundings show us in the clearest manner that our whole attention should be directed to the hereafter in as much as the cup of life is brimful with pain. But, how many of us hear the dictates of our reason. The false shadows of the world are alluring us every moment and beckoning us to follow, them to our heart's content. The noblest men of action in this world are trying to grasp airy images and following the phantoms of dream. Our whole actions from sunrise to sunset to which we attach so much importance resemble the efforts of a baby to catch the moon within the palm of his hand. The search of every man after happiness is nothing more than the eager search of a thirsty traveller for mirage which shines in the distance simply

to entrap him with false hope. Poor mortals! from cradle to grave their search for happiness is sure to end in midsummer madness which hurls them on from birth to birth till at last the fire of anguish brings them to their senses. Such is the power of Mâyâ which enchains the human mind with invisible shackles never to be broken!

Swami Vivekananda has for the third time given the title of a *Sannyasi* to another European, Dr. Street, who is henceforth to be called Yogánanda, that is, one constantly enjoying the bliss of Samádhi. So Dr. Street has become Swami Jagánanda within the short space, perhaps, of two months! This is truly wonderful. This sudden transformation of an Englishman into a full-fledged *Yogi* is even more wonderful than even the theosophical imagination which can transform an school-boy residing in London, into an astral Mahátma within a space of seven years! We are living in strange times. More wonderful things are in store for us in future.

Man requires all his material appurtenances—clothes, houses, modes of travel, light, heat, etc.,—because of his limitations, and not being far advanced in the scale of evolution in the onward march of life. If he could clothe himself at the fiat of his will, travel with the swiftness of thought, illumine his own pathway; or, in other words, create his own environment, he would be emancipated from matter, bondage. Now he denies that it can be possible for him to attain to this state of consciousness; but it is possible.

When men require to expedite their affairs, they invent new machines whereby their labors are

more speedily accomplished. Hence when necessity required a telephone, or cable under the ocean, the brain of the inventor evolved the new invention, and what was before a slow, weary and burdensome task became easy to do. So through the evolution of spiritual elements—the cultivation of Love, Justice, etc.—we can evolve new bodily organisms of a finer and finer grade, and the finer the organism the greater will be the power manifested through it; and that Power is limitless.

By binding themselves to negations, errors and corruption men blind themselves to the grand and marvellous possibilities that Life holds in store for them. They continually plead to some misty God to do for them that which they must evolve for themselves. They lie prone at the feet of their deaf and dumb idols of sense, passion and folly, ignoring their Celestial creative powers, and blame each other for the evils that must necessarily be concomitants of their ignorance.

The realm of invention is a shadow-symbol of the inherent creative powers of man to evolve new living creations.

The continual efforts of humanity should be to grow into the refinements or essences of life. Justice, virtue, goodness and kindness are ethereal elements, and not solids. The more refined the human being is, the greater his possibilities become of giving expression to those things that overcome physical environments. These essences evolve through matter and material beings, as an educational course, and they blossom in the highest refinement of being. The coming spiritual race could not live under the gross and popular existing systems of diet, thoughts and feelings, any more than we can now live without sunshine.

To evolve more and more of the

Infinite Spirit, to material expression, is "worshiping God."

World's Advance-Thought.

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It is extremely difficult for a stranger, who is not brought up in the traditions of Hinduism to enter into its spirit. The well-known Dr. J. H. Barrow of the Parliament of Religions after attending throughout the whole of the sessions to the able lectures of Swami Vivekanand has formed a very meagre opinion of Hinduism. In an address on "Christianity and Hinduism" which he delivered in the Kent Theatre, the conception of God given in the Upanishad seems to him not only lower than the Christian but even the Mahomedan conception of the deity. He says: "It (Hinduism) has a conception of God which is very penetrating and deep, although it lacked the simple, sublime, personal monotheism embraced by the 50,000,000 of Hindu Moslems, and the full-orbed conception of God as Father, Son, and Holy Spirit, which is the disclosure of Christianity." There is a story among us that a person after reading the whole of Rāmāyana asked somebody to tell him the name of the husband of Sītā! Similar is the plight of this over-learned doctor who is so very anxious to speak out his valuable thoughts on Hinduism! We also hear that he is coming to India to enlighten us on the problems of Hinduism.

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What a most marvellous piece of mechanism is this physical frame that we call our body! We spend hours and days upon decorating it, and ornamenting it—perhaps, also upon keeping it scrupulously clean and tidy—but do we ever bestow even a moment's serious thought upon the wonderful construction of

this temporary physical tenement of our soul? The question as to whether the physical frame of man was *constructed* on the principles of teleology, of "design in Nature," or was evolved from a lower to a higher form of existence in the process of Universal Evolution, need not engage our attention while we are considering the character of our physical selves. Teleology, or no teleology, here is this edifice of poor inert clay which one day is destined to be resolved "earth to earth and dust to dust," that baffles all human ingenuity. Very truly has the human body been spoken of as "a world in miniature," "an epitome of all the sciences," "an abridgment of the great book of Nature." The fundamental laws and principles of almost every branch of science find a living exemplification in the various parts and their functions in the human frame. "In the movements of our hands and feet, and in the adjustment of the bones in our body, we have an illustration of the laws of mechanics; in the management of our respiratory organs, we have an example of pneumatics; in the digestive processes that are carried on in the unseen laboratory of our stomach, we have a striking exemplification of the mysteries of chemistry; while in the construction and the functions of the eye we have a most vivid application of the principles of higher mathematics. The highest human skill of every age and every country brought together into one focus cannot succeed in bringing into existence a mechanism half so perfect as the human body. All this is simply regarding the mere material machinery of the human frame. When we come to think as to how our ideas originate and our thoughts work, how our emotions are stirred and our feelings roused, we come to

a point beyond which man's mind cannot go. How true are the words of the inspired writer, when he exclaims—"How fearfully and wonderfully is man made!"

From time immemorial has the human form roused the deepest feelings of admiration and reverence in the heart of man—so much so that in the ideal beauty of an Adonis or an Aphrodite, Grecian Art learnt to behold a living reflection of Divinity. Now, what is this beauty of the human form—this nameless charm we realise in the face and figure of certain persons? Why do these strike us as being of a handsome and winning presence? Not, surely, because of the colour or the complexion of their skin, nor of the cast of their nose, nor of the play of their eyes! Not one or any of these by itself can endow a person with that nameless power of attraction, which in ordinary language we call beauty. Nor is youth a necessary condition of this attraction. For, it is not seldom that many an aged person is far more handsome than many a handsome youth. What, then, is this beauty—nay the beauty upon which are fed the grosser feelings and passions of man—but one which, as Bacon says, "if it light well maketh virtues shine and vices blush," the beauty that evokes all the higher emotions and sentiments of the soul! Such beauty, in the highest sense of the term, is Harmony. It is the harmonious blending together of a variety of parts that produces the united effect of what we call Beauty. It is this Harmony in the structure and the symmetry of the human form that makes it so captivating to the eye and so beautiful to the mind. For, in a deep sense all Harmony is beauty, and all Beauty is Harmony.

Harmony.

THE DREAM-WORLD.

FEW things are more remarkable than certain phenomena produced in dream. Sometimes events are fore-shadowed in dream in such a way covering all the minutest details that we are tempted to come to the conclusion that the events of our physical plane proceed from the higher plane of the mind and that our world is the outcome of our mind. The assertion that chance plays the chief part in the coincidence that we find between the mental pictures of the dream and the events of the every-day world carries no weight whatever in as much as the coincidence is so minute with regard to time and place and the instances are so varied. The following events will bear our contention out:

(1). A certain Walter Taylor bought the materials of a Church from the Marquis of Huttington. Taylor dreamt one night that he was going to die by being struck by the fall of a tile from a wall situated in the east side. This dream he related to his friend who warned him not to approach the temple. Some time after Taylor thought that without his presence his work would suffer a good deal of loss. Consequently he approached the temple and as soon as he did so, a big brick fell over his head from the east side of the wall and he instantly died.

(2). A person one day lost his favourite note-book. He was so anxious to get it that he offered a reward of Rs. 100 to the man who will find that out. Up to the 17th of December of the Bengali year 1798 the note-book was not found out. On the 23rd of April 1799, the man dreamt that the note-book

was to be found out near the root of a particular tree in his native village. As soon as he was awake he began to search his note-book in the particular place where he saw it in his dream. He actually found it out in the very place.

(3). Babu Rakhal Das Mukerjee, a Deputy Magistrate, once dreamt that his wife was lying very ill in her bed surrounded by a number of relatives. He saw this dream at about 11 o'clock in the night. Even while he was asleep one of his servants entered the room and placed a telegram in his hands. The gentleman instantly started for Bhowanipore and found that his wife was really very ill. Not only this, but it was found to his utter surprise that every person whom he saw surrounding the bed of his wife during dream, was found seated by her bed.

(4). The writer is personally acquainted with several cases of this nature. One of the female inmates of his house informed him one morning that she dreamt that a couple of astrologers dressed like the Sikhs came to the house. About four hours after the dream, while the writer was seated in his parlour, a couple of astrologers entered the place whose dress and features exactly tallied with those seen in the dream.

(5). A friend of mine residing in Bhowanipore dreamt that he was lying in a half-inclined posture near a window in his house and that he was suffering from a dangerous boil in the left side of the belly. About one month after the dream the gentleman was compelled to lie beside the same window laid up with the same disorder in the

same part of his body. He compared his state with that seen in his dream and was greatly astonished. Innumerable cases of this nature take place and the coincidences are so remarkable that we can not ascribe them to chance. The general character of a dream may, of course, coincide with the general character of a particular event merely by chance, but their coincidence in their minutest details can never be a matter of chance. To verify our point let us consider the value of a number of predictions which one is likely to make. Suppose, for example, that one makes a dozen predictions giving the minutest details of each. One or two of the above predictions in their *general character* may coincide *by chance* with actual events but not a single prediction will tally in its *minutest details* with the actual event. For example, one may predict at random that a particular person will visit him at a particular time; the above prediction may turn out true *by chance*. But if a person predicts at random that a particular person having a particular feature will visit him on a particular day accompanied by such and such friends, no amount of chance can make his prediction true. The theory of chance if properly examined has its own limits and that limit it can never cross. In many premonitory dreams we find that actual events exactly tally in their minutest details with those seen in the dream. We may safely conclude from the above that where in a number of cases the coincidence takes place in its minutest details, chance can have no hand in the occurrence of the event.

The following cases of dream are especially remarkable:

(1). A certain gentleman named Ananda Krishna Dasu, the grandson of the celebrated Raja Radha

Kanta Deb, dreamt one night that a certain *Yogi* was administering to him medicine which removed completely some disease from which he was suffering. When the dream was over he sent his younger brother, Joy Krishna, to find out that particular *Yogi* in the Jugannath Ghat of Calcutta. The man was found out and his features exactly tallied with those seen in the dream. The medicine was obtained and used and the gentleman was completely cured.

(2). The father of the late Pandit Issur Chunder Bidasagar was once suffering from a wound in his foot. The doctors of Calcutta advised him to cut the foot off. The old Brahmin was unwilling to do so and so returned home. Once he dreamt that there was a medicine for that particular disease by the side of his pond. On waking he found the medicine in that particular place and was completely cured.

(3). The wife of a certain gentleman, Preo Natha Dutt, was suffering from hysteria. No medicine was of any avail. As the last resource his widowed sister was sent to the shrine of Tarakesur. But before she reached the shrine she got the medicine in her hands while sleeping during her sojourn. The medicine completely cured that particular case of hysteria.

(4). A very striking case of the cure of hysteria came under my own personal experience. The sister of a private tutor of our family was suffering from hysteria for a period of seven long years. No amount of medical treatment could cure her. At last she was determined to visit the shrine of Tarakesur for Dharama. Before she went there, she had a dream while sleeping in her chamber with closed doors. Somebody told her that there was no need of her going to the above shrine, but that on

waking she will find a plantain beneath her pillow, which will cure her of her disease. The plantain was immediately found and she was completely cured.

In the cases which have just preceded chance can not have the slightest part. Not only is there the verification of events, but also the actual appearance of material objects which enabled the dreamers to get rid of their diseases. All these point to the conclusion that there is not only a mental but also a material side of dream which makes the whole matter thoroughly impenetrable and mystical. The above are not the only cases in which such things occur but the whole history of the temple of *Tarakessur* is full of such mystical incidents which bear out my contention that there are peculiar dreams in which material bodies make their appearance and serve some definite purpose. The stories related about the cures in the shrine of *Tarakessur* are based upon substantial facts. In the yard of the temple hundreds of devotees may be seen lying in *Dharanā* (concentration) and waiting for the advent of the medicine which will cure them of their dreadful diseases. After lying in a kind of semi-trance for a day or two, most of these people see dreams in which they are either told that they will find medicine in such and such particular place or they are directed to search for the medicine about their own person. After receiving the medicine and performing the necessary ablution, the patient generally partakes of the article received in dream and gets completely cured. In some cases, he is told that the burden of the sin of the patient for which he was suffering is too great and therefore he will receive no medicine. It is almost certain that when a patient gets the medicine in dream and uses it in the parti-

cular way in which he is enjoined to do, his disease is instantly removed however long-standing it may be. Sometimes one article is suddenly transformed into another as if by magic. For instance, the patient is told that he will find a dead frog on the left side of the pond and he shall have to eat it before he gets cured. Suddenly at the time of eating the frog is transformed into a fruit to the infinite satisfaction of the patient.

Such are some of the mysteries of the dreams with which the patients are visited in *Tarakessur*. The above stories are as real and authentic as possible and hundreds of Hindu homes in Bengal will bear witness to the truth of the above assertion. The sudden and unlooked-for possession of mystical articles by patients by which their long-standing diseases are thoroughly cured is by far the strangest phenomenon to be met with in this world.

What is the explanation of these mystical events? That the patients of *Tarakessur* receive the medicines during dream there can not be the slightest doubt. While they see the vision of a god, of a saint, or of a *Yogi* giving them medicine, their eyes are generally closed and they pass into a kind of semi-trance. While in this state they are either ordered to leave the place, their disease being pronounced incurable, or they are supplied with proper medicines. Fast and cleanliness are the conditions which it is pre-eminently necessary to observe. The patients lie prostrate on a bare floor. Had the whole thing been false why patients should come from distant places fasting and lying on the bare floor for three, four and sometimes for five or six days. Had this been a hoax it would have been long ago detected and its mysteries brought to light. The truth is that there are many things

in heaven and earth which our philosophy cannot explain. The dream-world and its mystical phenomena including Somnambulism, Mesmerism, and even ordinary dream is wrapped up in profound

mystery. Who can unravel it? Only the seer whose spiritual sight is not dimmed by the base material environment by which matter has surrounded us.

OUR EXCHANGES.

THE ANCIENT EGYPTIANS.

“**T**HU disk of the Sun, thou living God! There is none other beside thee. Thou givest health to the eyes through thy beams, Creator of all beings. Thou goest up on the eastern horizon of the heavens to dispense life to all which thou hast created.”

Come to me, O thou Sun, Horus of the horizon, give me help—From the Monuments of Egypt.

A thousand years before Adam was driven from the mythical garden of Eden, Egypt was inhabited by a highly civilized people. They had dwelt in the fertile valley of the Nile for unnumbered generations before Abraham wandered from the home of his fathers. When Joseph was carried captive to this sunny land, Egypt presented to his eyes the appearance of hoary age. There as now the Pyramids looked down from a remote antiquity. To the children of Israel the mystery of the Sphinx was as profound and inscrutable as it is to-day.

These people, whose origin is lost in the mist of pre-historic ages, had arisen from the primitive state of savagery and barbarism to a condition of culture, civilization, and refinement, when the world, according

to the sacred writings of the Hebrews, was yet in the “Womb of Time.”

They had made many useful and valuable discoveries in the arts, not a few of which have become “lost” to the present age; and their knowledge of astronomy was far in advance of that possessed by any other nation in ancient times. In the art of building grand and imposing structures they excelled every race, either in ancient or modern times.

Not even in Greece or Italy were such magnificent specimens of human handiwork erected, as the temples, pyramids, statues, and monoliths whose ruins are to be seen to-day on the banks of the river Nile.

The magnitude and extent of their temples fill the minds of all beholders with wondering awe. The harmony of their vast proportions; their profuse embellishment; their height, and depth, and breadth; their grandeur and dignity, place them architecturally above the rivalry of every other race and age.

Who can contemplate these splendid productions of ancient genius without feeling profound regret over their destruction. Could we but see them as they left the hands of

their immortal builders, how insignificant would appear the grandest works of modern times.

The words of Byron addressed to a later race, are not inappropriate here :

"Come, blue-eyed maid of heaven !—but thou, alas !

Didst never yet one mortal song inspire—
Goddess of Wisdom ! here thy temple was,
And is, despite of war and wasting fire,
And years, that bade thy worship to
expire :

But worse than steel, and flame, and ages
slow,
Is the dread sceptre and dominion dire
Of men who never felt the sacred glow
That thoughts of thee and thine on polished
breasts bestow."

In the earliest times of which we have any knowledge, the Egyptians had a settled form of government. This was a necessary condition, for however disturbed their relations with foreign countries may have been at times they must have enjoyed long periods of internal peace, during which they steadily cultivated the primitive arts and sciences.

Among the discoveries and inventions made by these ancient people, the most important to us is the system of character-writing called "hieroglyphics," which are found cut deep in the stone monuments, written on papyrus, and painted in vivid colors upon the walls of their temples and tombs.

For more than two thousand years these mysterious inscriptions were a sealed book to the whole world. Not the slightest clue had been obtained to the hidden meaning enshrined in these strange and often uncouth characters and figures.

The temples, upon whose walls and columns the ancient artists had painted with marvellous skill real incidents in their daily lives, or the imaginary scenes of a future life ; the obelisks and statues, in whose stony sides the chisel had engraven deep and permanent the names and titles of a loved and honored ruler ;

the papyrus roll, on which had been written in unfading colors the "ritual of the dead," the sighs of a lover, or the tale of a tax-gatherer—all these material objects might have crumbled into dust and their precious stories have been forever lost, had not the genius of modern science rescued them from their oblivion.

There are few things in the history of science more interesting than the story of the recovery of the key to these hieroglyphs, by scholars of the present century, but the story is too long to repeat here.

When the great Napoleon dazzled with visions of oriental conquests and glory, embarked his troops on the memorable Egyptian campaign, the stories he had read in the glowing pages of Herodotus were not forgotten. With wise forethought he entrusted to a number of eminent scholars the work of exploring this "land of mystery ?"

For thousands of years the sands of the desert had drifted over the ruins of an ancient and forgotten civilization. War, pestilence, and famine, the devastations of barbarous forces, the fanatical zeal of ignorant and bigoted religionists had overwhelmed the monuments of a vanished race. Nothing but ruins remained of the majestic buildings that anciently adorned the banks of the mighty river, over whose rippling waves once glided the stately barge of a Pharaoh and a Ptolemy.

Encouraged and stimulated to enthusiastic exertions by the ardor of Napoleon, the members of the scientific expedition pursued their labors with most gratifying, and to the scientific world of Europe, most astonishing results. The sites of innumerable temples, monuments, statues, pyramids, and tombs were accurately mapped ; while the inscriptions, hieroglyphics, cartouches, and everything that could throw any light on the history of the an-

cient Egyptians were copied with the utmost fidelity and care.

When in the course of time the key to these wonderful writings was discovered by Champollion, a literature of vast extent was disclosed. A mine of incalculable value was opened whose mysterious recesses are even to-day but partially explored. From the records now accessible, scholars are enabled to trace in outline the history of times remote as the days of Cheops; and the first chapters in the history of civilized man are thereby thrown back thousands of years. The "inspired revelations" of sacred books are valueless beside these imperishable and immutable records. Here we are brought face to face with the very thoughts and deeds of a living, thinking, active, and progressive people, long anterior to the date fixed by Genesis for the creation of the first man.

Speaking of the richness of the literary treasures already disclosed, Mr. J. Norman Lockyer, the learned astronomer, says: "Vast as this literature is at present, it is but the vanguard of a much more stupendous one to follow; for we are dealing with a nation which we now know existed completely equipped in many ways at least seven thousand five hundred years ago."

From remotest times the inhabitants of the Nile valley were an agricultural people. The sun shone upon them from a cloudless sky with a splendor and ardor unknown to us of colder climes; and while the "fruitful rains" seldom fell, yet the Nile regularly supplied needed moisture to the fields by its annual overflow, and renewed their fertility with its deposits.

As the river at its flood overflowed the land, including the sites of many of their villages and homes, it was of the utmost importance that the people be informed of the exact time when the rise would

begin, so that they might prepare the ground for the seed, protect their homes from the rising waters, and make ready the vast system of irrigation works for the retention and proper distribution of the life-giving water.

It was this necessity for some accurate measure of time, some method whereby the annual rise could be correctly predicted, that gave birth to astronomy. To be able to foretell the exact time when the great inundation would begin at the various stations on the river from Silsili where the Nile "emerges from its fountains," to Memphis, must have required accurate knowledge of the motions of some of the heavenly bodies. That they had acquired this knowledge and succeeded in solving the problem with the strictest accuracy and on scientific principles, there is no question.

When we consider the difficulties under which they labored, their entire lack of modern instruments, their ignorance of the earth's motions, of the laws governing the motions of the planets, of the cause of the apparent motion of the stars, and of the effects of precession, it becomes evident that these ancient people possessed intellectual powers of a high order.

The most important event in the lives of the ancient Egyptians, that which concerned them most vitally, was the yearly inundation of the river, for upon this overflow the entire nation was dependent for its subsistence. Kings, in the flux of time, might come and go, dynasties might rise and fall, without causing more than a passing ripple in the lives of the masses; but let the Nile fail, let the waters cease to spread themselves over the land, and famine, pestilence, and death ensued.

Egypt, we are told, is the "gift of the Nile." It first appears like a dusty plain, then as a fresh sea, and

finally as a bed of flowers." Owing to the local conditions producing these peculiar effects, but three seasons were recognized by the Egyptians. The first was called the season of "the inundation"; the second that of "the sowing"; and the third the season of "the harvest."

During the season of the harvest, from February to June, the Nile valley presents the appearance of a vast desert, and it is with the greatest difficulty that the gardens and grounds can be kept green.

Mr. Osborn, in his "Monumental Egypt," gives the following vivid description of the general appearance of the country at this season of the year: "The Nile has shrunk with its banks until its stream is contracted to half its ordinary dimensions, and its turbid, sliny stagnant waters scarcely seem to flow in any direction. Broad flats or steep banks of black, sun-baked Nile mud, form both the shores of the river. All beyond them is sand and sterility. The trunks and branches of trees may be seen here and there through the dusty, hazy, burning atmosphere, but so entirely are their leaves coated with dust that at a distance they are not distinguishable from the desert sand that surrounds them."

The contrast presented at the season of the inundation is highly characteristic. We can well imagine the joy that filled the hearts of the people at the sight of the rising waters. It marked the return of their most important festival and the event was celebrated with great rejoicings throughout the length of the Nile valley. Mr. Osborn gives the following description of the beginning of the inundation: "Perhaps there is not in all Nature a more exhilarating sight, or one more strongly exciting confidence in God, than the rise of the Nile. Day by day and night by night, its turbid tide sweeps onward majestically over the

parched sands of the waste, howling wilderness. Almost hourly we heard the thundering fall of some mud bank, and saw, by the rush of all animated Nature to the spot, that the Nile had overleaped another obstruction, and that its bounding waters were diffusing life and joy throughout another desert. There are few impressions I ever received upon the remembrance of which I dwell with more pleasure than that of seeing the first burst of the Nile into one of the great channels of its annual overflow. All nature shouts for joy. The men, the children, the buffaloes, gambol in its refreshing waters, the broad waves sparkle with shoals of fish, and fowl of every wing flutter over them in clouds. It is impossible to stand by the side of one of these noble streams, to see it every moment sweeping away some obstruction to its majestic course, and widening as it flows, without feeling the heart to expand with love and joy and confidence in the great Author of this annual miracle of mercy."

Words fail to adequately picture the beauty of the scene after the waters have begun to subside, and the grain has taken root in the spongy soil. "The vivid green of the springing corn," says the writer quoted above, "the groves of pomegranate trees ablaze with the rich scarlet of their blossoms, the fresh breeze laden with the perfume of gardens of roses and orange thickets, every tree and every shrub covered with sweet-scented flowers. These are a few of the natural beauties that welcome the stranger to the land of Ham. It would be impossible to make any addition to the sweetness of the odors, the brilliancy of the colors, or the exquisite beauty of the many forms of vegetable life, in the midst of which he wanders."

Nothing strikes the observant traveler in Egypt with greater force

than the contrast presented to his mind by the poverty and misery of the present inhabitants, when compared with the wealth, happiness, and prosperity of the ancients, as depicted on the monuments.

"In the same regions," says a recent writer, "which at the present time display to the eye of the traveller the sad spectacle of miserable villages and impoverished inhabitants, there flourished in ancient days towns with an industrious population; and smiling fields, intersected by canals, extended to the foot of the mountains. On the plains stood splendid temples thronged by pious multitudes; on the rocky height, the eye admired the magnificent sepulchral chambers with their rich ornamental coloring, which were consecrated to the memory of the departed; whilst in the deep shaft, hidden away and inaccessible to the curious gaze, rested the embalmed bodies of the dead. And what remains of all this greatness, this splendor and magnificence? A few ruins which, thanks to their concealed situation or their gigantic masses, neither the hand of man nor the tooth of Time has been able to destroy in the course of the short eternity since their origin."

Of the daily lives of these ancient people, their joyous and happy disposition, the simplicity of their characters, their love of home and family, their devotion to their religion, their boldness and courage in war, their progress in the arts and sciences, the grandeur and extent of their temples and tombs—of all these interesting things, space will not permit of mention even. I can not resist the desire, however, of presenting a translation of a prayer to the sun, written 1,500 years before our era began. The reader can not fail to observe the clear and distinct conception here expressed of the unity of Being, the oneness

of all life; and reading between the lines of this ancient prayer, he will catch the gleam of that great spiritual truth which we of to-day are but dimly discerning, viz., that God is spirit and man an immortal soul:

Beautiful is thy setting, thou Sun's disk of life, thou lord of lords, and king of the worlds. When thou unitest thyself with the heaven at thy setting, mortals rejoice before thy countenance, and give honor to him who has created them. The whole land of Egypt and all peoples repeat all thy names at thy rising in like manner as at thy setting. Thou, O God, who art in truth the living one, standest before the two eyes. Thou art he which createst what never was, which formest everything that is in the universe. We also have come into being through the word of thy mouth."

Light of Truth.

THE ELEATICS AND CHINESE ON "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

THE fundamental conception of the Ionic school of the early Greek philosophers was that of "one ever-changing, self-developed universe." Ritter has called their system "Dynamical Physicism." The next school in chronological order is the Italic. The fundamental idea here is "one unchanging, self-existent universe." If we follow Ritter's method of naming these schools, we must call this one the school of Transcendental Physicism. Its most renowned philosophers are Xenophanes, Parmenides, Zeno, and Melissus. They are also called Eleatics—from Elea, in Lower Italy, where most of them resided as colonists.

Xenophanes (about 560 B. C.) "brought the sword" to the world.

Though a poet himself, he fought the poets bitterly for their idle tales and anthropomorphic presentations of the Deity :

"Such things of the gods are related by
Homer and Hesiod
As would be shame and abiding disgrace to
any of mankind :
Promises broken, and thefts, and the one
deceiving the other."

He firmly believed in

"One God, of all beings, divine and human,
the greatest ;
Neither in body alike unto mortals, neither
in spirit."

Note this scathing criticism :

".....men foolishly think that gods are born
like as men are,
And have, too, a dress like their own, and
their voice and their figure :
But if oxen and lions had hands like ours,
and fingers,
Then would horses, like unto horses, and
oxen to oxen,
Paint and fashion their god-forms, and give
to them bodies
Of like shape to their own, as they them-
selves too are fashioned."

But Xenophanes was not bitter by nature. His satire grew out of his clear recognition of the unity and perfection of the Godhead. He knew too well how little we can and do know. Timon, the sillograph, puts these words into the mouth of Xenophanes :

"Oh that mine were the deep mind, prudent
and looking to both sides !
I am now hoary of years, yet exposed to
doubt and distraction
Manifold, all-perplexing ; for whithersoever
I turn me
I am lost in the One and All."

Xenophanes,* "looking upon the whole heaven, affirmed that unity is God." Many philosophers have interpreted this saying by declaring that Xenophanes held the doctrine that "God is a sphere." But Xenophanes was neither a physicist nor a mathematician. He was a poet. With the poet's intuition he looked

to Heaven, the all-encompassing element and proclaimed *that* the great Being. Cousin† also holds that view. He says :

"The epithet *spherical* is simply a Greek mode of speech to indicate the perfect equality and absolute unity of the Deity, and of which a sphere may be an image. This word of the Greeks is the *rotundus* of the Latins. It is a metaphorical expression like that of 'square,' which means *perfect*. This latter expression, now commonplace, had at the beginning of mathematical science something noble and elevated in it, and is found in most ideal compositions of poetry. Simonides speaks of a 'man square as to his feet, his hands, and his mind,' meaning an accomplished man. The metaphor is also used by Aristotle. It is not, therefore, surprising that Xenophanes, a poet and philosopher, writing in verse and incapable of finding the metaphysical expression which answered to his ideas, should have borrowed from the language of imagination an expression which did express his idea."

What Xenophanes looked for and found was the All :

"Wholly unmoved and unmoving it ever
remains in the same place,
Without change in its place when at times it
changes appearance.
But finite things were moved by the All—
Without labor, he ruleth all things by reason
and insight."

He did not take his stand upon space and duration. He knew that our dignity consists in thought. I feel inclined to attribute to him the words of Kant :‡

"Two things fill my spirit with ever-fresh and increasing wonder and awe, the oftener and the more steadfastly my thoughts occupy themselves therewith : the starry heavens above me and the moral law within me."

* Aristotle : "Metaphysics," IV.

† "Nouveaux Fragmens Philosophiques," page 79.

‡ "Kritik der praktischen Vernunft." Beschlus.

The fragments left us of Xenophanes's writings are so few that it is difficult to say what he really taught. He is reported to have described the Deity as homogeneous, viz., "to have maintained the qualitative simpleness of the divine essence simultaneously with its unity."* But the general idea conveyed by the fragments is that Xenophanes did not apprehend Being in a purely metaphysical manner, but theologically as the Deity, the Divine Spirit ruling the universe. "Metaphysics with Xenophanes sprang not from the consideration of Nature, but from the conflicts of reason with the existing theology."† We owe it to Xenophanes to say that he was the first‡—in the West—to say "everything is one," though he did not give this unity a very definite determination. His successor, Parmenides, carried the Eleatic doctrine to its logical end.

Parmenides (about 515 B.C.) holds that the All, in itself, can only be conceived as One, because the All (viz., all that exists) is in its essence the same. Only Being is. Non-Being cannot exist; it cannot even be expressed or conceived. Being cannot begin nor cease to exist. Being is; it never *was* nor *will be*. It exists in the undivided Present. Being is indivisible; all space is filled with Being. Being is immovable and cannot be incomplete or defective. Thought is not separate from Being, for there is nothing outside Being. All thought is thought of Being. With Parmenides, Being and thought are identical. He recognized in all things but One—Being. The Non-Being of popular opinion he likens to night, while Being is light, or fire. Some autho-

rities say that he called Being and Non-Being respectively "warm and cold, fire and earth."§

Passing by Zeno, we come to Melissus (about 440 B.C.), who, like the former, defended the doctrine of Parmenides. All that has been transmitted to us of Melissus's doctrine of Being, says Zeller,|| may be reduced to the four determinations of its eternity, its infinity, its unity, and its invariability. That which is is underived and imperishable. Were it derived, it must have come either from Being or from Non-Being. Of course it cannot be derived from the latter. If it arises from Being it is not derived, but has existed previously. If it passed away it must resolve either into Being or into Non-Being. Of course it cannot become non-existent, and if it passes into Being it cannot be said to perish. If being is eternal it must also be infinite, having no beginning nor end. Melissus directly infers the unity of Being from its unlimitedness. If there were several Beings, he says, they would necessarily all be limited in regard to each other. If Being is unlimited, it is also one. Multiplicity in Being is conceivable. The many must be separated by the void; but there can be no void, for that would be Non-Being. Being cannot move; it can experience no increase, no change, no pain; it is changeless, invariable.

The distance between the practical notions concerning Being held by the Eleatics and those of the Chinese is not so great as it might seem. Xenophanes's doctrine that "God is a sphere" may receive a very good commentary from the Chinese idea of "Heaven;" and if we attribute to him the saying of Kant about the

* E. Zeller: "Philosophie der Griechen," I.

† Teichmüller: "Studien zur Geschichte der Begriffe," page 612.

‡ A. Schwegler: "Geschichte der Philos.," VI.

§ For further notice of Parmenides's philosophy of Being, the reader is referred to my article in THE METAPHYSICAL MAGAZINE for March, 1895.

|| E. Zeller: "Geschichte der Philos.," IV.

starry heaven and the moral law, we obtain from Chinese sources still more help to understand him. The fundamental idea of Chinese life may well be said to be the "Being" of Parmenides and Melissus. At any rate, to the Greek philosophic speculations, which in themselves are only theoretical, we find in Chinese life a corresponding practical realization. I am not now speaking of the modern Chinaman, but of that Chinese life which culminated contemporaneously with the above-mentioned philosophers. I say "culminated contemporaneously," but the phrase must not be understood historically; for China, like India, lies as it were outside the world's history.

History begins with the self-development of the race, or the point at which man develops consciously toward a definite end. In China there is no such development; there is only a stationary condition, or as we must call it, an existence in Being. The Chinese are in the ever-present Now. Their so-called historic records are not chronology as we understand it; they are pure image-makings. A nation or a people that does not make a distinction between a lower natural and a higher natural existence, but merges both into one idea, is one kind of unhistoric people,* as, for instance, all savages. A people that does not live for earthly ends, but allows all purposes of time and space to be pushed aside for a universal idea—as, for instance, the Hindus—is also an un-historic people. Finally, a people living entirely for earthly purposes, even though these are pure expressions for the higher natural life, and to which the higher natural life is identified with earthly purposes, is likewise an un-historic people. Such a race is the Chinese.

When I call that Chinese life, which I shall now describe, contemporary with those Greek philosophers, I mean that contemporaneously with them it becomes evident to the rest of the world. The central principle is a semi-mythical person, Fo-hi. Legge makes him historic, placing him 3322 B.C. From him (or it) comes Fohism, and from Fohism comes both Tao-ism† and Confucianism. The term *Fohism* is also synonymous with Chinese Buddhism, but I speak of it as the early religion and philosophy of China.

Foh, or Fohi, is "Being." We shall perceive it from the way the Fohists live. They do not reflect; the unity of substantiality excludes all distinctions and contrasts. Europeans have always marvelled at the country which did not seek connection with the outer world. So thoroughly did the Chinese rest in Being that immobility resulted. To their thinking, the family was the only representation of Being. The family conception was a very wide one, for it embraced all ancestors and the heavens. If a child disobeyed it virtually separated itself from the Substance (Being) of his being. The State, in which the emperor represented the father, was but another name for the family. A man's duties all relate to his family or State connection, or, to express the idea philosophically, they relate to Being and nothing else.

Man is the master of his own destiny and the equal of heaven and earth; he can influence the course of nature so long as he maintains his true relation to Being. When those who are now out of universal order shall again have become the equals of heaven and earth, then "all things shall be nourished and perfected." Among pregnant sayings is this of T'sang: "The great Being

* Oscar Re der: "Om de uhistoriske og historiske Folk," VII.

† See my paper on "Tao: the Chinese 'Being,'" in THE METAPHYSICAL MAGAZINE for May, 1895.

has conferred even on the inferior people a moral sense, by obeying which they attain a constant nature."* To express this in Chinese metaphysics we would say that Heaven in giving birth to all people affixed to them and everything a corresponding law, which it is the duty of men to study and to obey. This is the "to be."†

"The sage is born in possession of knowledge and perfect purity. He obeys without effort the promptings of his nature, and thus maintains a perfect uprightness and pursues the heavenly way without the slightest deflection. He alone, possessing all the sage-like qualities, shows himself quick in apprehension, clear in discernment, of far-reaching intelligence and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, mild, fitted to exercise forbearance; impulsive, energetic, firm, enduring, fitted to maintain a firm hold; self-adjusted, grave never swerving from the mean, correct, fitted to command reverence; accomplished, distinctive, concentrative, searching, fitted to exercise discrimination. All embracing is he, and vast; deep and active as a fountain, sending forth in their due seasons his virtues. All embracing and vast, he is like heaven."

Being is seen under the aspect of Destiny. Benevolence, righteousness, propriety, and faith find their development in thought and action, they become the ideal nature—true Being in man. Destiny is not a fatalistic term. That which Heaven gives is destiny, and that which man receives is nature. Destiny is to Heaven what nature is to man. Prayer is unnecessary because Heaven does not actively interfere with the soul of man.

So completely are the Chinese (the Fohists) absorbed in Being that they

do nothing of or for themselves, but address themselves to the universals when they act. When one of the Ming emperors made a change in the title of Shang-te, he announced it to all ancestral spirits, to those of heaven and earth, of the hills and rivers, of the land and grain, and to all who heard him make the change. What a beautiful realization of universal consciousness! The great pulse of Being throbs through his veins.

The religion of Shang-te is the most ancient as well as the most sacred form of Chinese worship. Shang-te lords it over the azure heaven. From this we must conclude that Shang-te is a personification of Being. It is certain that Shang-te was looked upon as the impersonal heaven, and later commentators affirm that Shang-te is Heaven, Azure Heaven, the Greatest Deity in the Purple Obscure Palace, the Most Honored One.

To become a superior man, or to "stand in Being," we must follow the rules of "The Great Learning," which demands that we first of all extend to the uttermost our knowledge, for "knowledge becomes complete by investigations and makes our thoughts sincere, and by sincere thoughts our hearts are rectified." A man cannot arrive at "the heavenly way" by any mere belief; "he must learn." But "learning without thought," said Confucius, "is labor lost, and thought without learning is perilous." Our own thinking must harmonize with Universal Thought, or Being. Our learning must not be for self-improvement, nor even a knowledge of one's own faults, but solely for truth's sake. Self-improvement is vanity, and knowledge of our faults is negative knowledge. Learning truth for truth's sake will improve self and show our faults,

* *Shu King, Tsung Hsien.*

† Chung Yung and R. K. Douglas: "Confucianism and Taoism."

and these two objects will then be in their right place. The surest foundation on which to establish the will is learning. Rectification of the heart follows upon learning. "The man who does not know, who is under influence of fear, who is under the influence of fond regard, sorrow, and distress, does not look when he sees, does not understand when he hears, nor taste what he eats."

Not only "completion to knowledge" and "rectification of the heart" are necessary to true Being, but "cultivation of the person" is also essential, for by cultivation of the person we "influence ultimately the whole empire." It begins with introspection. Confucius said that dignity, reverence, loyalty, and faithfulness made up the qualities of a cultivated man. A man in Being must be full of moral courage. Kung-tze said :

"To go on the water and face dragons is the valor of the fisherman ; to hunt on land, and not avoid rhinoceroses and tigers, is the valor of the huntsman.....but to recognize that poverty comes by the ordinance of

Heaven ; that there is a tide in the affairs of man, and in the face of difficulty not to fear, is the valor of the sage."

The Fohists have no religion, as we understand the term religion means retirement of the spirit within itself for the purpose of contemplating its essential nature—Being. It is individualistic. Not so in China. All Fohists stand in communion with each other ; they form one whole, and the emperor—"the superior man"—is the centre and representative of the common body. He is the Son of Heaven. If the emperor behaves well, prosperity ensues ; if not, disaster follows.

When one reads much in Confucius, for instance, and comes to such a reading directly from Eleatic philosophy or any other school of metaphysics, he will be startled with the frequency of the teachings about Heaven, Earth, and the Heart. He naturally sees, in these conceptions, three personifications of Being exactly corresponding to them. Great will be his delight when he finds that Athena, the goddess, was that Being.

ASTROLOGY.

CHAPTER VI.

OF MARS.

MARS is one of the unfortunate or malefic planets. It is called the *less infortune*, and SATURN is designated the *greater infortune*.

Its influence compared with that of Saturn :—

The natives of SATURN are—slothful, inactive and oppressed by poverty ; while those of MARS are—

active, furious and contentious : they are continually engaged in strife and violence, and if MARS should be *evilly configurated* to MERCURY—very dishonest.

I. In Nativities :—

(1). If in *good aspect* to the luminaries and MERCURY—MARS gives great courage, much dexterity in manual operations, great power

of calculation, and a brilliant wit.

(2). If in *evil* aspect, dissimulation, treachery, obstinacy and revenge. The native is audacious, rude and ungovernable, unrestrained by any principle of morality or religion, delighting in war, repine and bloodshed.

II. In Horary questions :—

Mars is a masculine, nocturnal planet, choleric and fiery.

(1). He governs *Aries* by day, and

(2). *Scorpio* by night.

(3). He is the sole ruler of the *watery triplicity*.

(4). He is exalted in *capricorn*, and his *fall* in *cancer*, and his *de-triment* in *Libra* and *Taurus*.

He describes one of a middle stature, strong well-set body, rather muscular than corpulent, the face round, the eyes sharp and piercing, dark reddish complexion, the countenance full of confidence and boldness, and the disposition active and intrepid.

If MARS is *well dignified*, he makes men courageous, hazarding their lives for any cause, regarding death as preferable to a life of slavery or submission, generous and magnanimous, conquering almost every opponent, and rushing into contest as a most laudable amusement.

If *ill-dignified*, the person so described is cruel and malicious, eagerly seeking every opportunity of wickedness or mischief, without humanity, fear of God or regard for man.

CHAPTER VII.

VENUS is the brightest planet in our system. As its orbit is less than that of the EARTH, it can never

appear above 48 degrees distant from the SUN.

I. In Nativities :—

VENUS, when possessing the greatest share in the formation of the mind of a native,—inclines him to :—music, poetry, painting, sculpture, drawing, dancing, and all elegant arts and amusements.

The native is good—humoured, virtuous, kind, beneficent and charitable ; fond of females, by whom he is generally beloved and admired, though rather deficient in firmness and resolution.

If VENUS be in *conjunction* or in *evil aspect* with the malefics :—then VENUS causes :—extravagance, dissipation, ruin, and waste of property through gaming, drinking and women.

(1). When (VENUS) in the *ascendant*, she gives :—health, gain by women, and general prosperity.

(2). When on the *meridian*, she gives :—honour and preferment by means of women, and the native will generally receive favour and protection from great ladies.

II. In Horary Questions :—

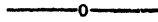
VENUS describes a person of middle size, very elegant deportment, fair and lovely complexion, beautiful features, bright eyes and brown hair.

(1). If *well-dignified*, the person is affable, affectionate, often engaged in love, and consequently prone to jealousy, excelling in music, painting, dancing, and every elegant accomplishment.

If *ill-dignified*, he is lustful, dissipating his property with infamous women, a gamester and drunkard, and possessed of some few good qualities.

H. M. BANDYOPADHYA, F.T.S.

THE TIMES AND PHILOSOPHY OF SIR WILLIAM HAMILTON.



THE study of philosophy,—or rather of Divine philosophy, as John Milton calls it, which he says is very charming and is not harsh and crabbed as dull fools suppose, but musical as is Apollo's lute and a perpetual feast of nectared sweets where no crude surfeit reigns—the study of such philosophy, I say, was the *sine qua non* of Scottish universities from time out of date. Philosophical subjects formed the exclusive subjects of instruction in the faculty of arts in the old universities of Aberdeen, St. Andrews, and Glasgow at their foundation in the middle ages and the Renaissance. There was hardly a university in the vast continent of Europe which boasted of a philosophical chair which was not occupied by a Scotchman trained in one of his own native universities. In perseverance, in forethought, in all things which conduce to success in life, the Scot has never been surpassed. This feature in Scottish character is brought to light in any sphere,—physical, intellectual or moral. It was an old saying of Erasmus that the Scots take a natural delight in dialectical subtleties and that might be cited as one of reasons, I think, of their free union with us, the Hindus.

The aim of the university in those by-gone times was culture rather than search after new truths. This culture too was of a narrow kind being confined to maintaining or not maintaining a thesis,—in taking *purvapaksha* or *aparapaksha* as the Hindus call it. This culture was based entirely on the Aristotelian and later Greek philosophies. The environments of the age led to this,

the occupiers of the chairs being narrow-minded ecclesiasts, who had nothing of the toleration of Religion in them, who had more of the seasoning of the gracious voice, and the approval of a text to hide a damned error, and to crown all this, there was a peculiar system of teaching called the Regenting system. This system meant that the student was left entirely in the hands of a single teacher who teaches him the various books in turn by means of prescribed text-book or dicta given by the regent himself in the whole college career and presents him finally for graduation. There was not, gentlemen, as you may see, that happy contact of mind with mind and knowledge with knowledge. There was a tendency more on the side of narrow-mindedness both on the part of the pupil and the teacher. The fencing with an antagonist on a given thesis consisted merely in stating certain stereo-typed arguments for or against it. From this it is manifest that intelligence, progress, and freedom of thought are a *tabularasa*. To add to this there were the troublesome English border wars, there were constant revolutions political and ecclesiastical, which up to the passing of the English Toleration Act, imperilled the very existence of the universities and made the life of the Scottish student in his mother land next to impossible. Any fresh thought of these days was more or less an exotic current. This is exemplified by the arguments which have come down to us. Though we find the influence of men like Descartes and Locke in the 16th and 17th centuries, this was only

of outlandish origin. There was not an iota of free thought in any of the Scottish universities, they were merely the mouth-pieces of others, they were like those

".....Crisped snaky golden locks,
Which make such wanton gambols with
the wind,
Upon supposed fairness, often known
To be the dowry of a second head,
The skull that bred them, in the sepulchre."

They had no legs of their own to stand upon, they had not the shadow of a title to fashion the philosophy of their nations.

Meanwhile a vast intellectual revolution had taken place towards the beginning of the 18th century. The old order has changed yielding place to new, the old regenting system has given place to the new professorial, the old system of entrusting a variety of subjects to a single teacher has given place to the system of entrusting a single subject to a single teacher. There was thus a division of labour, the real condiment of all pleasure. The student was brought into happy contact with new teachers every session, dictation and text-books were blown up, a fresh impetus was given to the teacher to think freely for himself. Lecturing in English was substituted for dictation in Latin. There was also perfect tranquillity in the country. There were no wars. People have begun to live in peace and plenty. There was nothing unforeseen happening to check the regular course of human life. There was thus greater leisure for reflection. It was then that they began to think, what am I? Whence have I come? What shall I be after death? So they tried to solve for themselves the great problems of life by the aid of their reason. This has gone on continuously for the past three centuries. This has given rise to men of original power and sterling worth, whose individuality was lost and confound-

ed in their paramount power as cosmopolites. What they did for man and for human dignity eclipsed what they had designed for Scotland. Do you believe me yet or shall I call to your mind the names of Hutcheson, of Adam Smith, of Ferguson, of Dugald Stewart, of Thomas Brown, of Sir William Hamilton, of Sir Alexander Grant, of Mr. Ferrier?

Nor is this all. The current of thought which flowed since the beginning of the last century down to our own day had been so incessant and so marked as to deserve the name of a school. It has moulded the minds of the French and Americans, and raised the former from the trammels of gross materialism, elevated their souls which have grown clotted by contagion and become materialised and brutish till it at once lost the divine property of its first being—raised, I say, such souls to their normal status by administering to their intellectual and moral nature stimulants of fearful potency. It raised the French who were going merely in the catalogues for men to the real dignity of man.

I am not here to defend every theory of this school of philosophy, nor do I say that theirs is the perfect method. We all know that every good is not without alloy and there cannot be perfection in this world for this visible nature and this common world is so created that the two things evil and good co-exist. It is absurd to talk of tradition in philosophy—*anutha-parampara* as the Hindus call it. Such a thing can come to pass only when life is stunted, when there is hardly any growth and any change. The key to all success in philosophy is personal labour and personal inquiry. The Scottish philosophy is more indigenous, it is instinct with the spirit of the cautious, sober, circumspect, yet profoundly reflective and analytic turn of the best Scottish mind.

It smells nothing of outlandish origin, it is as sickly as it is soulless, it is a genuine attempt by genuine men and honest effort to find solutions of the ever-pressing questions of our lives, human personality, freedom, immortality; the nature and meaning of the external world, the nature and meaning of God himself and of our relations to Him. No philosopher or historian can pass by the contribution of Scotland to the subject of Mental Philosophy.

Two facts in this connection deserve to be impressed—one, that independent thought went hand in hand with the breaking up of the Regenting system and the other that Scottish philosophy was nurtured in its own universities. This Regenting system is the system at present prevalent in the old English universities, in Oxford and Cambridge and in the modern universities of India where the text-book mania prevails. It has lived and will always live on text-books and text-books alone. It looks for examination and graduation merely. It has given rise to no independent thought either in Oxford, Cambridge or Madras. The exception in this case proves the rule for the period in Cambridge during which there was an outburst of philosophic activity unprecedented in the annals of its university life was a period in which the professorial eclipsed the Regenting system. Ralph Cudworth and Henry More remained practically all their lives as Fellows of Christ Church and they were lecturing professors never accepting the ecclesiastical preferment. These are facts worthy of consideration I think of university reformers in India.

Free speculative Scottish thought was the product of its university life for we must go back to Hutcheson for its origin. He was appointed to the professorship at Glasgow two years after the dissolution of

the Regenting system. It is almost peculiar to Scotland. The case was rather the reverse in England and France. There the representatives of speculative thought were out of sympathy with the university life. Why this was so may be explained by the fact that the university men represented the freedom, the individualism which undoubtedly characterised the Presbyterianism of the time, as against the Episcopacy of the Church and the peculiar tendency of the Scottish intellect to reasoning on first principles. This speculative thought was the outcome of the universities and was first imparted to the students in the shape of lectures and not by printed books for the use of the world. This may serve to explain its moderation or rather its timidity.

I forgot to observe the relation of Scottish philosophy to Scottish politics which has one of unswerving declaration in favour of political franchise ever since its rise. In the hands of Hutcheson, Scottish thought was a reaction. It revolted against the despotic principles of Hobbes, and in this it represented thoroughly the national feeling, for the country had enough of uncontrolled despotic power during the time of Charles II, the Lauderdale and Middletons, who had carried out the unrelenting behests successively of a sensationalist and a concealed Papist on the throne. The philosophy of the day has been the strongest ally of the national spirit of freedom. Thomas Reid did as much for the recognition of national rights as Burke by his *Reflections* on the French Revolution. And out of this silent thought nurtured in the university arose the political philosophy of Adam Smith. While Scottish thought allowed national freedom of thought it was averse to individual freedom. It has advanced human convictions to the

forefront, it has held by these against individual concept and caprice, it has held by freedom against fatalism, a disinterested altruistic theory of morals, a more or less national theism, a dignified form of purified common sense.

Dr Reid was still alive in his ripe old age in the Glasgow College Court when William Hamilton, the son of a professor, was born in 1788. His immediate ancestors were medical doctors. But there lurked the fact that his more remote ancestors were knights, baronets, and had held estates. They were some of those who fought in the battle of Flodden, in which the defeat of the Scottish army resulting mainly from the fantastic ideas of chivalry entertained by James IV and his refusal to avail himself of the natural advantages of his position was by far the most disastrous of any recounted in the history of the northern wars. He was of the very old house of Hamilton. A near ancestor had been fired with the covenanting spirit; he defeated Graham of Claverhouse at Drumclog and was subsequently beaten at Bothwell. Hamilton's mother too was of the old family of the Stirlings. This descent had a strong fascination for him, this historic imagination largely fashioned and quickened his philosophic labours. The result of this careful enquiry into the history of his family was that he was successful in being declared by a jury before the Sheriff of Edinburgh in 1816, the rightful inheritor of the Preston Baronetcy. We may note a certain transformation of the covenanting spirit in the intensity of purpose and the unsparing dialectic of this representative of the Preston family.

At fifteen Hamilton entered the Glasgow College. He got a general training from the studies of the place and this was all. The philo-

sophic teachings of the place had no influence on his subsequent philosophic thought. There was a good deal of nepotism prevalent at the time which reduced the philosophy classes of Reid's day to the low level of a drill class in English composition. But the Snell exhibition was still there which enabled Adam Smith to go to Oxford and Hamilton to do the same in 1807. The only means of collegiate training there was by means of textbooks, and intellectual culture in the proper sense of the term was at a low figure. There was hardly any originality, or as Hamilton himself tells us, the minds of the professors stripped of Aristotelian ideas would be a tabula rasa. There were some young men, Clopton and Whatley, for example, in the college who were to leave their foot-prints on the sands of time. With these Hamilton had no connection. But for all that Hamilton's Oxford life did him incalculable good, for it gave him an impetus and an opportunity to study the Organon, which moulded his subsequent philosophic thought. And we can see in the close study of the Organon which was begun at Oxford and continued during his life-time the discipline of that extraordinary dialectic which was the essential feature of his philosophy. He left Oxford in 1810. He got no fellowship despite his distinction there. The college authorities were averse to the Scots. Mr. Lockhart, Hamilton's friend, once wrote under a notice regarding a fellowship, 'No Scotsman need apply.' Such was the strength of the English prejudice against the Scotchman which was only a counterpart of the non-Brahmic prejudice against the Brahmin in India of the present day.

Times seemed to be adverse to young Hamilton. At first he wanted to follow his ancestral profession;

of medicine but this he declined and took up the study of law. He was called to the bar and enrolled as an advocate in 1813. He then took up his residence at Edinburgh with his mother. He was not successful in the profession for he was not a speaker. He took an interest in civil law and genealogical cases. But on the whole the splendid library of the hall had more attractions for him than the pacing of the Parliament house. He considered the legal profession as a more or less irksome life. The real interest and work of the man, his inner life lay in the pursuits of the scholar and the thinker, and these in forms so rich, varied, recondite and profound, as to be almost unparalleled in England in this century.

From 1813 to 1829 his life was very interesting both in itself and in its environments. Doing very little at the bar and feeling wholly averse to the politics of the time, he spent his days as a calm chaste thinker. There was much of literary activity around him though not of a mould he mostly cared for. There were Jeffrey and the *Edinburgh Review*, Wilson, Lockhart, De Quincey and a host of others all exerting their influence of some sort or kind on the reading public.

The greatest man of the day, Sir Walter Scott, had abandoned the field of poetry for the grand pageantry of picture, character and scenery of which '*Waverley*' was the herald. Out of these arose the literary atmosphere which the people breathed. But there was a good deal which he left untouched, and which was filled up by Hamilton unknown to and unhonored by the world. It is well to have story, legend and history pictorially delineated; it is well to appeal to the imagination by glowing ideals, to revel in the chambers of imagery;

but the national life which is never quickened to ask questions regarding human origin and destiny, regarding personality and freedom, and the great realities of the unseen world which encompasses us, wants the touch which makes it pure, reverent and self-conscious. We need the emotions which spring from the sense of the infinite around us. Nay do you even for a moment conceive that if the reflective thought of the country were bounded by phenomenalism, by materialism, by Comtism, by world of sight and touch, if every human aspiration lay self-locked there, if speculative thought never opened an outlook into the spiritual world, you could possibly have any subject of the highest artistic power, any subject that would thrill and purify you?

There was one man at this period of Hamilton's life whose powers were as yet latent sure to become potent at no distant date. This was Thomas Carlyle, who entered Edinburgh first as a student and not long after as a resident. He and Hamilton had met, felt each other's power and became friends. This liking of each others, though of antipodal characters in many respects, is a remarkable fact. The keen instinct of Carlyle had felt the intensity and the unworldliness of his friend and the two came to the same point from opposite directions—that there were deeper questions for man than were represented by the ephemeral literature of Edinburgh at the time. Hamilton's philosophical thought was not committed to writing and his ideal of a piece of literary work was so high as to repress his effort at completion. Then in 1820 he lost the chair of moral philosophy. The civil history chair which was obtained in 1821 was only nominal though his lectures were fresh and appreciated very much. His dis-

appointment in the former direction threw him once more on private study. He studied now the Latin poets with the ardour of a critic. He examined phrenology and mesmerism. He discussed before the Royal Society a new theory of a Greek verb and cited grammarians whose very names awoke strange echoes in Edinburgh.

But all this was out of the regular course of his life, when fortunately in 1829 two facts changed the course of events—one, the marriage of Hamilton and the other the change of the editorship of the *Edinburgh Review*. These supplied the missing link. Lady Hamilton's devotion to her husband and her regulating the literary work in his hand made him keep pace with it. On the other hand there was the professed respect of the new editor of the *Edinburgh Review* to Sir William Hamilton, his sympathy with and toleration of his irregularities as a contributor and his urgency to get the contribution finished. These two agencies co-operating secured Hamilton's work for the use of the younger generations. Otherwise the serene sea of abstract thought would have held him becalmed for life.

The first of these contributions was on the writings of Victor Cousin in 1829 with whom as you are all aware there was a controversy about the Unconditioned. His contributions generally represent the different lines of his intellectual interest, except those on the study of modern Latin Poetry, the life and times of Buchanan &c. All of them show a rare, out of the way research and learning, a strong stern independence and a dialectic almost unparalleled in fineness. The philosophical articles were new in spirit and language. They are solid condensed bodies of thought. They are the work of a man whose eye is fixed on, absorbed by the problem

and the meaning of reality to us, the reality of an outward world, of man, the nature and scope of our knowledge of God, the limits of human thinking and knowledge. There are touches of literary beauty and grace, antithesis, the power of contrast and pathos, that charm amid the keen cold dialectic and transcendent thought.

A host of complaints came pouring into Scotland at the time on account of the speculative nature of these essays. This arose on two grounds, first the unacquaintance of the natives with the current of philosophic thought on the continent, and secondly, the utter incapacity of the people to comprehend the flights above of the author. Hamilton was no writer for the indolent. He raised his generalizations to their zenith so that he advanced the decision of disputed questions. No person can do substantial good in morals by pottering in its side-paths. These fragmentary contributions displayed a rare devotion to the noblest ideal of intellectual effort. There is an utter indifferentism to the soi-disant pursuits of the world. This noble indifference drew the admiration of the continental philosophers to Hamilton and his Island-home.

His articles on University Reform had not their sterling worth generally recognised. His criticism of Oxford bore fruit in the appointment of a commission in 1850. It led to the restoration of the university element which had been dwarfed by the colleges and the revival of public lectures and professorial education. Pretty nearly all the Oxford Commissioners have borne testimony to the strong influence of these articles.

He was in 1836 appointed to the chair of Logic and Metaphysics in Edinburgh. As a teacher he inspired the youth who heard his lectures with a disinterested love of truth, of a simple life devoted to abstract thought. He taught them

the utter worthlessness of worldly things taught them to cease to be enamoured of these brittle and transient joys and wisely reflect on those virtuous attainments which the world can neither give nor take away. He fashioned the intellectual lives of such of his students who closely followed him. His personal influence as a teacher of philosophy

is unparalleled. From 1836 till his death in 1856 we have very little to record. Honors were showered on him from every nook and corner of Europe. The emoluments of his chair were rather unusually small and the head of the liberal government of the day was not liberal enough to bestow a handsome pension on Sir William.

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BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 179.)

॥ BRAMH is the gift of sacrifice ; Bramh is the offering and the fire of the altar ; the performer of the sacrifice is Bramh ; and he alone can reach Bramh who makes Him the object of his works. 24.

Sankara. What is the reason for which the actions performed by a person vanish without leaving any effect ?

The knower of Bramh does not regard his actions, nor the instruments of his acts as different from himself. As the mother-o'-pearl and its false appearance as silver are one and the something, so according to the visions of the enlightened sage, sacrifice, fire, the object of worship and the worshipper are regarded as one and the same thing. Such a person simply works to set example before other men ; from the stand-point of Brahman his action should be regarded as inaction. He who is free from the false knowledge which makes one regard himself as an actor is never bound by the fruit of his works in as much as he is possessed of the true knowledge of self. He knows that ब्रह्मक्षानि

प्रवृत्तोपि नैव किञ्चित् करोति सः even though working he is doing nothing, and गुणा गुणेषु वर्तन्ते qualities are attracted by qualities. Such knowledge obliterates the distinction between the doer and the action done.

Some Yogis perform sacrifice to the Devas, while others do the same to the Supreme Bramh. 25.

Sankara. True sacrifice is here described as distinguished from the so-called *Yagna*. Real sacrifice consists in making offering to Bramh who is described in the Vedas as ब्रह्मं क्षानं क्षानन् ब्रह्मः the true limit-ness consciousness and again as नैति नैतोति निरक्षायेव विरोध not this, not this and devoid of all characteristic qualities. In the fire of such Bramh the worshipper should make his offerings.

Some Brahmacháris consume their *Indrias* in the fire of renunciation ; while others sacrifice the objects of sensa-

tion into the respective senses. 26.

Sankara. These slokas may be taken as illustrations of the Sloka occurring before *ज्ञानं ब्रह्मयात् यज्ञात्* *ज्ञानं यज्ञ परत्तमः*; that is, the sacrifice in the fire of wisdom is superior to the sacrifice in ordinary fire. The Sloka means that the perfect control of the senses is far better than ordinary sacrifice.

Some Yogis sacrifice the organs of sensation, action, as well as the five kinds of vital air into the fire of *Yogic* self-control. 27.

Sankara. The action of the various *Indrias*, as well as the action of the five vital airs are controlled in order to make the fire of knowledge burn more and more like the flame which burns by the help of oil.

Some worship with offering; others with mortifications; others worship with enthusiastic devotion; there are others whose worship consists in religious study; lastly, those who subdue their passions and control their senses. 28.

Sankara. The gifts made in a

place of pilgrimage are called *Dravya Yagna* (द्रव्ययज्ञः); austerity performed by the hermits is called *Tapa Yagna* (तपयज्ञः); *Yoga Yagna* (योगयज्ञः) consists in *Pranāyama*, *Pratyahāra* &c.; the study of the Vedas constitutes *Sādhāya Yagna* (साधनाय यज्ञः); *Gnāna Yagna* (ज्ञानयज्ञः) consists in entering into the spirit of the *Shāstras*.

There are some who sacrifice the breath going upwards and force it down; others force the breath blowing below upwards. There are some who check the course of breath altogether. There are some who eat by a fixed rule and sacrifice their breath into breath. 29.

Sankara. To throw the upward breathing called *Prāna* into the downward breathing called *Apān* is technically called *Puraka*. To do the contrary, viz., to force the downward breathing called *apān* into the upward breathing called *prān* is technically called *Rechaka* *prānāyama*. To put a stop to breathing altogether is called *Kumbhaka*. Others control breath by eating as little as possible.

FATE AND FREEDOM.

WE are incompetent to solve the spirit of the times. To us, however, the question of the times resolves itself into a practical question of the conduct of life. *How shall we live?* We cannot span the huge orbits of the prevailing ideas, we cannot reconcile their opposition. We can obey our own polarity, our

limitations. We must accept an irresistible dictation. This is Fate.

There are immovable limitations. We are fired with the hope to refine men. But we find that we must begin our reform at generation. We learn thence that there is Fate, or laws of the world.

But if there be Fate, an irresistible

ble dictation, this dictation understands itself. If we accept Fate, we are no less compelled to affirm liberty, the significance of the individual, the grandeur of duty, the power of character. Both Fate and Freedom are realities. They are extreme points which we cannot span and reconcile. What to do! By obeying each thought frankly, we learn its power. By the same obedience to other thoughts, we learn their power. Thus we can reasonably hope to harmonize them. So we are sure that Fate (or Necessity) *does* comport with liberty, the individual with the world, the polarity with the spirit of the times. *The riddle of the age has for each a private solution.*

If we would study our own times, we must adopt this method of taking up, in turn, each of the leading topics and doing the same justice to the opposing facts. Thus any excess of emphasis would be corrected, and a just balance would be made. Let us honestly state the facts.

Wise men *feel* there is something which cannot be talked or voted away,—a strap or belt which girds the world. The Greek Tragedy expressed the same sense: "Whatever is fated, that will take place. The great immense mind of Jove is not to be transgressed." The Turk the Arab, the Persian, accepts the fore-ordained fate.

"On two days, it steads not to run from thy grave, the appointed, and the unappointed day; on the first, neither balm nor physician can save, nor thee on the second, the universe slay."

Nature is no sentimentalist. Nature does not hamper us. The diseases, the elements, fortune, gravity, lighting, respect no persons. The way of providence is a little rude. We see hints of ferocity in the interiors of Nature. Let us not deny it up and down. Providence has a wild, rough, incalculable road

to its end, and it is of no use to try to white-wash its huge, mixed instrumentalities, or to dress up that terrific benefactor in a clean shirt and white-neckcloth of a student in divinity.

But these outward, visible, shocks and ruins are less destructive to us than the stealthy power of other laws which act on us daily. An expense of ends to means is fate. Fate organises. Organisation tyrannises over character. Temperament sex, climate, talents, are a book of fate. They determine tyrannically its limits. Every spirit makes its house; but afterwards the house confines the spirit.

When each comes forth from his mother's womb, the gate of gifts closes behind him. Let him value his hands and feet, he has but one pair. So he has but one future, and that is already pre-determined in his lobes, face, eye, and form. All the privilege and all the legislation of the world cannot half make a poet or a prince of him.

It was a poetic attempt to lift this mountain of fate, to reconcile this despotism of race with liberty, which led the Hindoos to say, "Fate is nothing but the deeds committed in a prior state of existence." We find a similar idea in the daring statement of Schelling: "There is in every man a certain feeling, that he has been what he is from all eternity, and by no means became such in time."

We have to consider two things—power and circumstance. Power is life, circumstance is Nature. Once we thought that *positive* power was all; now we learn that *negative* power, or circumstance, is half. Nature is the tyrannous circumstance, the necessitated activity. The Book of Nature is the Book of Fate. She turns the gigantic pages, leaf after leaf, never returning one. First come rude forms, in which she has only blocked her future statue, con-

cealing the fine type of her coming king. The races meliorate, and man is born. But when a race has lived its term, it comes no more again.

There are also the laws of repression, the penalties of violated functions. Famine, war, suicide, and effete races, must be reckoned calculable parts of the system of the world. We cannot trifle with this reality, this Fate. Our life is walled up, our power is hooped in, by a necessity which we touch on every side, until we learn its arc.

The element running through entire nature, which we popularly call Fate, is known to us as limitation. Whatever limits us we call Fate. If we are brute and barbarous, the fate takes a brute and dreadful shape. As we refine, our checks become finer. If we rise to spiritual culture, the antagonism takes a spiritual form. The limitations refine as the soul purifies, but the ring of necessity is always perched at the top.

When the gods in the Norse heaven were unable to bind the Fenris Wolf with steel or with weight of mountains, they put round his foot a limp band softer than silk or cobweb, and this held the Wolf: the more he spurned it, the stiffer it drew. *So soft and so staunch* is the Ring of Fate. Neither nectar, nor hell-fire, nor poetry, nor genius, can get rid of this limp band. Even thought itself is not above Fate and, last of all, high over thought, in the world of morals, Fate appears as vindicator, levelling the high, lifting the low, requiring justice in man, and always striking soon or late, when justice is not done. What is useful will last; what is hurtful will sink. The limitation is impassable by any insight of man. In its last and loftiest ascensions, insight itself, and the freedom of the will, is one of Fate's obedient members.

But we must not run into generalisations too large, but show the natural bounds or essential distinc-

tions, and seek to do justice to the other elements as well. We trace Fate, in matter, mind, and morals,—in race, in retardations of strata, and in thought and character as well. It is everywhere limitation. But Fate has its lord. Though Fate is immense, so is Power immense. Power is the other fact in the dual world. If Fate follows and limits power, power attends and antagonizes Fate. We must respect Fate as natural history; there is more than that. There is in man the lightning which explodes and fashions planets. On one side, elemental order, sandstone, sea and shore; and, on the other side, thought, the spirit which composes and decomposes nature,—here they are, side by side, god and devil, mind and matter, king and conspirator, riding peacefully together in the eye and brain of every man.

Fate is not all. Freedom is necessary. A part of Fate is the freedom of man. Forever wells up the impulse of choosing and acting in the soul. So far as a man *thinks*, he is free. Freedom is wholesome to man to look at the practical view of life. His sound relation to these facts is to *use not to cringe* to them. The too much contemplation of these limits induces meanness. They who talk much of destiny, their birth star, &c., are in a lower dangerous plane, and invite the evils they fear.

Instinctive and heroic races were proud believers in Destiny. Their loving resignation was with the event. But this dogma of Fate or Resignation makes a different impression, when it is held by the weak and lazy thinkers. It is the weak and vicious people who cast the blame on Fate. *The right use of Fate is to bring up our conduct to the loftiness of nature.* Let man empty his breast of his windy conceits, and show his lordship by manners and deeds on the scale of nature.

The revelation of thought takes man out of servitude into Freedom. We have successive experiences so important that the new forgets the old, and hence the mythology of the seven or the nine heavens, or heavenly states. The day of days, the great day of the feast of life, is that in which the inward eye opens to the unity in things, to the omnipresence of law;—sees that what is, must be, and ought to be, or is the best. "Whatever is, is right." This insight or beatitude dips from on high down on us, *and we see*. It is not in us so much as we are in it. If truth come to our mind, we suddenly expand to its dimensions, as if we grew to worlds.

This insight throws us on the party and interest of the universe. It is not in us, but we are in it. It is of the maker, not of what is made. All things are touched and changed by it. It uses, and is not used. It distances those who share it, from those who share it not. It dates from itself; not from former men, or custom. Where it shines, Nature is no longer intrusive, but all things make a musical or pictorial impression.

When souls reach a certain clearness of perception, they accept a knowledge and motive above selfishness. A breath of will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale and exhale, and it is the wind which blows the world into order and orbit.

Thought dissolves the material universe. He whose thought is deepest, will be the strongest character. If thoughts make free, so does the moral sentiment. The mixtures of spiritual chemistry refuse to be analysed. Yet we can see that with the perception of truth is joined the desire that it shall prevail. That effection is essential to will. A strong will

results from a certain unity of organisation. The whole current of body and mind flows in one direction. A strong will cannot be manufactured. It must rest on the universal force. There is a bribe possible for any finite will. But the pure sympathy with universal ends is an infinite force, and cannot be bribed or bent. Each pulse from that heart is an oath from the most high.

But insight is not will, nor is affection will. Perception is cold, and goodness dies in wishes. Voltaire said, it is the misfortune of worthy people that they are cowards. The union of insight and affection generates will. There must be a fusion of perception and goodness to generate the energy of will. No man has a right perception of any truth, who has not been reached on by it, so as to be ready to be its martyr.

The one serious thing in nature is will. Society is servile from want of will, and therefore the world wants saviours and religions. Limitation, or Fate, is the meter of the growing man. It is only a question of time. Every brave youth is in training to ride and rule this dragon of Fate or limitation. His science is to make weapons and wings of these passions and retarding forces.

Fate, then, is a name for facts not yet passed under the fire of thought. It is a name for causes which are unpenetrated. These unpenetrated causes which threaten to exterminate us, are convertible by intellect into wholesome force. If Fate is ore and quarry, if evil is good in the making, if limitation is power that shall be, if calamities, oppositions, and weights are wings and means, then we are reconciled.

Fate involves melioration. No statement of the universe can have any soundness, which does not admit its ascending effort, its evolutionary progress. Behind every

individual, closes organisation (*i. e.* Fate): Before him opens liberty,—the Better, the Best. Every generosity, every new perception, the love and praise man extorts from his fellows, are certificates of advance out of Fate into Freedom. *Liberation of the will from the sheaths and clogs of Fate is the end and aim of this world.*

But to see how Fate slides into Freedom, and Freedom into Fate, we must observe how far the roots every creatures run, or find a point where there is no thread of connection. Our life is consubstantial and far-related. This naturally is so well-tied that nobody was ever cunning enough to find the two ends. Nature is intricate, overlapped, interwoven and endless. The web of relation is the law of adjustment. Balances are kept everywhere in nature. Nature is no spendthrift. She makes every creature *do its own work and get its living*, be it man, planet, animal, or tree. As soon as there is life, there is self-direction, and absorbing and using of material. Life is freedom. The law of correlation or adaptation is not capricious. The secret of the world is the tie between person and event. Person makes event, and event person. There is a fitness between a man and the time and the event, as between the sexes. Man thinks his fate alien, because the copula is hidden. But the soul contains the event that shall befall it, for the event is only the actualisation of its thoughts; and what we pray to ourselves for is always granted. The event is the print of our form. It fits us like our skin. What each does is proper to him. Events are the children of his body and mind. We learn that the soul of Fate is the soul of us, as Hafiz sings:

"Alas! till now I had not known,
My guide and fortune's guide are one."

At the conjurer's we detect the

hair by which he moves his puppet, but we have not eyes sharp enough to descry the thread that ties cause and effect. Nature magically suits the man to his fortunes, by making these the fruit of his character. Events grow on the same stem with persons; events are sub-persons. Each creature puts forth from itself its own condition and sphere. A man's fortunes are the fruit of his character. Events expand with the character.

There is one key, one solution, to the mysteries of human condition, one solution to the old knots of Fate. Freedom, and foreknowledge. It is the key of the double consciousness. A man must ride alternately on the horses of his private and public nature. Throughout nature, there is the cunning co-presence of two elements, the dæmon and the Deity. Whatever lames or paralyses us, draws in with it the divinity, in some form, to reply. A good intention clothes itself with sudden power. The key that solves and unites, these two elements in Nature are the key of unity.

Let us build altars to this Blessed unity which holds nature and souls in perfect solution, and compels every atom to serve an universal end. The universe lies under the necessity of beauty. This indwelling necessity plants the rose of beauty on the brow of chaos, and discloses the central intention of Nature to be harmony and joy.

Let us build altars to the beautiful necessity which secures that *all is made* of one piece. Why should we be afraid of Nature, which is no other than "philosophy and theology embodied"? Why should we fear to be crushed by savage elements, we who are made up of the same elements? Let us build to the Beautiful Necessity, which makes man brave in believing that he cannot shun a danger that is

appointed, nor incur one that is not; let us build to the beautiful Necessity which rudely or softly educates man to the perception that there are no contingencies; that law rules throughout existence, a law which is not intelligent but *intelligence*—

not personal nor impersonal; it disdains words and passes understanding; it dissolves persons; it vivifies nature; yet it solicits the pure in heart to draw on all its omnipotence.

R. W. E.

PARASARA'S PRAYASCHITTENDUSEKHARA.

(Continued from page 192)

A person that sleeps at sunset should not take his night meal. The same holds good with a man who sleeps at sunrise. Japa is the *mantra* taught by the Guru to Brahmans, Kshatriyas and Vaisyas at sacerdotal-thread, marriage etc., which should be chanted very lowly and slowly. He who has any obstructions to his daily observances, should fast. These daily observances are the four-fold duties enjoined in the Dharma Shastras on Brahmans alone. The other castes have no concern. If the performance of a Yagna in the five great Yagnas is prevented, he should fast. A wealthy man should perform a half-Krichra. The five great Yagnas are the five-fold duties that must be done always. These are:—(1) Sacrifice before the fire or Deva Yagna, (2) Tarpana or Pitri Yagna, (3) Sacrifice to crows and dogs or Bhuta Yagna, (4) Feeding Brahmans or Manushya Yagna, (5) Brahma Yagna. These five are the daily observances of the Brahmans and others. Among Maha Yagnas or great Yagnas, Manushya Yagna for other castes is giving Brahmans rice, food, stuffs &c. Brahma Yagna is repeating what once was told by the Guru. Krichras ought to be done as aforesaid. For a performer of Yagna and a sacrificer the same Prayaschitta should be observed if there

is a depreciation of ten full-moon days. If a man eats without bathing he should fast for a day, and perform Japa for a whole day. It has been previously said that if a man does not copulate with his wife a few days previous to menstrual period, he should perform a Nakta or instead give two guriginzas' weight of silver. He may give instead one 'guriginza' weight of gold. If a man copulates with a woman without having a desire for it he should perform one hundred Pránáyamas. This sort of Prayaschitta holds good for a person that is near, a healthy person, and to one who has quitted it on auspicious days. Where auspicious days are not procurable, he should copulate once within the first sixteen days. For women, menstrual discharges continue for sixteen days. If a man copulates on the first day of the discharge, he commits the same sin as copulation with a Chandála woman; if on the second, the same as a Brahmahattya; if on the third, the same as engaging with a washer-woman; if on the fourth, the same as with a Sudra woman; if on the fifth, seventh, ninth, eleventh, thirteenth and fifteenth, he would have female issues; if on the sixth, eighth, tenth, fourteenth, and sixteenth, male issues. These days ought not to be new-moon, San-

kramana, inauspicious, or eclipse days. If engagement takes place on these days, the children born would be a bad set of fellows. All this should be ascertained before copulation. A Brahman who on account of anger quits his wife and cohabits with another, he should perform nine Krichras; if a Kshatriya, six; if a Vaisya, three and for others, Prnjapatyas. If a person want to effect a reunion with his wife whom he has once quited on account of anger, he should perform a Rishichadrayana before copulation. This expiation ought to be done as aforesaid.

If a person does not serve equally to a number of persons partaking of a common meal, both the instigator and the doer should be induced to perform Prajapatya, otherwise the sin would devolve on the partakers of the meal.

A builder of river-bunds, a person who troubles maids, a person who puts an honest man to shame, should undergo a Chandrayana. The same holds good with a spoiler of good roads. An honest man, a well-read man, a doer of good Karma, these should not be put to shame. This Chandrayana should be done as aforesaid for a month with begging.

Think of holy men when talking to a Pathitha which means an outcast and a Mlechha that is one who does a Karma different from that enjoined by the Veda and the Shastra. One who abides by a new Shastra, one who quits a wife, as well as money entrusted, should undergo a year's expiation.

If a person takes meals without wearing the sacred thread, he should perform one hundred and eight Gayatri Japa. The same holds good with one who eases himself without wearing the sacred thread; if water is drunk, fast till night; if meals be taken fast altogether. The same holds good with a partaker of one's spittle.

If the non-wearing of the sacerdotal thread occurs without any desire and unknowingly and if food be taken under such circumstances, he should perform a Nakta; if water is drunk, three prānyāmas; if one's spittle is taken, six pranayamas.

If at the end of a meal, a little bit of water is not put into the mouth with mantra, such a person should immediately bathe.

Gayatri should be told whenever an unclean thing is touched, whenever hands, legs and lips are moved, without any reason whatever. If these be done unknowingly, he should perform Achamana. Where water is not procurable, the right ear should be touched. When life is endangered, it is no sin to relieve one by telling a lie.

Any person who prostrates himself before the following people should fast for three days:—a person lying on a bed, a person wearing shoes or slippers, a timorous man, a defiler, one who lives in darkness, an unclean person, a performer of Japa or sacrifice, or annual ceremony. The same expiation holds good if one prostrates himself before a carrier of sacrificial firewood, flowers, sacred reed, fire, water, sandal-wood, small particles of rice, cooked food, alms, ghee and to a worshipper. The same holds good if the prostration is reciprocated by any of these.

If there is an omission in the daily observances, a three days' fast should be kept up, if the omission occurs oftener, a six days' fast.

If a person takes his meals at a different place after accepting a Brahmanartha he should fast for three days. If the deed is done unknowingly, he should fast for a day. If meals be not served for a person invited for Brahmanartha, he should perform a Yati Chandrayana.

G. R. S.

(To be continued.)