

lays down the particular exceptions. The general rule is that a woman already married, should not be married again by another person, for that would constitute bigamy under every system of law. To this general rule, however, there are five exceptions as mentioned by Parâsara and Nârada. Thus there is no real conflict between the text of Âdi Purâna and that of Parâsara and Nârada. In support of this view we may quote other Smriti writers also. Thus Kâtyâyana says :—

“ If a girl be married, even, she may be given to another husband, with clothes and ornaments, if the husband be found to belong to another caste, or to be degraded, or impotent, or of cruel conduct, or of the same gotra, or a slave, or a person suffering from an incurable disease ” (Katyâyana as quoted in Nirnayasinidhu).

So also Vasishtha says : “ A person may remarry his daughter under the following circumstances :—If the husband be devoid of good lineage, or good conduct, or is impotent, &c., or degraded, epileptic, or a heretic or suffering from incurable disease or belonging to any particular sect, or if he is of the same gotra with the girl.”

Thus according to Kâtyâyana and Vasishtha, remarriage is allowed under the following circumstances :—(1) If the husband is of another caste, (2) degraded, (3) impotent, (4) of evil habits, (5) of the same gotra, (6) slave, (7) incurable disease, (8) low family, (9) epileptic, (10) heretic, (11) hypocrite.”

These are the general rules applicable in all ages. Parâsara modified this rule by confining it to five conditions only. Thus therefore there is no conflict between the rule propounded by Âdi Purâna and that laid down by Parâsara.

S. C. BASU.

(To be continued).

EVIDENCES OF SUPERSENSUOUS CONSCIOUSNESS.

(Continued from page 415.)

INTELLECT and intuition are but different planes of consciousness. In all modern philosophy, consciousness is the basis. And all speculation hinges upon whether we have any ideas independent of experience, experience meaning experience in sense and reason ; and how far in this limited circle the human mind is competent to solve such problems as immortality. God, the great questions of creation, the purpose of the Universe, the reign of Moral Law, &c.

If experience means only that which can be gathered on sensuous and rational planes of consciousness, then all the great problems of the kind mentioned do not come within the field of that experience. Then all that knowledge of the ultra-rational kind is independent of experience. Knowledge which depends on experience is but knowledge of *phenomena* ; and all philosophers, whether of the West or of the East, are agreed that to

know things *per se*, i.e., to understand the *noumena*, some other channel than experience must exist.

That such channel exists is the uniform answer of the Occidental ecstasies, the Oriental Yogis, and the Theosophists, who are revivalists of this forgotten way, which under its several aspects, is variously known as trance, ecstasy, *Samādhi*, intuition, &c., all which are groupable under the philosophic designation of 'supersensuous consciousness.' Even Locke, who is not an ecstatic, and who is against 'innate ideas,' is caught alluding to what he names the 'internal sense,' or 'reflection,'* or a consciousness not common.

While yet in this body, there exists thus a way by which to directly intuit the Divine. That God can be experienced *now* is what our ecstasies tell us; that He is not separated from us either by an unbridged gulf, or unfathomable abyss. He is nearer than the nearest, and communicable. The necessary pre-requisites to meet him are purity, patience, and peace of mind. All evidence for superconscious states points to a pure life being led. A pure life brings a pure heart, and a pure heart is the sure passport to Heaven.

'God,' says Eliphaz Lévi, in his "Paradoxes of the Highest Science," 'is the great Archidox of the Universe.' By Archidox, he means that super-excellent doctrine which is above reason and science. He says: "Below the reason of the mass is materialism, above the reason of the scientific, is God. *Credo quia absurdum!*"

Reference in these sayings is had to that exalted and ultra-rational state, in which one is transported into supersensuous consciousness and sees and feels God face to face. Not one but millions are those who have so seen God and arrived at perfection. So Bhagavad Gītā, Bk. IV., verse 10, says:—

"*Bhavo jñāna-tapasā pūtā Mad-bhavam-āgatāh.*" And those that went to the divine state were wise, austere and pure. To see God, to secure His communion, therefore requires wisdom, meditation and purity. Lead therefore the life of the intellect, the life of reflection, the life of purity and you will know God. In other words, with a clear head and a clean heart we approach the august living presence of God. This kind of life implies mind-training: Locke said, "reflection."

Reflection means control over one's thoughts. It means, to keep one's thoughts in one's power, and be able to direct, arrange, fix and apply them to whatsoever may be the object of pursuit. How to catch the fleeting mind is therefore the first concern of the science of Yoga. The methods proposed are those that have been described in my Lectures on Inspiration, &c. The success or the fulfilment of these methods is *Samādhi*, or complete unwavering concentration and abstraction. Locke, a great

* Locke's proof of the existence of God, for example, is memorable. He says (*Bk. IV. Ch. 10*): "It is plain to me that we have a more certain knowledge of the existence of God than of any thing our senses have not immediately discovered to us. Nay, I presume, I may say, that we may more certainly know that there is a God than that there is anything else without us." So Locke had two sources of knowledge, the *sensuous* and *reflective* (the latter akin to *supersensuous*).

thinker, seriously asked if anybody could suggest a method for mind-discipline, and he would have been glad indeed to have come across an Indian Yogi. I make an extract from Locke's "Conduct of the Understanding," see XXV., on 'Wandering' * :—"That there is constant succession and flux of ideas in our minds, I have observed in the former part of this essay, and every one may take notice of it in himself. This, I suppose, may deserve some part of our care in the "conduct" of our understandings; and I think it may be of great advantage if we can by use get such power over our minds, as to be able to direct each train of ideas so that none may come in view but such as are pertinent to our present inquiry, and in such order as may be most useful to the discovery we are upon; or, at least, if some foreign and unsought ideas do offer themselves, that yet we may be able to reject them, and keep them from diverting our mind from its present pursuit. This is not, I suspect, so easy to be done as perhaps may be imagined; and yet, for ought I know, this may be, if not the chief, yet one of the great differences that carry some men in their reasoning so far beyond others, where they seem to be naturally of equal parts. A proper and effectual remedy for this wandering of thoughts, I would be glad to find. He that should propose such a one, would do great service to the studious and contemplative part of mankind, and perhaps help unthinking men to become thinking. I must acknowledge that, hitherto, I have discovered no other way to keep our thoughts close to their business, but the endeavouring as much as we can, and, by frequent attention and application, getting the habit of attention and application." This,—that is how to acquire concentration—was exactly what Lord Krishna taught Arjuna in Bhagavad Gītā :—" *Abhyāsenatu Kaunteya, vairāgyenacha grihyate,*" Bk., VI. v. 35.† 'By practice and dispassion, said Sri Krishna. Dispassion (*Vairāgya*) means non-attachment to fleeting things, or removing oneself therefrom. This means the practice of virtues and the leading of a pure life—the embodiment of pure deeds, pure words and pure thoughts. And this 'dispassion' conjoined to the practice of introspective practice (*abhyāsa*), lands the pilgrim to the footstool of God. In the theosophic terminology, one will have effected junction with the Seventh Principle, God, the *word*, the *Logos*. The Noumenal base underlying phenomena which is beyond cognition of the senses, and which it costs metaphysics so much speculation to establish, will then become as much a real perception by the intuitive sense as external phenomena are to the physical senses. All spiritually great men have this intuitive sense developed in them, and their religion consists in teaching others how to develop it in themselves so as to realise the two fundamental ideas of all religions, viz.—

- (a) *A life beyond the grave.*
- (b) *The requital of good and evil.*

* Pp. 233-234.

† Read my English Translation of Gītā and commentaries, for elaborate information.

The conclusion is that man has not only the sense-faculties, and the rational faculty, but he has a super-sensuous and super-rational faculty. This faculty is latent in every man. It is the innate idea germinally lying there. The soul according to Indian philosophy is essentially divine, not corrupt as Christians would say. An essentially divine soul is the seat of all ideas. All spiritual knowledge is the direct functioning of the innate faculty called intuition. Intuition (when the soul owns it) or inspiration (when it seems to be revealed from a higher source) is thus a great source of knowledge. Says Swami Vivekānanda in defining a *Rishi* :—

“The Rishi is the *mantra-drashṭā*, the seer of thought. What is the proof of religion? This was asked in very ancient times. There is no proof in the senses, was the declaration. ‘From whence do words reflect back with thought, without reaching the goal? There the eyes cannot reach, neither can the mind, nor any of the organs.’ That has been the declaration for ages and ages. Nature outside cannot give us any answer as to the existence of the soul, the existence of God, the eternal life, the goal of man, and all that. The mind is continually changing, always in a state of flux; it is finite, it is broken into pieces. What can this nature talk of the infinite, the unchangeable, the unbroken, the indivisible, the eternal? It can never be. And whenever mankind has striven in vain to get an answer from dull dead matter, history knows how disastrous the results have been. How comes, then the knowledge which the Vedas declared? It comes through being a Rishi. This knowledge is not in the senses, but are the senses the be-all and the end-all of the human being? Who dares say that the senses are the all in all of man? Even in our lives, in the life of every one of us here, there come moments of calmness, perhaps when we see before us the death of one we loved, when some shock comes to us, or when extreme blessedness comes to us; many other occasions there are when the mind, as it were, becomes calm, feels for the moment its real nature, and a glimpse of the infinite beyond, where words cannot reach, is revealed to us. This is in ordinary life, but it has to be heightened, practised, perfected. Men found out ages ago that the soul is not bound or limited by the senses, no, not even by consciousness. We have to understand that this consciousness is only the name of one link in the infinite chain. Being is not identical with consciousness, but consciousness is only one part of being. Beyond consciousness is where the bold search. Consciousness is bound by the senses. Beyond that, beyond the senses, men must go in order to arrive at truths of the spiritual world, and there are even now persons who succeed in going beyond the bounds of the senses. These are called Rishis, because they come face to face with spiritual truths. The proof, therefore, of the Vedas is just the same as the proof of this table before me, *pratyaksha*, direct perception. This I see with the senses, and the truths of spirituality we also see in a super-conscious state of the human soul. This Rishi state is not limited by time, or by place, or by sex, or by race. Vātsyāyana boldly declares

that this Rishihood is the common property of the descendant of the sage, of the Aryan, of the non-Aryan, even the mlechcha."*

Rishihood is thus no other than the transcendent state of consciousness into which the mind gets—called in India Samādhi. It is only in that state that the soul is directly cognised. Soul as well as God is Absolute when considered in relation to unsteady phenomena which both are causal in producing. 'Surely,' says Lord RĀmakrishna, 'we, with our feeble powers of *vichāra* (ratiocination and induction) cannot lay hold on the Absolute. Hence *Revelation*, not ratiocination or induction! *Inspiration*, not reason!'

From the Sāfis or Persian (or Islamic) Vedāntists we have again evidence, as we learn from Mr. E. Sell's Book, "The Faith of Islam," that:—

'In addition to reason, man has a certain faculty (*taur*) whereby he perceives hidden mysteries.'

'This faculty is the inner light, the intuition which, under certain conditions, conveys to him a knowledge of God by direct apprehension in a manner similar to the evidence of the senses.'

The Bhagavad Gītā from the 1st to the 6th chapters is devoted to soul-intuitions, and the 7th to 12th chapters, God-intuitions. Chapters VI., VII., IX., and XII. are particularly full of interest on these themes. The state of ecstasy being two-fold—the Soul-ecstasy and Divine-ecstasy—the following two verses of the Gītā depict the state of the ecstatic of the latter kind (IX-14-Satataṁ, &c.).

'By ever chanting My hymns, in firm resolve engaged in My services, falling before Me prostrate, in rapturous love, (thus) do those meditate on Me, who are aspirers of eternal union with Me.†

'Thoughts centred in Me, life sent out to Me, do they (the Divine ecstasies) ever enlighten and entertain one with another, taking Me as their theme, in gladness and exultation'* (X-9; *Machchitta*, &c.)

Verse 14, above cited contains, in summary, the signs of what a Divine ecstatic devotion is.

It is a devotion in which all thoughts are absorbed in the one contemplation of the Divine, so much so that all notion of one's own importance and individuality is gradually effaced, the self is forgotten or reduced to the zero point (*dāsya*)*; and before the dazed vision of the soul opens out a vista of consciousness seeming to embrace all things and all space.

A. GOVINDA CHARLU.

(To be concluded.)

* "The Sages of India," pp. 24, 25, 26.

† (Consult my translation of Bhagavad Gītā with Śrī RĀmānuja's commentary.)