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YOGA-VASISHTHA
MAHARAMAYANA**

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The Utpatti Khanda to Chapter L.**

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PREFACE.

In this age of the cultivation of universal learning and its investigation into the deep recesses of the dead languages of antiquity, when the literati of both continents are so sedulously employed in exploring the rich and almost inexhaustible mines of the ancient literature of this country, it has given an impetus to the philanthropy of our wise and benign Government to the institution of a searching enquiry into the sacred language of this land. And when the restoration of the long lost works of its venerable sages and authors through the instrumentality of the greatest bibliomaniac savants and linguists in the several Presidencies, * has led the literary Asiatic Societies of the East and West to the publication of the rarest and most valuable Sanskrit Manuscripts, it cannot be deemed preposterous in me to presume, to lay before the Public a work of no less merit and sanctity than any hitherto published.

The Yoga Vasishtha is the earliest work on Yoga or Speculative and Abstruse philosophy delivered by the venerable Vedic sage Vasishtha to his royal pupil Rāma; the victor of Rāvana, and hero of the

* Dr. Rajendra Lala Mitra in Bengal, Benares and Orissa; Dr. Buhler in Guzerat; Dr. Keilhorn in the Central Provinces; Dr. Burnell and other Collectors of Sanskrit manuscripts in the Presidencies of Bombay, Madras and Oudh, whose notices and catalogues have highly contributed to bring the hidden treasures of the literature of this country to light.

first Epic Rāmāyana, and written in the language of Vālmīki, the prime bard in pure Sanskrit, the author of that popular Epic, and Homer of India. It embodies in itself the *Loci Communes* or common places relating to the science of Ontology, the knowledge of *Sat*—Real Entity, and *Asat*—Unreal Non-entity ; the principles of Psychology or doctrines of the Passions and Feelings ; the speculations of Metaphysics in dwelling upon our cognition, volition and other faculties of the Mind (ज्ञान, ज्ञेय, ज्ञाता, इच्छा, हेतुादि) and the tenets, of Ethics and practical morality (धर्मे कर्मे). Besides there are a great many precepts on Theology, and the nature of the Divinity (आत्मानात्म विवेक), and discourses on Spirituality and Theosophy (जीवात्मा परमात्मा ज्ञान) ; all delivered in the form of Plato's Dialogues between the sages, and tending to the main enquiry concerning the true felicity, final beatitude or *Summum bonum* (परम निःश्रेयस्) of all true philosophy.

These topics have singly and jointly contributed to the structure of several separate Systems of Science and Philosophy in succeeding ages, and have formed the subjects of study both with the juvenile and senile classes of people in former and present times, and I may say, almost among all nations in all countries throughout the civilized world.

It is felt at present to be a matter of the highest importance by the native community at large, to repress the growing ardour of our youth in political polemics and practical tactics, that are equally pernicious to and destructive of the felicity of their tem-

poral and future lives, by a revival of the humble instructions of their peaceful preceptors of old, and reclaiming them to the simple mode of life led by their forefathers, from the perverted course now gaining ground among them under the influence of Western refinement. Outward peace (शान्ति) with internal tranquility (चित्त प्रशान्ति) is the teaching of our Sastras, and these united with contentment (सन्तोष) and indifference to worldly pleasures (वैराग्य), were believed according to the tenets of Yoga doctrines, to form the perfect man,—a character which the Aryans have invariably preserved amidst the revolutions of ages and empires. It is the degeneracy of the rising generation, however, owing to their adoption of foreign habits and manners from an utter ignorance of their own moral code, which the publication of the present work is intended to obviate.

From the description of the Hindu mind given by Max Muller in his History of the Ancient Literature of India (p. 18) it will appear, that the esoteric faith of the Aryan Indian is of that realistic cast as the Platonic, whose theory of ontology viewed all existence, even that of the celestial bodies, with their movements among the *precepta* of sense, and marked them among the unreal phantoms (मिथ्या इष्टि) or vain mirage, (मरीचिका) as the Hindu calls them, that are interesting in appearance but useless to observe. They may be the best of all *precepta*, but fall very short of that perfection, which the mental eye contemplates in its meditation-yoga. The Hindu Yogi views the visible world exactly in the same light as Plato has repre-

sented it in the simile commencing the seventh book of his Republic. He compares mankind to prisoners in a cave, chained in one particular attitude, so as to behold only an evervarying multiplicity of shadows, projected through the opening of the cave upon the wall before them, by certain unseen realities behind. The philosopher alone, who by training or inspiration is enabled to turn his face from these visions, and contemplate with his mind, that can see at-once the unchangeable reality amidst these transient shadows.

The first record that we have of Vasishtha is, that he was the author of the 7th *Mandala* of the Rig Veda (Ashtaka v. 15-118). He is next mentioned as *Purohita* or joint minister with Viswámitra to king Sudása, and to have a violent contest with his rival for the (पौरोहिता) or ministerial office (Mull. Hist. S. Lit. page 486, Web. Id. p. 38). He is said to have accompanied the army of Sudása, when that king is said to have conquered the ten invading chiefs who had crossed over the river Parushni—(Hydroates or Ravi) to his dominions (Mull. Id. p. 486). Viswámitra accompanied Sudása himself beyond Vipása,—Hyphasis or Beah and Satadru—Hisaudras-Sutlej (Max Muller, Ancient Sanscrit literature page 486). These events are recorded to have occurred prior to Vasishtha's composition of the *Mandala* which passes under his name and in which they are recorded. (Mull. Id. p. 486).

The enmity and implacable hatred of the two families of Vasishthas and Viswámित्रas for generations, form subjects prominent throughout the Vedic antiquity, and preserved in the tradition of ages (Mull. Id. p. 486,

Web. Id. p. 37). Another cause of it was that, Harischandra, King of Ayodhyá, was cursed by Vasishtha, whereupon he made Viswámitra his priest to the annoyance of Vasishtha, although the office of Bráhmāna was held by him (Muller Id. page 408 Web. pp. 31-37). In the Bráhmāna period we find Vasishtha forming a family title for the whole Vasishtha race still continuing as a *Gotra* name, and that these Vasishthas continued as hereditary *Gurus* and *purohitas* to the kings of the solar race from generation to generation under the same title. The Vasishthas were always the Brahmanas or High priests in every ceremony, which could not be held by other Bráhmānas according to the Sāta patha Bráhmāna (Mull. Id. page 92); and particularly the Indra ceremony had always to be performed by a Vasishtha, because it was revealed to their ancestor the sage Vasishtha only (Web. Ind. Lit. p. 123); and as the *Sátapatha Bráhmāna-Taittiriya Sanhitá* mentions it.

ऋषयो वा इन्द्रं प्रत्यक्षं नापश्यन् । तं वशिष्ठः प्रत्यक्षमपश्यत् ।

सोऽब्रवीत् वृक्षाणं तेवक्षामि । यथा त्वत्पुरोहिताः प्रजाः प्रजनिष्यन्ते ।

“The Rishis do not see Indra clearly, but Vasishtha saw him. Indra said, I will tell you, O Bráhmān, so that all men who are born, will have a Vasishtha for his Purohita” (Max Mull. Ans. Sans. Lit. p. 92. Web. Id. p. 123). This will show that the Sloka works, which are attributed to Vasishtha, Yájñavalkya or any other Vedic Rishi, could not be the composition of the old Rishis, but of some one of their posterity; though they might have been propounded by the

eldest sages, and then put to writing by oral communication or successive tradition by a distant descendant or desciple of the primitive Rishis. Thus we see the *Dráhyáyana Sūtras* of the Sama Veda is also called the Vasishtha Sūtras. from the author's family name of Vasishtha (Web. Id. p. 79). The *āśvalāyana Gṛihya Sūtra* assigns some other works to Vasishtha, viz. ; the Vasishtha *pragāthā*, probably Vashishtha Hymni of Bopp ; the *Pavamānya, Kshudra sukta, Mahāsukta* &c. written in the vedic style. There are two other works attributed to Vasishtha, the Vasishtha Sanhitā on Astronomy (Web. Id. p. 258) and the Vasishtha Smṛiti on Law (Web. Id. p. 320), which from their compositions in Sanscrit ślokas, could not be the language or work of the Vedic Rishi, but of some one late member of that family. Thus our work of Yoga Vasishtha has no claim or pretension to its being the composition of the Vedic sage ; but as one propounded by the sage, and written by Vālmiki in his modern sanscrit. Here the question is whether Vasishtha the preceptor of Rāma, was the Vedic Vasishtha or one of his descendants, I must leave for others to determine.

Again in the later *Āraṇyaka* period we have an account of a theologian Vasishtha given in the *Ārshik-opanishad*, as holding a dialogue on the nature of *ātma* or soul between the sages, Viśvāmitra, Jamadagni, Bharadvāja, Gautama and himself ; when Vasishtha appealing to the opinion of Kapila obtained their assent (Weber Id. p. 162). This appears very probably to be the theological author of our yoga, and eminent above his contemporaries in his knowledge of the

Kapila yoga sástra which was then current, from this sage's having been a contemporary with king Sagara, a predecessor of Rama.

In the latest Sûtra period we find a passage in the *Grihya-Sûtra-parisishta*, about the distinctive mark of the Vasishtha Family from those of the other *parishads* or classes of the priesthood. It says ;

दक्षिणकपर्दीवशिष्टाः स्त्रात्रेयास्तिकपर्दिनः ।

आङ्गिरसः पञ्चचडाः सुहोत्रगवः शिखिर्नाभनेत्र ॥

"The Vasishthas wear a braid (lock of hair) on the right side, the Âtreyas wear three braids, the Angiras have five braids, the Bhrigus are bald, and all others have a single crest." (Muller Id. p. 53). The Karma pradîpa says, "the Vasishthas exclude meat from their sacrifice ; वशिष्ठोक्तविधिः कर्तव्यो द्रव्यान्न विरामिवः । (Muller A. S. Lit. p. 54), and the colour of their dress was white (Id. p. 483). Many Vasishthas are named in different works as ; वशिष्ठ चेकितायनः, वशिष्ठ आरिहणीयः, वशिष्ठ मैत्रावरणिः, वशिष्ठः रागायनः, वशिष्ठ काठ्यायनः, वशिष्ठ दाह्यायनः, वशिष्ठ-कौण्डिनः, वशिष्ठ इन्द्रप्रमदः, वशिष्ठः आभरद्भुः, and some others, bearing no other connection with our author, than that of their having been members of the same family (Muller's A. S. Lit. p. 44).

Without dilating any longer with further accounts relating to the sage Vasishtha of which many more might be gathered from various sastras, I shall add in the conclusion the following notice which is taken of this work by Professor Monier Williams in his work on Indian Wisdom p. 370.

"There is" says he, "a remarkable work called Vasishtha Rámáyana or Yoga Vāsishtha or Vasishtha

Mahárámayana in the form of an exhortation, with illustrative narratives addressed by Vasishtha to his pupil the youthful Ráma, on the best means of attaining true happiness, and considered to have been composed as an appendage to the Rámáyana by Válmiki himself. There is another work of the same nature called the Adhyátma Rámáyana which is attributed to Vyása, and treat of the moral and theological subjects connected with the life and acts of that great hero of Indian history. Many other works are extant in the vernacular dialects having the same theme for their subject which it is needless to notice in this place."

Vasishtha, known as the wisest of sages, like Solomon the wisest of men, and Aurelius the wisest of emperors, puts forth in the first part and in the mouth of Ráma the great question of the vanity of the world, which is shown synthetically to a great length from the state of all living existences, the instinct, inclinations, and passions of men, the nature of their aims and objects, with some discussions about destiny, necessity, activity and the state of the soul and spirit. The second part embraces various directions for the union of the individual with the universal Abstract Existence—the Supreme Spirit—the subjective and the objective truth—and the common topics of all speculative philosophy.

Thus says Milton; "The end of learning is to know God"

So the Persian adage, "Akhíral ilm buad ilmi Khodá."

Such also the sanskrit, "Sávidyá tan matir yayá."

And the sruti says, "Yad jñátwá náparan jñánam."

i. e. "It is that which being known, there is nothing else required to be known."

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THE YOGA PHILOSOPHY.

THE YOGA or contemplative philosophy of the Hindus, is rich, exuberent, grand and sublime, in as much as it comprehends within its ample sphere and deep recesses of meditation, all that is of the greatest value, best interest and highest importance to mankind, as physical, moral, intellectual and spiritual beings—a knowledge of the cosmos—of the physical and intellectual worlds.

It is rich in the almost exhaustless treasure of works existing on the subject in the sacred and vernacular languages of the country both of ancient and modern times. It is exuberent in the profusion of erudition and prolixity of ingenuity displayed in the Yoga philosophy of Patanjala, commensurate with the extraordinary calibre of the author in his commentary of the Mahābhāshya on Pānini (Muller's A. S. Lit. p. 235). Its grandeur is exhibited in the abstract and abstruse reflections and investigations of philosophers in the intellectual and spiritual worlds as far as human penetration has been able to reach. And its sublimity is manifested in its aspiring disquisition into the nature of the human and divine souls, which it aims to unite with the one self-same and all pervading spirit.

It has employed the minds of gods, sages, and saints, and even those of heroes and monarchs, to the exaltation of their natures above the rest of mankind, and elevation of their dignities to the rank of gods, as nothing less than a godly nature can approach and approximate that of the All-perfect Divinity. So says Plato in his Phaedras; "To contemplate these things is the privilege of the gods, and to do so is also the aspiration of the immortal soul of man generally; though only in a few cases is such aspiration realized."

The principal gods Brohmā and Siva are represented as Yogis, the chief sages Vyāsa, Vālmiki, Vasishtha and Yājñavalkya

were propounders of Yoga systems; the saints one and all were adepts in Yoga; the heroes-Ráma and Krishna were initiated in it, and the kings Dasaratha and Janaka and their fellow prince Buddha were both practitioners and preceptors of Yoga. Mahomed held his nightly communions with God and his angels, and Jesus often went over the hills—there to pray and contemplate. Socrates had his demon to communicate with, and in fact every man has his genius with whom he communes on all matters. All this is Yoga, and so is all knowledge derived by intuition, inspiration and revelation, said to be the result of Yoga.

II. SCIENCES CONNECTED WITH YOGA

The yoga philosophy, while it treats of a variety of subjects, is necessarily a congeries of many sciences in itself. It is the Hindu form of metaphysical argument for the existence of the 'One Eternal'—the Platonic "Reality." It is ontology in as much as it teaches *a priori* the being of God. It is psychology in its treatment of the doctrine of feelings and passions, and it is morality in teaching us to keep them under control as brutal propensities, for the sake of securing our final emancipation and ultimate restoration into the spirit of spirits. Thus it partakes of the nature of many sciences in treating of the particular subject of divinity:

The Yoga in its widest sense of the application of the mind to any subject is both practical, called *kriyá Yoga*, as also theoretical, known as *Jñána Yoga*; and includes in itself the two processes of synthesis and analysis alike, in its combination (*Yoga*) of things together, and discrimination (*Viveka*) of one from the other, in its inquiry into the nature of things (*Vastuvichára*), and investigation of their abstract essence called *Satyánusandháná*. It uses both the *a priori* (*pūrvavat*) and *a posteriori* (*paravat*) arguments to prove the existence of the world from its Maker and the *vice versa*, as indicated in the two aphorisms of induction and deduction *Yatová imani* and *Janmádyasya yatah* &c. It views both subjectively and objectively the one self in many and the many in one unto which all.

is to return, by the two mysterious formulas of *So ham* and *tat tvam &c.*

It is the reunion of detached souls with the Supreme that is the chief object of the Yoga philosophy to effect by the aforesaid processes and other means, which we propose fully to elucidate in the following pages; and there is no soul we think so very reprobate, that will feel disinclined to take a deep interest in them, in order to effect its reunion with the main source of its being and the only fountain of all blessings. On the contrary we are led to believe from the revival of the yoga-cult with the spiritualists and theosophists of the present day under the teachings of Madame Blavatsky and the lectures of Col. Olcott, that the Indian public are beginning to appreciate the efficacy of Yoga meditation, and its practice gaining ground among the pious and educated men in this country.

Notwithstanding the various significations of Yoga and the different lights in which it is viewed by several schools, as we shall see afterwards, it is most commonly understood in the sense of the esoteric faith of the Hindus, and the occult adoration of God by spiritual meditation. This is considered on all hands as the only means of one's ultimate liberation from the general doom of birth and death and the miseries of this world, and the surest way towards the final absorption of one's-self in the Supreme,—the highest state of perfection and the *Summum bonum* of the Hindu. The subject of Yoga Vasishtha is no other than the effecting of that union of the human with the Divine Soul, amidst all the trials and tribulations of life.

III. THE YOGA OF ENGLISH WRITERS.

The yoga considered merely as a mode or system of meditation is variously described by European authors, as we shall see below.

Moniere Williams says "According to Patanjali—the founder of the system, the word yoga is interpreted to mean the act of "fixing or concentration of the mind in abstract meditation. Its aim is to teach the means by which the human soul may attain complete union with the Supreme Soul, and of effecting

the complete fusion of the individual with the universal spirit even in the body" Indian Wisdom p. 102.

Weber speaking of the yoga of the Atharvan Upanishads says; "It is the absorption in *Atman*, the stages of this absorption and the external means of attaining it." Again says he; "The yoga in the sense of union with the Supreme Being, is absorption therein by means of meditation. It occurs first in the latter Upanishads, especially the tenth book of the Taittiriya and the Katha Upanishads, where the very doctrine is itself inunciated" Hist. Ind Lit p. 153-171.

Mullins in his prize essay on Vedanta says, the Sankhya yoga is the union of the body and mind, p. 183. In its Vedantic view, it is the joining of the individual with the Supreme Spirit by holy communion of the one with the other through intermediate grades, whereby the limited soul may be led to approach its unlimited fountain and lose itself in the same.

IV. YOGA-CHARACTERISTIC OF THE HINDUS.

Max Muller characterises the Hindu as naturally disposed to *Yoga* or a contemplative turn of his mind for his final beatitude in the next life, amidst all his cares, concerns and callings in this world, which he looks upon with indifference as the transient shadows of passing clouds, that serve but to dim for a moment but never shut out from his view the full blaze of his luminous futurity. This description is so exactly graphic of the Hindu mind, that we can not withhold giving it entire as a mirror of the Hindu mind to our readers on account of the scarcity of the work in this country.

"The Hindu" says he "enters the world as a stranger; all his thoughts are directed to another world, he takes no part even where he is driven to act, and even when he sacrifices his life, it is but to be delivered from it." Again "They shut their eyes to this world of outward seeming activity, to open them full on the world of thought and rest. Their life was a yearning for eternity; their activity was a struggle to return to that divine essence from which this life seemed to have severed them. Believing as they

did in a really existing and eternal Being *toontos-onton* they could not believe in the existence of this passing world."

"If the one existed, the other could only seem to exist; if they lived in the one they could not live in the other. Their existence on earth was to them a problem, their eternal life a certainty. The highest object of their religion was to restore that bond by which their own self (*âtman*) was linked to the eternal self (*paramâtman*); to recover that unity which had been clouded and obscured by the magical illusions of reality, by the so-called *Mâyâ* of creation."

"It scarcely entered their mind to doubt or to affirm the immortality of the soul (*pretya-bhâva*). Not only their religion and literature, but their very language reminded them daily of that relation between the real and seeming world." (Hist. A. S. Lit. p. 18). In the view of Max Muller as quoted above, the Hindu mind would seem to be of that realistic cast as the Phatonic, whose theory of Ontology viewed all existence as mere phantoms and *precepta* of sense, and very short of that perfection, which the mind realizes in its meditation or *Yoga* reveries.

The Hindu *Yogi* views the visible world exactly in the same light as we have said before, that Plato has represented it in the simile commencing the seventh book of his Republic. "He compares mankind to prisoners in a cave, chained in one particular attitude, so as to behold only an ever-varying multiplicity of shadows, projected through the opening of the cave upon the wall before them, by some unseen realities behind. The philosopher alone, who by training or inspiration, is enabled to turn his face from these visions, and contemplate with his mind, that can at once see the unchangeable reality amidst these transient shadows" Baine on Realism pp. 6 and 7.

V. VARIOUS SIGNIFICATIONS OF YOGA.

The *Vâchaspati lexicon* gives us about fifty different meanings of the word *Yoga*, according to the several branches of art or science to which it appertains, and the multifarious affairs of life in which the word is used either singly or in composition with others. We shall give some of them below, in order to prevent

our mistaking any one of these senses for the special signification which the term is made to bear in our system of *Yoga* meditation.

The word *Yoga* from the root “*jung*” (Lat) *Jungere* means the joining of any two things or numbers together. Amara Kosha gives five different meanings of it as, संयोगे मेलने घटाने धारणे उपाये च ; the other Koshas give five others. *viz.*, भेषज्ये देह स्थये कर्मकौशले विश्वासघातके च ।

1. In Arithmetic it is अङ्ग योग or addition, and योग विभाग is addition and subtraction. 2. In Astronomy the conjunction of planets and stars ग्रहनक्षत्रादि संयोगः । 3. In Grammar it is the joining of letters and words सन्धिः समासः ।—4. In Nyāya it means the power of the parts taken together अवयव शक्तिः, तर्क दीपिका । 5. In Mīmāṃsā it is defined to be the force conveyed by the united members of a sentence.

In contemplative philosophy it means ; 1. According to Pātaṇjāla,—the suppression of mental functions चित्तवृत्ति निरोधः ।—2. The Buddhists mean by it—the abstraction of the mind from all objects. सर्वविषयेभ्यः चित्तनिवृत्ति निरोधः । 3. The Vedānta meaning of it is—जीवात्मा परमात्मनोरेका the union of the human soul with the Supreme spirit. 4. Its meaning in the *Yoga* system is nearly the same, *i. e.*, the joining of the vital spirit with the soul ; संयोगं योग मित्वाहुर्विवात्मनोरिति । 5. Every process of meditation is called also as *Yoga*. योगाङ्ग योग उच्यते ।

Others again use it in senses adapted to their own views and subjects ; such as the Vaiseshika philosophy uses it to mean, the fixing of the attention to only one subject by abstracting it from all others आत्मनो व्राह्मण मनसः संयोगी योग उच्यते । 2. The Rāmānuja sect define it as the seeking of one’s particular Deity स्वस्व देवतानु सन्धानमिति रामानुजाः ।

In this sense all sectarian cults are accounted as so many kinds of *Yogas* by their respective votaries. 3. According to some Buddhists it is the seeking of one’s object of desire अप्राप्त-सगार्थस्य प्राप्तये पर्यग्रानुयोगः । 4. And with others, it is a search after every desirable object. 5. In Rhetoric it means the union of lovers कामुक कामिनी सम्मेलनं ।

In Medicine it means the compounding of drugs under which head there are many works that are at first sight mistaken for Yoga philosophy. Again there are many compound words with *Yoga* which mean only "a treatise" on those subjects, such as, works on wisdom, on Acts, on Faith &c., are called ज्ञान योग, क्रिया योग, भक्ति योग इत्यादि ।

Moreover the words *Yoga* and *Viyoga* are used to express the two processes of synthesis and analysis both in the abstract and practical sciences for the combination and disjoining of ideas and things.

VI. THE DIFFERENT STAGES OF YOGA.

The constituent parts and progressive steps of Yoga, are composed of a series of bodily, mental and spiritual practices, the proper exercise of which conduces to the making of a perfect man, as a moral, intellectual and spiritual being, to be united to his Maker in the present and future worlds. These are called the eight stages of *Yoga* (अष्टाङ्ग योग), of which some are external (बहिरङ्ग) and others internal (अन्तरङ्गानि). The external ones are ;

1st. *Yama* (यम) ; Forbearance or restraint of passions, feelings &c., including the best moral rules in all religions.

2nd. *Niyama* (नियम) ; Particular rules and vows for the observance of the *Yogi*.

3rd. *Asana* (आसन) ; sedate position of the body to help deep meditation.

4th. *Pránáyāma* (प्राणायाम) ; Suppression and suspension of breath.

5th. *Pratyáhára* (प्रत्याहार), Restraint or control of senses and organs.

Among the internal practices are reckoned the following ; viz ;

6th. *Dhyána* (ध्यान) ; Inward contemplation and meditation

7th. *Dhárana* (धारणा) ; Steadiness of the mind in study.

8th. *Samádhi* (समाधि), Trance the last stage of *Yoga*.

These again comprise some other acts under each of them, such as ;

I. *Yama* (समयम) Restraint includes five acts under it;

1st. *Ahimsā* (अहिंसा); Universal innocence or hurting no animal creature.

2nd. *Asteyam* (अस्तेयं) Avoidance of theft or stealth.

3rd. *Satyam* (सत्यं); Observance of truth.

4th. *Brahmacharyam* (ब्रह्मचर्यं); consisting in purity and chastity.

5th. *Aparigraha* (अपरिग्रह); Disinterestedness.

II. *Niyama* (नियम पञ्चधा); Moral rules consisting of five-fold acts. *Viz.*;

1st. *Saucha* (शौचं); Personal cleanliness.

2nd. *Santosha* (सन्तोषः); contentment.

3rd. *Tapas* (तपस्); Devotion including self denial and self mortification.

4th. *Sādhya* (साध्याय); knowledge of all nature.

5th. *Pranidhāna* (ईश्वर प्रणिधानं) Adoration of God.

III. *Asana* (आसन); Different modes of postures, tranquil posture (पद्मासन) &c.

IV. *Prāṇāyāma* (प्राणायामः); Rules of Respiration, three sorts, *viz.*;

1st. *Rechaka* (रेचकं); Expiration or Exhalation.

2nd. *Pūraka* (पूरकं); Inspiration or Inhalation.

3rd. *Kumbhaka* (कुम्भकं व्यरुधा); Suppression of breathing, eight ways.

V. *Pratyāhāra* (प्रत्याहारः इन्द्रिय निग्रहः) Restraining the senses from their gratifications in many ways.

VI. *Dhyāna* (ध्यान चित्तनिरोधः); Abstract contemplation, apart from the testimonies of ;—

1. *Pratyakṣa* (प्रत्यक्ष); Perceptions.

2. *Pramāṇa* (प्रमाणं); Apprehensions.

3. *Anumāna* (अनुमान); Inference.

4. *Śabda* (शब्दः); Verbal testimony.

VII. *Dhāraṇā* (धारणा); Retentiveness.

VIII. *Samādhi* (समाधि); Absorption in meditation, in two ways;

1. *Savikalpa* (सविकल्पः); With retention of self volition.

2. *Nirvikalpa* (निर्विकल्पः); *With loss of volition.*

The *Upāyas* (उपायाः); Or the means spoken of before are;

1. *Uposhana* (उपोषणं); Abstinence.

2. *Mitāsana* (मिताशनं); Temperance.

3. *Asrama* (आश्रमः); Sheltered abodes.

4. *Visrama* (विश्रामः); Rest and repose from labor.

5. *Avarodhu* (अवरोधः); Self confinement in closets.

6. *Asanām* (अशनं); Subsistence on light food.

Beside these there are many vices called *Apāyas* or *dōshas* (अपायादोषाः) which are obstacles to meditation, and which we omit on account of their prolixity.

VII. NATURE OF THE SOUL.

Now as the end and aim of *Yoga* is the emancipation of the Soul, it is necessary to give some account of the nature of the soul (*ātmatatva*) as far as it was known to the sages of India, and formed the primary subject of inquiry with the wise men of every country according to the sayings; "*Gnothe seauton*," =

"*Nosce teipsun*," "Know thyself" "*Khodra bedan*," and Arabic "*Taalum Nafsaka*," आत्मां सन्वीयताम् &c.

"The word *Atman*," says Max Muller, "which in the *Veda* occurs as often as "*tuan*," meant life, particularly animal life (Vide *Rig Veda* I. 63, 8.) *Atmā* in the sense of *self* occurs also in the *Rig Veda* (I. 162. 20), in the passage मात्वा-तपत् प्रिय आत्मापिदन्तः. It is also found to be used in the higher sense of soul in the verse सूर्योऽयं आत्मा जगत्सृष्टृ षष्ठः "The sun is the soul of all that moves and rests (R. VI. 115. 1). The highest soul is called *paramātman* (परमात्मा) of which all other souls partake, from which all reality in this created world emanates, and into which every thing will return."

Atman originally meant air as the Greek *atmos*, Gothic *ahma*, Zend *tmānam*, Sanscrit त्मानं and आत्मानं, Cuneiform *adam*, Persian *dam*, whence we derive Sans अहं Hindi हम् Uria and Prakrit अमू and Bengali আমি, मुह् &c. The Greek and Latin *ego* and German *ich* are all derived from the same source. The

Romance *je* and Hindi *jī* are corruptions of Sanskrit जीव meaning life and spirit. Again the Pāli अत्ता and the Prakrit आप्पा is from the Sanskrit आत्मा, which is आप् in Hindi, आपन in Bengali and अप्पन in Uria &c. The Persian "*man*" is evidently the *Sātman* by elision of the initial syllable.

These meanings of *ātman* = the self and *ego* form the basis of the knowledge of the Divine soul both of the Hindu as of any other people, who from the consciousness of their own selves rise to that of the Supreme. Thus says Max Muller on the subject, "A Hindu speaking of himself आत्मन् spoke also, though unconsciously of the soul of the universe परमात्मन्, and to know himself, was to him to know both his own self and the Universal soul, or to know himself in the Divine self."

We give below the different lights in which the Divine soul was viewed by the different schools of Hindu philosophy, and adopted accordingly in their respective modes of Yoga meditation. The Upanishads called it Brahma of eternal and infinite wisdom नित्यं ज्ञानमनन्तं ब्रह्म ।

The Vedantists ;—A Being full of intelligence and blissfulness सच्चिदानन्दस्वरूपं ।

The Sāṅkaras ;—A continued consciousness of one self. सनित्तो यस्यैव स्वरूपोऽहमात्मा । The doctrine of Descartes and Malebranche.

The Materialists—convert the soul to all material forms देहमात्रमिति प्राश्नतुः ।

The Lokāyatas—take the body with intelligence to be the soul ; चैतन्यविशिष्टः देहमात्मा ।

The chārvākas—call the organs and sensations as soul ; इन्द्रियानिवास्तेति ।

Do. Another sect—take the cognitive faculties as such ; चैतन्यमात्रमिति परं चार्वाकाः ।

Do. Others—understand the mind as soul मनो एवास्ति तन्नेत्र ।

Do. Others—call the vital breath as soul प्राण एवात्मा ।

Do. Others—understand the son as soul पुत्र एवात्मा ।

The Digambaras—say, the complete human body is the soul
देहपरिमाणमात्मा ।

The Mādhyamikas—take the vacuum for their soul शून्यमेवा-
त्मति ।

The Yogāchāris—understand the soul to be a transient flash
of knowledge in the spirit in meditation. क्षणं विज्ञाणं ।

The Sautrāntas—call it a short inferior knowledge. ज्ञानाकारानु-
मेय क्षणिक बाह्यार्थः ।

The Vaibhāshikas—take it to be a momentary perception क्षणिक
बाह्यार्थमिति वैभाषिकाः ।

The Jainas—take their preceptor to be their soul व्यथापक आत्मा
इति जैनाः ।

The Logicians—A bodiless active and passive agency देहादा-
तिरिक्त संसारी कर्ता भोक्तेति ।

The Naiyāyikas—understand the spirit to be self manifest
प्रकाश इति नैयायिकाः ।

The Sāṅkhyas,—call the spirit to be passive, not active भोक्तेव
नकर्तेति सांख्याः ।

The Yogis—call Him a separate omnipotent Being अस्तित्वाति-
रिक्त ईश्वरः सर्वज्ञः सर्वशक्तिरिति ।

The Saivas,—designate the spirit as knowledge itself अनुक्षेत्र
ज्ञादि पद वेदनीय इति शैवाः ।

The Mayāvādīs,—style Brahma as the soul ब्रह्मैवात्म्यं माया-
वादिनः ।

The Vaiseshikas,—acknowledge two souls—the Vital and
Supreme जीवात्मा परमात्मा च प्रत्यक्ष एव ।

The Nyayā says—because the soul is immortal there is a future
state आत्म नित्यत्वे प्रेत्यभावसिद्धः ।

And thus there are many other theories about the nature
of the soul.

The Atmāvādīs—spiritualists, consider the existence of the
body as unnecessary to the existence of the soul.

VIII. FINAL EMANCIPATION OR BEATITUDE.

The object of *Yoga*, as already said, being the emancipation of the soul from the miseries of the world, and its attainment to a state of highest felicity, it is to be seen what this state of felicity is, which it is the concern of every man to know, and which the *Yogi* takes so much pains to acquire. The Vedantic *Yogi*, as it is well known, aims at nothing less than in his absorption in the Supreme Spirit and losing himself in infinite bliss. But it is not so with others, who are averse to loose the sense of their personal identity, and look forward to a state of self existence either in this life or next, in which they shall be perfectly happy. The *Yogis* of India have various states of this bliss which they aim at according to the faith to which they belong, as we shall show below.

The Vedantic *Yogi* has two states of bliss in view; viz; the one *inferior* which is attained in this life by means of knowledge तत्पारः जीवमुक्तिं लक्ष्यं तत्त्वज्ञानान्तरमेव, and the other *superior*, obtainable after many births of gradual advancement to perfection परं निःश्रयसं क्रमेण भवति ।

The Chárvákas say, that it is either independence or death that is bliss. स्वातन्त्र्यं मृत्युर्मा मोक्षः ।

The Mádhyamikas say; it is extinction of self that is called liberation आत्मोच्छेदो मोक्षः ।

The Vijnáni philosophers—have it to be clear and elevated understanding निर्मलज्ञानोदयः ।

The Arhatas have it in deliverance from all veil and covering आवरण विमुक्तिर्मुक्तिः ।

The Mâyávádis say, that it is removal of the error of one's separate existence as a particle of the Supreme spirit ब्रह्मा-
शिकजीवस्य मिथ्याज्ञान निवृत्तिः ।

The Rámánujas called it to be the knowledge of Vāsudeva as cause of all, वासुदेव ज्ञानं ।

The Mádhyamikas have it for the perfect bliss enjoyed by Vishnu विष्णोरानन्दः ।

The Ballabhis expect it in sporting with Krishna in heaven लीलासह गोलके लीलाभवाः ।

The Pásupatas and Máheswaras place it in the possession of all dignity परमैश्वर्यम् ।

The Kápalikas place it in the fond embraces of Hara and Durga हरपार्श्वतगालिङ्गम् ।

The Pratyabhijnánis call it to be the perfection of the soul. पूर्णात्मात्मः ।

The Raseswara Vádís have it in the health of body produced by mercury पारदिन देहस्वैर्यम् ।

The Vaisesikas seek it in the extinction of all kinds of pain दुःख निवृत्तिरिति कणादादयः ।

The Mimánsakas view their happiness in heavenly bliss स्वर्गादि सुख भोगः ।

The Sarvajnas say that, it is the continued feeling of highest felicity नित्य निरतिशय सुखबोधः ।

The Pánini philologers find it in the powers of speech ब्रह्म रूपाया वाण्या दग्धम् ।

The Sánkhyas find it in the union of force with matter प्रकृतौ पुरुषसंयुतस्थानम् ।

The Udásína Atheists have it as consisting in the ignoring of self identity अहङ्कार निवृत्तिः ।

The Pátanjálas view it in the unconnected unity of the soul पुरुषस्य निर्लेप कैवल्यम् ।

The Persian Sufis call it *ázádigi* or unattachment of the soul to any worldly object.

IX. ORIGIN OF YOGA IN THE VEDAS.

The origin of yoga meditation is placed at a period comparatively less ancient than the earliest Sanhita or hymnic Period. Not in the Vedic period of vedic history, when the Rishis followed the elementary worship of the physical forces, or the Brahmanic age when they were employed in the ceremonial observances.

There are however some traces of abstract contemplation in the early Vedas, where the Rishis are mentioned to have indulged themselves in such reveries. Thus in

Some Traces of it.

the Rig Veda—129. 4. सतो वन्मुमसति निरविद्म हृदि प्रतीक्य कवयोमनौषा ।

“The poets discovered in their heart, through meditation, the bond of the existing in the non-existing.” M. Muller. A. S. Lit. (p. 19.)

We have it explicitly mentioned in the Gáyatrí hymn of the Rig Veda, which is daily recited by every Brahman, and wherein its author Viswámitra

“meditated on the glory of the Lord for the illumination of his understanding” भर्गोदेवस्य धीमहि । But this bespeaks a development of intellectual meditation “*jñāna yoga*” only, and not spiritual as there is no prayer for (सुक्ति) liberation.

It was in the third or Āranyaka period, that the *yoga* came in vogue with the second class of the Atharva Āranyaka Period. Upanishads, presenting certain phases in its successive stages, as we find in the following analysis of them given by Professor Weber in his History of Ancient Sanskrit Literature. This class of works, he says, is chiefly made up of subjects relating to *yoga*, as consisting in divine meditation and giving up all earthly connections. (Ibid p. 163).

To this class belong the Jábála, Katha—sruti, Bhallavi, Sam-vartasruti, Sannyása, Hansa and Paramhansa Yoga Upanishads. Upanishads, Srimaddatta, the Mándukya and Tarkopanishads, and a few others, (Ibid. p. 164). It will exceed our bounds to give an account of the mode of *yoga* treated in these treatises, which however may be easily gathered by the reader from a reference to the Fifty two Upanishads lately published in this city.

Beside the above, we find mention of *yoga* and the various modes of conducting it in some other Upanishads, as given below by the same author and analyst. The Kathopanishad or Kathavallí of the Atharva Veda, treats of the first principles of Deistic *Yoga*. Ibid. p. 158.

The Garbhopanishad speaks of the Sánkhyā and Pátanjala *yoga* systems as the means of knowing Náráyana. (Ibid. p. 160).

The Brahmaponishad, says Weber, belongs more properly to the yoga Upanishads spoken of before. (Ibid. p. 161).

The Nirālambopanishad exhibits essentially the yoga stand point according to Dr. Rajendra Lala Mitra (Notices of S. Mss. II 95. Weber's Id. p. 162). The yoga tatwa and yoga sikhā belong to yoga also, and depict the majesty of *Ātmā*. (Ibid. p. 165).

Among the Sectarian Upanishads will be found the Nārāyaṇopanishad, which is of special significance in relation to the Sāṅkhya and Yoga doctrines (Ibid. p. 166).

It is plain from the recurrence of the word Sāṅkhya in the later Upanishads of the Taittirīya and Atharva Vedas and in the Nirukta and Bhagavad Gītā, that the Sāṅkhya Yoga was long known to the ancients, and the Pātanjala was a further development of it. (Ibid. p. 137).

Along with or prior to Pātanjala comes the Yoga Sāstra of Yogi Yājñavalkya, the leading authority of the Sātapatha Brāhmaṇa, who is also regarded as a main originator of the yoga doctrine in his later writings. (Ibid. p. 237). Yājñavalkya speaks of his obtaining the Yoga Sāstra from the sun, *त्रेयचारण्यकमहं यदादिद्याद्ब्रह्मवान् । योगशास्त्रं मत् प्रोक्तं त्रैयं योगमभीक्षता ॥*

"He who wishes to attain yoga must know the Āranyaka which I have received from the sun, and the Yoga sāstra which I have taught.

X. RISE OF THE HERETICAL YOGAS.

Beside the Orthodox yoga systems of the Upanishads, we have the Heterodox Yoga Sastras of the Buddhists and Jains completely concordant with those of Yājñavalkya in the Brihad āranyaka and Atharvan Upanishads, (Weber's Id. p. 285).

The points of coincidence of the vedānta yoga with those of Buddhism and Jainism, consist in as much as both of them inculcate the doctrine of the interminable metempsychosis of the human

The Buddhist and Jain Yogas.

Their concordance with the Vedantic.

soul, as a consequence of bōdily acts, previous to its state of final absorption or utter annihilation, according to the difference in their respective views. Or to explain it more clearly they say that, "The state of humanity in its present, past and future lives, is the necessary result of its own acts "Karma" in previous births."

That misery or happiness in this life is the unavoidable sequence of conduct in former states of existence, and that our present actions will determine our states to come; that is, their weal or woe depending solely on the merit or demerit of acts. It is, therefore, one's cessation from action by confining himself to holy meditation, that secures to him his final absorption in the supreme according to the one; and by his nescience of himself that ensures his utter extinction according to the other.

In the Purānic period we get ample accounts of *yoga* and *yogis*. The Kurma purana gives a string of names of *yoga* teachers. The practice of *yoga* is frequently alluded to in the Vana parva of Mahābhārata. The observances of *yoga* are detailed at considerable length and strenuously enjoined in the Udyoga parva of the said epic. Besides in modern times we have accounts of *yogis* in the Sakuntala of Kālidāsa (VII. 175) and in the Mādhava Mālati of Bhava-bhūti (act v.) The Rāmāyana gives an account of a Sūdra *yogi*, and the Bhāgavat gita treats also of *yoga* as necessary to be practiced (chap. VI. V. 13).

The Tantras or cabalistic works of modern times are all and every one of them no other than *yoga* sastras, containing directions and formulas for the adoration of innumerable deities for the purpose of their votaries' attainment of consummation "*Yoga Siddhi*" through them. It is the Tāntrika *yoga* which is chiefly current in Bengal, though the old forms may be in use in other parts of the country. It is reckoned with the heretical systems, because the processes and practices of its *yoga* are mostly at variance with the spiritual *yoga* of old. It has invented many *mūdras* or masonic signs, monograms and mysterious symbols, which are wholly unintelligi-

ble to the yogis of the old school, and has the carnal rites of the *pancha-makāra* for immediate consummation which a spiritualist will feel ashamed to learn (See Wilson. H. Religion).

This system, which as its name implies consists of the forced contortions of the body in order to subdue the
 The Hatha Yoga. hardy boors to quiescence, is rather a training of the body than a mental or spiritual discipline of a moral and intelligent being for the benefit of the rational soul. The votaries of this system are mostly of a vagrant and mendicant order, and subject to the slander of foreigners, though they command veneration over the ignorant multitude.

The modern sectarians in upper Hindustan, namely the followers of Rāmānuja, Gorakhnāth, Nānak, Kabir and others, possess their respective modes of yoga, written in the dialects of Hindi, for their
 The Sectarian practice in the *maths* or *monasteries* peculiar to their different orders.
 yogas.

Lux-ab-oriens. "Light from the east:" and India has given more light to the west than it has derived from that quarter. We see India in Greece in many things, but not Greece in India in any. And when we see a correspondence of the Asiatic with the European, we have more reason to suppose its introduction to the west by its travellers to the east, since the days of Alexander the Great, than the Indians' importation of any thing from Europe, by crossing the seas which they had neither the means nor privilege to do by the laws of their country. Whatever, therefore, the Indian has is the indigenous growth of the land, or else they would be as refined as the productions of Europe are generally found to be.

Professor Monier Williams speaking of the yoga philosophy
 Its European says; "The votaries of animal magnetism, forms &c. &c. clairvoyance and so called spiritualism, will find most of their theories represented or far outdone by corresponding notions existing in the *yoga* system for more than two thousand years ago." In speaking of the Vedānta he declares; "The philosophy of the Sufis, alleged to be developed

out of the Koran, appears to be a kind of pantheism very similar to that of the Vedānta." He has next shewn the correspondence of its doctrines with those of Plato. Again he says about the Sāṅkhya; "It may not be altogether unworthy of the attention of Darwinians" (Ind Wisdom).

The Dialectic Nyāya in the opinion of Sir William Jones expressed in his Discourse on Hindu philosophy, was taken up by the followers of Alexander and communicated by them to Aristotle: and that Pythagoras derived his doctrine of Metempsychosis from the Hindu *yoga* in his travels through India. His philosophy was of a contemplative cast from the sensible to the immaterial Intelligibles."

Weber says; "The most flourishing epoch of the Sāṅkhya-yoga, belongs most probably to the first centuries of our eras, the influence it exercised upon the development of gnosticism in Asia Minor being unmistakable; while further both through that channel and afterwards directly also, it had an important influence upon the growth of Sophi-philosophy" (See Lassen I. A. K. & Geldmister-Scrip Arab de Inde.)

It was at the beginning of the 11th century that Albiruni translated Pātanjali's work (Yoga-Sūtra) into Arabic, and it would appear the Sāṅkhya Sūtras also; though the information we have of the contents of these works, do not harmonize with the sanskrit originals. (Remsaud Journal Asiatique and H. M. Elliotts Mahomedan History of India. Weber's Ind. Lit. p. 239).

The Gnostic doctrines derived especially from Buddhistic missions through Persia and Punjab, were spread over Europe, and embraced and cultivated particularly by Basileides, Valentinian, and Bardesanes as well as Manes.

It is, however, a question as to the amount of influence to be ascribed to Indian philosophy generally, in shaping these gnostic doctrines of Manes in particular, was a most important one, as has been

shown by Lassen III. 415. Beal. J. R. A. S. II. 424. Web. Ind. Lit. p. 309.

It must be remembered that Buddhism and its yoga are but
 Buddhist and offshoots of Sāṅkhya yoga, and sprung from
 Sāṅkhya yogas. the same place the *Kapila Vāstu*.

XII. DIFFERENT ASPECTS OF YOGA.

The Yoga system will be found, what Monier Williams says of Hinduism at large, "to present its spiritual and material aspects, its esoteric and exoteric, its subjective and objective, its pure and impure sides to the observer." "It is," he says, "at once vulgarly pantheistic, severely monotheistic, grossly polytheistic and coldly atheistic. It has a side for the practical and another for the devotional and another for the speculative." Again says he ;

"Those, who rest in ceremonial observances, find it all satisfying ; those, who deny the efficacy of works and make faith the one thing needful, need not wander from its pale ; those, who delight in meditating on the nature of God and man, the relation of matter and spirit, the mystery of separate existence and the origin of evil, may here indulge their love of speculation." (Introduction to Indian Wisdom p. xxvii.)

We shall treat of these *seriatim*, by way of notes to or interpretation of the above, as applying to the different modes of yoga practised by these several orders of sectarians.

That the earliest form of *yoga* was purely spiritual, is evident from the Upanishads, the Vedānta doctrines of
 1. Spiritual yoga. Vyāsa and all works on the knowledge of the
 अध्यात्म योगः । soul (adhyātma Vidyā). "All the early Upanishads", says Weber, "teach the doctrine of *atmā*-spirit, and the later ones deal with yoga meditation to attain complete union with *ātma* or the Supreme Spirit." Web. Ind. Lit. p. 156. "The *ātma* soul or self and the supreme spirit (*paramātmā*) of which all other souls partake, is the spiritual object of meditation (*yoga*)." Max Muller's A. S. Lit. p. 20. Yajñavalkya says ; आत्मावारे
 दृष्ट्वा ओतव्यं मन्त्रं च निश्चिन्तयित्वा ।

"The Divine Spirit is to be seen, heard, perceived and meditated upon &c." If we see, hear, perceive and know Him, then this whole universe is known to us. A. S. Lit. p. 23. Again, "Whosoever looks for Brahmahood elsewhere than in the Divine Spirit, should be abandoned. Whosoever looks for *Kshatra* power elsewhere than in the Divine Spirit, should be abandoned. This Brahmahood, this *Kshatra* power, this world, these gods, these beings, this universe, all is Divine Spirit." Ibid. The meaning of the last passage is evidently that, the spirit of God pervades the whole, and not that these are God; for that would be pantheism and materialism; whereas the *Sruti* says that, "God is to be worshipped in spirit and not in any material object." आत्मा-आत्मनोपासितव्यः ।

The materialistic side of the yoga, or what is called the 2. The Materialistic yoga. *Prākṛitika* yoga, was propounded at first in the *Sāṅkhya* yoga system, and thence taken up in the *Purāṇas* and *Tantras*, which set up a primeval matter as the basis of the universe, and the *puruṣa* or animal soul as evolved out of it, and subsisting in matter. Weber's Ind. Lit. p. 235.

Here, the *avyakta*—matter is reckoned as prior to the *puruṣa* or animal soul; whereas in the *Vedānta* the *puruṣa* or primeval soul is considered as prior to the *avyakta*-matter. The *Sāṅkhya*, therefore, recognizes the adoration of matter as its yoga, and its founder Kapila was a yogi of this kind. Later materialists meditate on the material principles and agencies as the causes of all, as in the *Vidyānmoda Taranginī*; प्रकृतिस्तेमहत्तत्त्व' समर्प्येतुसर्वेदा ।

These agencies were first viewed as concentrated in a male form, as in the persons of Buddha, Jina and Siva, as described in the *Kumāra Samblava* आत्मानमात्मनप्रलोकयन्; ; and then in the female figure of *Prākṛiti* or nature personified, otherwise called *Saktirūpā* or the personification of energy, as in the *Devi mātmya*; यद्वैवी सर्व-भूतेषु शक्तिरपेण संस्थिता &c. They were afterwards viewed in the five elements *pañcabhūta*, which formed the elemental wor-

ship of the ancients, either singly or conjointly as in the *pancha-bhāutikā upāśanā*, described in the *Sarva darsana sangraha*.

The materialistic or nature worship was at last diversified into eight forms called *ashta mūrti*, consisting of earth, water, fire, air, sky, sun, moon, and the sacrificial priest, which were believed to be so many forms of God *Īsa*, and forming the objects of his meditation also. The eight forms are summed up in the lines ; जलं सूर्योमहीवह्निः वायुराकाशमेव च । दीप्तितोत्राक्षयः सोमः इत्यथै तनवः स्मृताः ; or as it is more commonly read in Bengal, त्रितिर्यलंतया तेजो वायुराकाशमेव च । याज्ञिकार्कस्तथाचन्द्रो मूर्तिरथै हरस्तथा । That they were forms of *Īsa* is thus expressed by Kālidāsa in the *Raghu-vansa* ; अवेहि मां किङ्करमष्ट मूर्तिः । कुम्भीद्वयो नाम निकुम्भ मित्रं ; and that they were meditated upon by him as expressed by the same in his *Kumāra Sambhava* ;

तत्राग्निमाधाय समित् समिद्धं । खमेव मूर्त्यान्तरमष्ट मूर्तिः ॥

The prologue to the *Sakuntalā* will at once prove this great poet to have been a materialist of this kind ; thus ;

या मृष्टिः सृष्टुं रादा वहति विधिं हुतं या हविर्योचहोत्री ।

ये हेकालं विघ्नतः श्रुतिविषयशुद्धा यास्थितावापायिनि ॥

या मातुः प्रकृतिरिति यया प्राणिनः प्राणदन्तः ।

प्रत्यक्षाभिः प्रसन्नस्तनुभिरवतु वस्ताभिरष्टाभिरौशः ॥

“Water the first work of the creator, and Fire which receives the oblations ordained by law &c. &c. May *Īsa*, the God of Nature, apparent in these forms, bless and sustain you.”

Besides all this the Sivites of the present day, are found to be votaries of this materialistic faith in their daily adoration of the eight forms of *Siva* in the following formula of their ritual ;

- | | |
|-------------------------------|-------------------------------|
| १ सर्वाय त्रिति मूर्तये नमः । | २ भवाय जल मूर्तये नमः । |
| ३ रुद्राय अग्नि मूर्तये नमः । | ४ उग्राय वायु मूर्तये नमः । |
| ५ भीमाय आकाश मूर्तये नमः । | ६ पशुपतये यजमान मूर्तये नमः । |
| ७ महर्देवाय सोम मूर्तये नमः । | ८ ईशानाय सूर्या मूर्तये नमः ॥ |

Both the *Sankhya* and *Saiva* materialism are deprecated in orthodox works as atheistic and heretical, like the impious doctrines of the modern positivists and materialists of Europe, on account of

their disbelief in the existence of a personal and spiritual God. Thus says, Kumārila; सांख्ययोग पाश्चरान् पाशुपत शक्त्य निर्यत्य परिहृते धर्माधर्मे निबन्धनानि (Max Muller's A. S. Lit. p. -78.)

It is the occult and mystic meditation of the Divinity, practised by religious recluses after their retirement from the world in the deep recesses of forests, according to the teachings of the *Āraṇyakas* of the *Vedas*. In this sense it is called "*Alaukika*" or recluse, as opposed to the "*laukika*" or the popular form. It is as well practicable in domestic circles by those that are qualified to practise the "*Jñāna yoga*" (ज्ञानयोग) or transcendental speculation at their leisure. Of the former kind were the Rishis Śūka deva, Yājñavalkya and others, and of the latter sort were the royal personages Janaka and other kings and the sages Vasistha, Vyāsa and many more of the "*munis*."

This is the "*laukika*" or popular form of devotion practised chiefly by the outward formulæ—*vahirangas* of
 4. The Exoteric
Rāja yoga.
 yoga, with observance of the customary rites and duties of religion. The former kind called *Vidyā* (विद्या) and the latter *Avidyā* (अविद्या), are enjoined to be performed together in the *Veda*, which says; यत्तदेदोभयं सद् &c. The *Bhagavadgītā* says to the same effect, न कर्मणां सामानाधिकरण्यात् पुण्योऽमुते. The yoga Vāsishtha inculcates the same doctrine in conformity with the *Sruti* which says; अन्वतमम्पुविशन्ति येऽविद्यायां रताः । ततोभूय एव ते तमो येऽविद्यायां रताः ।

The *hansa* or *paramahansa* yoga is the subjective form, which consists in the perception of one's identity with that of the supreme being, whereby men are elevated above life and death. (Weber's Ind. Lit. p. 157.) The formula of meditation is "*soham, hamsah*" (सोहं हंसः) I am He, *Ego sum Is*, and the Arabic "*Anal Haq*"; wherein the *Ego* is identified with the *absolute*.

The objective side of yoga is clearly seen in its formula of
 6. The objective
 word *Tattvamasī*.
tattvamasī—"thou art He." Here "thou" the object of cognition—a *non ego*, is made the absolute subjective (Weber. Ind. Lit. p. 162)."

This formula is reduced to one word *tatwam* (तत्त्वं) denoting "truth," which contained in viewing every thing as Himself, or having subordinated all cosmical speculations to the objective method.

The pure Yoga has two meanings viz ; the holy and unmixed

7. The Pure yoga-- forms of it. The former was practised by the
Suddha Brahma- celebrate Brahmacháris and Brahmachárinis of
charyam. yore, and is now in practice with the Kánphutta

yogis and *yoginis* of Katiyawar in Guzerat and Bombay. Its unmixed form is found among the *Brahmavádís* and *Vádinis*, who practise the pure contemplative yoga of Vedánta without any intermixture of sectarian forms. It corresponds with the philosophical mysticism of saint Bernard, and the mystic devotion of the Sufis of Persia. (See Sir Wm. Jones. On the Mystic Poetry of the Hindus, Persians and Greeks.)

The impure yoga in both its significations of unholiness and intermixture, is now largely in vogue with the

8. The Impure or followers of the *tantras*, the worshippers of
Bhanda yoga. Siva and Sakti, the modern Gosavis of Deccan,

the Bullabhácháris of Brindabun, the Gosains, Bhairavis and Vaishnava sects in India, the Aghoris of Hindustan, and the Kartábhajás and *Nerá-neris* of Bengal.

This is well known from the pantheistic doctrines of Vedánta,

9. The Pantheistic
or *Viśvátma* yoga.

to consist in the meditation of every thing in God and God in every thing ; "*Sarvam khalvidam Brahma*" सर्वं खल्विदं ब्रह्म । एतद्देवत ;

and that such contemplation alone leads to immortality. भूतेषु भूतेषु विचिन्त्य धीरः प्रेत्यास्माहोकादमृता भवन्ति । It corresponds with the pantheism of Persian Sufis and those of Spinoza and Tindal in the west. Even Sadi says ; "*Hamán nestand unche hasti tui*," there is nothing else but thyself. So in Urdu, *Jo kuch hai ohi hai nahin aur kuchh.*

It consists in the meditation of the creed ओं एकमेवाद्वितीयं

10. The Monotheistic or *Advaita Brahma* yoga.

of the Brahmans, like the "Wahed Ho" of Moslems, and that God is one of unitarian christians. The monotheistic yoga is embodied

in the Svetáswatara and other Upanishads (Weber p. 252 a). As for severe monotheism the Mosaic and Moslem religions are unparalleled, whose tenet it is "*la sharik laho*" one without a partner; and, "Thou shalt have no other God but Me."

The dualistic yoga originated with Patanjali, substituting his *Isvara* for the *Purusha* of Sāṅkhya, and taking the *Prakriti* as his associate. "From these," says Weber, "the doctrine seems to rest substantially upon a dualism of the *Purusha* male and *avyakta* or *Prakriti*—the female." This has also given birth to the dualistic faith of the *androgynous* divinity—the Protogonus of the Greek mythology, the *ardhanārīswara* of Manu, the undivided Adam of the scriptures, the Hara-Gauri and Umāmaheśwara of the Hindu Śāktas. But there is another dualism of two male duties joined in one person of *Hari-hara* or *Hara-hari*; whose worshippers are called *dwaita-vādīs*, and among whom the famous grammarian Vopadeva ranks the foremost.

The doctrines of the Hindu trinity of Brahma, Vishnu and Siva, and that of the Platonic triad and christian Holy Trinity are well known to inculcate the worship and meditation of the three persons in one, so that in adoring one of them, a man unknowingly worships all the three together.

This consists of the adoration of a plurality of deities in the mythology by every Hindu, though every one has a special divinity of whom he is the votary for his particular meditation. The later upanishads have promulgated the worship of several forms of Vishnu and Siva (Web. I. Lit. p. 161); and the *Tantras* have given the *dhyanas* or forms of meditation of a vast number of deities in their various forms and images (Ibid. p. 236).

The Atheistic yoga is found in the *nirīswara* or hylo-theistic system of Kapila, who transmitted his faith "in nothing" to the Buddhists and Jains, who having no God to adore, worship themselves.

11. The Dualistic
or *Dwaita* yoga.

12. The Trialistic
or *Traita*-yoga.

13. The Polytheistic
yoga or *Sarva*
Devopāsana.

14. The Atheistic
or *Nirīswara* yoga.

in sedate and silent meditation. (Monier Williams, *Hindu Wisdom* p. 97).

The Theistic yoga system of Pátanjala otherwise called the *śeswara* yoga, was ingrafted on the old atheistic

15. The Theistic or *Āstikya* yoga. system of Sāṅkhya with a belief in the *Iswara*. It is this system to which the name yoga specially belongs. (Weber's *Ind. Lit.* pp. 238. and 252).

16. The Practical *Yoga Sādhana*. "The yoga system," says Weber, "developed itself in course of time in outward practices of penance and mortifications, whereby absorption in the Supreme Being was sought to be obtained. We discover its early traces in the Epics and specially in the Atharva upani-shads." (*Ind. Lit.* p. 239). The practical *yoga Sādhana* is now practised by every devotee in the service of his respective divinity.

The devotional side of the yoga is noticed in the instance of 17. The devotion- Janaka in the Mahābhārata, and of Yājñavalkya al or *Sannyāsa* in the Brihadāryanyaka in the practice of their yoga. devotions in domestic life. These examples may have given a powerful impetus to the yogis in the succeeding ages, to the practice of secluded yoga in ascetism and abandonment of the world, and its concerns called *Sannyāsa* as in the case of Chaitanya and others.

18. The Specula- It had its rise in the first or earliest class of Upanishads, when tive *Dhyāna* yoga. the minds of the Rishis were employed in speculations about their future state and im-mortality, and about the nature and attributes of the Supreme Being.

This commenced with the second class or mideval upanishads, which gave the means and stages, whereby 19. The Ceremo- men may even in this world attain complete nial or *Kriyā* yoga. union with the *Ātma* (*Web. I. Lit.* p. 156).

The *yogācāra* of Manu relates to the daily ceremonies of house-keepers, and the *Kriyā* yoga of the Purāṇas treats about pilgrimages and pious acts of religion.

The pure yoga being perverted by the mimicry of false pretenders to sanctity and holiness, have assumed all those degenerate forms which are commonly to be seen in the mendicant Fakirs, strolling about with mock shows to earn a livelihood from the imposed vulgar. These being the most conspicuous have infused a wrong notion of yoga into the minds of foreigners.

The Bhakti yoga first appears in the *śwetāswatara Upanishad* where the Bhakti element of faith shoots forth to light. (Web. Ind. Lit. pp. 252 and 238).

It indicates acquaintance with the corresponding doctrine of christianity. The *Bhāgavad Gītā* lays special stress upon faith in the Supreme Being. It is the united opinion of the majority of European scholars, that the Hindu *Bhakti* is derived from the faith (*fides*) of christian Theology. It has taken the place of *श्रद्धा* or belief among all sects, and has been introduced of late in the *Brahma Samājas* with other *Vaishnava* practices.

The other topics of *Proff. Monier Williams* being irrelevant to our subject, are left out from being treated in the present dissertation.

XIII. THE CONSUMMATION OF YOGA (SIDDHI.)

The Yogi by continually meditating on the perfections of the All Perfect Being, becomes eventually a perfect being himself, just as a man that devotes his sole attention to the acquisition of a particular science, attains in time not only to a perfection in it, but becomes as it were identified with that science. Or to use a natural phenomenon in the metamorphoses of insects, the transformation of the cockroach to the conchfly, by its constant dread of the latter when caught by it, and the cameleon's changing its colour for those of the objects about it, serve well to elucidate the *Brahma-hood* (*ब्रह्मभूयः*) of the contemplative yogi.

But to illustrate this point more clearly we will cite the argument of *Plotinus* of the Neo-Platonic school, to prove the ele-

vation of the meditative yogi to the perfection of the Being he meditates upon. He says, "Man is a finite being, how can he comprehend the Infinite? But as soon as he comprehends the Infinite, he is infinite himself: that is to say; he is no longer himself, no longer that finite being having a consciousness of his own separate existence; but is lost in and becomes one with the Infinite."

Here says Mr. Lewes, "If I attain to a knowledge of the Infinite, it is not by my reason which is finite, but by some higher faculty which identifies itself with its object. Hence the identity of subject and object, of the thought and the thing thought of (ज्ञाताज्ञानयोरैक्यं) is the only possible ground of knowledge. Knowledge and Being are identical, and to know more is to be more" But says Plotinus; "If knowledge is the same as the thing known, the finite as finite, can never know the Infinite, because he cannot be Infinite" Hist. Phil. I. p. 391.

Therefore the yogi takes himself as his preliminary step, to the meditations of some particular attribute or perfection of the deity, to which he is assimilated in thought, which is called his state of lower perfection; until he is prepared by his highest degree of ecstasy to loose the sense of his own personality, and become absorbed in the Infinite Intelligence called his ultimate consummation or *Samādhi*, which makes him one with the Infinite, and unites the knower and the known together; ज्ञाताज्ञानयोरैक्यं ।

The perfection of the *yogi* bears a striking resemblance with *maarifut* of the Sufis of Persia, and it is described at length by Al-Gazzali a famous sophist, of which we have an English translation given by G. K. Lewes in his History of Philosophy. (Vol. II. p. 55).

"From the very first the Sufis have such astonishing revelations, that they are enabled, while waking, to see visions of angels and the souls of prophets; they hear their voices and receive their favours."

“Afterwards a transport exalts them beyond the mere perception of forms, to a degree which exceeds all expression, and concerning which one cannot speak without employing a language that would sound blasphemous. In fact some have gone so far as to imagine themselves amalgamated with God, others identified with Him, and others to be associated with Him.” These states are called **सायना, सायना** &c., in Hindu yoga as we shall presently see.

XIV. THE DIFFERENT DEGREES OF PERFECTION.

“The supernatural faculties” says Wilson, “are acquired in various degrees according to the greater or lesser perfection of the adept.” H. Rel. p. 131. These perfections are commonly enumerated as eight in number (**अष्ट सिद्धिः**), and are said to be acquired by the particular mode in which the devotee concentrates himself in the Divine spirit or contemplates it within himself.

The specific property of the minuteness of the soul or universal spirit, that it is minuter than the minutest (**अथ रणीयान्**). By thinking himself as such, the yogi by a single expiration of air, makes his whole body assume a lank and lean appearance, and penetrates his soul into all bodies.

This also is a special quality of the soul that it fills the body, and extends through all space and encloses it within itself (**महती महीयान्**); by thinking so, the yogi by a mere respiration of air makes his body round and turgid as a frog, and comprehends the universe in himself.

From thinking on the lightness of the soul, the yogi produces a diminution of his specific gravity by swallowing large draughts of air, and thereby keeps himself in an aerial posture both on sea and land. This the Sruti says as (**लघोर्लघीयान्**).

This practice is opposed to the above, and it is by the same process of swallowing great draughts of air, and compressing them within the system, that the yogi acquires an increase of his specific gravity or *garimá* (गुरोगरीयान्). Krishna is said to have assumed his विश्वम्भर मूर्ति in this way, which preponderated all weights in the opposite scale.

This is the obtaining of desired objects and supernatural powers as by inspiration from above. The yogi in a state of trance acquires the power of predicting future events, of understanding unknown languages, of curing divers diseases, of hearing distant sounds, of divining unexpressed thoughts of others, of seeing distant objects, or smelling mystical fragrant odours, and of understanding the language of beasts and birds. Hence the prophets all dived into futurity, the oracles declared future events, Jina understood *pasu-bhāshá*, and Christ healed diseases and infirmities. So also Sanjaya saw the battles waged at Kurukshetra from the palace of king Dhritarāshtra.

Prakāmya is obtaining more than one's expectations, and consists in the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time, as it is recorded of king Yayāti (Japhet or Jyāpati); and of Alcibiades who maintained an unfading youth to his last. By some writers it is defined to be the property of entering into the system of another person; as it is related of Sankarāchārya's entering the dead body of prince Amaru in the Sankara Vijaya.

This is the power of taming living creatures and bringing them under control. It is defined also to be the restraint of passions and emotions as रागादि-अश्रितं, and likewise the bringing of men and women under subjection. This made Orpheus tame the wild animals and stop the course of rivers by the music of his lyre, and gave Pythagoras (who derived it from India) the power of subduing a furious bear by the influence of his will or word, as also of preventing an ox from eating his beans, and stopping an eagle

in its flight. It was by this that Prospero subdued the elements and aerial spirits with his magic wand, and Draupadi and Mahomed obtained the powers of stopping the courses of the sun and moon. The Magis of Persia are said to have derived their magical powers from the Máyis of India who first cultivated the magical art.

It is the obtaining of universal dominion either in this life or next by means of yoga, as it is recorded of Rávana, Mándhátá and others in the traditions. It is also said to be the attainment of divine powers, when the yogi finds himself in a blaze of light.

8. Dominion of
Ishitvam.

CHAPTER XV.

The state of a Perfect yogi.

When the mystic union is effected, he (the yogi) can make himself lighter than the lightest substance, and heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space, can animate any dead body by transferring his spirit into it from his own frame. He can render himself invisible, can attain all objects, become equally acquainted with the present, past and future, and is finally united with Siva, and consequently exempted from being born again upon earth. (See Wilson's *Hindu Religion* p. 131).

We find the same doctrine in Plato's *Phaedrus* where Socrates delivers a highly poetical effusion respecting the partial intercourse of the human soul with eternal intellectual *Realia*. He says moreover that, all objects which are invisible can be apprehended only by cogitation (yoga); and that none but philosophers (yogis), and a few of them can attain such mental energy during this life (जीवनसुक्ति); nor even they fully and perfectly in the present state. But they will attain it fully after death; if their lives have been passed in sober philosophical training (ध्यानज्ञान). And that all souls enjoyed it before birth, before junction with the body, which are forgotten during childhood, but recalled in the way of reminiscence by association. The revival of the divine elements is an inspiration of the nature of madness (trance or ecstasy of the yoga). The soul becoming

Authority of H
H. Wilson.

Ditto of Plato.

insensible to ordinary pursuits, contracts a passionate tendency to the universal. (Baine on Realism. pp. 6 and 7).

“It is ecstasy the faculty by which the soul divests itself of its personality. In this state the soul becomes loosened from its material prison, separated from individual consciousness, and becomes absorbed in the Infinite Intelligence from which it emanated. In this ecstasy it contemplates real existence; and identifies itself with that which it contemplates.” (Lewes. Hist. of Philosophy Vol. I. p. 389).

Authority of
Plotinus.

CHAPTER XVI.

Criticism on yoga Practice.

Notwithstanding all that we have said and the authorities we have cited in the preceding article on the efficacy of yoga, we find some scholars in Europe and many educated men in this country, are disposed to discredit the efficiency of yoga to effect supernatural results or to be good for any thing. We shall state some of these objections which will be found to bear their own refutation on the grounds of their misrepresentation and self-contradiction.

Professor Monier Williams says that, “yoga system appears, in fact, to be a mere contrivance of getting rid of all thought, or at least of concentrating the mind with the utmost intensity upon nothing in particular. It is a strange compound of mental and bodily exercises consisting of unnatural restraint, forced and painful postures, twistings and contortions of the limbs, suppression of breath and utter absence of mind (Indian wisdom p. 103) (so also Wilson’s Hindu Religion p. 132).

Its painful practices.

He then starts the question, “How is it that faith in a false system can operate with sufficient force upon the Hindu, to impel him to submit voluntarily to almost incredible restraints, mortifications of the flesh and physical tortures? How is it that an amount of physical endurance may be exhibited by an apparently weakly and emaciated Asiatic, which would be impossible

Its questionable
Features.

to a European, the climate and diet in one case tending to debilitate and in the other to invigorate?" (Ibid p. 104).

Professor Monier's statement of the existence of the afore-said self mortifications and voluntary contortions of the limbs of the yogis for two thousand years or since the invention of yoga philosophy, is open to refutation on the ground of there being no mention of them in the old systems of yoga inculcated either in the Vedānta or Patanjali's philosophy, or even in the yoga Vāsisṭha, as it is evident from the practices and processes of yoga we have already given before. Those processes are seen to be simply moral restraints, and no physical torture of any kind, and such moral restraints must be acknowledged on all hands, to be indispensable to the concentration of the mind on any subject of far less importance than the contemplation of the inscrutable nature of the Divinity.

The abuses he speaks of must be those of the arduous practices of the Hatha yoga, which have been in vogue with pseudo yogis of the later times, from their superstitious belief in bodily tortures as their best penance and only means, (as the author himself avows), "of their fancied attainment of extraordinary sanctity and supernatural powers." (Ibid). But such practices as have degenerated to deceptive tricks in this country, and are carried on by the cheating and cheated fools under the false name of yoga, present their counterparts also in the trickeries of the fanatics and fakirs under every form of faith on earth, without affecting the true religion or creating any misconception of the yoga doctrine.

In vindication of our spiritual yoga we have to say that it is no exoteric religion, and requires no bodily mortification or sacrifice in any shape whatever, as it is the usual practice of all forms of religion among mankind. The yoga is the speculative training of the human soul, and concerns the castigation of the spirit and not the mortification of flesh. It has nothing to do with the body which is of this earth, and which we have to leave here behind us.

The universal doom of death pronounced on the original guilt of man, is not to be averted by physical death or any deadly torture of the body, as it is commonly believed by the bulk of mankind, to consist in bodily mortifications and sacrifices ; but in the contrition and penitence of the spirit, and sacrifice of the soul as the only sin-offering for the atonement of our original and actual transgressions. The *Purusha medha* sacrifice of the Veda which is misunderstood for the offering of a *male-being*, a man, a horse, a bull or a he-goat or male of any animal, meant originally the sacrifice of the human soul, or self-immolation of the *purusha* or embodied intelligence to the Supreme Spirit, by means of its concentration into the same through the instrumentality of yoga abstraction. Dr. K. M. Banerjia's interpretation of the *Purusha medha* as typical of the crucifixion of Christ, is more conformable with his christian view of the mysticism, than the spiritual sense of *self-sacrifice*, in which it is generally understood by the speculative Yogi and the philosophical Vedantist.

THE OM TAT SAT.

AFTER consideration of Yoga the title of our work, and all its component parts tending to the exercise of meditation, together with an investigation into the nature of *Atman* or soul, as the agent of the act of meditating and procuring its salvation, we are led by a natural and coherent train of thought to an inquiry into the nature of that grand object of our holy and profound meditation, which is the only means of our emancipation, and which is presented at once to our view in the exordium of the work in the mystical characters of *Om Tat Sat=On Id Est*.

The word *Om* forming the initial of the said epigraph standing prominent at the top of the opening page of the work, and being more than a multinyinous term and ambiguous in its acceptations, requires to be treated at some length, in order to discover the hidden meaning lying buried under that mystic emblem of the grand arcanum of Brahmanical and Universal religion, from amidst a variety of significations which are heaped upon it in the sacred writings and holy speculations of the early sages of India.

THE SRUTI SAYS :—

ॐ मिथ्येवमग्रमासीत् । प्रथम मोक्षारात्मकमासीत् । तस्माच्च निःसृताः सर्वे, प्रलीयन्ते स्ववै । So saith the Holy scripture :—

3. In the beginning was the word *Om*.

“In the beginning was the word, the *word* was with God, and the *word* was God. All this was made by him, and without him was not anything made, that was made and” St. John 1. 1-3.

And again says the Sruti दीपवती ज्योतिः । तत्तेजोऽनेनैवोमित्यत्र *Om*, the light of the world. तदुद्भूयति । मौर्वी उप ७।११

"That *Om* shone forth as light, but they received it not, and hid it in darkness." So the Scripture:—

"That was the light of the world, and the light shone upon the world, but the world knew it not &c." St. John, Ch 1, V. 5. 9. 10.

Again says the Scripture,—“God sent one to bear witness of the light, that all men through him might believe.” Id 1.7. So *Brahmá* the god revealed its meaning to his first begotten son *Atharvan*, and *atharvan*, the *Prajápati*, gave instruction on the subject to *Pippaláda*, *Sanatkumára* and *Angira*” (Weber A. S. L., p. 164). Again *Angiras*, who communicated it to *Saunaka*, had obtained it from *Bharadvája Satyaváha*, and the latter again from *Angira*, the pupil of *Atharvan*, to whom it was revealed by *Brahmá* himself (Weber A. S. L., p. 158).

Hence it is the *Atharva Sikkhá Upanishad* in which the investigation of the sacred word *Om* is principally conducted apart from those of the *mándukya*, *Maitrí* and *Táraka* Upanishads. (Web. Id., p. 164). These together with their *Bhášhyas* by *Sankara*, the *Kárikás* of *Gaudapáda*, and the commentaries of *Anandagiri* on them, are chiefly devoted to the scrutiny of the sacred syllable, beside the partial disquisition of every other Upanishad and theological work into the hidden sense of this mystic word. Weber points out the *Saunaka* and *Pranava* Upanishads among the number (A. S. L., p. 165).

We shall proceed in this prologomena first to investigate into the orthographical character and structure of this syllable, and then to inquire into the designations and etymological synonyms of the word, with the lexical meanings that we can get of them, and lastly to treat of the many mystical interpretations which this single word is made to bear as a common emblem of them.

II. ORTHOGRAPHY OF OM.

Firstly: *Om* with respect, to its name and utterance is called

Onkára, that is, the nasal *On* in combination with the adjunct

1. The letter kára (signifying a sound) and meaning the letter

ॐकारः

On. For all sounds whether vocal (स्वरवर्ण) or sonant (वाङ्मन), nasal (सानुनासिक) or not-nasal (निरनुनासिक), articulate (वाक्स्तुट) or onomatopoeia (अवाक्तास्तुट), are denominated letters; as the letters *a* &c. (अकारादि) are called vowels, the letters *Ka* &c. (ककारादि) consonants; so the nasals *An*, *in* (आं इं) &c, as also the inarticulate ones (भङ्गार) &c., are all letters; but the Onkára is the root of all; thus ॐकारेण सर्ववाक् संस्तथोति। माण्डुक्योपनिषद्। Manu calls it a letter in the passage:—"This one letter is the emblem of the Most High.

II. 83. *Vide* Dr. Mitra's Ch'hánd Up, p. 4.

But here a question is raised as to whether a conjunct vowel

2. A conjunct Let-

ter युक्ताक्षरः

or consonant may with propriety be styled a single letter or not. To this says Dr. R. L.

Mitra in a foot-note to his translation of the *Ch'hándogya* Upanishad that—"It is true that this emblem conveys two sounds, that of *O* and *m*, nevertheless it is held to be one letter in the above sense; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges, such as *xi* and *psi*, reckoned single letters in Greek, and *Q. W. X.* in English and others." (Ch 1. Sec. 1. p. 4). So is *lámálif* in Persian &c. The Sanskrit conjunct *ksha* (क्ष) is considered a single consonant, when they say, ककारादि क्षकारान्तं वाङ्मनं परिकीर्तितं।

It is also like every other single or conjoint letter of the

3. The Syllable

Om ओमक्षरं।

alphabet (युक्तायुक्त वर्ण) termed an *akshara*

(अक्षर) or syllable, which forms either a word

by itself when standing alone, or part of a

word followed by an adjunct as ॐ, ॐकार ओमक्षर &c.; where the first is a word of one syllable or monosyllabic term एकाक्षर, and the others as dissyllabic and trisyllabic words (द्वाक्षर, त्र्यक्षर शब्द), according as they are uttered by the help of one or more articulations of the voice. *Om akshara* apart from its other signification of the *Imperishable* and the like, and its symbolism of the Supreme Spirit, is also used in the sense of a syllable

in the original writings and their translations. Thus says the *Kathopanishad*; एतद्वेद्याचारं ब्रह्म एतद्वेद्याचारं परं । एतद्वेद्याचारं ज्ञात्वा ब्रह्मलोकमश्नीयते ।

Manu says:—"That which passeth not away is declared to be the syllable *om*, thence called *akshara*." He calls it also a trilateral monosyllable. II. 84. So says Mon. Wm. "*Om* is a most sacred monosyllable significant of the Supreme Being." (Indian Wisdom p. 103 note 1).

Onkāra likewise indicates the written character *Om*, because the suffix *Kāra* like *Ākāra* is used to signify 4. The character its written form or sign (आकार चिह्न), and in *Om* ओंकार । this sense the Bengali ও, corresponds with Greek character *w* *omega* the inverted ও, or the *Omikron* = English *O*, and *Oao* Persian, and likens to the Sanskrit *bindu* *O*, which is but another name of *Om* (ओंकारः ब्रह्मबिन्दुः). But the ও is formed by the union of two dots or cyphers (*O* *bindu*) like Greek *Omega* of two omicrons and the English *w* of two *u*'s. So says the *Gāyatrī Tantra*, ओंकारो ब्रह्म बिन्दुर्बिन्दुद्वयं विनिर्मितः । अधोर्द्धं बिन्दुरित्यादि । And again: समनुः परमाराधया संयुक्ता ब्रह्म बिन्दुना । It is the union of two circlelets, one being the symbol of one's own divinity and the other that of *Brahma*." This character by itself is regarded with high veneration as an emblem of the Infinite, independant of its meaning or utterance, and is marked on the forehead of every devotee in the form of a spot or crescent.

The symbolical *Om* is represented by four cyphers as placed 5. The Symbol over one another अधोर्द्धबिन्दु चतुष्टयं, and each designated by a different name in the aforesaid ओं बिन्दुः । *Tantra*, and supposed to form the cavities of the heart and mouth of *Brahm*, चतुर्वर्गं प्रदा विद्या चतुर्बिन्दुत्मिकासदा । आदान्ते प्रणवंदत्वा गायत्रीं पञ्चपेदिज । वामाधर्मे प्रदा बिन्दुर्जोषा अर्थं प्रदा तथा । श्रीव्रीकाम प्रदाबिन्दुः श्रीबिन्दुः मोक्षदायिनी ॥ मर्हेश्वर वदनं बिन्दुः श्रीविष्णोः हृदयंतथा ॥ मोक्षदाताच श्रीबिन्दुः चतुर्बिन्दु विनिर्ययः ॥ These *bindus* or cyphers are differently named in the *Vedānta*, as we shall shortly come to see under the denominations of *onkāra*. (No. IV).

The best representation of *Om* is the image of the god Jagannátha, which is said to be an incarnation of the mystic syllable प्रणवाक्षतार, or made in the form of *Om*, and not in that of Buddha, as some of our antiquarians have erroneously supposed it to be. There is a learned dissertation on the subject of Jagannátha's representation of *Onkára* to be found in one of the early articles of the Asiatic Society's Researches, where the reader will get much more light on this mysterious subject.

It will further be found on comparison that ॐ bears not only a great resemblance to the Greek *on* written as 8 with the nasal above the O, but their perfect agreement with each other in sense will leave no ground of suspecting their identity with one another, as it will be fully treated of afterwards.

6. Symbolized as Jagannátha.

7. Comparison of *om* and *on*.

III. THE ORTHEOPY OR ANALYSIS OF *Om*.

We have already seen that the circular form of the letter O in *Om*, called a *bindu* dot or cypher, was used like a geometrical point to denote a monad without parts, and represent the Supreme Being subsisting as the central point of the great circle of Universe, and filling the infinity of its circumference with his own life and light. The Vedas and the early theology of the Upanishads invariably understood the *Om* as synonymous with *One*, and expressive of the unity of the God-head; as in the motto ओमेकमेवाद्वितीयं ब्रह्म । ओमेकमेवेतत् । of the Vedantists, corresponding with the monotheistic creed of Christians and Mahomedans "God is one" and "without an equal" "*Wahed Ho la Sharik laho*" "The unity of the God-head is the dictum of the Koran and Vedánta." (Mon. Wm's. Hindu Wisd. p. XLI. 1).

The Manduka and similar Upanishads describe the majesty of the one. (Weber, p. 161). "That *one* breathed breathless by itself" &c. Max Muller's A. S. Lit. p. 560.

Formerly the letter *O* of *om*, *on*, and *One* was considered a pure and simple sound, and made to represent a monad or Unity; but in course of

2. *Om* a Duad.

time and with the progress of language it was found out to be a compound letter (सन्ध्याक्षर), formed by the union of $a + u = o$ (अ + उ = ओ), and two o 's in w omega or to u 's in w . (See. S. Gr. & Baine's grs). Then the perfect figure of the great circle was considered to be composed of two semicircles which the $w = \Omega$ was made to represent. This gave rise to the conception of a duality in the divine person, and hence grew the theory of the male and female पुरुष प्रकृति in the original androgyne of the *Sankhya* and *Hara Gauri* (हर गौरी and उमा महेश्वर) of the Tantra. Hence it is said; अनन्तराक्षरं ब्रह्म शब्द प्रकृति कुण्डली। अनन्तराक्षरं विना ब्रह्म नास्ति कुतपि सुन्दरि। इति गायत्री तन्त्रम्।

"The syllable $ov = on$ is a word for Brahma (God), and the other cypher represents nature (the world). There is no Brahma, but $ov = \Omega$ or ओम्। The dualism of Sankhya yoga is too well known to require an explanation.

At a later period and posterior to the dualistic doctrines of the aforesaid Tantra and Pátanjala yoga systems, the *Om* branched out into a Triad by the union of the nasal letter m or n with the Ω or w , and forming the conjoined character Ωm and wn in Sanskrit and Greek. Henceforward *Onkára* is regarded as a trilateral word composed of $a + u + m$ to represent a triplicate deity. Thus says Monier William :—

"*Om* is supposed to be composed of three letters *A, U, M*, which form a most sacred monosyllable (एकाक्षर), significant of the Supreme Being as developing himself in the Triad of gods, Brahmá, Vishnu and Siva" (Indian Wisdom p. 103 note I). So we have in Manu II. 83 and 84:—

अकारश्चापुकारश्च मकारश्च प्रजापतिः।

वेदत्रयान्निरुद्धत्तुभूम्बुवःसुरितीति॥

अकारो विष्णुर्बुद्धिः उकारस्तु महेश्वरः।

मकारउच्चार्यते ब्रह्मा प्रणवेन त्रयोमतः॥

So also the Bhagavad Gítá. VIII. 13.

Here the two halves of the circle Ω comprise Vishnu and Siva as joined in the bipartite body of *Hari Hara alias Hara Hari*, adored by the dualists called द्वैतवादिनः, or more fully as

हरिहरादित्यादिनः; and Brahmā the god of Manu, is placed in the circle above the great circle of his created world. We need but hint to our readers in this place, to observe how the original word *Om* or *Ov* and *One* developed itself into the existing faith of trinity. The Tāntrica Sivites however place their god Siva in the upper semicircle formed by म = m the initial of Maheswara (महेश्वर), and say :—

ॐकारपूर्वसुदृता ब्रह्मविष्णुशिवात्मकं ।
अधोबिन्दु ब्रह्मविष्णु रुद्रबिन्दुशिवात्मकं ॥

This is more reasonable to believe from both the letter *m*'s and its god Siva's amalgamation with the early Aryan duality to form the present faith of triality at a much later period.

We next see a further progress of *Om* in its development from the trilateral to a quadrilateral form, by
4. *Om* the Tetrad. its assumption of a crescent or half circle (कुण्डली) according to the Tantra, or a half *Mātrā* (अर्द्ध मात्रा) of the Vedānta. The Tantra says तदूर्ध्वं कुण्डलीकारा शक्तिः । The Maitrī Upanishad mentions only of the three *Mātrās* of *Om* (Ch vi Sec. 3).

"But the Mundak Upanishad" says Weber, "refers to the half *Mātrā* (mora), to which the word *Om* here appearing in its full glory, is entitled in addition to its three *Mātrās* (morae) a. u. m. This is evidently a later addition by some one who did not like to miss the mention of the subject in the Atharvana Upanishad in which it occurs." p. 160. Again says he—"The Māndukya Upanishad which treats of the three and half *Mātrās* of the word *om*, is to be looked upon as the real Māndukya, all the rest is the work of the *Gandapāda*, whose pupil *Govinda* was the teacher of Sankarāchārya about the seventh century A. D."

We find next a quinquilateral figure of *Om* in its component parts of the three *mātrās*, m, and the *bindu*
5. *Om* the Pentad. or चक्र बिन्दु, the fifth.

And then again with a sextuple or Hexaliteral *Om* composed of the sixth member of *Nāda* (नाद) over and
6. *Om* the Hexad. above the aforesaid five parts.

- The septuple Om is described in the Ramatápaniya upanishad
 7. Om the Heptad- as consisting of अ, उ, म, नद, विष्णु, शक्ति
 and नम। Weber's A. S. Lit. p. 312.
 This consists of the aforesaid seven parts, which together
 8. Om the Octad. with Sánti called in Persian Sákat complete
 the number. weber. Id. p. 315.

IV. THE DIFFERENT DENOMINATIONS OF OM.

The *om* is denominated the heading of the Veda (वेदशिरः)
 as the Gáyatrí hymn is termed to be its parent
 1 The Initial of (वेदमाता). It stands at the top (शिरस्)
 the Veda of every book (मखल), chapter (अष्टक), and
 hymn (ऋच्) of every Veda either alone by itself or two or three
oms put together, as ओममिमिली *on ignem aiede* of the Rígveda, ॐ
 त्रिसप्ता *On trisepstem* &c. of the Atharvan; again ॐ ॐ ॐ
 ऋग्वेदाय स्वाहा *on I salute thee O Rígveda* &c.

It is hence used at the head (शिरस्) of every book on any
 branch of knowledge (विद्या) which is a paronym of and de-
 rived from the same root (विद् Video) with Veda (वेद्). The
 Tantra calls it as the heading of the Gáyatrí which begins with
 the syllable;

तसैतन्महा गुह्यं गायत्र्याः शीर्षं सुचरितं ।
 ॐ भूर्भुवः स्वरित्यादिः । गायत्रीतन्त्रं ॥

It is called the sacred syllable because it is used in sacred
 2. The sacred writings and in the sacred Vedic and Sanskrit
 Syllable. languages only, and never in the popular
 पुर्णाक्षरं । vernacular tongues, which are known as un-
 sacred and impure (असंस्कृतं). Moreover it is used in sacerdotal
 functions of the sacerdotal class (संस्कारिसंस्कृतात्मनां) or regenerate
 classes of men, and never by the impure Súdra on pain of
 damnation (ॐकारोच्चारणाद्धोभातृशुद्धोद्दिनरकं व्रजेत्), unless he is
 sacrificed by investiture of the sacred or sacrificial thread,
 (यज्ञोपवीतं). Thus says the Sástra; शुद्धोऽपि अधीकारी स्यात्तु यज्ञ
 सूत्रप्रदानतः । गायत्री तन्त्रं, ४र्थ पटलः ।

The sacredness of the word *Om*, as the expression for the

eternal position of things, is specially emphasised in the Katha Upanishad (Weber. p. 158).

It is held as the most holy syllable being an appellation of the Most High, and must not be uttered in unholiness even by the holy orders of men: so says the Katha Up;—"This is the most holy syllable, this the supreme syllable, whosoever knoweth this syllable getteth whatever he desireth." (Cowell's Maitrī Upanishad. Ch. VI. S. 4) note.

This is styled the mystic syllable because the most recondite and abstruse doctrines of Brahmanical theism are hidden under its symbolical garb, and form the foundation of those wonderful structures of the mystic poetry and philosophy of nations, which have been beautifully illustrated by Sir W. Jones in his "Mystic Poetry of the Hindus, Persians and Greeks." It was this mysticism which invited a Pythagoras of old to India. Manu says;—"He knows the Veda, who distinctly knows the mystic sense of this word." Chap XI. 266.

These senses are recommended to be deeply studied by the Upanishads themselves, saying;—"The *om* is a subject of deep study" (Web. p. 163), and forms of itself "as another triple Veda." (Manu XI. 265). It is enjoined to be carefully kept in secrecy by the Tantras and Smritis.

तत्त्वमेतन्महा गुह्यं गायत्र्याः कुक्षिरचात् ।

तदेतन्महामन्त्रं गोप्यं गोप्यं हि यत्नतः ॥

Om again as a symbol of the eternal position of things प्रकृतिःकुण्डलाकारा, presents to us a mysterious round of the mystic dance of myriads of spheres, emitting an inaudible sound reaching beyond its utmost limit to the unknown One who sitteth above the circumference of its visible horizon; or as the sacred writer expresses it; "He that sitteth on the circle of the earth." Isaiah. Chap. X. 1. The Tantra speaks of its encompassing the world; वायुपक्त्वादि तत्त्वाच्च बिन्दुस्तेनैव कथ्यते, अरुणारखरुपासा बिन्दुरपाचिदाकृतिः । गायत्रीतन्त्रे ।

5 The Mysterious syllable गुह्यचर ।

That *om* contains within it the whole sphere of sounds (नाद)

6. The sphere of sound नादविन्दुः is beautifully illustrated in twenty slokas or stanzas in an Upanishad of that name the नादविन्दुपनिषद्। (Weber. p. 165). It shows

how the eternal sound *om* emitted by *Brahm* pervaded throughout the Universe, and the manner in which all other sounds are propelled by continual vibrations of air like curves upon the surface of water (वैचित्ररङ्गनायेन) to the auditory of the other. The *Vindu* is a *Mudrā* in Tantra वापकस्वादिन्दुसुक्तं। कुण्डलिनी खार सन्धे वापिनीः। Compare the Pythagorean music of the spheres.

The *Tejovindu Upanishad* describes *Om* as the source and focus of light in fourteen slokas, and the empyrean above it as the abode of pure ineffable light (परं ज्योतिः) of God that illumines the other spheres. (Web. p. 165). This light is viewed in the orb of the sun and in fire by their worshippers. Compare Milton's hymn to light; "Hail holy light" &c.

Again *Om* is termed the reservoir of immortality or endless life in the *Amritavindu Upanishad* which describes it in thirty stanzas, to be the eternal fountain of the infinity of lives that fills all animated nature, and is drawn back to it.

8. The spot of immortality अमृतविन्दुः। Its circumference extends to the regions of light and life, and beyond it is the region of death and darkness. "In this word there is light and life" (John 1) ॐज्योतिश्च प्राणश्च। इति तत् ६।४ see Weber's A. S. Lit. p p. 69, 154, 165.

Therefore *Om* is called the centre of meditation in the *Dhyāna vindu Upanishad* of twenty one stanzas, which direct the concentration of our thoughts to that centre for the attainment of perpetual light and life which flow from it. (Weber p. 165).

9. The centre of Meditation ध्यानविन्दुः। The *Tantra* takes a चक्र or सुदृ and the Buddhist a chink in the wall to fix the sight in meditation.

And lastly *Om* is styled the receptacle of the great God, whose essence fills, pervades, and encompasses the whole orbit of the Universe, as it is described in twenty two slokas of the *Brahma Vindu-*

10 The Position of Brahmaब्रह्मविन्दुः

Upanishad. It is called Brahma Mudrá in the Tantra. (Weber, p. p. 99, 158, 165).

V. ETYMOLOGY OF THE WORD *Om*.

Having thus far seen the mysterious nature of the letter and syllable *Om* in its Orthography, we shall now consider it as a word, and see that not a less but much greater mystery is attached to its etymology than has been hitherto thought of by any, and which will be found upon examination to be more inscrutable in its nature than the mysteries of Eleusis and the inexplicable hieroglyphics of the Egyptian priests.

These secret and sacred treasures of Brahmanic enigmas and symbols, have been carefully preserved by the Brahmahood in their cabalistic writings of the Tantras, which serve to be a secure safeguard of their religion amidst the ravages of foreigners in their liberty and literature, and require to be diligently searched into for a thorough mastery of these mysticisms.

Om is denominated a word (शब्द) in the Veda and other sacred scriptures, and explained as a noun also (संज्ञा) in the Nirukta and other lexicons. It is derived in the Koshas from the root *aba* or *ava* to protect, or save (रक्षणे) with the *Unadi* suffix मन् an anomalous formation into *om* to denote "protection." Dr. Mitra too derives it from the radical अक्ष "to preserve" with the suffix मन to denote the Most High according to Manu and Gítá. (Translation of Ch'hándogya Up. p. 4).

Apart from the symbolical significations of *Om* (of which there are several as we shall come to notice afterwards), its primary and literal sense would make us give different interpretations of it according to the derivation of the term both in its verbal and nominal forms. अक्ष as a verb in the imperative mood means "save" as मातरम्, वृत्रम्, देवम् &c. in the *Mugdhabodha*, corresponding with the expressions, *Ave Maria*, *salve salvator*, *salve Deus*, *save O God* &c.

1. Etymology of the *Om*. ॐ शब्द

2. Its symbolism of Brahmanism तद्गुह्यम् ।

3. Its derivation तद्गुप्तम् ।

4. Its Primary sense धात्वर्थः ।

But *aba* to protect or preserve gives us the nominal (कृदन्त).

5. Its Nominal
sense अत्रापत्यर्थ

forms of *aba*, *āba*, *ābu*, and *ābuka* (अब, आब, आवु, आयुक), meaning a father or preserver in the Prākṛit Speech of Sanskrit dramas, and

these are found to agree in both respects of sound and sense with the words *āb*, *ābā*, *ābu*, *ābuka*, *abi* as *ābuka* &c. in Hebrew, Chaldee, Syriac and Arabic languages. This gives us the original meaning of अब of which ॐ is a derivative form, and shows the close affinity which the Aryan root bears to the Semitic. both in its sound and signification of "Father" (पिता and पिता) applied to the Great God.

But our question being *Om* and not the root अब, we ought

6. The word Om
ॐ शब्दः ।

to know to what part of speech it belongs and what sense we are to give of it here. It is said to be a word indicative of auspicious-

ness when used at the beginning; (आदौ ॐ शब्द प्रयोगो साङ्गलिकः). But whether as a verb or noun or any other part of speech, we know nothing of, and we are utterly at a loss what word to substitute for it in its translation. This is the reason why the word *Om*, is used by itself in the translations of Sanskrit works by Europeans and our countrymen also for want of a proper term, as it is seen in the English versions of Vedas and Upanishads.

Om is enlisted as an indeclinable word in grammar having no

7. An aptot noun
अवयव शब्दः ।

inflection of its own in gender, number, case or person, and agreeing with all words in its unchanged state, as in the examples;—

ओ मीनर, ॐ दुर्गा, ॐ ब्रह्मन्, ॐ देवेभ्यो नमो, ओ सुर्वे त्वा ऊर्जे त्वा &c. It is included in the (स्वरादिगण) as an aptot noun, and with indeclinable particles (निपातन), as an adverb, conjunction and interjection also with various significations.

The anomalous and multonymous particle *Om* was first dis-

8. The initial Om
आदौ ॐ शब्दः ।

covered by Ram Mohun Roy to be no other than the participial noun *on*=being which as

Max Müller says is *to onontos* the Being of Beings A. S. Lit. pp. 321 *et passim*. The Latin *ens*

and the French *on* as *t'on*, bear close affinity to *On* and ॐ both in their sound and sense.

Dr. Rájendra Lála Mitra has in one of his works pointed out the Vedic *Om*, to correspond with the Hebrew "Amen," and this will be found so true of the final *Om* of Brahmanical prayers, that its corresponding word *Amin* invariably forms the last word of every prayer in Arabic, Persian and all other Mahomedan and Semitic languages. Thus it is to be seen how intimately are both of these grand families of mankind connected with each other in the main point of their different creeds.

VI. LEXICAL MEANINGS OF *Om*.

After the etymological and philological interpretations that we have been given of the word *Om*, it is worthwhile to attend to its meanings given in the current lexicons for the information of the majority, with whom the evidence of the history of philology is of little weight and value. Táránáth's Sanskrit dictionary (वार्तसत्यभिधान) presents us with following adverbial meanings of the word.

The Medinikosha says he, expounds it as an inchoative particle (आरम्भार्थक शब्द) to mean the beginning of a thing (उपक्रम), and we find it accordingly used in the form of a proemial monogram at the exordium of a book or Vedic hymn, sacred rite or lecture, in the Sanhitas, Bráhmaṇas and Upanishads according to the passage quoted by Táránátha in his dictionary ; तस्मादोमितुदाहृत्य हता वेदवादिनाम् । यज्ञाद्याक्रिया शास्त्रोक्ताः सन्तर्तसम्प्रवर्तते ॥ It answers the अथ of the Purána and the words *now* and *then* in English as in the passage of the Kathavalli ; ॐ उग्रन्तु हवे वाजप्रवस इत्यादि ।

It is synonymous with beginning (आदि) in the Ch'hándogya Upanishad, whereupon the poet has well said. आसीत् महोक्षितामादाः प्रथमम्हन्सा मित्र । रघुवंशः । १ सर्गः ।

Krishna (under the conception of the identity of his soul with that of the Divine), speaks of himself in the Bhágavadgítá that, he was the letter *a* of the alphabet, and the *Om* of words तदुदाहरणानि । (वर्णनामकारोऽहं शब्दानाञ्चोद्धारः). This is shown in the latest English translation of the work to be a doctrine derived from Christianity and corresponds with the passage "I am Alpha &c." in the book of Revelations (Ch. I. V. 8). There is a similar passage in the Koran which says "He (God) is the first; *Ho al awl* corresponding with the Greek " *Ho esten arche*; and this passage and sometimes its enitial 'O (Gr.) and our ॐ, is used by Moslems at the top and commencement of their books and other writings. Again like *Alpha* of the holy Scripture we find the use of Alif upon the head of all writings in Urdu, Persian, Arabic and Hebrew in daily practice. Hence it is hard to say who is the borrower, though every one will boast itself to be the lender. (*Vide* Weber's paper on the Rám Tap Up. pp. 276, and 360).

The Kosha adds the sense of auspiciousness and prosperity (मङ्गलेशुभे) to the above, and this as we have already observed forms like the names of gods, the initiatory vocable of meritorious undertakings (आदाबोम शब्दः माङ्गलिकः). "Om" says the Ch'hándogyá, "is also prosperity" (I, 8.) To this the scholiast Śankara says; "the letter *Om* is called prosperity, because it is possessed of the property and attribute of prosperity. The prosperous alone can pass the word *Om*" (Chh. up. Ch. 1, p. 8).

Its use is not confined to the sacred and antiquated language of Vedic writing and the liturgy, but is to be met with in the classic Sanskrit of ancient bards and modern poets. Thus we have in the Rámáyana of our author (रामायण ५।८।१।१। प्राणस्वर्दिजयोद्धारश्चकुं). In this sense we discover a curious affinity of the Aryan *Om* with the semitic *Āman Amán* and *Aiman*, as in the Persian phrase *Aiman buád* corresponding with ॐ or शंभं भूयात् ।

3. Illustrations of
Ditto

3 An Initiatory
Particle

मङ्गलार्थः ।

The word has been rendered in our translation by the salutatory term "Hail", from a supposed similarity of its meaning with that of *namo* नमस् which is used by women and Śūdras in lieu of the sacred *Om* in their salutations to gods and superior beings, owing to the denunciation pronounced upon their utterance of the sacred syllable (स्त्रीशूद्रयोः प्रणवं नैच्छन्ति). We find its use in the same sense in Dr. Roer's Translation of the Aitareya Upanishad, where it is rendered by "salutation to the Supreme Soul" and by "adoration" in Cowell's version of the Maitrī Upanishad. We are however at a loss of authority to warrant our adoption of *namo* as a synonym of *Om*. We meet with instances of the use of *Om* and *namo* together to mean salutation, as, ॐ नमः शिवाय and शिवायो नमः in the Mugdhābodha, where *namo*, expresses obeysance and governs शिवाय in the dative, and not *Om* which has no governing power.

Om in the sense of invocation is an absolute monoptot like भोः, भगी, अघो, अहो &c, without the power of governing the following word, as ॐ नारायण, and its double use as ॐ हरिः ॐ in the Aitareya Upanishad (1); so भोरच्च, भगोरच्च in the Mugdhābodha; but नमो and its synonyms ख्याहा, खाधा, बघट, औषट govern the dative as नमो हरये, खाद्याग्नये, स्वधा पितृ &c. The invocatory *Om* is synonymous with the interjections O, ओ, अहो हो and all other single vowels whether nasal or not (सानुनासिकानिरनुनासिकाः), all of which are ungoverning particles in this sense.

Om is usually termed as *pranava* प्रणवः; or praise or word of praise, from the root *nu* (प्र + नु + अण्) to laud, and in this sense it might mean the glorification of Te Deum. Thus "*Om* is the *pranava* or initial word of the Rīgveda priests, and it is termed the Udgītha (उद्गीथः) of Sāma Veda choristers सामगा who chaunt it". (इन्दीगोपनिषद् १।३). But it is made to signify the object of the verb, or the Being that is lauded (यंनौति); and in this sense it means, "The Purusha or spirit who is unaffected by

4. Gratulatory,
Particle

नमस्कारार्थः ।

5. Invocatory par-
ticle सम्बोधनाय ।

6. A. Laudatory
particle प्रणवः ।

works, affections &c. and having the appellation of Pranava" (see monier William's Wisdom of the Hindus p. 103), so says Gaudapáda in his Káriká. In the former sense, Pranava corresponds with *halleluyas* and *hosannas* of Christians, and *hamd o Salaut* of Moslems, which are deemed sacred by their votaries. The Káriká has the following stanzas on it:—प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः । प्रणवं ह्येश्वरं विद्यात् सर्व्वस्य हृदि संस्थितः ॥ युञ्जीत प्रणवे चेतः प्रणवे ब्रह्मनिर्भयं । प्रणवे नित्ययुक्तस्य नभयं विद्यात् कश्चित् ॥

It is used in a permissive sense both in Vedic and classic Sanskrit, and expressed in English by the words "on" "go on" and the like. We have an instance of it in the Mággha Kávyá, in the passage; ओमितुक्तवतो यशाङ्गिनः इति वाच्यता-वाचनम् ।

7. A Permissive Particle

अनुमत्तार्थः

"Verily this is an injunctive term (अनुज्ञाचरं), signifying injunction, order, and whatever is enjoined, and ultimately the letter *Om*." (Ch'hándogya Upanishad). The scholium (भाष्य) explains it by saying that, "Whatever is enjoined by the learned or wealthy regarding learning and wealth, it is done by saying "*Om*." (Ibid I. 8. p 8.)

(a.) An Injunctive अनुज्ञार्थः ।

It bears also the sense of assent and consent (अङ्गीकार अङ्गीकारौ) meaning "ay" "aye" "yea" and "yes", and in Bengali and Vernaculars हँ and हुँ. So says Sankarácárya:—"Whatever is assented to by the learned and wealthy, it is done by saying "*Om*". Thus in the Vedic tradition; Yájnavaalkya having been asked by Sákalya as to how many gods there were; said; "Thirty-three." Sákalya assented by saying "*Om*." Among modern writings, the Sáhitya Darpana cites the following instance of *Om* being used in this sense:—आतर्हि रेफ भवता भ्रमता समन्तात् । प्राणाधिका प्रियतमा मम वीक्षिता किं । कृते-किमोमिव्यादि ।

8. A Particle of assent अङ्गीकारः

It is used as the interjectional particle हुँकार expressive of

repelling or driving off another from one like "Avaunt".

9. A Particle of Repulse.

अपाकृतिः ।

in English. We meet with an instance of its use in this sense in the *Vetāla Panchavinsati* of Lassen (VI.) Thus, *हतोद्धार वेतालीत्यादि* ।

It occurs in the sense of confirmation at the end of hymns and prayers in the Vedic writings, and corresponds with the words "Amen" and "Amin" at the conclusion of Christian and Moslem sermons and prayers as we have said long before. We have a verse of Hafiz to this effect, where he says *bishnow O Amin bogo z. e. "Hear and say amen."* There are many instances of it in the Upanishads, such as *शान्तिः शान्तिः शान्तिः ओ हरिः ओ*, and so in the *Gāyatrī* hymn which begins and ends with *Om*, agreeably to the precept which says ; *आद्यन्ते प्रणवं दत्त्वा गायत्रीं प्रजपेद्भिजः । चतुर्वर्गे प्रदा विद्या चतुर्विद्यात्मिका सदा । गायत्री तत्त्वं ।*

VII. THE NOMINAL MEANINGS OF *Om*.

Besides the meanings already given of *Om* as a particle, there are many other nominal significations attached to it as a significant noun or rather symbol to express certain attributes belonging to the nature of the Deity, that bear little or no connection with the etymology of the word.

1. Nominal Meanings of *Om*,

संज्ञार्थः ।

Om is used to denote the creative power of God in Sankara's scholium. This sense is had from the primordial word *logos* the *ov=be* or *fiat* *सुयात् buad* uttered by God in his creation of the world, as we have in the scripture. "And god said, "Let there be and there was" Latin *Fiat-et-fit* ; and Arabic *Kom-fu Kāna*.

2. *Om* the Creator

जगत् सृष्टा ।

3. *Om* is God

ईश्वरः ।

भिधानं ।

Pātanjala takes it as denotative of God himself *तस्मात्पर वाचक-तिति पातञ्जलः*; and others as a denotation of the Supreme God *ॐ परमेश्वरेष । एतस्मै वाचकं परं । इति कठः । तारागोथ वाचसायना-*

Om is the verbal symbol of Brahm signifying the Universal spirit ॐ ब्रह्मस्मिन् । ब्रह्मणः नामविशेषः तारागायः

4. Om is Brahm. so says the Katha Upanishad एतद्वैवाचरं ब्रह्म ।
ब्रह्म । This meaning is obtained from ॐ=on signifying *being* or existence, and referring to the totality of existence expressed by the word Brahma (formed of बृह + मन) *universal pervasion*.

Om is used also to denote the vast magnitude of Brahm (ब्रह्मत्वं वाट्टहत्वं) in the Maitri Upanishad, which says
5. Greatness of Brahm “Om is the greatness of Brahman, says one who continually meditates thereon.” (See Cowell’s Translation of Id. IV. 4. p. 253). This idea is naturally suggested by the infinity of the Universe pervaded and encompassed by the spirit of God. सर्वं बिन्दुगतं हेतुत्वं ब्रह्मस्यैवापिकोटिशः । गायत्री तन्म । The Ch’hândogya Upanishad speaks of the greatness and effects of Om (I. 9). To this the scholium raises the question, what are its greatness and effects? Then answers it by saying;—“by the greatness of Om is implied the existence of priests, the institutions of sacrifices &c. &c. Therefore is its greatness.”

“Om,” says the Mândukya Upanishad, “is the means (symbol) leading to Brahm,” as a heiroglyphic character to its significate. Here says the commentator Ānandagiri (p. 336.) ओङ्कारो ब्रह्म बुद्धोपास्यमानो ब्रह्म प्रतिपदुपायो भवतीति । आनन्दगिरि टीका । “It is known in all the Vedāntas as the best means towards the accomplishment of one’s adoration.” (Ch’hândogya Upanishad p. 5 note.)

It is immutable, undecayable, imperishable, indestructible and immortal (अचरं). Thus in the Mândukya;
7. Immutable & Imperishable ॐ ओमित्येतच्चरमिदं विकार रहितं सितप्रादि । The circle of O is considered the most perfect of all geometrical figures, as it was held by the Pythagoreans to be the best symbol to represent the perfections of the Supreme Being. It is the sign of divine immutability from the fact of every other figure changing its shape by its constant rotation.

round the centre and becoming a spheroid which is no more susceptible of change. Such is the changeable nature of all things until they become one with the Divinity.

Om the symbol of God is said to be the knowable, because every part of its circumference is equidistant from the central observer. So is God said to be knowable (ज्ञेय) in Yoga philosophy for his knowableness to every one by means of meditation. Hence the Yoga system is called gnosticism contrary to the unknowableness of agnoism.

Om is called eternal (नित्यं), because its circular form is the representation of eternity, having neither its beginning nor end (अनादानन्तं): so it is the symbol of infinity, the circle being described by an infinite line. Thus Gaudapāda; अपूर्वोऽनन्तरोऽनन्तः नपरः प्रणवावाय । इति माण्डूक्य कारिकायां । १६ ।

Again *Om* is said to be the first and last of all things, because, says Tārānātha, every thing proceeds from its centre as its source, and returns to that centre as its reservoir. (तस्मान्निःसृताः सर्वेऽप्लीयन्त तत्रैव । वाचस्यत्राभिधानं); or that every thing like the line of the circle meets at the same point from where it is drawn and stretched. Moreover *Om* as has been already said, is used both as the initial and final word of Mantras and prayers, so it is understood to be the beginning and end of all motions and utterances. In these senses it answers the *Alpha* and *Omega* of the Revelation, and the *initium* and *finem*—*Hoal awl Hoal ākher* of the Koran.

But *Om* is declared again to be the first, last and midst of things, from its being uttered in the beginning, middle and end of prayers and recitals of sacred hymns according to the ordinance which says that, *Om* is to be repeated thrice at every recital in the beginning, middle and end :—प्रथस्तं वाचये नित्यं प्रणवतृष संयुतं । मध्येच प्रणवं गुप्तं चाकाराशुमं प्रिये । इति मायतृती तत्त्वं । This rule is said to bear reference to the triple

Om Knowable.

ज्ञेयं ।

9. The First and Last.

10. The First, Last and Midst.

आदांत मध्यं ।

state of the progression of mortal beings,—their evolution, sustentation and dissolution. यतोवाइमानि भूतानि जायन्ते येन जातानि । जीवन्ति यत्प्रयन्त्यभिसम्भिष्यन्ति तद् द्योति ॥ The triple utterance of *Om* has given rise to the triplicate invocation of Hari, आदावन्ते च मध्यां च हरिः सर्वत्र गीयते, and with what Milton has expressed in his glorious hymn in the *Paradise Lost*.

“Him first, Him last, Him midst, and without end.”

The reverend Gaudapáda enjoins the same ordinance in his versified commentary or *Káriká* to the *Mándukya Upanishad*, where he says (verse 27) :—सर्वस्य प्रणवो ह्यादिर्मध्यान्तस्तथैव च । एवं हि प्रणवं ज्ञात्वा ब्रह्म तदनन्तरं ।

VIII. APPLICATION OF *Om* IN THE VEDAS AND VEDĀNTA.

“O venerable, let me enter thee (viz. the word *Om*)—the sheath of *Brahmá*, *swáhá*. O venerable do thou enter me, *swáhá*. O venerable, I shall be purified by thee.” (*Taittiríya Up.* IV. 3).

1. Pranava=Adorable. 2. The Burden of song. “*Om*, the hymns of the *Sáma* Sing, *Om*, *Som*, the hymns proclaim.”

“By *Om*, the *Adhwarju* gives his reply :—By *Om* the *Brahmá* commands ;—By *Om* he gives his orders for the burnt offering” (*Ibid* VIII. *Anuvák*).

3. Commanding and assenting. 4. Beginning. “*Om*, says the *Bráhma*n, when he commences to read the *Veda*.” (*Ibid*).

“*Om* is *Brahman*, it is immortal, it is light, it is truthful, and a portion of holy light.”

5. *Om* is Multinous. “It is the sun, the truthful, the *Yajus*, devotion, fire, wind and air.”

“It is the moon, strength, immortality, and the means of attaining *Brahma*” (*Maitrí Upanishad* VI. 35.) ॐ ब्रह्म अमृतं अतीतिस्तेज सोऽहं मातृ । आदित्य मध्या उडुत्वा मयूखे भवतः । ॐकाराहुर्ज्ञापणात् ॥ एतत्सवितु सताधर्म्म एतद्राजुरेतत्तपः एतदग्नि रेतदायुरेतदापः । एतच्चन्द्रमा एतच्छुक्रमेतदमृत मेतद्ब्रह्म विषयं ॥

But apart from all the particular objects to which this word is severally applied, *Om* is found from its general sense of "a being" at large, to be significant of "all things," as its architype Brahman is made to stand for universal existence both collectively as well as singly (*in toto et per singulatim*), as it is said in the Mándukya Upanishad, ओमिति तदक्षरमिदं सर्वं तस्योपवाखाग्रानं भूतं भविष्यदिति सर्वमोङ्कार एव, यच्चाग्रत् त्रिकालातीतं तदप्रोङ्कार एव ॥

6. It is all significant. "Om" says the Sruti, "is immortal." Its explanation is "this all"; what was, what is, and what will be, all is verily the word "Om"; and every thing else which is beyond the three fold time is also verily the word "Om." For this all (represented by "Om" is Brahm, and Brahm is "all." (Mándukya Upanishad Bháshya verse 1 and 2). ओमिति ब्रह्म एवेदमोङ्कारः सर्वमिति यादृश्रुतिभ्यः । अभिधानसाक्षोङ्कारश्चतिरेकादोङ्कार एवेदं सर्वं ।

7. Om includes all things. According to Sankara's explanation the rendering would be as follows :—"Om" this sound (or immortal) is this "All," and its explanation is "what was, what is, and will be, all is verily the word "Om." (Sankara's Bháshya of the above). Ánandagiri's explanation is to the same purport; thus says he :—

सर्व्वासद्वत्वादोङ्कारस्य ब्रह्मणश्च तथात्वादिकं लक्षणत्वादन्यत्वाविहेरोङ्कार प्रतिपत्तिं ब्रह्म प्रतिपत्तिरेवेति ॥

IX. THEOLOGY OF OM IN THE MONADS OF MONOTHEISTIC CREEDS.

We have seen that *Om* expresses all things (Sarvamónkára), by virtue of the word like its kindred Greek and Latin *on* and *ens* (B. *haon*), signifying "a being" by synecdoche (*lavand*) of a part for the whole. And this is done of all things whether concrete or discrete and taken either singly or by groups of two or more things together; as it is said—"Ekasadvísasrisas" &c., i. e. *Singulatim, dualiter, pluraliter* &c. We shall first come to see the monads expressed by *Om* and leave to the reader to discover

1. Monads or Unities. एकार्थकः ।

being" by synecdoche (*lavand*) of a part for the whole.

the relation which the significates may bear to the symbol, or rest satisfied with the idea of their being meaningless or arbitrary.

Om, says the Śruti is Sarvāvāk "all voice and speech"; and we shall come to see below that it is applied alike to denote both human and brute speech, and words belonging to all the different parts of speech.

"All things are united with words which express them, and all words are contained in the mystical syllable Om, (ओङ्कार शब्द मातृ). Om, pervades all sounds; he rises above all objects which are expressed by sounds, who repeats this sound Om" (ch'hândogya II. 23. (Maitrī p. 253).

"Om is Brahman called sound (*śabda*). By means of Om rising above all things, a man merges in the Supreme called Para Brahma." "Om is the emblem of the Most High." (Ch'hândogya p. 4. Manu II. 83. Bhāgavad Gītā). So says the Maitrī Upanishad (VI. 22) शब्द वृक्षणि निष्ठातः परं वृक्षाधि गच्छति । ६।१३ ।

"Om was splendour and fire at first. By this syllable Om the splendour germinates, it shoots upward, it expands, and becomes the vehicle of divine worship. The splendour germinates in the form of the mystic syllable Om, as a seed germinates; i. e. It is manifested as the primival form of the Veda, it next shoots upward as the internal sound Om itself." (Maitrī Up. VII. 11. तजो प्रथम मोक्षारात्मकमासीत् । तत्तजो न नैवोमित्येव तदुग्रं ति । मैत्री उप ७।११ । Fire was the first object of adoration of the Rīgveda and of the fire worshippers of India and Persia. It is believed to be the *arke* or beginning of all things according to Heraclitus.

"Om is light and manifest as light, the sleepless, deathless and sorrowless light." Again; "Om is light which shines in yonder sun, and in the moon, fire, and lightning" (Maitrī Upanishad VI. 25.). So says the Bhāgavad Gītā, "That splendour which

abiding in the sun illumines the whole world, which abides in the moon and in fire, that splendour know to be mine" (XV. 12.) Light was the first work of creation and the "first born" of Heaven. God said *Lux fiat et lux fit.*—"Let there be light and there was light."

दीपातोम् ज्योतिः। प्रकाशयाज्योतिः। प्रणवाख्य प्रणेतारमरूपो बिगत-
निद्रो बिजरो विष्टुर्विशोको भवती तेषां ह्याह। मैत्रीउप ६।२५
तथा। यदसुस्मिन्नादितोऽर्थसोमोऽसौ विद्यति विभात्यखर्वन् दृष्ट्वा
मृतत्वं गच्छतीत्याह। ६।२५।

"The Veda is called lightening, since the moment when it is uttered (as Om), it enlightens every incorporated being; therefore by the syllable *Om* let a man adore the infinite splendour of Brahman" (Maitri Upanishad VII. 11.) यस्मादुच्चरितमात्र एव सर्वं शरीरं
विद्योतयति। तस्मादोमितानेनेता उपासीतापरिमितं तेजः। मैत्री
उप ७।११।

"The syllable *Om* is the Brahman light or pure intelligence, veiled behind the fire and breath, and manifested itself at first as the one undivided sound *Om*." Thus the Maitri Upanishad Tikā (VII. 11).
७।११ ज्योतिः। यस्मात् प्रणवात्मकमिदं ब्रह्मासीत् तस्मादोमित्यनेनेतत्
ब्रह्म तेजो उपासीत्। मैत्री ७।११।

"Om shines in the waters" Maitri Upanishad VI. 35). आपो
९।११ ज्योतिरसोऽमृतं ब्रह्मभूभुवःस्वरोम्। मैत्री ६।२५।
ओमापः। दीपातोमापः। ओङ्कारोऽनुजापनादाप्रायनादापः। इति
तट्टिका। Water is said to be the first work of God (अप एव
मसजादौ।) "and the Spirit of God floated on the surface of the
waters" hence called नारायणः (Genesis and Manu). Thales found
water to be the origin of all things.

"Om is *Rasa*, moisture, flavour, taste, relish and love (Maitri
Up. VI. 35). The goodness of God is flavour, a
10. Om is Flavour
&c. रसोऽवैतत्। man having attained flavour, becomes possessed
of joy" (Taittirīya Up II. 7.) ॐ रसोऽवैतत्।
रसः कर्म परिपाक निष्ठत्वात् आदित्यस्य रसतः? सर्वं कर्म फलाश्रय
इत्यर्थः। By flavour *rasa* they mean love also and love is believed
to be the formative power according to Empedocles.

"Om is ambrosia the food of gods. (Gr. *He ambrosia est*
 11. Om is Am- setos theon). It is also honey and all sweet."
 brosia. ओम् अम्ब्रितं So the Śruti; अम्ब्रितं देवानामोदनं हेतुत्वात् । मैत्री
 मधु । उप ६।३५ । असौ वामधु । छान्दोग्यं तैत्तिरीयम् । १।७।

12. Om Udgītha. "Om, this letter the Udgītha, should be
 ओम् उद्गीतः । adored, Om is chaunted." (Ch'hāndogya I. 1).

"The Udgītha of Sāma Veda, corresponds with the *pranava*
 of the Rig Veda." (Cowel's Mait VI. 3).

"The Udgītha is the principle part of the Sāma verse, and
 sung by Udgātri priests."

"It is chaunted (Udgīyate), and is therefore called Udgītha
 and is a *Karmāṅgāyava* or part of the liturgy."

"What is Udgītha, that is Om ; what is Om, that is Udgītha."
 (Maitrī. Ch'hāndogya).

13. Om is breath. "Om called the Udgītha is breath," (Ch'hān-
 ॐ स्वासः । dogya Upanishad p. 12).

14. Om is sun. "The sun is Om, Om is Udgītha, the sun
 आदित्य । is Udgītha, he is Om." (Maitrī IV. 4).

"The splendour of Brahman is yonder sun, and it too is the
 splendour of Om." (Ibid). यद्ब्रह्म अग्निः सूर्योऽग्निः स आदित्यः ।
 यत्सर्ववित्तदादित्यः । मैत्री उप ।

"The soul is looked upon as Om." (Ch'hāndogya Upanishad.
 p. 12). "For this all represented by Om is
 15. Om the soul. Brahman. This soul is Brahman." (Māndukya
 ओमात्मेति । V. 2). ॐकार एव आत्म स्वरूपमेव । तस्मात्तत्र
 परापर ब्रह्मरूपस्याक्षरस्योपवाख्यानं ।

"Om is the most appropriate name for the Supreme Spirit
 16. Om the Sup- paramātmān." (Ch'hāndogya I. 1). "The
 erme spirit. Universal soul is the totality of individual
 ॐ परमात्मा । souls." (समष्टि वाचि).

17. Om is Mind. "Om is mind *manas*, the self consciousness or
 ओम् मनस् । *aṅkāra* of the Sākhya." (Ibid p. 3).

18. Om is Body. "Om is corporeal." (Ch'hāndogya p. 3).
 ॐ कायः ।

"The letter Om is eulogised for its adorableness, and is an inducement to its worship." (Ch'hándogya I. 9. p. 8).
 19. Om is Adorable ओमप्राप्तम् ।

"Om is the vehicle of the worship and knowledge of the superior and inferior Brahma." (Maitri Up. 260).
 20. Om a Vehicle ओं रथः ।

"Om is a raft of Brahman to cross over the torrents of the world." (Swetáswatara II. 8. p. 53).
 21. Om is a Raft. ओंसुदुपः ।

"The body is the bow, Om is the arrow, with which one pierces the mark Brahma through darkness." धनुश्चरीरनोभित्तितच्छरः । शिखास्य मगस्तमो लक्ष्मं शिखात्मानमागच्छतीति ।
 22. Om an arrow. ओं शरः ।

And so Om is used to represent many other single objects. (Maitri Up. p. 271).
 23. Om a Bridge. ओं सेतुः ।

It is represented as a bridge in the Atharva Veda (VI. 10 and VIII. 4).

X. DUADS OR DUPLES OF THE DIPARTITE OM IN DUALISTIC THEORIES.

"Om unites couples together and gratifies the wish of the adorer." (Ch'hándogya I. 6). Again "couples being incorporated with the letter Om, establish the all-gratifying power and attribute of Om." (Sankara's Scholium to Ch'hándogya).
 Duads. Om a couple. ओं मिश्रम् ।

Om combines the Udgítha of the Sáma with the pranava of the Rig Veda, the first couple; and therefore speech (Vák) and breath (prána) the sources of the Rík and Sáma, the second couple; and lastly the said two Vedas themselves as the third couple. (Ch'hándogya I. 1-8), and consequently the Hotri and Udgátri priests the fourth couple.

Om is the superior and inferior Brahma conjointly. The superior or Para Brahma is the one eternal and infinite God; and the inferior or Apra Brahmá is the finite God:—the demiurge of Plato, and the Prajapati and Indra of Vedanta.
 2. Brahmá and Para Brahma. परापर ब्रह्म ।

theology. The Aitareya reckons the pēṭad of the five elementary bodies, under the latter category..(V. 3). Kālidāsa speaks of this as the *pancha mahā bhūta samādhi* in the first book of his Raghu Vansa.

3. The two pronunciations. "Om is pronounced as *svarati* in the Rigveda and *Svara* in the Yajur Veda." (Ch'hândogya IV. 4. Manu XI. 265).
खर द्वयं ।

"Om is *ātman* or soul. Two souls are said to enter the body; the individual and the undivided or universal soul." (Ait. III. 1). "Two birds (the supreme and individual souls) dwell upon the same tree of the body." (Svetāsvatara. Upanishad).

5. The Soul and Matter. "Om is both spirit and matter," viewed as the same thing in the materialistic light of the Sāṅkhya, and dualistic view of others. Spinoza defines them both as the "*Substantia cogitans, et substantia extensa, una eademque est substantia, quae jam sub hoc, jam sub illo attributo comprehenditur.*" (Ethics. 1 Pr. 7 schol).

"Om *Strīpuruṣa* the divine male and female"; the original androgyne or bisex being combined in the person of the first human being, Brahmā or Adam, and called the *Prakṛiti-puruṣa* or *pradhāna* &c, in the Yoga and Puranic Systems. So says Manu also (I, 32). "The power became half male half female or nature active and passive, and divided itself in twain." (Ibid).

6. The Male and Female. "Om implies the two states of mundane existence, viz, the cause dynamic and the effect energy. The effect also is two fold, the gross and subtle." (सूत्र सूक्ष्म).
प्रकृति पुरुषौ ।

The subtle elements (सूक्ष्मतन्मात्रं) and the gross elements (स्थूलभौतिकं) forming the *Sthūla* or gross body and the *linga Sarīra* or subtle body,—the two component parts of all living bodies.

7. The cause and effect. "Om implies the two states of mundane existence, viz, the cause dynamic and the effect energy. The effect also is two fold, the gross and subtle." (सूत्र सूक्ष्म).
कार्य कारणं ।

8. The Two Elements. "Om implies the two states of mundane existence, viz, the cause dynamic and the effect energy. The effect also is two fold, the gross and subtle." (सूत्र सूक्ष्म).
स्थूल सूक्ष्मौ ।

The two states of the soul, knowledge and ignorance (विद्या 9. Knowledge & अविद्या) and the two states of knowledge; namely Ignorance. ly that which is known (विज्ञात), and what विद्या विदेष्टु । is unknown (अविज्ञात), corresponding with two others—the (व्याकृत) the manifest and unmanifest.

Knowledge and action or Jñāna and Karman,—theory and practice, are the two inseparable conditions of life; the one leading to the other, which is 10. The two states of Life. कर्म तथा ज्ञानकाण्ड । the result of the former, and according to others its cause, in the celebrated dispute ज्ञान जना कर्म अथवा कर्मजं ज्ञानं between theorists and practitioners.

In this way many other pairs are joined together forming as they were the two halves of the great circle 11. Other Pairs. of Om, and whether diametrically or obversely opposed or attached to each other, they form together, the same circle of which each of them is but an imperfect part or half.

Hence we see the mystery of the cypher of Om to be no less wonderful and efficacious in the investigation 12. Geometry of Om. of theological truths, than the great instrument of Euclid's compass in the bisection and measurement of geometrical dimensions. And 13. Logical Use of Om. as the circle is latterly found to be made use of in the demonstration of propositions in Logic, how much must we wonder to reflect on the use and application of the sacred instrument of Om by the ancient Rishis of India, to all things of the physical, intellectual and spiritual world (Sarvamankāra eva) as their common measure.

Having thus observed the deficiency of dualities and the imperfection of dualistic theories, by the instrumentality of Om, and the application of its cypher 14. Dualism overthrown इतोक्तेः; of unity to them, to make up that unity which is essential to the true knowledge of God,

whose nature is a perfect unity and without divisibility (Ekamevādویتیا), the sages next proceeded to the investigation of trialities and pluralities of triune doctrines and so forth, which had been gaining ground even in those early stages of society, by the application of the same test of the unity of *Om* to them, till at last all these partitions are lost in the cypher of One indivisible whole.

Om in the sense of a compass or metrical instrument, is derived

15. The Metrical from O the cypher, letter or circle, and *ma* to Sense of *Om*. measure, meaning the circle of measurement.

XI. TRIADS OR TRIPLES OR TRIPARTITE OM IN TRINITARIAN SYSTEMS.

"But when considered as a triliteral word consisting of *a, u, m*, (अ, उ, म), *Om* implies, the three Vedas, the 1. Triads or Tri- (अ, उ, म), *Om* implies, the three Vedas, the
ples of *Om* त्रिमूर्ति three states of human nature; the three divi-
sions of the Universe; the three deities,
agents of the three states of things—the creation, preservation
and destruction; or properly speaking; the three principle attri-
butes of the Supreme Being. In this sense it implies in fact the
Universe controlled by the Supreme Being." Rám Mohun Roy.

The idea of the trisection of the circle of *Om* followed that of its bisection, together with that of the three fold
2. Their External division of Divine nature, much earlier in the
Manifestations. minds of the Aryans of India, than the three
ब्राह्मतिः । sectors of the circle were unfolded by Euclid,
and the mystery of the tri-une nature of the Divinity was dis-
covered by the divine Plato, or that of the three persons in the
God-head was revealed by the Gospel. But not content with this
discovery, the ancient sages applied this triplicate division of *Om*
to many other things as the three fold manifestations of the
One Deity represented by the triliteral and triliteral figure
of *Om*, and fell to their adoration, until they were recalled to the
worship of the invisible unity of *Om* by the Vedānta doctrines.
We shall now see these triples called the Vyáhrítis (व्याहृति)
or three fold manifestations in their order.

Om represents the three Vedas by its three letters, viz; the
 1. The 3 Vedas. Rik, Yajur and Sāman, consisting of the
 त्रयी विद्या वेदत्रयः Hymns, Ceremonies and Psalms. The first
 like the hymns of Hesiod and Orpheus, the
 second like the Levitician laws, and the third resembling the
 Psalms of David, all of which are said to be of Divine origin.

These have no apposite terms in English, and are variously ren-
 2. The 3 States. dered to express the states of quietism, action and
 ॐ गुणत्रयं। passion or excess of a feeling, leading to error.

The earth, sky and heavens, called the three great evolutions
 (महा ब्राह्मति) of Om. But these were after-
 3. The 3 Worlds. wards subdivided into twenty one (3×7)
 ॐ भूमि, स्वर्. each named as Om (ॐ त्रिसप्तं) as in the
 beginning of Atharva Sanhitā ॐ त्रिसप्तं ये परियन्ति विश्वाः—"The
 Universe composed of thrice seven worlds."

These are the creation, preservation, and destruction of all
 4. The 3 states of things. अथर्वशास्त्रं things. (सृष्टि, स्थिति प्रलय, or as philosophi-
 cally called their evolution, sustentation and
 dissolution (उत्पत्ति, स्थिति व्यस), and their
 agents, Brahmā the creator, Vishnu the preserver, and Siva the
 destroyer of each and all, corresponding with Jupiter, Neptune
 5. The 3 Agencies and Pluto; and Csiris, Horus and Typhon
 Personified (ब्रह्माविष्णुशिवः). But this trinity is refuted by
 त्रि सुक्तिं। the Vedāntic doctrine of unity, which repu-
 diates a secondary cause. (सृष्टि स्थिति लयादीनां नाना कर्त्ता
 द्वितीयकं). The Maitrī Upanishad makes mention of many
 more triads which were glorified with the aforesaid hallowed
 epithet Om (VI. 5.) Viz. the following:—

Om composed of the three genders, masculine, feminine and
 1. The Trisex Di- neuter (स्त्रीपुंनपुं). But the Vedānta refutes
 vinity. the generic distinctions of the One unknown
 (नमस्कृतपुमान् शक्तिः).

The fire, wind and sun, (सूर्याग्नि वायु), the three powerful mani-
 2. The 3 Element- festations of the Deity each of which had its vota-
 al forms. ries in the early fire, wind and sun worshippers
 of India.

The creation, preservation and destruction of things in the forms of Brahmá, Vishnu and Siva as said above.

4. The 3 Fires.
अग्नित्रयः ।

Om the three sacrificial fires called the इन्द्रिया, गार्हपत्य and आहवनीयाश्च, which were continually preserved in families.

5. The 3 Vedas.
तृयीविद्वा ।

Om the triple learning contained in the Rik, Yajus and Sáman, which were identified with God for their being his words.

6. The 3 Intelligences.

The three Intellectual faculties consisting of the Mind, Intellect or Reason, and the conscious soul.

7. The 3 Times.
त्रिकाल ।

Present, past and future composing the circle of the eternity of Om (कालत्रयं).

8. The 3 Aliments.
अन्न वृक्ष ।

Food and water and moon. The water and food are eulogised as Om in Bhrigu Valli as अन्नवृक्ष, and the moon is reckoned as such for its containing the ambrosial beverage of the gods.

9. The Mental Powers.
मनोवृत्तिः ।

The three intellectual faculties, the mind, intellect and consciousness as the spiritual manifestations of the Invisible Spirit.

10. The three Vital Airs.
प्राणादि ।

Those of respiration, circulation and secretion called प्राणापान समाणा; the respiratory breath or air and others : there are two others which with these three will be found among the pentads (पञ्चप्राणा;).

11. The three feet of God.
त्रिपादाः ।

These are the different hypostases of God or rather of the Divine soul in its three states of universality, individuality and external appearances, each of which is subdivided into three states.

12. The 3 Totals.

The Sūtrátmá, Taijana and Hiranyágarbha (universal soul) (सूत्रात्मा तेजस हिरण्यगर्भः); The three emanations of infinite Intelligence from the Unity of God.

13. The three Specials.

The Visva, Taijasha, and Prajná (Individual Souls) (विश्व तेजस प्रज्ञा). The three emanations of finite souls from Divine Intelligence.

The Vaisvānara, Viśvarūpa and Virāt the three manifest and

14. The three ex- visible forms; (वैश्वानर विश्वरूप विराट्). Hence
ternals. the nature of God is a triplicate threefold
unity or the thrice three hypostases of the One Being.

15. The three
Forms of Devotion.

The three forms of our devotion and Cum-
munion with God, that he is praised, worship-
ped and ascribed with attributes.

16. The Triple
man.

His body—the bow, his mind—the arrow,
and his soul—the aim. (Māndukya II. 4. p. 159).

17. The 3 States
of the Soul.

Of waking, dreaming and sound sleep of
the soul. (जाग्रत् स्वप्न सुषुप्ति).

18. The 3 Hum-
ours of the Body.

The bile, phlegm and choler or flatulence
(वात पित्त कफ) are the preservatives of the
body and life.

19. Three Matrās.
त्रिमात्रा ।

The three *more* or vowels, the long, short
and prolated. (दृक् दीर्घ ब्रूत त्रिमात्रा).

20. Three Ac-
cents. त्रिस्वरः । दात स्वरितः.

The acute, grave and circumflex. उदात्ताहु-

21. Three Utter-
ances of speech.
वाग्नि ।

Human speech consisting of letters, words and
sentences treated of in Orthography, Etymology
and Syntax. (अग्निः पश्यान्नि मध्यमा वैखरी).

22. Three Pronun-
ciations स्फूर्तिः ।

Distinct, indistinct and half distinct. (An-
quetil). (स्फुट अस्फुट अर्धस्फुट).

23. Do. of Three
Vedas.

The *Svarāt* of Rik, the *Svara* of Yajus,
and *Swānvatī* of Sāma. (स्वरती स्वर खानवत्यः).

24. The 3 Letters.

Of Om *viz.* a, u, m, agree with the first, second
and third word of every triad, *i. e.*, each to each.

25. The 3 Merits.

Of the meditation of the three letters of Om
described at length in the Upanishads.

XII. THE TETRADES OR QUADRUPLES OF OM.

We have next to consider the tetrads or quadruple divinities
in the quadrants or four fold divisions of the
circle of Om consisting of its four letters a, u, or
crescent of Om, and the circle of entire Om styled Chandravindu

as given by Professor Moniere Williams from the Nirukta of yaska. (Indian Wisdom p. 169).

II. In sciences. 1. The Om of orthographers consisting of the four stages of speech; namely, अनि-पश्यन्ती मध्यमा and वैखरी ।

2. Of Grammarians; the four parts of speech, nouns, verbs, prepositions and particles.

3. Of Ritualists; The hymns, liturgical precepts, Brahmanas and ordinary language.

4. Of philologers or Sābdikas; the speech of serpents, beasts, birds and vernaculars.

5. Of Etymologists; The Rik, Yajur and Sāma Vedas and current language.

6. Of Spiritualists; The language of beasts, wild animals, musical instruments and soul.

7. Of Manu (IV. 126). The Pranava and the three Vya-
hrities. (ॐ भूर्भुवः स्वः).

8. Of Mana (IV. 124). The Rik sacred to the gods, the Yajur relating to mankind and the Sāma concerning the manes, and its sound.

9. Of Smṛtas; The four stages;—of students, nouseholders, mendicants and ascetics.

10. Of Purāṇas. The four Ages;—Satya, Tretā, Dwāpara and Kali. The four castes &c.

III. In Divinity A for āvā or Vyāpta—pervading all worlds, represents the divine hypostasis of Viswa.

1. The 4 Condi- U—for Utkarshat, i. e., more elevated than
tions of Brahma. A; as the Taijas than Visva. (तेजस).

M—for māna or measure, as the prajāna like a prastha measures the above two. (प्रज्ञा).

Om—i. e., the entire and without parts, is the fourth and perfect condition of Brahma. (वृक्ष).

2. The 4 states of A for the waking (Jāgrat) state, when the
the Soul. soul is subject to gross senses.

U—for the swapna or dreaming state, when the soul is with-
drawn from visible objects.

M—the *susupta* or sound sleeping state, in which the soul is unconscious of itself.

Om—the absolute and perfect state of the soul viewing all in itself.

3. The 4 Manifestations of God. A—is external manifestation of the Universal soul in objects.

U—Internal manifestation perceived in the operations of the soul in dream.

M—unmanifested existence; or the self consciousness of the soul.

Om—Unmanifest state of the soul, unmodified and inactive state.

4. The 4 Titles of the soul. A—*Viswa* or *Vaisvānara* who abides manifest in the waking state.

U—*Taijasa*; abiding in dreams and knowing all without objects.

M—*Prajñā*, the perfect wise abiding in deep sleep.

Om—Absolute Brahma called *Turiya* which is perfect and all knowing.

The Four fold Traditions.

I.

A—*Āptah*, pervading.

U—*Utkarsha*, Exalted.

M—*Māna*, Measure.

Om—*Brahma*, Absolute.

III.

A—*Vyakta*, external state.

U—*Anlar*, internal state.

M—*Avyakta*, unmanifested.

Om *Ananta*, Infinity.

II.

Jāgrat, Waking.

Swapna, Dreaming.

Susupti, Sleeping.

Sthira, Calm.

IV.

Viswa, the visible world.

Taijasa, the thinking soul.

Prajñā, Consciousness.

Turiya, Omniscience.

XIII. THE PENTADS &c., of Om.

The quintuples of om are composed of five letters or divisions of the symbolical circle, standing for so many different things each of which forms a part of the whole, and is called an Om. The five parts are, A, U, M, O and the *nāda*—the nasal half circle above.

The Pentads of Om.

1. The Five Vital
Airs.

पञ्च प्राणाः ।

Respiration, flatulence, circulation, pulsation and assimilation, commonly known by the names of *prāna*, *apāna*, *Vyāna*, *Udāna* and *Samāna*.

Pancha koshas or sheaths of the soul, folding one over the other "like the coats of an onion". 1. The

2. The Five Cav-
erns. पञ्च कोषाः ।

sheath of the intellect. 2. The sheath of the mind. 3. The sheath of breathing. 4. The

subtle and corporeal bodies. 5. The sheath of Supreme bliss, not admitted by all. (विज्ञानमय, मनोमय, प्राणमय, अन्नमय, आनन्दमय कोषाः) ।

3. The Five Inter-
nal organs, senses
and their objects.

पञ्च ज्ञानेन्द्रियाणि ।

The ear, eye, skin, nose and tongue, of hearing, sight, feeling, smell and taste.

Their five objects—sound, colour, touch, sav-
our and smell. (श्रोत्रत्वक् चक्षु जिह्वा घ्राणानि

तथा शब्द स्पर्शरूप रसगन्धानि) ।

The voice, hands, feet, the organs of generation and secretion

4. The Five ex-
ternal Do.

पञ्च कर्मेन्द्रियाणि ।

वाक्पाणि पाद पायू-
पस्थानि वह्निरेन्द्रियाणि । पूर्वोक्तानि अन्तर वा
बुद्धीन्द्रियाणि ।

5. The Five Ele-
ments.

पञ्च भूतानि ।

Earth, air, fire, water and ether. चित्तापतेजो
महद्बोम पञ्च महाभूतानि ।

6. The Five class-
es of Ignorance.

1. Obscurity (तमस्), 2. Illusion (मोह),
3. Extreme illusion (महामोहः), 4. Gloom
(तमिस्), 5. Utter gloom (अन्ध तमसः).

The sextuples of Om are composed of *a*, *u*, *o*, *m*, the *Vindu*

1. The six letters
of Hexads or sextu-
ples.

cypher, and the *nāda*; and according to another
account, the *Ardha mātṛā* of Om is the
fourth and the *Vindu* and *nāda* the fifth and
sixth *aksharas*. (Weber's *Rāma Tapaniya* p. p.

292, 312. Cowell's *Maitrī Up.* p. 271).

The five organs of sense; viz the nose, tongue, the eye, ear, skin
and the mind. (Gotama Sutra I. 1, 12). But

2. The 6 Organs.

according to others the mind is not reckoned
an organ.

- The six seasons (षडृतवः), the six flavours (षडुसाः), the six musical modes (षड्भूजः), the six Vedāṅgāḥ ;
 3. Other Sentu- but I never met with a passage of their being
 ples. preceded by *Om*.

The Septuples are formed by a, u, o, m, *Vindu*, *nāda* and *Sānta* or ultimate silence, and these are used to symbolize the pantheistic form of the god Virāj, in the following description of him given by Sankara.

1. The Heptada or Septuples.
 "His head—the heavens ; his eye—the sun ; his breath—the wind ; his center—the ether ; his urine—the water ; his feet—the earth ; his mouth the fire ." Anquetil gives the five senses, the mind and intellect as his seven members. (Weber's Indian Studien. Vol. II. p. 167).

According to other accounts there is a sevenfold septuples included in the figure *Om* comprising the Universe. The first *trisaptaka* or triplex septuple comprises the seven spheres of heaven, the the seven *pātālas* or infernal regions, and the seven *Bhuvanas* of earth. The second *trisapta* consists of the *sapta dvīpāḥ* or seven continents of the earth, the seven oceans, and the seven planets ; and lastly the *sapta swara* or the seven notes emitted by the planetary motions.

The octuples consist of the aforesaid seven parts and the *sākti* or word *namo* added to them at the end, and are used as symbols of Virāj for the five vital airs, or the five organs of action and those of intellect i. e. the mind, intellect and self consciousness or *chitta*.

The Octads or octuples.
 The Nonads. These are nine cavities of the body नवदारुणह the abode of Brahm.

These are the ten internal and external organs of the (पञ्च-कर्मजिय and पञ्चबुद्धीन्द्रिय) of the body—the
 The Decads. seats of Brahm.

XIV. PHILOSOPHY OF THE NUMERICAL GROUPS CONTAINED UNDER THE MYSTIC SYLLABLE OM.

After the lengthy account we have given of the various classes of words contained under the different numbers and divisions and subdivisions of the mysterious letter *Om*, it must be asked by the inquisitive reader, what do these clusters of concrete and abstract terms which are numerically jumbled together under the unintelligible character *Om* serve to mean, and of what use are they to the contemplative Yogi in his meditation on the attributes of his Maker by that symbol?

In answer to this query we are bound to repeat the definition of yoga, that it is the process of joining the ideas in the mind, and practicing the limited powers of the understanding to rise by degrees from their grasping the ideas of unities or single objects at a time, to the comprehension of dualities and pluralities for the enlargement of the intellect, till at last the mind is fraught with a clear and distinct idea of every thing in the universe comprised under the several groups or generalizations of particulars.

And also as we have more than once mentioned in the preceding articles, that God is *aham bahushydám*—one in many, to *on to pan* of the Greeks, or the *unity* divided into and containing an *Infinity* of parts; so His symbol the holy *Om* is one circle and emblem of infinity, which for the sake of our conception and convenience is viewed in its Finite parts of monads &c, and their ever increasing multiples by all other numbers. But the monad like the prime number one whether multiplied or divided by any number in arithmetic, remains still the same simple one. Thus $(1 \times 2 = 2 \times 1)$; (and $\frac{1}{2} = 1 \div 2$, or $\frac{1}{2} = 1 \times \frac{1}{2}$). This is the root of the pantheistic doctrine of the Vedánta. सर्वं खल्विदं ब्रह्म. This One is all: and the whole being taken from the whole the remainder is whole. पूर्णमादाय पूर्णमेवावशिष्यते ।

It was the oldest *Sāṅkhya* or numerical school of philosophy in India, like the ancient Ionian school of Greece, that first made a classification of all objects in nature under certain co-ordinate groups for our contemplation of them under those classes; which its later development of the *yoga* system has converted to the objects of our meditation as same with or pervaded by the Deity; or in other words, has recommended the meditation of nature's God in nature itself as in Natural Theology. It was the Tantra worship of later ages that divided the symbol of unity and infinity of the divine *om* into a decad of parts, as it is the custom of mathematicians to divide the great circle of infinity into 360 degrees, though it might be divided into an infinity of parts.

The Sāṅkhya system of evolution which is closely allied to that of the Darwinian, views the monad as the elementary *protozoa*, which combined with other monads make up the duads, triads &c. we have mentioned before, and all which are resolvable to the primary monad. Om is always 'one' thing; nothing can destroy that numerical existence, combine the thing in every possible variety of ways, and it still remains 'one.' It cannot be less than *one*, it cannot be more. As ($2=1+1=II$ & $3=1+1+1=III$). Resolve it into its minutest particles, and each particle is *one*. As ($\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$ &c). One is the only absolute number; all others are but relations to it. The Infinite therefore must be one, and if you take infinity and the infinitesimals from the infinite, there remains also the same infinity; according to the Vedānta paradox पूर्वमदः पूर्वमिदं पूर्वात् पूर्वं सदुच्यते । and all modes of existence are but finite aspects of the Infinite.

The soul being a self moved monad, is one, whether it connect itself with two or with three; in other words the essence remains the same whatever its manifestations may be. The one soul may have two aspects, Intelligence and Passion, as in brutes; or it

may have three aspects, as in man &c.: For more of this see Lewes' History of Philosophy (Vol. I p. p. 33 and 34).

There rises another question of some importance in this place
 6. Query concerning Nature Worship. as, what has the Yogi or worshipper of God to do with the objects presented to him in the different groups under the partitions of *Om*, when his business is solely to meditate on the nature and attributes of the Deity?

To this it may be answered that, the Hindu Yogi or meditative sage is enjoined to meditate on the Supreme Spirit in Spirit, "*âtma âtmanyeva chin-tayet*". (आत्मा आत्मनोऽवचिन्तयेत्). He does not adore any visible object, but contemplates his creator with all his attributes as displayed in creation, which he sums up abstractedly in his own spirit and mind. There can be no contemplation of the inscrutable and incomprehensible nature of God apart from the light we derive from the abstract meditation of all sensible and intellectual natures. "Observe every thing in thyself and so shalt thou behold the Supreme." सर्वमात्मगतं पश्यतेनात्मानं परिपश्यति ।

The old rule of self knowledge आत्मतत्त्व or know thyself आत्मानं जानीहि, which was believed to constitute highest wisdom, and which has given rise to different interpretations in various schools of philosophy, does not mean the knowledge of ones state and nature to be sufficient for him; but that of his soul which makes him truly great. The wise Socrates looked inwards, and there discovered the moral and psychological truths the world has derived from him. His pupil the divine Plato looked within him, and there found the eternal ideas of which sense awakened reminiscence.

The Hindu Yogi too looks inward and views within the circle of his cranium symbolized as *Om*, his soul seated as a ray and figure of the Divinity, and encompassed by the abstract ideas of all things whose impressions he has received by sense and mind.

8. Self knowledge What?
 9. Knowledge of the Soul.

He then learns to distinguish by his discriminative power called the *ātmānātma viveka*, (आत्माशास्त्रविवेक) the soul of the Universe from all the representations which it presents to his mind.

The Platonic system had also a sort of classification in which the search for One in Many and Many in One, together with the detection of the One in the Many. Many was the constant aim, consult for further information on this head in Lewes' History of Philosophy. (Vol. 1. p. p. 237 and 405).

XV. THE UNITARIAN FORMULA ॐ तत्सत् ONE THAT IS.

From all our investigation into the origin, rise, and extent of meaning of the word *Om* in its orthography, etymology and theology, it is evident that the Indo-Aryan mind was early infused with the idea of an absolute *Om* corresponding with the Greek *On* and *un*, and *En* and also *Aeon* of the Gnostics, Latin *Ens*, *Unum* and Entity, Romance *On* and *un*, and *one* in English, whose unity was the source of all diversity in the plurality of creation, agreeably to the text *aham bahu Syām=Ego multus sim* of the Sruti.

It was at first known as *one* and then as the *self* or soul by the silent and innate intuition of the intellect, as it is declared in the Manduka Upanishad

II. 2, 5. तमेवै कं जानय आत्मानमनयावाचो, विमुच्य-
अमृतसौव सेतुः । मङ्क २।२।५ ।

Max Muller says (A. S. Lit. p. 23 and 322). "The *Ātman* was next conceived as the Spirit=air, *ātmā* and *anima*." "That one breathed breathless by itself; other than it nothing since has been." Thus says the Sruti (Muller p. 560). "This one *Ātman* (*atmos*) fills, animates and pervades the whole"; as the poet sings "spreads unspent" throughout the infinity of worlds:

Which "are but parts of one undivided whole

"Whose body *nature* is, and God the soul." (Pope).

एकमेवाद्वितीयं ब्रह्म । इयं इयं प्रति इयं विभाति ॥

The inherent one of all ones "to on ontion," the unit of unities, the Ens of entities, the soul of the world "Viswátman" was yet without a name, nor did they know how to call him, than by the designation of *tat*—"that," which they say is expressive of the idea of Brahma तदिति ब्रह्मणोऽभिधानमुदाहृतं । Because says Váchaspati, the nature of the one Om, was unknown even to the learned विदुषां परीक्षित्वाश्च तच्छब्दो ब्रह्मणो नाम; and therefore it was specified by the demonstrative pronoun *that* "*tat*," which sometimes preceded the एक as तदेकं &c. (Greek *to on*). The necessity of pronouncing Om with *tat sat* in the beginning of every Vedic rite, is strictly enjoined in Bhágavad-Gítá. ॐ तत्सदिति निर्देशो ब्रह्मनस्त्रिविधः स्मृतः । ब्राह्मणस्यैव वेदाश्च यज्ञाश्च विहितः पुरा । वैदिकैर्कर्मणि तेषां प्रथमतो निर्देशः । इति तां वाचस्पतिः ।

The word "*tat*" in the neuter gender, was used for the one self, which as an element or material cause, had evolved all things out of its immaterial essence, and expressed an impersonal God, which the creed of the early philosophers had established in the Vedas. It was at a much later period that the belief of a personal God, is said to have been introduced by the sage Sándilya in the Ch'hándogya and Svetás vatara Upanishads, where the self आत्मा is used in the masculine gender, and the masculine pronoun *sa* and *tam* (Greek "*ho and ton*," Lat "*is*"), was substituted for *tat* (Greek *to* Lat *id*) in the subjective *mantra* सोऽहं हंसः; but in the objective mantra it is neuter as तत्त्वमसि ।

The Bráhma Samáj have preserved both the formula of the Impersonal God (ॐ तत्सत्) as their motto, as well as addressed their prayers to the personal God by use of the masculine pronoun *sa* and *tam* instead of *tat*. Thus in the opening hymn of Ram Mohun Roy's Prayer Book तमेकं शरणं तमेकं वरेणं तमेकं जगत् कारणं विश्वरूपं । तमेकं भगत् कर्तृपादं प्रहृष्टं तमेकं विश्वरं निर्विकल्पं भजामि । So in Devendra Natha Thákur's hymn तमेकं सरासो तमेकं भजामो । This is in accordance to the creed of all civilized nations to

apply the masculine pronoun to the Deity. The Koran has "ho=he" in its formulas of "*Ho'lahad*" "*Ho'lghani*" &c, and so also the *ho* of the Bible. *Tat* like *On* is sometimes used alone and by itself for God, at the opening of books and chapters, and upon the tops of pages with the *Sat* following it as तत्सत्.

But those who have heard the preachings of Keshub Chunder Sen, may well remember his exclamations as 6. Ditto in the Feminine Gender. तुमि पिता तुमि माता, तुमि पुरुष तुमि प्रकृति, in imitation of the Roman idolatrous philosopher's acclamation to God, "tu pater, tu mater, tu mas, tu femme &c in Cudworth's Intellectual System. There is no masculine or feminine representative of the pronoun *tat* or any other pronoun in the vernaculars, where they are all of the common gender, hence तिमि, उमि, ओ, से &c, used for *tat* by the Heathen Hindus, are applied alike to their gods and goddesses, while the Sanskrit *sah*=*ho* in Greek, Arabic and Hebrew designates the masculine Deity only. Mahomed says in the Koran, "ye are ashamed of your female children, but not of assigning female attributes to the Deity."

The following passages will serve to show the early creed of the impersonal God, from the application of the 7. Ditto in the Neuter Gender. neuter pronoun *tat* to him in the Mandúka Upanishad. (11. 2)

तदेतदक्षरं ब्रह्मसंज्ञायास्तदेवाक्षरम् ।
 तदेतत् सत्तं तदमृतं तदोद्वेगं सौम्यविद्धि ॥
 तदेतत् सर्वमाश्रयः आयमग्न तद्भावं गतेन चेतसा ।
 तच्च तदेवाक्षरं सौम्य विद्धि ॥
 तद्विज्ञानेन परिपश्यन्ति धीराः ।
 आजन्तं रूपमजन्तं यद्विभाति ॥
 तत् शुभं तद् अतीतिषां अतीतिस्तदात्मविदो विदुः ।
 तमेव भान्तमनुभाति सर्वं, तस्य भाषा सर्वमिदमिभाति ॥

Meaning:—"The sun, moon and stars what are they ? But a glimpse of light caught from That (*Tat*). " &c.

XVI. ONTOLOGY OF THE SELF EXISTENT *Sat*=BEING.

1. The last word of the formular motto of Vedānta is *sat*, which derived from the root *asa*, Lat *esse*—to be, makes the present participle *Sat* and means a being, like the Latin *ens* and Greek *On*, the participial noun of *eimi* meaning a being. Thus the knowledge of *sat* which is *Satyam*=reality, is the doctrine of *On*—the real being, which as said before is *to on onton*—the being of beings and prime cause of all existences, and forms the main subject of Ontology. This primary and fundamental truth of the existence of a first cause, led the Rishi *a priori* to deduce all other existences from it by the text अहं बहुषुः *Ego in multis et pluribus*—the one in many: or in other words, when the Brāhman believes in but one real being in the Universe, he believes also that this being constitutes the Universe. (M. W. Indian Wisdom p. 36).

2. The noun *Sat* in its verbal form is equivalent to *asti*, corresponding with Lat. *est*, Gr. *esti*, Persic *ast* and *hast*, Bengali-*āchhe*, Uria *achhe* &c. Eng *is*, Ger *Ist*. and the like. And *tat sat* together makes the Greek *to estin*, Lat *Id est* French &c. *Il est*; Arabic *alast*. Persic *ost*, and Hindi *Ohihae*. The *Om Tat Sat* is either an identic proposition, meaning the “Being that is” or a definitive one, expressing *Om* that (is) existent.

3. The Ch’hāndogya Upanishad says; “In the beginning there was the mere state of *sat*—being (*to on*)—the one only without a second.” Some however say that, “in the beginning there was a state of *asat*—not being; (Lat. *non est*, Gr. *to mi on*), the one without a second. Hence out of a state of non-being would proceed a state of being. But how can this be? How can *sat*=being, proceed out of *asat* not being?” It is logically absurd by the well known maxim *Ex nihilo nihil fit* of Lucretius. “Hence in the beginning there was a mere state of being (the *om*). One only without a second. (*om eka merd dvitīyam ओमेकमेवाद्वितीयं*) । He willed and

became many" (Chând. VI. 2. M. W. Ind. Wisdom p. 41).

4. The Original text runs thus.

4. A Priori Argument of Vedânta.

सदेवइदमग्र आसीत्, एकमेवाद्वितीयं ।

तदाह एक आहुः असदेवइदमग्रमासीत् एकमेवाद्वितीयं ॥

तस्मादसतः सज्जायेत ।

कृतस्तु खलु स्यादिति । कथमसतः सज्जायेत इति ॥

तत्त्वेवइदमग्र आसीत्, एकमेवाद्वितीयं ॥

तदेवैत बहुसर्गं प्रजायेय ।

The above cited passage and numerous other texts of the Vedânta such as the following, यतो वा इमानि भूतानि जायन्ते येन जातानि । and अस्मादाश्रयतीत्ययात् &c., unanimously prove *a priori* and by deductive reasoning that Brahma is the primary cause from which all others are derived and deduced by reason. This is called the *Pûrva vat* or *a priori* reasoning in the Nyaya philosophy, which is shewn to be the logical inference of the effect from its cause. यच्चकारणेन कार्यमनुमीयते यथा मेघोन्नता भविष्यतिदृष्टिरिति । वात्स्यायनः । १ । १ । ६ ।

5. The priori inference of a pre-existent cause is supported

6. Evidences of the First cause.

by many other modes of reasoning as we shall state below. 1. By the Cosmological reasoning of Humboldt, Leibnitz and others, it is evident

that some being was uncaused, or was of itself without a cause. Therefore God is the first cause of all things. (Leibnitz). 2. By the Anthropological reasoning founded on certain observed facts or phenomena of human consciousness, its knowledge of the subjective *ego* and objective *non ego* &c. 3. By the Ontological, we find the existence in the mind of a clear and distinct idea of God, as a perfect Being or *Eus* or entity (*sat*) perfectly eminent. 4. Psychological Intuitive reasoning shows us clearly that "we may form the idea of a supremely perfect being of whom we have a conscious proof. And as in the exercise of our intellect we become conscious of a subjective unity underlying the external diversity, so by the unvarying revelations of reason, we are led to recognize the existence of a Deity who, amidst all the shifting phenomena of the universe remains one and Immutable." Vide Dwijendra Nâth Tagore's Ontology p. 14.

The Vedānta philosophy pursues also a course of inductive reasoning in its aphorism of जन्मादास्यतः । अस्मिन्निवृत्त्यादिसृष्ट्यादितः, rising from the creation to its maker. This is the process of परवत् or a *posteriori* reasoning of the Nyāya philosophy, in its inference of the cause fire from its effect the smoke (धूमोऽग्निमान् युमात्), or of the major term व्यक्तादि from the middle अ पक्षम् । This is the physical reasoning of modern inductive science, which infers from the facts of existence an author of these facts. The Universe exists, therefore it has a cause, which is prior to all other causes. There are some who attempt to prove the *posteriori* परवत् argument of the Veda from a different construction of the Gāyatri hymn, ascending from the *Vyāhritis* or creation of the worlds (भूर्भुवःस्वर्) to their creator तत् सविता ; but this mode of reasoning is not justified by others, by reason of the initial Om = God.

We shall now take notice of the other meanings which the lexicons assign to *sat*, beside the being and entity of God परमार्थ सत्त्व we have so long dwelt upon. It means the goodness and excellence of a thing. साधुत्वप्रशंसादिभिः सत्त्वोऽपि । वाचस्पत्याभिधानम् ।

In this sense the phrase *Om tat sat* would mean "God The Good", which is quite correct on all hands. In English the etymology of God is good, and so the Sanskrit *sat* means both God and good ; thus also all systems of philosophy predicate the attribute of goodness of the nature of God. The Persian term *Khodu* though so nearly allied to God and *sat* in sound, will be found to bear no affinity with either ; but to owe its derivation to the saukrit सदा (from सदत्) meaning self-produced ; *sca* स being invariably rendered into *kha* in Persian, as *swala* खल *khod*, *swasri* खस्र *khwahir* &c.

Sat appears moreover in the sense of sitting in composition with an objective word preceding it, as *dirishad* a celestial, *sabhasat* a courtier. It is from the root *sad*, Latin *sedo*—to sit, with the suffix

6. A *Posteriori* Argument.

7. Ambiguity of the word *Sat*.

8. Another sense of *Sat*,

twip. Thus we have in the Kathá Valli: (V. 2.) हंसः सुप्तिसद-
सुरत्तरीचः । सङ्घाता वेदिषदतिथिर्हूरोन सत् । रुषदरसहतसद्यो-
मसद् । सद् अना गोना ऋतजा अंदिना ऋतं दहत् । ५ । २ ।

"The Hansa, (God) sits above the heavens, it dwells in the atmosphere, as invokers it dwells in temples, and as guests it is not afar from us. It dwells in man, in truth, in the ether, in water, mountains &c. &c."

XVII.—THE CONCLUSIVE LESSON ON THE PRACTICE OF YOGA.

After our long and lengthy discussion on the subject of Yoga, and the sacred and mysterious words wherewith it is conducted, our treatise will be deemed incomplete until we set a form or praxis of the manner in which it is to be conducted; and particularly by those who are fully persuaded of its efficacy, and prepared for its practice, but are prevented from it for want of proper guides to initiate them into it, or deterred by the arduousness of the rites imposed upon them by false Yogis, as to give up the exercise in disgust and hopelessness of their possibility ever to master it.

We shall set to these a short lesson from the Upanishad with directions from the Bhágavad Gítá, works which are believed to be of the highest authority and sanctity by every Hindu, and which can never be suspected of misleading any body; but on the other hand universally acknowledged as the only luminaries amidst the intellectual gloom of superstition and ignorance. The Kathopanishad says that the light of truth is to be gained by yoga only योगीनां योगमज्ञं, and the Bhágavad Gítá declares, that knowledge, faith and practice are the only means of its attainment ज्ञानकर्म च भक्तिश्च नोपायनास्ति कुत्रचित् . It directs all men of competence to betake themselves to the acquisition of learning, and the incompetent to the practice of acts thus: निर्बिज्ञानां ज्ञानयोगोऽन्वादिनामिह कर्मसु । तेष्वनिर्बिज्ञानिनां, कर्मयोगश्च कामिनां ॥

The Maitrí Upanishad gives the following directions for the practice of yoga. "In the same way (is declared) the rule for the exercise of these means (for the concentration of the

mind). This concentration (*yoga*) has six parts :—restraint of the breath (*prāṇāyāma*), restraint of the senses (*ratyāhāra*), meditation (*dhyāna*), attention (*dhāraṇā*); self examination (*tarka*), and absorption (*samādhi*). When beholding by this manner of contemplation, he beholds the golden coloured, the doer, the lord, the spirit, Brahman, the cause; then the seer abandoning his merits and sins, reduces every thing to unity in the Supreme indestructible (soul). Thus says the Sruti;—As beasts and birds approach not a blazing mountain, so faults never approach those who know Brahman". (18).

"It has been also said elsewhere when the sage, conditioned as *prāṇa*, has obtained the mastery over his mind, and left outside all the objects of the senses, then let him remain void of all volition. Since the individual soul called *prāṇa* springs from the *non-prāṇa* (Supreme Intelligence); hence let the (apparent) *prāṇa* fix itself in the fourth stage (of pure intelligence). Thus saith the Sruti;—"That which is itself apart from intellect, which yet abides in the midst of intellect, the inconceivable, the supremely secret, on this let him fix his intellect (*chitta*); thus this subtil body having no object, is merged (in the Supreme)." (19).

"It hath also been said elsewhere; there is yet a higher exercise of attention (*dhāraṇā*) for the sage; after pressing the end of his tongue against his palate and restraining his voice, mind and breath, he beholds Brahman by contemplation. When thus by the annihilation of the mind, he beholds the self—manifesting soul, the less than the least, as identified with the supreme soul, then having seen the soul thus identified, he becomes divested of self. Being thus divested, he becomes unlimited, destitute of material support, only an object of pure thought. This is the great secret,—final emancipation. Thus saith the Sruti;—By the serenity of the intellect he destroys all action, good or bad; with serene soul, abiding in the Divine Soul, he enjoys undying bliss." (20).

"It hath been said also; the artery, called *sushumṇā*, which supplies the passage for the vital air, rises upward (from the

heart) and is interrupted in the middle of the palate. By means of this artery, conjoined with the *prāṇa* (brought under subjection), the mind merged by contemplation into its object Brahman, and the repetition of the mystic syllable *Om*, let him rise upwards turning the end of his tongue on the palate, and uniting the senses (with the *prāṇa* and mind. Let the absence of limitation contemplate itself (*i. e.* let him contemplate on the unlimited Brahman). Then he attains freedom from all organs; and becomes no longer capable of pain or pleasure. He gains absolute unity." Thus saith the *Sruti*:—"First having mastered *prāṇa*, then having fixed it on the palate, having crossed the state of limitation, let him in the crown of his head, merge (the soul) in the unlimited Brahman." (21).

"Thus he may contemplate *Om* as the sound and non-sound &c. (22 and 23). Then *Om* as light, and all other significates of *Om*." (24 &c).

Those who may think the English version of the lesson on Yoga as not very explicit, will do well to consult the subjoined text in the original.

तथा तत् प्रयोगकल्पः । प्राणायामः प्रत्याहारो ध्यानं धारणा तर्कः समाधिः ।
षडङ्गो इत्युच्यते ।—

अनेन यदा पञ्चानुपपन्नति रुक्मवर्णं कर्त्तरमीशं पुरुषं ब्रह्मयोगिनं ।
सदा विद्वान् पुण्यं पापं विहाय परेऽवस्थे सर्वमेकं करोतीति वदन् ह्यहम् ।
यथा पञ्चेत मादीप्त माश्रयन्ति मृगदिजाः । तद्वद्विदो दोषानाश्रयन्ति
कदाचन । १८

अथानानुपपन्नं । यदा वैबुद्धिर्विद्वान् मनोनियम्य इन्द्रियार्थान्च प्राणो निवेश-
यित्वा निःसङ्कल्पस्ततस्तिष्ठेत् । अप्राणादिह यस्मात् सम्भूतः प्राणसंज्ञको जीवः,
स्तस्मात् प्राणो वैतुष्यार्थे धारयेत् । अधिसंचित्तमधाय समचित्तं गुह्यमुत्तमं ।
तच्च चित्तं निधायैत तच्च सिद्धं निराश्रयं ॥

XVIII.—SYMBOLICAL YOGA CULT OF MUDRA OR CHAKRA DIAGRAMS.

Om the object of Yoga meditation, being already described in sections IX. &c. of this article as symbolical of Divine na-

ture, and its different divisions as emblematical of the eternal attributes or hypostases of the Self—same Unity, they are as shown before, represented by the component letters of that mystic syllable, and meditated upon by the mental arithmetic of the speculative theosophist, the vedántist and yogi. But as the majority of people of grosser understandings are more dependant on ocular and sensible symbolism than abstract idealism, the Tantras have purposely contrived many a figure and diagram (*Mudras* and *Chakras*) for their guidance, of which we will give a few below with their geometrical names and notations.

It will appear from the diagrams described hereafter that *Om* the symbol of Brahman the Universal *Sat* or existence, serves to show us as a chart of the world, or representation of the cranium, everything existing in the physical and intellectual world, which is expressed by the word *Om* (ॐ शब्द सन्नाय वाचकः), in its different divisions and partitions for our meditation and contemplation. The pious and religious spiritualist may employ them in Divine contemplation, but the majority are at liberty to use them in the meditation of every other subject which comes to be comprised within the compass of their thought, in the groups of significations which the letters are said to convey. Hence the Yoga of old, meant only an intense application of the mind to all subjects of thought and knowledge. Thus the end of our Yoga philosophy is not only the abstruse meditation of Divine attributes, but the mental reflection of every thing besides.

XIX.—MATHEMATICAL INVESTIGATION INTO THE DIAGRAMS OF OM.

We have seen from the diagrams given in the following section, that the Tántrika formulists have spared no pains to divide the great circle of the Universe, filled by the omnipresence of Brahma and represented by the figure *om*, into several parts for the purpose of meditating His different hypostases, and contem-

plation of the various orders of creation. We are now to inquire as to whether these several divisions of a mathematical circle of 360 degrees are geometrically correct, or mere arbitrary partitions made by ignorant priests for their own amusement and deception of their proselytes.

Now for instance, the problem of inscribing a heptagon, or a nonagon in a circle will at once startle The Heptagon and Nonagon. a student of Euclid as altogether impossible, and identical with that which was celebrated among Greek geometricians as the problem of the trisection of the angle. If treated algebraically, it leads to a cubic equation with three real roots, the arithmetical value of which can be found only approximately.

The author of the Lílávati has solved the problems; but given no account of the way in which he got the numbers stated by him; if they had been obtained by solution of the above mentioned equation, they would probably have been more accurate than they are. He only lays down an arbitrary rule, that the side of the heptagon is $\frac{62055}{120000}$ of the diameter, and that of the nonagon $\frac{41051}{120000}$ of the same. Neither of these is very far from the truth. The accurate value of the side of the heptagon lies between $\frac{52}{113}$ and $\frac{105}{242}$. The side of the nonagon lies between $\frac{13}{38}$ and $\frac{105}{307}$.

Among the commentators on Lílávati, Rámakrishna, Gangá-dhara, and Ranganátha have not attempted any demonstration of the problems in question, and have contented themselves with merely repeating the figures contained in the text. Ganesa confesses that the proof of the sides of the regular pentagon, heptagon and nonagon cannot be shown in a manner similar to that of the triangle, square and octagon.

But this is untrue of the pentagon; its side can be geometrically found as shown in Euclid Book IV. Prop 11; and the admission of Ganesa serves only to

The Pentagon.

prove, that he was unacquainted with the Sanskrit translation of Euclid which contains a solution of this problem. Ganesa cannot mean only that the side of the pentagon is incommensurable with the diameter; for that is equally true of the triangle, square and octagon, inscribed in a circle.

THE FIGURES.

OF OM (ON OR EN) OF HINDU ONTOLOGY.

I. Mudrá, Madawar, Sphere or Sphaira.

A Symbol of the Universe and Universalia.

A System of the Universal Religion.

ॐकार मुद्रा । अखण्डमण्डलाकारं व्याप्तयेनचराचर स्वरूपं ।

II. The circle O, An Emblem of infinity and Eternity.

A Type of the Catholic Theism of Hindus.

ॐकार वृत्तं । अनाद्यनन्तसनातन ब्रह्मधर्मीस्वरूपम् ।

III. The convexity of O. A Type of the Extramundane,

Unknowable and Absolute Supreme Brahma.

Significant of Agnoism and Agnosticism.

ॐवृत्तपरिधेःपरं । अपरिमयाज्ञेयतुरीयपरब्रह्म स्वरूपं ।

IV. The concavity of O. Emblem of Intramundane

Immensity of knowable Nature and its God Brahma.

And Indicative of Gnosticism and Pantheism.

ॐकारदृत्तमध्यं । प्रज्ञेय निर्गुणब्रह्मतथार्ज्वरक्षारूपं ।

V. The circle with the Central point or Monad.

A Symbol of the Definite and known world and its God.

And signifying the Monotheism of all nations.

ॐदृत्तं सविन्दुमध्यं । सगुणब्रह्मविन्दुब्रह्मार्ज्वीजमपर तैजस ब्रह्मस्वरूपं ।

1. The circle with the central A, अ Alif or Unit.

Emblematical of the unity of a Personal God.

And the Primary unity of all things in Nature.
 And significant of unitarianity or *Adwaitam*.
 ॐकार एतन् केन्द्रस्थायकार सहितं । सोपाधिक एकमेवाद्वितीय-
 मतरूपं ।

2. The two Semicircles of O. Symbolical of Duad or Duality.
 In the dualism of Persons in the God-head as *Dvaitam*.
 And the Duads of Co-ordinate Principles in Nature.
 And signifying the Ditheism of all Dualistic creeds.
 ॐवृत्ताहृदयं । सोपाधिकेश्वरसम्भेदद्वयं । जीववृत्त पुन्य-
 हृत्वादि द्वैतमतरूपं ।

3. The Trisected circle of Om. A symbol of the Triad or
 Trinity.
 Indicative of a Triality of Persons in the God-head as
Trailam.
 And the co-ordinate Triples of the Principles in Nature.
 And signifying the Tritheism of Trinitarianity.
 त्रिभक्त एतन् । अउमयुक्तं । त्रिगुणात्मकं वृत्तादित्रिभुजं ।
 साक्षरं चैवादि । त्रैतमतरूपं ।

3. (a) The Tripartite circle. With the Inscribed Triangle
 Euclid (IV. 2).
 A symbol of the Holy Trinity (*Trimūrti* on the three
 sides).
 And the Triangular female emblem of God-mother in
 the midst.
 And Indicating the Materialistic Trinitarianism of
 Hindus.
 ॐवृत्ताक्षरं त्रिभुजं । अव्यक्तशक्तिं वा प्रकृत्यात्मकं त्रिभुजं ।
 त्रैतं मतं ।

4. The Four Quadrants of the circle of Om or a square.
 Emblematical of the Tetrad of the Divinity.
 And the co-ordinate Quadruples of Things.

And signifying the Quaternity of certain creeds.

ॐकारश्चत्वारः । अउमविन्दुयुक्ताः । विश्वादिचतुरीय ब्रह्म ।
वा स । लतिविम्ब-रूपं ।

5. The Pentagon Inscribed in the circle. Denoting the Pentad.

The Angular Points A. B. C. D. & E. Meeting at the Centre O (Euclid IV. 11).

Indicative of the Quintuple Hypostases of the Deity.
The Quintessence and the Five fold co-ordinates of Elementary bodies.

ॐवृत्तस्य पञ्चभुजं । अउमविन्दुनादयुक्तं । पञ्चकोश पञ्चप्राण
पञ्चभूतमयं ।

6. The Hexagon in the Circle. Significant of the Hexad.
The Angular Points A.B.C.D.E.F. Meeting at the centre (Euclid IV. 15).

Denotative of the sextuple Evolutions of the Monad O.
And Indicative of the Six Internal and External Organs of sense.

वृत्तस्य षड्भुजं । ॐनमो षोडशरूपं । अउमः ७ नमः षड्विन्द्विय
षड्भुज षडङ्गादिस्वरूपं ।

7. The Heptagon. Inscribed in the circle O. Indicates the Heptad.

The Angular Points A. B. C. D. E. F. G. Meeting at the centre O.

According to the Process of Liláyati mentioned below.
Indicates the septuple Hypostases of Divine Essence, viz;

The Five External senses, mind and intellect. (Anquetil).
And the seven fold co-ordinate bodies in creation, viz;
the seven Worlds, seven Planets, seven Continents and Oceans.

ॐवृत्तस्य सप्तभुजं । अउमः ७ नमः युतं । प्रज्ञादि आत्मारूपं ।
सप्तभुवनमयविराजरूपं । सप्त ग्रह सप्त द्वीप सप्त समुद्रश्च ।

8. The Octagon (A. B. C. D. E. F. G. H). Inscribed in the circle O.

By Bisection of the Quadrants (in Figure 4).

Indicative of the Octad or Octuple states of Spirit and Body.

viz. the five Vital airs or the five external or five Internal senses with the Mind, Intellect and consciousness (Chittam). All forms of the Spirit.

And the eight material forms of Earth &c., treated of in the Ashta Múrti.

ॐ हस्तं स्यादभुजं । ॐ नमोयुक्तं अउओम० ७ नमः । अष्ट बुद्धी-
न्द्रिय तथा ईश्वराष्टमूर्तिरूपं ।

9. The Nonagon A, B, C, D, E, F, G, H, I. Inscribed in the circle O.

By Trisection of the three sections of a Tripartite circle.

Symbolical of a *nonad* or nine fold nature of the Deity.

And the nine doors or organs of Animal bodies.

ॐ वृक्षश्च नव भुजं । त्रिभुजस्य त्रिभक्तभुजत्रयं । ओममो शान्ति
युक्तं । अउओम० ७ नमः शान्ति ।

आत्मनः नवद्वाररूपाणि । तथा जीवदेहस्य नवद्वारानि च । आत्मनः
नव रूपाणि यथा—

अ-जायतु वैश्वानरः । उ-सप्तजतेजसः । मनुसुप्त प्रहरा । ओ-
तुरीयपरात्पर वृक्ष ।

७ नाद समष्टि स्रजात्मा । ० विन्दुवष्टि हिरण्य गर्भः । नमः स्थूल-
विश्वः । शक्ति विश्वरूपः ।

शान्तिविराज रूपं । सर्वमोद्धारस्य नव रेखाभिः दर्शितं । यथा ॐ

10. The Decagon in a Circle. Emblematical of the Decad.

The Decagon A B, C, D, E, F, G, H, I, J. By Bisection of the Pentagon.

Significant of the Five Internal and five External Senses.

And the Ten Directions of space. All filled by Divine Spirit.

ॐ व स ष द श भू ञ । इ त स ष प ष भू ञ दि वि भ क्त । द श दि व रा पि-
ई श्व रा त्मा ज्ञा प क्त ।

ॐ नमः शक्तिः युक्तं । यथा अ, उ, ओ, म, ७, ०, नमः, शान्तिः, ।
वा अ, उ, ओ, म, ७, ०, नमः, शान्तिः, शान्तिः, शान्तिः ।

These figures might be multiplied *ad infinitum*, as there is no limit of created things and the attributes of the Creator; but as neither Infinity nor Immensity is comprehensible by the limited understanding of man, the Yogi takes some definite ideas and determinate objects for his meditation, as he is directed by the Natural Religion of mankind.

NOTE TO FIGURE 7.

Solution of the Problem of inscribing a heptagon in a circle, or dividing the circle into seven equal parts. According to Sūryadāsa's commentary on Līlāvati. वृत्तान्तर्गत सप्तभुजाङ्कनं सूर्यादासमतं ।

“For the heptagon समबाहुक सप्तभुजः; describe a circle, and an equilateral heptagon in it, then a line being drawn between the भुजाग्ररेखा extremities of any two sides—at pleasure, and three lines from the centre of the circle वृत्तान्तर्गत केन्द्रं to the angles indicated by those extremities भुजाग्रचिह्नित कोणं, an unequal quadrilateral विषम चतुर्भुजं is formed. The greater sides and the least diagonal लघुतरकणं thereof are equal to the semidiameter अर्धसार्धतुल्यं । The value of the greater diagonal, which is assumed arbitrarily, is the chord of the arc चापस्य पूर्णं encompassing the two sides. Its arrow शरः being deduced in the manner before directed, is the side of a small rectangular triangle एकजात्यत्रिभुजं ।

Thus the greater diagonal वृहत्तरकणं, being arbitrarily assumed to be 93,804, is the chord sought दृष्टज्या; its arrow found in the manner directed is 22,579; this is the side, and half the base or chord जीवाद्य भूमार्ध कोटि is the upright 46,902; their squares are 509711241 and 21997604; the square root of the sum of which is the side वर्गमूलं of the heptagon or 52,055 योगमूलं ।

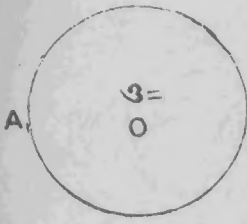
These numbers are given from the copy of Sūryadāsa's commentary on the Līlāvati in the library of the As. Society. There are two obvious errors in them, probably of the copyist लिपिकर प्रमादः; viz. 22,579 should be 22,581, and 21997604 should be 2199797604.

NOTE TO FIG. 9.

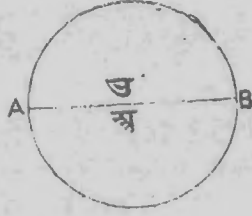
To inscribe a nonagon in a circle, वृत्तान्तर्गत नवभुजं i.e. to divide it into nine parts. "A circle being described as before, inscribe a triangle वृत्तान्तर्गत त्रिभुजं in it. Thus the circle is divided into three parts. Three equal chords समान पूर्णज्या being drawn in each of these portions, a nonagon is thus inscribed in it वृत्तस्य नवभुजचित्रं; and three oblongs वृत्तस्य चतुर्भुज चित्रं are formed within the same; of which the base is equal to the side of the (inscribed) triangle भूमिवृत्तस्य त्रिभुजभुजतुल्यं। Then two perpendiculars लम्बपातद्वयं being drawn in the oblong, it is divided into three portions, the first and last of which are triangles परपूर्वार्धं त्रिभुजं; and the intermediate one is a tetragon मध्यां चतुर्भुजं। The base in each of them is a third part of the side of the inscribed triangle त्रिभुजबाहुस्त्रिविधांशः(?). It is the upright (of a rectangular triangle) जायत्रिभुजकोटि; the perpendicular is its side; and the square root of the sum of their squares भुजकोटिवर्गयोगमूलं is the hypotenuse कर्णः, and is the side of the nonagon नवभुजं.

To find the perpendicular लम्बं; put an assumed chord कल्पितज्या equal to half the chord पूर्णज्यार्द्धं of the (inscribed) tetragon; find its arrow in the manner aforesaid, and subtract that from the arrow of the chord त्रिभुजसंज्ञर of the (inscribed) triangle, the remainder is the perpendicular. लम्बपरिमाणं। Thus the perpendicular लम्बं comes out 21,989: it is the side of a rectangular triangle. The third part of the inscribed एकजाय त्रिभुजं triangle is 34,641: it is the upright. कोटि। The square root of the sum of their squares वर्गयोगमूलं is 41,031: and is the side of the inscribed nonagon." वृत्तस्यनवभुजं।

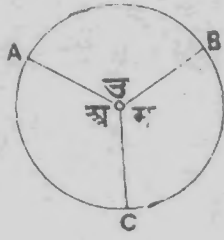
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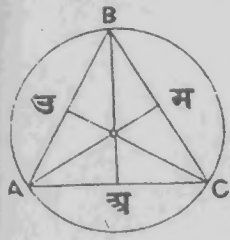
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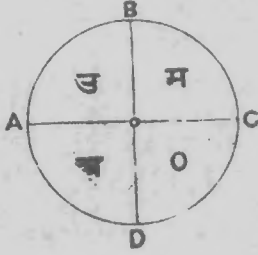
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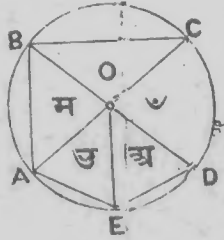
3. (a).



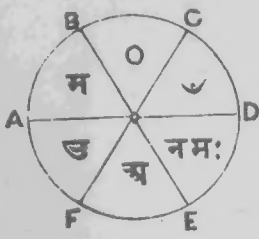
4.



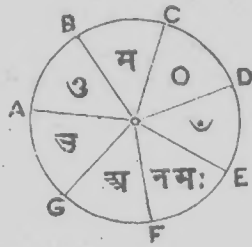
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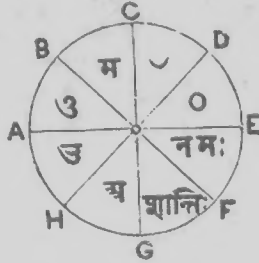
6.



7.



8.



9.



10.

